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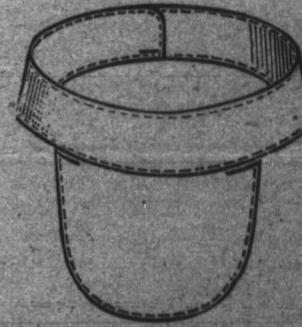
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### Personal & General

The Right Rev. F. Gurdon, Bishop of Hull, has been appointed Canon Residentiary of York Minster.

\* \* \* \*

Canon the Rev. J. C. Davidson has been granted one month's sick leave on recommendation of the Medical Board.

\* \* \* \*

The Rev. H. J. Mikell, D.D., Rector of Christ Church, Nashville, Tennessee, has accepted his election as Bishop of Atlanta.

\* \* \* \*

The Rev. Christopher Reed has taken up the work of Military Chaplain at Quebec. The Bishop of Quebec has licensed him for this work.

\* \* \* \*

The Very Rev. Dr. Llwyd, Dean of Nova Scotia, is to preach in Trinity Church, New York, on the mornings of July 22nd and 29th respectively.

\* \* \* \*

The Rev. C. W. Balfour, Rector of North Bay, is at present on a visit to the Indians on the Nepigon in company with the Archbishop of Algoma.

\* \* \* \*

The date of the consecration of the Rev. E. A. Dunn to be Bishop of Honduras and Central America has been definitely fixed for July 29th, the Eighth Sunday after Trinity.

\* \* \* \*

The Rev. Dr. Alexander Mann, Rector of Trinity Church, Boston, was elected on July 5th, on the first ballot, as Bishop of Western New York in succession to Dr. W. D. Walker, lately deceased.

\* \* \* \*

The colours of the 159th Battalion, First Algonquins, were recently deposited in Westminster Abbey. One of the men who carried the colours was a communicant of St. John's Church, North Bay.

\* \* \* \*

Nursing Sister Celestina Geen, the daughter of the Rev. A. L. Geen, of Belleville, was given a very hearty reception upon her arrival home on furlough on July 11th, after an absence at the front of nearly three years, during which time she has been engaged in hospital work.

\* \* \* \*

The Bishop of Ottawa has appointed the Rev. Professor Chas. W. Coit, B.D., of Nashotah Theological Seminary, as locum tenens at Smith's Falls during the absence of the Rector, Rev. Canon Bliss, whose health necessitated an extended holiday. Canon Bliss expects to be absent for two months.

\* \* \* \*

The Right Rev. J. C. Roper, D.D., Bishop of Ottawa, is leaving shortly for Tadousac, where he will be the guest of his brother-in-law, the Very Rev. the Dean of Montreal and Mrs. Evans at their country house. Mrs. Roper and her son, Master John Roper, have been there for a fortnight.

\* \* \* \*

Word has been received in Canada of the marriage in England of Miss Frances Evelyn Windsor, M.D., daughter of the Rev. Walter Windsor, Montreal, P.Q., to Lieutenant Edward P. Leacock, a brother of Dr. Stephen Leacock, of Montreal, the well-known lecturer and writer. The marriage ceremony was performed by Canon J. M. Almond, (Col.).

\* \* \* \*

The Very Rev. H. P. Almon Abbott, Dean of the Cathedral, Cleveland, Ohio, has accepted an invitation from the National Committee of the Y.M.C.A. of Canada to be one of four special Chaplains at the front repre-

senting the Anglican, Presbyterian, Methodist and Baptist Communion. He has been granted a ten months' leave of absence and will sail for England in September.

\* \* \* \*

Principal H. W. Auden, of Upper Canada College, has resigned his position and Professor Grant, of Queen's University, Kingston, Ont., has been offered the position, and has accepted it on condition that he be allowed to continue his military duties until the close of the war. He is at present in England recovering from injuries caused by a throw from his horse. He holds the rank of Major.

\* \* \* \*

Canada's 50th birthday was fittingly celebrated at St. Mark's Church, Niagara-on-the-Lake on Dominion Day. The preacher was Canon O'Meara, the Principal of Wycliffe College, Toronto. He founded his sermon on the word "Dominion," and he chose for his text the words: "His dominion shall be from sea to sea and from the river unto the ends of the earth."

\* \* \* \*

Miss Adelaide Moss, of Toronto, returns to the Kennedy School of Missions, Hartford, Conn., for another term before proceeding to the mission field. Miss Rabajotti, of Toronto, and Miss Isaac, of London, Ont., graduates of the Missionary Training and Deaconess House, Toronto, will also spend the coming year in the same institution. All three are being trained by the Woman's Auxiliary.

\* \* \* \*

Flight-Lieutenant Watkins was recently awarded the Military Cross for bringing down a Zeppelin over the English Channel on June 15th. He accomplished this at a height of 13,200 feet in the air. He is only 20 years of age and when he enlisted was a student at Upper Canada College. Two brothers are also at the front. He is a member of the Church of England, and his parents reside in Toronto.

\* \* \* \*

Miss A. L. Archer left Toronto on Saturday, July 14th, en route for Japan, sailing on August 28th from Victoria. She will do deputation work in Western Canada in the meantime. Miss M. G. Peters, of Gagetown, N.B., and Miss Daisy Masters, who are being sent to Honan, China, will sail on the same vessel as Miss Archer. Miss Peters is a graduate nurse of Toronto General Hospital, and both ladies are graduates of the Missionary Training and Deaconess House, Toronto.

\* \* \* \*

Major W. D. Adams, Toronto, and formerly St. John, N.B., who has been home on leave on account of the illness of his mother, expects to return to England shortly. He is a staff officer of the Canadian Division. He went overseas with a Montreal Battalion in August, 1914, and served continuously in France until February last when he was transferred to England. He was awarded the Military Cross last year. Two brothers, Major J. F. Adams and Lieut. G. F. Adams are also with the Canadian forces.

\* \* \* \*

Mr. and Mrs. W. R. Smallpiece, of Toronto, have received a cable from their son, Capt. V. Norman Smallpiece, stating that he was slightly wounded in the left hand recently, but remained on duty. Capt. Smallpiece went overseas with a battalion about two years ago and, after instructing in England for several months, joined the headquarters staff of a Canadian infantry brigade in France. He is 34 years of age, a member of the Royal Canadian Yacht Club, and in business was a manufacturer's agent with an office on Wellington Street West. He is also a member of St. Paul's Anglican Church.

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# Canadian Churchman

Toronto, July 19, 1917.

## The Christian Year

The Eighth Sunday After Trinity, July 29th.

### HURTFUL vs. PROFITABLE THINGS.

The old problem of the difficulty of being good is before us in the Collect, epistle, and Gospel for the day. Goodness is so desirable, yet so difficult. "Those things which be profitable" are so hard to acquire; "the hurtful things" come so easily, like the weeds in the garden.

1. God alone can help us in regard to both. We have to fall back upon His "never-failing providence." The Collect teaches us to pray to Him Who can and will put away the hurtful, and give us the profitable things. No failure, no discouragement in his personal life can grip the man who really prays. The Collect tells us to go straight to God with "the hurtful things" which come into our lives so easily, and also with "those things which be profitable for us" which are so hard to cultivate. He can put away the one and give us the other with equal ease.

2. The secret of victory, St. Paul says in the Epistle, is to live after the Spirit, and not after the flesh. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." It is from the flesh that the hurtful, the death-dealing things come. It is from the Spirit that the profitable, the life-bringing things come. If we refuse the flesh, we shall find within us "the things which be profitable for us."

3. Both the good and bad things are from within. The ugly deeds and words, the habits which disfigure—these are the symptoms of the wrong within. They appear on the surface of our lives, but the roots are within. They are the result of an inward condition. In the Gospel for this Sunday, Our Lord used, as His custom was, examples from nature to illustrate this. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." We cannot rid ourselves of our bad habits, if we are wrong within. We cannot tear off the leaves of evil and expect to be free. We must tear up the roots. Neither can we put on goodness from without. It is the life within that matters. It is the Life of Him Who is "the Vine" which, flowing into us, forces off "the hurtful things," and fashions "those things which be profitable for us."

Prayer, living after the Spirit, and the realization that it is all from within—this is the threefold message of the Collect, Epistle, and Gospel for the day regarding the putting away of "the hurtful things." It is for us to live in such close communion with the Saviour by prayer, meditation and Sacrament that His life may be in us, for it is only His life within which enables us to bring forth "good fruits," and to do the Will of the Father. "Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father Which is in Heaven."

When the world would bewilder thy mind,  
look up to the eternal Heavens where the stars  
never stray.—Rückert.

## Editorial

### SUMMER ACTIVITIES.

We referred last week to the need of a more practical religion in dealing with returned soldiers. This, of course, is not the only place where members of the Church can show that their Christianity is something genuine and worth while, and not a hollow mockery and a mere lip profession. Several months ago we referred to the conditions that exist in the heart of each of our great cities and the need of a greater and more practical interest on the part of Church members in the solution of the problems found in such places. The summer season presents a special opportunity for such activities and while the absence of extreme heat during the present year will necessarily modify conditions considerably, it must be remembered that the main work of the Church is not merely to provide physical relief but to build up character. The absence of heat does not remove the sights and the sounds and the hundred and one other influences that are at work day by day, one might almost add, night by night, in moulding the characters of thousands of boys and girls, in our large centres of population.

The physical needs must not, of course, be overlooked, and to illustrate this we have only to mention the fact that the medical authorities reported that in the crowded portion of one of our Canadian cities, one out of every five children was a victim of tuberculosis. Physical suffering always makes a strong appeal whether it exists in our midst, in the famine districts of Asia, or in war-stricken Belgium, Poland, Servia or Armenia. Moral disease is a more intangible thing and although it results in, and is at the root of, a very great deal of physical disease, the connection between the two is not readily grasped by the majority of people. There can be no doubt that of the two the moral is the more deadly and that no matter what the climatic conditions may be it is a matter of prime importance that no effort should be spared, especially during the summer months, to bring as large a number as possible of the younger inhabitants of our cities into contact with nature as God created it. To say nothing of the physical advantages of even a two weeks' sojourn in such surroundings, no one can estimate the moral benefit.

The war has revealed the sad fact that a very large percentage of young men in this country are unfit both physically and morally for military service. Not including those who were rejected when applying for enlistment, 64,552 men were for various reasons discharged from our forces from the commencement of the war to the 31st of May last, and of these 33,887 were pronounced medically unfit. Canada offers unexcelled opportunities in its rural life and occupations for the development of a virile type of manhood, physical and moral. Crowded city life breeds disease, physical and moral. Canada, moreover, needs a greater rural popu-

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

lation in proportion to its urban population. Looked at, therefore, from every point of view, the efforts put forth by religious organizations and others in transporting large numbers of young children and boys and girls to the country during the summer months is not mere charity but patriotic effort of the highest kind.

We cannot commend too strongly the appeals being made by such papers as the Toronto Daily Star for contributions towards their Fresh Air Funds. The money given is distributed wisely and a very great deal of good results. Our readers may feel quite certain of this.

The Irish Convention is an assured fact. The British Parliament has tried to find a satisfactory solution of the situation and has failed. Every well-wisher not only of Ireland, but of the whole British Empire, must therefore earnestly hope and pray that even though this Convention may not lead to the ultimate solution it will at least discover the best road to be followed and proceed a considerable distance along that road. There is a tremendous chasm to be bridged between the Ulsterites and the Sinn Féiners.

The Dominion Parliament has, after some opposition, decided to exempt divinity students from compulsory military service. So far as Anglican students are concerned, this was unnecessary as we feel quite safe in saying that very few, if any, students of military age are now left in our divinity colleges, who are physically fit for service at the front. Moreover, we doubt if any man should be ordained who is fit for military service and does not offer to go voluntarily. We want men in the sacred ministry, not slackers.

Some one has suggested that the Prince of Wales should choose his bride from among the fair daughters of the United States. With all its faults, the aristocracy of England has produced a large percentage of its ablest and best men and women. They command respect because of their character and ability. With all its good qualities, the United States can scarcely yet lay claim to such an aristocracy, and we sincerely hope that the day is far distant when an aristocracy of wealth will be considered sufficient qualification. There are too many indications of a tendency in this direction even in England.

"The Tragedy of the Human Mouth," is the heading of a recent article in "Public Opinion," England, in which it is stated that "the food destroyed by drink during the war would make two Great Pyramids, both bigger than the Pyramid of Egypt," which is 80,000,000 cubic feet in extent. Faced with a food famine and in the midst of the greatest war the world has known, men, and women too for that matter, will sacrifice everything else to satisfy their craving for strong drink. God has not caused the war but He has allowed it, and probably will allow it to continue until more people are brought to their senses. The horrible nature of the whole situation may well make men ask, if such a country is worth saving.

## Thoughts for the Thoughtful

The time to begin is *now*—to-day.

\* \* \* \* \*

Every noble life leaves the fibre of it forever interwoven in the world's work.—Ruskin.

\* \* \* \* \*

Talent and cleverness are common enough but sincerity and trustworthiness are great but rare virtues.—Thoreau.

\* \* \* \* \*

Nothing dissipates cobwebs like active service and we all occasionally weave cobwebs of some sort or another.—Bishop Thorold, D.D.

\* \* \* \* \*

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—Christlieb.

\* \* \* \* \*

And this also is one of the great dangers of the spiritual life; that a little carelessness, a brief infidelity to our high calling, or a passing indulgence, suddenly demolishes what long and patient toil has been building up. It is like the taking out of a pin or a ratchet that lets all we have gained run down to its old condition.—Marcus Dods.

\* \* \* \* \*

This is the message of the Risen Lord to men. He has become the link between us and all that is highest and best. We know that He has overcome all evil and left it behind. We know that Christ must ascend to the highest, and yet we know also that He will not enter where we cannot follow. We know that His love binds Him to us as strongly as His rights carry Him to God.—Marcus Dods.

\* \* \* \* \*

There is an honour in business that is the fine gold of it; that reckons with every man justly; that loves light; that regards kindness and fairness more highly than goods or prices or profit. It becomes a man more than his furnishings or his house. It speaks for him in the heart of everyone. His friendships are serene and secure. His strength is like a young tree by a river.—Anonymous.

\* \* \* \* \*

One thing I do believe—more surely than the evidences of the senses, for they may be imposed upon—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—Dean Goulburn.

\* \* \* \* \*

God is girding every man for a place and a calling, in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth I propose then for your consideration is this: "That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." Many persons, I am well aware, never think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them they do not know, and they scarcely conceive that it means anything.—Bushnell.

## Pastoral Letter

From Bishop of Saskatchewan to the Clergy of the Diocese.

Bishopsthorpe,

Prince Albert, 8th June, 1917.

MY DEAR BROTHER: I ask your attention to the following letter. Please read it thoughtfully; do not then put it away and forget it; but see how you can best carry out the requests contained in it, promptly and faithfully. You have learned that the Synod will not meet this Summer. (1) Because of the expense to the delegates and to the Diocese, taken in connection with the fact that we are called to exercise the greatest economy in every way. (2) That it hardly seemed right or wise, when we are calling upon the farmer to put all the time that is possible into his fields and farm work, that we should call him away for a week in that important period of early June. (3) That it seemed almost sure that there would be a very small lay attendance; and a Synod composed almost entirely of clergy does not fulfill the proper idea of a Synod. On my submitting my decision and action to the Executive Committee they approved.

### Mission of Repentance and Hope.

It is all the more urgent that you should press on with the work that lies to hand. The reports as to the National Mission in England would appear to show that while it has succeeded in some places and with some people it has failed to bear expected fruit in others, and to reach other people. The same may probably be said of the Mission of Repentance and Hope in this diocese. The failure may perhaps be partly due to faulty preparation or methods, partly to want of faith and earnest prayer, partly to the materialism of the day and to the hardness of the human heart; and through all of these causes, to lack of power in the Church. But the truth still remains that the opportunity and need are both present, that God answers prayer, that the Holy Spirit has power to convert men's souls and to revive the life of the Church, and that the presence and power of the Holy Spirit is promised to the earnest believer. Thank God that there are in some places and people in the diocese evidences of quickening of spiritual life, some increase of the number of praying people and bands, some advance in Christian life, some cause for joy and gratitude in the hearts of the faithful, whether clergy or laity. Let us thank God and take courage. In these days of call to everyone to do his or her best to contribute to the success of our Arms and those of our Allies we should surely do our very best also for the cause of Christ and of righteousness; and I call upon you to continue tirelessly, and at some sacrifice, to use every effort to win souls for Christ, and to establish His Kingdom in righteousness.

The Mission of Repentance and Hope was to be continued and extended till all has been done that can be done. Keep this aim and effort before your people in your visiting and preaching. Urge more regular and universal Family Prayer, with intercession for our Empire, our Arms, the Church, a bountiful harvest, and above all a spiritual awakening through the power of the Holy Ghost shed abroad. Gather your people—even if only a few—for worship and intercession and Bible reading on week days. At the same time keep before them the appeal that has been made for more liberal support of the Church, the absolute necessity

of increased contributions, the opportunity of this increase just now on the part of the farmers, and the truth, so plainly expressed in the Bible, that we are not absolute possessors of our time, money, etc., but that we are stewards for God, and have all things given in trust to be used in subjection to His Will, and for the general good. And I most earnestly exhort you to set your face against every kind of secularization of the Lord's Day, and to teach, warn and plead with your people to keep it holy, avoiding all labour and pleasure-seeking on that day. With many others, and doubtless with you, I deplore the unwise and, I believe, wrong action of some in authority in Church and State who have countenanced Sunday work on the farm and in the garden, under plea of national need and war-time necessities. It is only the thin edge of the wedge—further inroads on the Holy Rest-Day will follow, and once allowed it will be very difficult to return to the old godly ways. The result is already manifest. People work in their gardens instead of gathering to worship God. There is no need of it. Men and horses cannot profitably work seven days in the week. The blessing of God cannot be expected on work that is done contrary to His command, or on a people that deliberately puts that command on the shelf for the time. Similarly I urge you to oppose in every way, and to condemn as un-Christian, all so-called Sacred Concerts and Entertainments on the Sunday for Belgian Relief, Red Cross, Recruiting purposes, or other patriotic objects. They cannot be justified but are absolutely against all God's teaching.

### Recruiting.

Without going into the vexed question of Conscription, I may say that I believe that conscription or compulsory service is the best, perhaps the only solution of the question as to how to obtain the men necessary for filling the terrible gaps made in our Canadian regiments, and for bearing our share in winning the war. And I think that the Clergy may well exhort their congregations to accept and obey cheerfully the measures which our responsible rulers may determine upon. But meanwhile, without waiting for the enforcement of this, I think you may well lay before your young men the serious duty and responsibility of considering carefully and honestly the question as to whether they ought not to volunteer for national service of some sort, leaving the rulers to say how and where that service is most wanted. In the past probably some have gone into the army who might better have stayed on the farm. At the same time, many have stayed at home who might and should have enlisted.

### Economy.

I have less hesitation in asking you to preach economy in food and in spending. The government has for some months been calling upon us for this, and it is to be feared that many have disregarded the call. Many are practising economy because they cannot help it; they have not the money; but of those who have the money I fear many continue to waste both food and money selfishly, heedless of their duty to the nation. Do not think it outside of your duty as a Minister of Religion to set this before your flocks. But first consider what economy means, how it is best practised, and what good ends it serves, that you may set it before them intelligently, and in a way to win their response.

### Production.

If we are to waste less we are also to produce more. There is said to be a shortage of various foods throughout the world, and if we are to avoid great distress and suffering, if not famine, we must produce more than we have been doing. This means that there must be

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more work on the fields and gardens; more grain, potatoes, etc., grown. There are few of us who cannot help this in some active way. In England the clergy are putting a good deal of their time into their own gardens and fields, or in working for the farmers. And I hope that most of you will be willing and able to do the same. Perhaps there are not many of you that are in a position to do much in the way of a potato garden, but then perhaps you can take part in the farm labour round you; the farmers are understood to be often lacking in labourers. If that be the case near you, and the raising of food is likely to suffer in consequence, I see no reason why you should not hire out for a day or two, or a certain number of hours, every week, or daily for two or three weeks at harvest time. If the farmers can use occasional work of that kind, and if you are able to do the work in a workmanlike way, they should be glad of your offer. But I wish you to understand that this must be done to help the Empire, not to help the individual farmer to make more money. Therefore you should not give your work gratuitously, but should insist that you receive the hire that the work is worth. This is what is done elsewhere, and is the only right way. You can give the hire that you receive to Red Cross, Belgian Relief, or any object that you like; or, you have a perfect right to keep it for your own needs or purposes. Such work in the fields, if honestly done, should bring you nearer to those with whom, or for whom you work, should help to make manifest to any right-minded persons your Christian manliness, and receiving pay for the work done will not detract from your character, as a Christian minister.

#### Returned Soldiers.

The Bishops have been asked to request their clergy to do their best to help our returned soldiers to settle back into civilian life. These men will be constantly arriving, often partially disabled. The port Chaplain hopes to notify the clergy of those who are coming to their parishes. You should be able to learn whenever one returns to any part of your district, and you will be on the look-out to show your appreciation of the sacrifice he has made, and to help him to find suitable work. The Church should be foremost in this important duty and perplexing problem.

#### Armenian and Syrian Christians.

You have probably read of the terrible sufferings and needs of the Armenians and Assyrians, under the dreadful persecution of the Turks, and the imminent peril of thousands from death by famine. If not you should try to learn something about it, that you may the better appeal to the people of your district, whether of our Church or not, for generous financial aid.

The story is too long to tell in this letter. But the Church papers, English and Canadian, have given full accounts. Our Church in England, and in the United States, is raising large sums which are to be sent to the authorities who are trying to save these Assyrian and Armenian Christians from slaughter and famine. Some of the Bishops and dioceses are already contributing, and our Primate has asked me to request your hearty co-operation. I brought the matter before our Executive Committee, and they unanimously approved of my urging you to make a real effort. I have had several letters from the Committee for Armenian and Syrian Relief, especially active in the U.S.A., asking us to help. The Archbishop of Canterbury urges the duty most forcibly. He says that "never in the history of the world has there been more pathetic and stirring reasons for an appeal to Christendom in aid of peoples cruelly down-trodden and oppressed"; and, "that our anxieties and sorrows in this war are nothing in comparison with the unutterable misery in the lives and homes of the Armenians and Syrians, in E. Turkey, and on the Persian frontier."

This is not meant for a collection in church, or as an "extra-parochial" offertory. It should not interfere with the contributions of our Church people necessary for the support of the Church. It should be raised, as are the Patriotic, Red Cross and Belgian Relief funds, by soliciting contributions, or subscriptions, from all people, of all the Churches. I ask you to make a strong appeal in church, and in other ways, to make known the pressing needs of a vast number of persons, and to get persons to undertake to collect. If the other denominations will canvass their own people we can confine our efforts to our own. But if nothing is being done by others, I ask you to have everyone solicited for contributions, or regular subscriptions. The results should be sent, from time to time, to Rev. J. Taylor, secretary-treasurer.

(Continued on page 464.)

## Spiritualism versus Christianity

Rev. C. C. WALLER, D.D., Huron College,  
London, Ont.

(Continued from last week.)

#### A Question. (1).

HAVE the spirits of the dead ever communicated with the living? There are two outstanding instances in the Bible. Samuel was permitted to speak to Saul, and it appears from the narrative, that the Witch of Endor was surprised, for she said, "I saw Gods ascending out of the earth." In the Transfiguration Moses and Elias appeared and talked with Jesus Christ. Here was no medium. But when St. Peter proposed the erection of three tabernacles so that apparently they might dwell for ever on earth, a cloud overshadowed the glory, and a voice from heaven bade them listen to Jesus Christ. "This is My beloved Son, hear Him."

In the parable of Dives and Lazarus, when the rich man urged that Lazarus might be sent from Paradise to warn his brethren as one sent unto them from the dead, he was refused. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The Lord Jesus Christ Himself came back from the grave and them that sleep in Jesus He will some day bring back with Him. Until that day we must wait in patience for the renewal of the intercourse which has been interrupted for a little while.

There is no adequate evidence that the spirits of the departed are permitted to communicate with men. That communications are received in spiritual seances may be admitted. That they are the genuine communications of departed human beings is not admitted and even if it were the case, the thing is forbidden to the follower of Christ. No constructive revelation has ever been so received. No saint of God has ever so communicated to saints, as far as the writer has ever heard. Angelic appearances have always been direct without a medium.

#### Question 2.

What communication can we hold with the spirit world? First of all, without a medium or a seance, we can at any moment of the day or night, communicate with God through Jesus Christ in prayer to Him. If we will obey the commands of Jesus Christ we can receive at any time the guidance and comfort of the Holy Spirit. Consciously, when we seek it, unconsciously, in the rush of modern life, those who serve God may be guided by God the Holy Ghost. We receive His teaching and counsel and help. As the prophet Isaiah said: "Their ears shall hear a voice behind them saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Those who receive communications from God the Holy Ghost know well enough that they have received them, but how, they do not pretend to understand. Neither can we explain how it is that they are aware of the opposition of evil spirits, even when they use the infirmities of good men. None the less they are aware of the opposition of the spiritual wickedness in High Places.

#### Some Practical Applications.

To believers we would say. Make more use, if possible, of the privilege of speaking to God through Jesus Christ. Make more use of the privilege of reading God's Word. God the Holy Ghost can remind us of that which Jesus Christ has said, if we read, mark and learn what He has revealed in His Word. But if we neglect that Word, how can we expect to be reminded of that which we have not minded, or to remember that which we never learnt which we might have learnt, or to be shown the will of God, if we are living in disobedience to the revealed will of God?

How can we expect to hear what God says to us, if we never listen to His voice? We cannot hear at the telephone if we do not put the receiver to our ear, nor come within the reach of its vibrations. "He that hath ears let him hear. He that hath an ear let him hear what the Spirit saith." Let us use the appointed means before we try those which are forbidden.

To unbelievers and spiritualists we would say: Try the appointed methods which have proved efficacious, before going to those who can give no guarantee of reliability or truth.

Weigh in the balances the verities of the Christian revelation and the childish and futile messages of alleged departed spirits speaking through a medium and you will choose that which provides certainty and comfort and assurance and self-consistency—that which has never failed, that which has proved itself adequate in every form of trial in every human vicissitude—that which is based on the revelation believed and endorsed by Jesus Christ—that revelation which alone among all alleged revelations answers the problems of the human heart, satisfies the curiosity of the human intellect, and provides enlightened guidance to the human will.

To professed Christians who are tempted to tamper with the unknown forces of alleged spiritualism we would say, pause and ask yourselves why it is that this thing is forbidden and denounced in the Christian religion. What saint in the history of the human race has ever given a message from the grave except the one who is chiefest among ten thousand and altogether lovely, our Lord Jesus Christ Himself, who endorsed the teaching of those Scriptures which condemn spiritualism and whose immediate followers would have nothing to do with it. He came back from the grave and will ransom all those who believe in Him from its power. That there are no evil spirits and no hell and no future punishment is popular teaching at the present day. But it brings no comfort and no assurance. If the Christian has conceivably made a mistake in seeking to avoid hell by accepting the atoning death of Jesus Christ and living a life in accordance with His example and teaching, he has at least chosen a path which has brought him happiness and peace and satisfaction, and he has nothing to fear if he has made a mistake—and be assured he has made no mistake. He is supported by the experience of believers in all ages, who can say with St. Paul: "I know whom I have believed."

On the other hand, he who accepts as certain the denial of those who say there is no evil spirit or place of punishment, has made no provision for his salvation if he is wrong—and rest assured he is wrong. A universal negative admits of no positive proof. He who has washed his robes and made them white in the Blood of the Lamb, is ever ready for the summons to enter the presence of God. He who has turned his back on the revelation of Jesus Christ, must step out into the darkness of the valley of the shadow of death without a light, without hope, without comfort, without God. And the hail shall sweep away the refuge of lies, and your covenant with death shall not stand.

Those who depart this life in the fear of God and in the faith of Jesus Christ are in joy and felicity. They are with Christ, which is far better than anything the world has to offer. He has gone to prepare a place for us, and He will come again and receive us unto Himself, that where He is, we may be also.

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#### CHEERING SOME ONE ON.

Don't you mind about the triumphs,  
Don't you worry after fame;  
Don't you grieve about succeeding,  
Let the future guard your name.  
All the best in life's the simplest,  
Love will last when life is gone;  
Just be glad that you are living,  
And keep cheering some one on.

Let your neighbours have the blossoms,  
Let your comrades wear the crown;  
Never mind the little setbacks  
Nor the blows that knock you down.  
You'll be glad when they're forgotten,  
You'll be glad with youth and dawn,  
If you just forget your troubles  
And keep cheering some one on.

There's a lot of sorrow 'round you,  
Lots of lonesomeness and tears;  
Lots of heartaches and of worry  
Through the shadows of the years.  
And the world needs more than triumphs,  
'More than all the swords we've drawn;  
It is hungering for the fellow  
Who keeps cheering others on.

Let the wind around you whistle,  
And the storms around you play;  
You'll be here with brawn and gristle  
When the conquerors decay.  
You'll be here in memories sweetened  
By the souls you've saved from pawn.  
If you put aside the victories  
And keep cheering some one on.

"East and West."

## NEW BOOKS

**Community: A Sociological Study. Being an Attempt to Set out the Nature and Fundamental Laws of Social Life.**

By R. M. Maciver, D.Phil. Publishers, Macmillan & Co. For sale by Upper Canada Tract Society, Toronto. (432 pp.; \$4.00.)

Here is a book that all Churchmen who are interested in social welfare, or indeed in the fundamental meaning of the Christian Gospel, should read and be familiar with. Christ came into the world with a message of "salvation" for men, and the promise of the gift of the "fulness of life." How many of us have any idea as to the content of this word "salvation," and what may be the meaning of the "life" that His coming brought to men? In this book "Community" we find the fundamental laws underlying the lives of men worked out scientifically and convincingly, so that through them we may begin to get a clearer vision of the meaning of life, and of the goal of life, and also of the only way in which this goal is to be reached. Mr. Maciver's book is not in any way intended to be a Christian apologetic, but as the only sure foundation for our faith is the knowledge that the doing of the will of God, as revealed by and in Christ, brings with it the demonstration of the truth of the teaching, Christianity has everything to gain and nothing to lose by truly scientific and fearless research into the fundamental laws at work in society. Only in a knowledge of these laws is God's will comprehended, and man given power and freedom to co-operate with Him in His work in the world. God's will towards men is revealed in the eternal laws at work in human society. The author shows us that the first and greatest of all social laws may be expressed as follows: "Socialization and individualization are two sides of a single process," and in the end "the greatest personality is seen to be the one that comprehends the most social values." This surely is the Christian doctrine: "Whomsoever will be great among you, let him be your minister." "I came not to be ministered unto but to minister." "With whatsoever measure ye mete it shall be measured unto you." "Give and it shall be given unto you good measure and pressed down." Questions of the relationship of the Church to the State, and of the function of the Church in matters of national policy are very ably discussed. In matters which gravely divide political parties, Mr. Maciver rightly says: "The only safe course for a Church, the only way in which it can keep religion pure, and avoid the miserable results which all through history have followed the confusion of Church and State," is to insist upon the principles involved and the necessity of following them and leave it to its members as citizens and not as Churchmen, to decide all questionable political issues. One of the most valuable chapters in the book is the one on the "Unity of the Individual Life," and from it I would like to make this quotation: "Religion is the form of an ideal, and in the long run there is but one ideal, an ethical one. . . . When a conflict arises between ethics and religion, it is in reality a conflict between the ethics of the present and the ethics of the past. This is the great drama of all history, and the history of Christianity might be shown as the greatest act of that drama. . . . It announced that the only value on earth is the value of the 'souls' or lives of men, and that systems and creeds are vain and corrupt except as they fulfil these values. . . . It announced in a word that religion is a life and not a form, and that the true way to serve God is to serve and love one's fellows. 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'" I will not attempt a detailed review of the book but will leave that to others. I only hope I have said enough to direct the minds of my fellow Churchmen to this rich field for serious study. I would like to conclude with the author's own hopeful and inspiring vision: "To show the unity of communal development is to show also the line of communal development, the direction of a road that stretches, who knows, to a yet undreamed of distance. Community has advanced upon that road. . . . As it has advanced, the meaning of its march has become, though still dim, yet clearer. Blind impulses are superseded by conscious forces, whereupon it appears that much that was blind in its operation—blind to us whom it impelled—was yet not meaningless, but continuous with what now reveals itself as our own conscious purpose. If that purpose grows still clearer, the movement of community will become more straightforward, towards an age for which the records of this present time will be a memory of old, unhappy, far-off things."—W. F. Clarke, M.D.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Eighth Sunday after Trinity, July 29th, 1917.

Subject: Josiah's Good Reign.—II. Chron 34: 1-13.

THE Golden Text for this lesson is in the well-known words of Eccles. 12: 1: "Remember now thy Creator in the days of thy youth." The emphasis is upon the early beginning of Goodness in the reign of Josiah. Verses one and two tell of his long reign of 31 years and of the general character of it. "He did that which was right in the sight of the Lord." Also we are told there were no lapses from the good course of this king's life. "He declined neither to the right hand nor to the left." Such a consistent character is worthy of our imitation.

1. **Early piety** is sometimes spoken of jestingly by those who have never experienced piety at any age. Nevertheless, piety or goodness is the most valuable grace that one can have and the earlier it begins in one's life the better. Priggish and precocious self-consciousness is not piety, and it is not surprising that it affords amusement to beholders. Real goodness we all may have. Cleverness or special talents are not needed in order that one may be good. There are some things which only few can have, but goodness is possible for all. Josiah began his reign at eight years of age, and at sixteen he began to seek after God. He definitely set his heart upon the attainment of goodness.

2. **God is the source of all goodness.** There are many illustrations in sacred and national history which indicate that goodness in character comes from seeking after God. Samuel, David, John the Baptist, Timothy, General Gordon, Bishop Hannington, are examples of a few, out of a great many of God's saints, who have attained goodness by seeking after God. Goodness is an attribute of God. To be good is to be like God. Don't imagine that goodness is a commonplace thing which is not worth while. It is the only thing which is really worth while.

3. **A young king's zeal.** Josiah undoubtedly went about things in the right way. First he began rightly himself. He sought after God in the secret place of his own life. When he came to years of discretion he began definitely to serve God. He was yet too young to have great influence in the State, but at 20 years of age in the 12th years of his reign he began to make reforms. It was no hasty impulse that moved him, but something for which he had been gathering up his strength.

4. **Destructive efforts.** Verses 3 to 7 indicate the thoroughness with which Josiah put out of existence the means of heathen worship. It took some two years to accomplish this part of his work. There could be no doubt in Judah as to where the King stood. He was against idolatry and against all the evil customs that pertained to it.

5. **Constructive work.** The remainder of the lesson (verses 8-13), tell of the restoration of the worship of God. Josiah had good advisers and zealous helpers in the work he undertook to do.

The House of God was repaired, vs. 8. A general subscription was made through the agency of the Levites for the purpose of paying for the material and labour needed for the work of restoration. A splendid spirit prevailed. "The men did the work faithfully." There was evidently no "graft," but good, honest work was done and the money subscribed was used for the purpose for which it was given.

## LESSONS.

1. Goodness is possible for us all.
2. Begin now to seek God—a definite seeking of God will find Him.
3. Goodness in life shows itself in what one tries to do.
4. Reformation requires destruction of evil and the building up of that which is good. This applies to individual character and to the welfare of nations.

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Many of us know how, even in our childhood, some blank, discontented face on the background of our home has marred our summer mornings. Why was it, when the birds were singing, when the fields were a garden . . . there was somebody who found it hard to smile?

George Eliot.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE revelations regarding the handling of bacon, eggs and butter and the huge fortunes accumulated by cold storage companies, not in a lifetime, but in a single year, not in times of peace, but in the midst of a world-shaking war, not when the outlook is for abundance, but when those in authority are calling for rigid economy, that our supply may meet the necessities of the Allies, not in the old days of every man for himself, but in the days when appeals to the heart and head of every citizen are made to do their bit, are the most startling things that have occurred in this country for many a day. It may be true that the people of Canada, as a whole, are not in a vital sense aware that we are at war, but there are thousands of homes who know it only too well, for their sons and breadwinners will never return. It may be quite true that business ethics in wartime may be to do "business as usual with profits larger than usual," but they who take this view have no right to lecture their fellow citizens on the high call of duty, and sacrifice, and service, with unctuous quotations from Scripture. The world can understand the business man pure and simple, who pushes his business to the limit, since no law restrains him, but it cannot understand, and does not wish to waste its time trying to understand the man, who preaches a high ethic of sacrifice, while he is growing abnormally rich at the cost of the public whom he admonishes. Canada gasped not long ago when a certain gentleman of limited public service received a baronetcy imposing upon Canada for all time the necessity of recognizing a male heir as a gallant knight. This same gentleman speaking to a distinguished assemblage of men in Ottawa not many months ago, pictured the men in the trenches, whom he had seen with his own eyes in all their filth and hardship and suffering and dramatically asked his hearers: "Do you mean to play a worthy part—to be worthy of those men?" He concluded with the words, "this kind can come forth by nothing but by prayer and fasting." It is manifest in the light of recent revelations that while he was prepared to say the prayers, he expected someone else to do the fasting. These words are not lightly written, for it is just such occurrences as these that load the Church of God with an unspeakable burden in the face of a none too sympathetic world.

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It has recently been announced that the Military Y.M.C.A. has been intrusted by the Government or the Hospitals Commission with an educational mission to the men at the front. The plan is to do something to prepare the men who return to Canada for the responsibilities of good citizenship. The idea is certainly a good one in the hands of capable men, if it can be worked out. In the hurly burly of war at the front one would imagine that men are not thinking much of citizenship in a country they may never see again. However, if in the hospitals and convalescent homes of England anything can be done to this end, it will be so much to the good. "Spectator" would like to call the attention of his thoughtful readers to the fact that a serious problem arises with the growing prominence of the Y.M.C.A. in the military organization of Canada. Through the ecclesiastical divisions which unhappily exist, politicians are afraid, apparently, to definitely organize the Chaplains' service, which ought to abundantly provide for the spiritual and ethical instruction of the army. It is true, that in spite of the lack of this official military organization the Chaplains themselves have effected a splendid organization which is being copied by other armies in the field. They are doing a work that is simply splendid in its conception and effect. Their light, however, is not reflected so strongly in the Canadian press as that which issues from the Y.M.C.A. for various reasons. The point, however, which "Spectator" wishes to present to the Church in Canada is the danger of the Y.M.C.A. being erected in effect into a new communion in the eyes of the Canadian army and the Canadian people. So long as it confines itself to the social entertainment of the men on a sound ethical basis, the work of the Y.M.C.A. should be welcomed. But when it becomes a religious instructor, and that through men who have no special training for such work, it appears to the writer that there is grave danger of still further dividing the Christian Church, rather than uniting it. Let not what

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is said be misunderstood. It isn't suggested for a moment that any conscious effort is being made by the Y.M.C.A. to usurp the work of the Church, but the point is, will an undiscerning public appreciate the difference between the Church and such an organization with special official standing in the army? It would be well if readers would think this over carefully.

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The discussion in parliament over conscription has had some surprising developments. Those who opposed conscription when the principle of the bill was at issue, discussed the details in committee in the frankest possible way, evidently earnestly desirous of making the bill as perfect as possible in its operation. It is, of course, possible that men having discharged their responsibility to oppose having found themselves in the minority, decided to turn in and help along what appeared to be the will of the majority. That is the charitable view of the situation. However, "Spectator" thinks he knows human nature well enough to feel convinced that the fight is not all over yet by any means. He ventures to think that there will be a very determined effort made to block the extension of the life of parliament. If a large minority opposes extension an election must follow, and if an election, a possible overthrow of the Government. The new government would be largely under the influence of the sixty or more members who are almost certain to come from Quebec, and the whole war policy and the Militia department would pass into other hands. The consequences of this ought to be grasped very fully by the Canadian people. "Spectator" feels that a national Government fresh from the elector's approval would immensely strengthen the hands of those who have a truer view of Canadian destiny and he has faith enough in the Canadian people to believe that if the vital issues are plainly and forcefully placed before them they will rise to their duty. It may appear at first thought that a solid province, a scattering foreign vote, and the vote of the indolent slacker, might make a test of public opinion very doubtful under the circumstances, but when it is made plain that these men have to live in Canada and that their future is all included in this country, thousands will support who have hitherto opposed. An election would furnish the greatest educational opportunity that this country has ever experienced, and might settle once for all all doubts as to the will of our people regarding the future policy of Canada. It would be an occasion when every man and woman of good will would have to do his utmost. Every writer and speaker of power and judgment would have to be enlisted in this great task of persuasion. Every governmental shackle of unsavory memory would have to be thrown overboard that the issue might be encumbered by no distraction. A government emerging from such an election could not be stayed in its efforts to do its duty and lift our country into its rightful place as a lover and champion of liberty.

"Spectator."

BE TRUE.

Men have ever loved the man with the clear eye and the straight tongue, the man who never hedged and never equivocated, who never fawned nor flattered, and who could never be taught to lie. Amid the unstable crowd such a man is conspicuous by his unswerving loyalty to his ideals, and this steadiness of his onward course resembles that of the planets. Such a man sometimes fails in finesse, he sometimes fails to hold his friends, and he sometimes gains a crown of thorns and possibly a cross, but the crown cannot dishonour and the cross cannot terrify him. When God made man, He put iron into him, and this man but reveals to others what God meant men to be. It is true that man is fallen; it is not true that he cannot rise. It is true that man is weak; it is not true that he cannot be strong. We recognize heredity, but we recognize also divinity. Heredity is mighty, but the grace of God is stronger still. There is a world of human weakness round about us, and weak men and women are proving false to themselves, their friends, their God; but this is not of necessity. A man may not be able to avoid disaster, but he can escape dishonour; he may not be able to avoid insult, and injustice, and persecution, but he can manage to retain his honesty, and if he die, he can at least die at peace with God. But to do so he must be true to himself, his friend and his God. The price may at times seem great, but the reward is inestimable.—Exchange.

The Idea of Progress

Rev. Herbert Symonds, D.D., Christ Church Cathedral, Montreal, P.Q.

THE Idea of Progress was a favourite with optimistic people during the 18th and 19th centuries. It was a source of inspiration to prophets and preachers, orthodox and heterodox. The orthodox found abundant support for it in Scripture. The heterodox from the notion of evolution. Pessimists were condemned as worse than infidels, or laughed at as dyspeptics. Democratic Government, Universal Education, Religious Toleration, Industrial Expansions, were leading us straight to the promised land of Utopia.

The war has given a serious shock to this conviction. We are now talking of the destruction of civilization, and we have no firm ground of assurance that the new era will be an improvement upon the old. Wars have sometimes ushered in brighter days, but sometimes they have exhausted the vitality of famous peoples. It is pointed out that the notion of progress is comparatively modern, and may turn out to be based upon hope's flattering tale. The war has revealed the latent barbarity of peoples supposed the most highly civilized. The vast accumulations of wealth, and of knowledge and all the inventive powers of man are concentrated with an unparalleled fervour upon destruction.

Impressed by these facts and the considerations to which they give rise, a group of English scholars has endeavoured to investigate anew the whole subject of progress, and have furnished an interesting and valuable volume of lectures under the title of "Progress and History." This article does not profess to be a review, but only an examination of a few of the topics discussed and especially of those which are likely to be most interesting to readers of the "Canadian Churchman."

The word progress is, like many others, by no means easy to define. Different people mean by it different things at different times. Mr. Marvin, the editor of the volume under consideration, tells us that: "One Sunday afternoon he happened to be walking with two friends in Oxford, one a professor of philosophy, the other a lady. The professor of philosophy declared that to him human progress must always mean primarily the increase of knowledge; the editor (Mr. Marvin) urged the increase of power as its most characteristic feature; but the lady added at once that, to her, progress had always meant, and could only mean, increase in our appreciation of the humanity of others. I think we must give the palm of approval to the lady."

Several of the lecturers discuss the meaning of progress. The eminent anthropologist, Mr. Martlett, considers that "progress, according to the anthropologist, is defined as increase in complexity, with the tacit assumption that this somehow implies betterment." He is not sure that progress implies increase of happiness, but confidently asserts that it implies increased nobility. Mr. Stawell, in a singularly beautiful essay on "Progress and Hellenism," tells us that for Aristotle, men's perfection consists in the realization of his true nature, which involves a harmony of all his faculties, a harmony inspired and led by the highest faculty of all, the reason, which rejoices in the contemplation of what is at once true and good and beautiful." Progress then would be the approximation to this end.

I.

The most thorough investigation of what is meant by progress is to be found in the essay on "Moral Progress," by the distinguished editor of the "Hibbert Journal," Mr. L. P. Jacks. Mr. Jacks condemns what he calls the philosophic, or better, the aconic pharisaism of our age. "By which," he writes, "I mean the spirit in the present age which seems to say, 'I thank thee, O God, that I am not as former ages: ignorant, barbaric, cruel, unsocial; I read books, ride in aeroplanes, eat my dinner with a knife and fork, and cheerfully pay my taxes to the State; I study human science, talk freely about humanity, and spend much time in making speeches on social questions.'" Truth there is in these assertions, as indeed in those of the original Pharisee, but "not the kind of truth which should lead us to self-flattery." Mr. Jacks adopts the kernel of Aristotle's definition, and defines progress as "that process by which a thing advances from a

less to a more complete state of itself." But he acutely adds, "Whether this process is a desirable one or not, obviously depends upon the nature of the thing which is progressing." He applies this notion of progress to three subjects: Science, the Mechanical Arts and Government. An examination of his method in the case of science will be sufficient to elucidate his reasoning on this part of his subject.

The progress of science has, no doubt, enormously increased man's power over the forces of nature. "But is it a good thing that man's power over the forces of nature should be increased? That surely depends on the manner in which the power is used, and this depends again on the moral nature of man. When we observe, as we may truly observe, especially at the present time, that of all the single applications which man has made of science, the most extensive and perhaps the most efficient is that of devising implements for destroying his brother man, it is at least permissible to raise the question whether the progress of science has contributed on the whole to the progress of humanity. A moral element is essential to the general notion of human progress. Progress Mr. Jacks would define as human betterment in the highest sense of the word.

What then is Mr. Jacks' conclusion of the whole matter? It may be described as a modified optimism. He believes in progress, but he cannot prove it. It is like religion, largely a matter of conviction, though no doubt of conviction that has grounds in reason. "To believe in moral progress as an historical fact, as a process that has begun and is going on and will be continued—that is one thing, and it is my own position. To believe that this progress is far advanced is another thing, and is not my position. . . . I believe that we are much nearer to the beginnings of it than the end." This I believe to be plain, commonsense, a commonsense that has found fine poetic expression in Wordsworth's lines on the French Revolution after the clouds and storms had darkened the bright dawn of its promise. "A good rule for optimists," says Mr. Jacks—and we fervently commend it to our readers as a specific against the disappointment which arises from our extravagant but shallow notions of the degree of progress already attained—would be this: "Believe in moral progress but do not believe in too much of it. I think there would be more optimists in the world, more cheerfulness, more belief in moral progress, if we candidly faced the fact that morally considered we are still in a neolithic age, not brutes indeed any longer, and yet not so far outgrown the brutish stage as to justify these trumpeting."

II.

The lecture, however, which will most keenly interest readers of the "Canadian Churchman," is that on "Progress in Religion," by the Baron von Hügel. The Baron's method is to describe the religious progress or evolution of the past, and from the results of his survey to indicate the pathway of progress in the future. Perhaps it will conduce to clearness if we begin with his conclusion, which is drawn from the famous medieval theory of the Church and the State, the Holy Roman Church and the Holy Roman Empire. That theory as expounded in Bryce's classical work is in brief as follows: Man is a being with a twofold nature and twofold need—viz., the sacred and the secular. The Church is the minister to his sacred needs and as such demands his allegiance. The State is the minister to his secular needs and as such also demands his loyalty. But mankind is one, as coming from the hand of One God. In the ideal order then, there is one Church and one State. At the head of the Church is the Pope, at the head of the Empire is the Emperor. The theory (I am not in this description following the Baron) as formulated in the Middle Ages has completely broken down and in its medieval form can never be revived. But the underlying truth to which the theologians, ecclesiastics and priests often sought to give external expression, abides and in our day of exaggerated nationalism calls aloud for revival. It is interesting to note that attention has recently been drawn to the value of the theory by such writers as Mr. Dickinson, whose religion is of the vaguest description, and Dean Inge, who is a sturdy Protestant. The Baron presents this dualism of man under the form of the supernatural and the natural. There is a supernatural ethic and a natural ethic (this again is medieval), and says he: "We must look to it that both these interests and ethics are kept awake, strong and distinct within a costingly rich totality of life: the ethic of the honourable citizen merchant, lawyer, of Confucius and Socrates, and the ethic of the Jewish

prophets at their deepest, of the Suffering Servant, of our Lord's Beatitudes, of St. Paul's great eulogy of Love, of Augustine and Monica at the window in Ostia, of Father Damien's voluntarily dying a leper amidst lepers. The Church is the born incorporation of this pole, as the State is of the other. . . . Both spring from the same God at two levels of His action; both concern the same men at two stages of their response and need." Progress in the future depends upon whether men, after this great war, more largely again apprehend love and practice this double polarity of their lives? Only thus will the truest progress be possible in the understanding, the application and the fruitfulness of religion, with its great central origin and object, God the beginning and end of all our true progress. He who, even now already, is our Peace in action, our Joy even in the Cross."

Rich as it is in suggestive and profoundly religious thought, I cannot but think that the Baron's lecture falls short in the matter of practical value from his position as a member of the Roman Catholic Church. In offering criticism from this point of view, I hope I shall be able to satisfy my readers that it is not the criticism of mere Protestant prejudice, but rests upon reasonable ground.

The Baron's position in the Roman Church is interesting. His writings reveal a deep affection and reverence for it. He is in mind and intention "a good Catholic." Yet it may be doubted whether, if he were in Orders, he would maintain his position in the Church. He is a higher critic, and his critical views find firm, if not quite clear, expression, in the lecture now under consideration. He accepts the usual division of the Pentateuch. He can say: "The record of directly Mosaic sayings and writings is thus certainly very small." The authorities to whom he refers are Protestant, not Catholic. The late date (165 to 163 B.C.) of the Book of Daniel is asserted. Only a few "perhaps" of the Psalms belong to David, and the Psalter was not closed until 140 B.C. "The Communitary Psalms, even if spoken as by representatives of God's Church and people, we cannot now echo within our own spiritual life." In the New Testament, he agrees with the general conclusions of authorities that the material for the Synoptic Gospels springs from two original sources, a collection primarily of our Lord's doings and sufferings and a collection primarily of our Lord's discourses. He believes the Johannine writings to have been influenced by the theology of St. Paul and a Christology presented in them materially different from that of the Synoptists.

Now all this is in violent opposition to the famous pastoral of Pius X. against modernism, and must, one would suppose, place the Baron in a very delicate position in his Church. With this we have no direct concern, but it cannot, in considering his view, be disregarded. On the other hand he appears to me to fail to apply (and in this respect he has not a few followers in the Anglican Church) his critical and evolutionary principles, to the interpretation of Christian history, and this, I think, diminishes the value of his lecture. A very important question was raised but not answered by Newman in his "Doctrine of Development." "Is Protestantism in general to be regarded as a true development, even though partial, of Christianity?" It is strange that so important a question has been so largely neglected. Now von Hügel's familiarity with and obvious admiration for many Protestant writers (the only book—e.g., on St. John's Gospel to which he refers his readers is Dr. E. F. Scott's, a decidedly modern work) would seem to demand in such a study of Christ-

## W. E. GROVES, An Appreciation.

By JAMES LAWLER.

IN the death of Mr. W. E. Groves, Principal of Ryerson School, Toronto, this country loses one of her best teachers and one of her most steadfast citizens. God grant that others may be raised up to take his place!

Mr. Groves was not born into the teaching profession, but he was a born teacher. Coming from a farm in the county of Bruce, he never lost touch with the actual and the necessary, no matter how advanced his theories, how high his ideals. He never forgot that in order to be a teacher he had first to be a man. He said to the writer one day: "You know I am dealing with teaching theories all the time, and I must get out and meet men to see how these theories work out in actual life. I am always afraid of growing to think that my schoolroom is the world and of allowing my work to get academic and artificial, and out of touch with the real needs of men and women."

How well he succeeded, thousands of pupils and their parents are ready to testify. The keynote of his work was thoroughness. In recent years probably no charge has been more frequently brought against the Ontario school system than that it allowed the curriculum to be overcrowded with useless subjects, and that its teaching of fundamentals was inexact and superficial. No one has done more to refute that criticism than the subject of this sketch. Mr. Groves determined that whatever else his pupils could, or could not, do, they would be able to read, write, spell, and do the fundamental operations of arithmetic as well as their abilities permitted. He, therefore, brought all his knowledge and skill to the teaching of these subjects. The penmanship of his pupils was always a subject for admiration amongst the parents of the district. He laboured to find some rules and principles to assist in teaching our chaotic English spelling. In teaching arithmetic accuracy was the first requisite and speed the second. One of his daily exercises was to have sheets of paper covered with problems in simple addition laid, face downward, on the desks of the pupils. At a signal the pupils would turn over the sheets and add up one of the sets of figures selected by the teacher. These "sums" usually consisted of twenty figures from top to bottom and six or eight figures from left to right. The average time for securing a cor-

rect answer was about two minutes. The writer once showed one of these sheets to a banker and asked him how long he would give a boy entering the bank to add one of these examples correctly. After looking them over carefully, he said if the boy got the correct answer in from thirteen to fifteen minutes he would be satisfied. He was astonished when told that the boys and girls at Church Street School did it in two minutes on the average.

That was in the days when Mr. Groves was Principal of Church Street School. Later, he was promoted to one of the hardest schools in the city, Ryerson School, with over twelve hundred pupils of seven or eight different nationalities, and most of them foreigners. Here the problem was not only to teach them how best to write and spell English, but to teach them English itself, and the manners and customs of free Canada. It was a tremendous task, but Mr. Groves never lost his enthusiasm. He remembered that behind the problems and the tangles and the snarls of Ryerson School lay centuries of neglect, oppression and cruelty. He was an adviser and law-giver not only for his twelve hundred pupils, but for many of their parents as well. For many of them the decisions handed out in Mr. Groves' office were their first acquaintance of British justice, or, alas! of any real justice.

And after a week of long days like this Mr. Groves, until the pressure became overpowering, used to go across the city on Sunday afternoon to his old parish of St. Peter's to teach a Bible class of forty or fifty young men. This was a fine work, but how much finer it would have been if the Sunday School workers had all been alert and had seized upon the opportunity to present this able and willing leader with a class of five hundred Sunday School teachers. In one sense it did not make any difference to him, but it would have made a tremendous difference to the Church. He did it for the love he bore all men, and all boys in particular. He saw in each one possibilities, and, like the Master, he was consumed with a desire to make those possibilities actualities. He saw the angel in the block of marble and he longed to liberate it. And though he was often imposed upon, often frustrated in getting out his angel, yet he never grew cold or gave up the quest, and because of this he has left to his widow and two sons, the latter defending freedom on the battlefields of Europe, a priceless heritage—the heritage of a name at the mention of which hundreds of men and women in all parts of Canada will rise up and bless his memory.

ian development as he here gives us some outline of the Protestant contribution to Church History. It is just here that I note what seems to me the only weak and even unworthy note in his lecture. He avoids the question on the ground that "to this hour Protestantism, as such, has produced, within and for religion, specifically nothing that can seriously compare with the work of the short-lived Middle Ages of Aquinas and Dante. Hence," he adds, "we can conclude our Jewish and Christian energy here"—i.e., in the 14th century.

This is truly an astonishing conclusion. We may grant that no such comprehensive minds as those of Aquinas or Dante have contributed to Protestant theology. But that is not the point. Did Protestantism inaugurate no enduring movement of the human mind and soul? Did not its principle of the right of individual access to God mark a new era; has it not had much influence upon other spheres than those of pure theology, spheres which the Baron finds highly important in reference to medieval politics? How much of this democ-

racy for which so many free peoples are now contending, is the fruit of Protestant seed sowing?

This criticism which I venture to offer is not remote from our subject of progress, but very nearly akin to it. For our times call not only for some kind of revival of the Internationalism upon a religious basis which is of the essence of the theory of the Holy Roman Church and the Holy Roman Empire, but also for the reconciliation of the social truth of Catholicism with the Individualism of Protestantism. The two types and the principles of their reconciliation are found in the New Testament. In failing to present us with any treatment of this topic, the Baron's lecture falls short of its possibilities. It is spiritual, informing and stimulating in a high degree, but it is incomplete.

Here for the present we leave the subject, but would advise those who desire to aid, in never so slight a degree, the formation of a sound, religious and reasonable reconstruction of society after the war, to study carefully the rich contents of this suggestive work.

## Missionary Jottings

### Curious Effects of the War.

THE effects of the war are worldwide, and sometimes they are very curious. Who would have thought some years ago that people in Belgium would at this time be receiving relief from freed slave children in Nigeria? Yet so it has happened. The children in the Home for Freed Slaves, carried on by the Soudan United Mission at Rumasha, Nigeria, on being told of the suffering in Belgium, asked that £1 should be donated from their contributions at Sunday services to the Belgian Relief Fund. These children are given the opportunity of earning money in various ways, and the Sunday collections are a free-will offering on their part from the money so earned by them. Such an incident possesses a peculiar interest in view of the attitude formerly displayed by Belgian subjects towards African natives in the Congo.

### The Mass Movement in North India.

The outcastes, mainly farm labourers, of India, constitute a class more numerous than the total population of the British Isles. All the fifty millions of these so-called outcastes are accessible to the Gospel message, while hundreds of thousands of them are actually clamouring for admission to the Christian Church.

### Insistent Demands for Teachers.

The report of the Mass Movement Committee of the Church Missionary Society states that for some twenty years there has been a steady influx into the Church from the outcastes. During the last five years 5,000 of them have been baptized and congregations formed in 100 villages. The districts which are affected at present by the movement are in the tract of country about 200 miles long and sixty broad, between the Rivers Jumna and Ganges, called the Doab. Starting from the north, they are Meerut, Ghaziabad, Bulandshahr, Aligarh and Agra. In Meerut there are 300,000 Chamars or leather workers and 86,000 Sweepers (both of them outcaste communities). There are Christian congregations in thirty-five of the villages, but only ten have a resident catechist or worker, and there are insistent demands for teaching from other villages, representing no fewer than 2,000 inquirers.

### "Teacher Evangelists."

The primary education of the village Christians and inquirers from the outcastes is a matter of supreme importance. If they are not taught the real truths and duties of Christianity they will in many instances assert themselves to be Christians without having been instructed or baptized, and will bring disgrace on Christianity by unchristian lives. At present eighty-three per cent. of the Christian population of India is illiterate, and though the proportion is even greater among non-Christians, yet this illiteracy is a real hindrance. It is hoped to meet the difficulty by establishing training classes in which village converts from the depressed castes, ignorant but sincere, and showing signs of promise, may be trained sufficiently to become teachers of the communities from which they are drawn. One such class has been opened at Meerut, and several students have joined. In connection with these training classes there will be a central training school where those from the former "nursery" who show themselves capable of leadership will be sent, after trial in the villages, for further instruction. But all this calls for increased outlay, both in men and means.



Jottings

of the War.

War are world-... times they are... Who would have... ago that people... this time be re-... freed slave chil-... so it has hap-... in the Home... on at Rumasha... of the suffer-... d that I should... their contribu-... the Belgian Re-... ildren are given... arning money in... Sunday collec-... offering on their... y so earned by... dent possesses a... view of the atti-... yed by Belgian... ican natives in

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Seventh Sunday after Trinity.

Holy Communion: 256, 258, 396, 646.
Processional: 385, 448, 653, 664.
Offerory: 390, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

Eighth Sunday After Trinity.

Holy Communion: 242, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offerory: 389, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 400, 648, 054, 750.

Preferments, Appointments and Inductions.

Fothergill, Rev. R. J., Incumbent of Magog, to be Rector of St. Michael's, Bergerville P.Q.

Plummer, Rev. A. H., to be Incumbent of the Mission of Shigawake. (Diocese of Quebec.)

The Churchwoman

New Westminster W.A.

The sessions of the recent annual meeting of the W.A. for the diocese of New Westminster were opened with the celebration of Holy Communion in St. Paul's Church, by Bishop Schofield of Columbia, assisted by Rev. H. G. King, Rev. Hughes and Ven. Archdeacon Heathcote. The Bishop preached the Communion sermon and a thankoffering, amounting to \$473, was taken. The business session was held in the Hall. Here the address of welcome was given by Mrs. Nurse, and replied to by Miss Rich, of Ladner. Mrs. William Godfrey, the president, in her annual address, gave a brief resumé of the year's work and expressed words of encouragement for the months ahead, which she felt sure were to be hard ones. Letters of greeting were read and the treasurer gave a most satisfactory report, which showed that all together \$5,234.55 had been taken into the treasury and that after all pledges had been met there was still a substantial surplus of over \$900. Flowers were presented to the president, and also to Mrs. C. C. Owen, who for many years was president of the society.

In the afternoon, immediately after luncheon, Mrs. Schofield, of Victoria, gave a most excellent address. She spoke of the wonderful power of the mission spirit and declared that this spirit must be brought more and more into the handling of the affairs of everyday life. The recording secretary's report submitted by Mrs. Balfour was a most faithful record of the year's work and showed as clearly as possible in the limited space which

such a report may occupy, the part played by each branch of the Auxiliary. A cause for particular gratification, she pointed out, is that the last payment has been made on the Japanese Mission property on Second Ave. The total membership for the diocese is now 2,525. Reports were also received from the various standing committees: The organizing secretary's report was read by Mrs. Van Nostrand; report from library by Mrs. Lye; report from "Leaflet" by Mrs. Field-Johnson; report from thankoffering committee by Mrs. Stevenson; report from E.C.D.F. by Mrs. Hastings; report from Juniors by Mrs. S. J. Taylor; report from Japanese work by Mrs. Dorrell. It was decided that, for a year at least, the W.A. would affiliate with the Local Council of Women. There was some diversity of opinion as to the advisability of the move, but finally the vote was cast in favour as an experiment. The collections of the convention were voted for the re-shingling of the first Indian church of the Province, which is at North Bend.

Mrs. Van Nostrand, the organizing secretary, conducted during the afternoon session a model branch meeting, for the instruction of those who are just beginning in the work. The pledges for the ensuing year are as follows: General Board pledge, \$615; teacher at East End Japanese Mission, \$235; teacher at West End Japanese Mission, \$360; assistant teacher, \$300; assistant at Hay River, \$350; special superannuation, \$100; diocesan parsonage fund, \$100; educational fund, \$150; social service work, \$360; Honan for women missionaries, \$50; mid-Japan for women missionaries, \$50; and \$25 to each of the following: Diocese of Athabasca Mission, Diocese of Columbia, Northern Mission, Diocese of Mackenzie, church for Eskimos, Diocese of Cariboo Mission; \$50 each for the work in Cochrane district and for a church at Herschel Island.

In the Babies' Branch of the Mission work there are 708 members. The report from their department was presented by Mrs. Kirby, who stated that these wee members had raised \$171.58 during the year. The fund was voted as follows: \$10 to buy milk for babies in the Mackenzie diocese; \$40 for the support of two children in China; \$20 for the support of a child at St. Mary's Hall, Japan; \$20 to Kangra; \$10 for work among boys in this diocese; \$25 for the work among women and children of the Chinese in Vancouver; \$36 to the general Chinese mission work in Vancouver. Mrs. Cook, of Victoria, gave a brief account of the work among Chinese women and children there and a paper was read by Mrs. Dorrell on the fulfilment of Jewish prophecies. Mrs. Keene gave a most enlightening account of the work among the Indians in the Province. Her district extends from Spuzzum to Lillooet along the Fraser, and at present has 11 churches and a great need for more. During the past year 70 Indians were baptized and 35 confirmed.

The honour of life membership was conferred upon Mrs. Annie Patrick and Mrs. Charlotte Manning. Mrs. Patrick is, and has been for some years, a most faithful teacher at the West End Japanese Mission, and received the honour from the Diocesan Board. Mrs. Manning is the much-appreciated president of the St. Saviour's Branch of the Auxiliary and received the membership from her own society. Beautiful bouquets were presented to both ladies, as well as to Mrs. S. Fea, wife of the Rector of St. Saviour's.

The evening meeting was in the hands of the Girls' Branch. The Ven. the Archdeacon of Columbia occupied the chair. The report of the work of the younger women was given by Miss McCaul, and it showed, as the reports of the older women had,

that there is a very real interest in the Mission work of the Church. Miss Kirby, who is on furlough from her Mission station in India, gave a most interesting and educative talk on her work in that outpost of the British Empire. Miss Rideout recited, and, after the Benediction, pronounced by the chairman, the assembly retired to the lower halls, where refreshments were served by the Girls' Branch. Missionary addresses were given by the Rev. F. W. C. Kennedy, on Japanese Mission work, and the Rev. N. L. Ward on Chinese Mission work in British Columbia, both of whom emphasized the need of extension.

The officers elected for the coming year are as follows: Hon. pres., Mrs. A. U. de Pencier; hon. vice-pres., Mrs. Heathcote; pres., Mrs. William Godfrey; first vice-pres., Mrs. Pentreath; treas., Miss Millicent Wright; recording sec., Mrs. Balfour; corresponding sec., Mrs. Sillitoe; editor of "Leaflet," Mrs. S. Fea; sec.-treas. of literature, Mrs. Lye; sec.-treas. of E.C.D.F., Mrs. Hastings; sec.-treas. of Dorcas work, Mrs. Caruthers; Babies' Branch, Mrs. Kirby; Chinese, Mrs. Baller; Indian, Mrs. Keene; church furnishings, Mrs. Jukes; sec.-treas. of Junior Branches, Mrs. Field-Johnson; sec.-treas. of "Leaflet," Mrs. Field-Johnson.

Church News

Presentation to Rev. Arthur French

A number of the members of the congregation of St. John the Evangelist, Montreal, waited upon the Rev. Arthur French recently, and presented him with Dominion Government war bonds for a very substantial sum, as a token of the great respect in which he is held and of his faithful and valued services for nearly 40 years in the parish. Mrs. French was presented with a travelling clock and Miss French with a gold wrist watch. The presentation was made by Mr. E. F. Hebden, managing director of the Merchants Bank, while the address was engrossed and beautifully illuminated by Major Stuart Howard, for many years a member of the church. The Rev. Arthur French was deeply moved by the generosity of his former parishioners. Mr. French is expecting to leave for England shortly.

Church Doings in St. Thomas

Tribute to Men who Fell at Front

THE fourth memorial service since the beginning of the war, during which time 20 members of the congregation have fallen and 60 been wounded out of a total of 274 on the church's honour roll, was held in St. John's Church, St. Thomas (diocese of Huron), on Sunday, July 8th. The Rector, the Rev. W. F. Brownlee, preached the sermon and the service was attended by the members of the local organization of the Great War Veterans' Association.

The theme of Mr. Brownlee's inspiring and patriotic discourse was the sacred nature of the sacrifice made by the men who fell in the righteous war being waged by Great Britain and her allies on behalf of world freedom for all nations. He based his message on the words of 2 Samuel 23: 15. "Great changes have marked the methods of warfare since the days of David," said the speaker, "but there remains the same personal valour, calling for sacrifice and suffering. Those whose memory we commemorate in this service experienced it even as the thousands of other Canadians who have fallen in the great struggle. The fact is brought home to us to-day they

Progress of the War

July 9th.—Monday—Russians continue their advance towards Lemberg, taking 7,000 men and 48 guns. Bombs dropped on Krupp plant at Essen.

July 10th.—Tuesday—Russians take Halicz.

July 11th.—Wednesday—British suffer reverse in Belgium. Russians capture over 1,200 men.

July 13th.—Friday—Russians make another big advance on a fifty-mile front. British battleship "Vanguard" reported blown up with big loss of life.

July 14th.—Saturday—The German Imperial Chancellor resigns. French make important gain in Champagne region.

gave all, even life itself, to do the King's bidding and save our lives. Though their bodies lie buried in foreign soil the memory of their deeds and benefactions to humanity will never die. Their acts, even as those of David's valiant men, have the sacredness of sacrifice in the sight of God.

"The liberty which Canadians and the Allies seek to win for the peoples of the world is calling for great sacrifice. Canada alone in the past year has seen 21,000 of her brave boys lay down their lives—7,503 of this total fell during April and May alone. Some are saying the price is too great to pay, but the colossal price but emphasizes the value we put on liberty.

"We are also hearing some of those at home who are doing their part in munition making and food production, putting themselves in a class with those who go to the battle line. They are doing very necessary work, 'tis true, and work that must be carried forward with earnestness, but they are not putting their lives in the balance, and for their efforts they are receiving a very generous increase in their worldly wealth. The men who offer their all to King and country are in a class by themselves. The work they are doing is too sacred to be compared with personal gain."

"Conscription was necessary," continued the speaker, "in order that Canada might be free of the unspeakable crime of leaving unsupported those who had gone to the battle line. During the past twelve months 67,036 casualties had occurred to Canadian ranks, and during the same time only 42,523 had been enlisted to take their places. If this were continued our men at the front must perish and liberty be left in the enemy's hands.

"Another crime as great as failure to support our men in the trenches is that of turning the sacrifices of our fellows into an opportunity of personal gain. Conscription of men has come and our Government must not rest or be permitted to rest until it has brought about a real conscription of wealth.

"The very fact that a multitude of our fellows by their sacrifices to win liberty have provided an opportunity for others to gather wealth in some instances of untold millions, makes the question of what they are going to do with it a matter for government concern. These men must rise to the dignity of David. Their great profits must be used not only for the support of the men who are fighting their battles but as well in restitution to those who have lost their loved ones.

"Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives." "I would like to read those words," declared Mr. Brownlee, "to every man who is piling up wealth in Canada to-day."

**Orangemen Attend Church.**

Trinity Church, St. Thomas, was filled with Orangemen and their friends on the afternoon of Sunday, July 8th, for their annual church parade, members being present from London and other places. The Rev. J. W. J. Andrew, Rector of the church, preached an able sermon on the subject of submission to constituted authority. The State, the speaker said, is a human institution ordained by God, and the attitude of the Church toward the State should be one of submission, loyalty and cheerful obedience. In the ninth verse of the same chapter the Church is called upon to abide by the laws and regulations of the State. The State has the right as an ordinance of the Lord, to the support of every real follower of Christ. The State may do what is wrong, but at the same time the State has stood for law and order, and because law and order are better than chaos every Christian should render obedience to the Divine order of things. There is one time only when the Christian should take it on himself to disobey the laws of the State,

(Indians) lined the lake shore and fired their rifles and shotguns into the air as quickly as they could load and reload. We hope to publish a more detailed report of the episcopal visitation later.

Rev. George Prewer, Principal of the Indian School at Chapleau is accompanying the Indian Agent and doctor on their annual tour of the Reserves as interpreter. The party spent a few days at Cochrane, during which the Holy Communion was administered and a sermon preached, to a party of Indians by Mr. Prewer in the Pro-Cathedral in their own language.

The South Moosonee Clerical Association met on July 13th at Cochrane, and after a celebration of Holy Communion, settled down to an interesting conference throughout the morning. Many helpful suggestions were given by Mr. J. M. McCormick, of the Camp Mission, who happened to be present. The usual Study Class was held in the afternoon, and in the evening Mr. McCormick and Archdeacon Woodall addressed the Anglicans of Cochrane on the prospects and opportunities at their doors.

her splendid record in the present war, and declaring his pride in both his French and his English ancestry, the preacher concluded with the following solemn warning: "Fifty years ago to-day, God united all Canada into one nation. May it remain one Canada for our children for ever. It will do so if God raises up from time to time as able and patriotic leaders as the Fathers of Confederation were 50 years ago. But beware of treacherous, evil and bribed men, corrupted by our arch-enemy, whose filthy gold and infamous methods have been traced everywhere. If such men get into power, and spread discord amongst us, as they are trying to do, and sell our Canada to the ever-greedy, vile, unscrupulous, cruel enemy, we and our children—to escape from slavery and murder—shall have to travel as outcasts over the world, but we shall never find another glorious Canada."

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**75th Anniversary.**

The church of St. Mary Magdalene, Lloydtown (diocese of Toronto), recently celebrated its 75th anniversary.

**MAKING FARMERS OF RETURNED SOLDIERS IN ALBERTA.**

the speaker pointed out, and that is when the State sets itself in opposition to the rules of God. At such a time the speaker stated, the Christian may disobey the State for Christ's sake, following the answer of Christ to the Roman ruler: "Thou would'st have no power at all except it were given to thee from above."

One of the features of the parade was the presence of about two score returned men, members of the Order, who held the place of honour. They were under Major Baron Osborne, provost-marshal of No. 1 Military District. The returned heroes were warmly greeted in the march to the church by the large number of citizens who had turned out to see the parade.

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**Moosonee Notes.**

Letters have come from the Hudson Bay district reporting the arrival there of Bishop Anderson. Numerous baptisms confirmations and celebrations of the Holy Communion were conducted by the Bishop at Nottway, Waswanapi and Mistissini. A pleasing incident was the send off accorded him at Waswanapi. Twenty young men

Thirty returned soldiers are now settled on the experimental farm at Monteith, preparatory to settling on their homesteads provided for them by the Government at Kapuskasing. The quarters are most comfortable and the men are taking to the life like ducks to water. In addition to a large dormitory and dining room, there is a well-fitted recreation room with a full-sized billiard table, piano, gramophone and all kinds of indoor games and reading matter. Archdeacon Woodall and Mr. J. M. McCormick paid the men a visit on Thursday, and through the kindness of Major Kennedy had a real good time with the boys. In the evening a social gathering was held in the recreation hall, when Mr. McCormick gave an excellent address on his work in the Western Camps which was much appreciated.

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**Appeal for National Unity.**

An eloquent appeal to the loyalty of all races in Canada in the present world emergency was made by the Ven. J. G. Norton, Archdeacon of Montreal and Rector of Christ Church Cathedral, in his Dominion Day sermon on Sunday, the 8th inst. After reviewing the growth of Canada and

The ground on which the church stands was given by T. W. Tyson, Esq., in 1842, and the first building erected of mud brick. This was opened for service on January 1st, 1843. In 1854 ground adjacent to the church was purchased by the late Canon Osler, the first incumbent, and a parsonage was erected on it. In 1859, owing to the difficulty of keeping the plaster on the outside of the church, the mud brick was hewn down to the stone foundation and rebuilt with burnt brick. Subscriptions amounting to about \$6,000, and several handsome memorials have been promised towards a new church which it is intended to erect in the near future. The present Rector is the Rev. B. P. Colclough. The late Canon Osler was in charge of Lloydtown from 1843 to 1874 when he became Rector of York Mills.

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**Church Convention, P.E. Island.**

The Convention of the Anglican Church in P.E. Island, held under the auspices of the Island Diocesan Church Society, took place in Springfield, on Thursday, June 21st—the weather and attendance being of the very best. Delegates from the nine island parishes arrived by the early

trains from east and west. These were met and driven to Springfield. Of the island clergy the following were present: Rural Dean Murphy, of Charlottetown; Revs. C. de W. White, of Summersde; Wm. Deathe, of Cra-paud; B. P. Colclough, of Milton; J. J. Bampford, of Port Hill; Mr. W. J. Patton, of Alberton; and Rev. Mr. Neish, the new Rector of Kensington. Rev. Canon Simpson was unfortunately unable to attend. The Ven. A. W. Watson, now Rector of Pictou, N.S., and formerly of Kensington, P.E.I., was also present as Archdeacon of P.E. Island. At 11 a.m. there was a celebration of the Holy Communion in St. Elizabeth's Church, at which the Rural Dean officiated, assisted by the Archdeacon, a large number of communicants partaking. At noon the delegates were taken for lunch to the various Haslam homes. The convention proper, held in St. Elizabeth's Church, commenced at 3 p.m., with the Archdeacon in the chair. The special speakers for the afternoon were Miss Shaw, missionary from Japan, who was on the island for her second visit after an interval of some years, Rev. R. H. A. Haslam, of Kangra, India, and Rev. R. A. Hiltz, General Secretary of the S.S. Commission. The last named, having missed his train connections in Montreal, was regrettably absent. The church was well filled, as it had also been in the morning. After opening the meeting with missionary Collects, the chairman introduced the two speakers, who, in turn, addressed the gathering. Both Miss Shaw and Mr. Haslam laid great stress on the fact of the "open door" in the East, and pointed out the necessity for seizing the present golden opportunity which, on account of the industrial conditions of those two countries, the democratic spirit so rapidly permeating the masses, and the earnest seeking of the people after a better education, has hitherto never been paralleled. After a sumptuous repast had been served in Springfield Hall by the ladies, a thoroughly enjoyable and highly profitable day drew all too soon to a close by a service held in the church at 7 p.m. Ven. Archdeacon Watson, Rural Dean Murphy and Rev. Mr. Deathe (the local Rector), conducted Evening Prayer, while Rev. Mr. Haslam again persuasively placed the cause of Missions before the gathering. The church was packed to overflowing, many having to stand through the entire service. The feeling of all who attended this convention must surely have been that it was good to have been there. Delegates from western points remained in the settlement over Thursday night, while others returned to their respective homes at the close of the evening service.

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**St. Mark's, Niagara-on-the-Lake.**

A very quiet observance of the 125th anniversary of the founding of this parish was that which took place in St. Mark's Church, on Sunday, July 8th. Owing to the war and the sadness and anxiety attending it, it was decided to hold church services only in commemoration of this most noteworthy occasion, one that it is the privilege of few other churches in Canada to observe. Both services were very largely attended, many summer visitors and officers from the training camp at Fort Niagara being present as well as members of the congregation. Very beautiful special music was rendered by the choir and special sermons were preached by Ven. Archdeacon Perry, Rector of St. Thomas' Church, St. Catharines, in the morning and by Canon Broughall, Rector of St. George's Church, St. Catharines, in the evening. During the morning service the Rector, Canon Garrett, referred to the historic record of the parish and the church. Arch-

west. These were Springfield. Of the following were present: Mr. Murphy, of Char. de W. White, of Deathe, of Craugh, of Milton; J. Hill; Mr. W. J. and Rev. Mr. of Kensington. was unfortunate. The Ven. A. W. of Pictou, N.S., ensington, P.E.I., as Archdeacon of a.m. there was a Holy Communion church, at which the d, assisted by the number of com- g. At noon the n for lunch to the nes. The conven- in St. Elizabeth's d at 3 p.m., with the chair. The the afternoon were nary from Japan, and for her second al of some years, Islam, of Kangra, A. Hiltz, General S.S. Commission. aving missed his Montreal, was re- The church was d also been in the ening the meeting lects, the chairman speakers, who, in gathering. Both Haslam laid great of the "open door" ted out the neces- e present golden on account of the s of those two ococratic spirit so the masses, and of the people after has hitherto never fter a sumptuous ved in Springfield a thoroughly en- profitable day drew lose by a service at 7 p.m. Ven. n, Rural Dean Mr. Deathe (the ducted Evening Mr. Haslam again the cause of Mis- gathering. The l to overflowing, d through the en- eeling of all who tion must surely as good to have tes from western he settlement over le others returned omes at the close ce.

ra-on-the-Lake.

vance of the 125th founding of this ch took place in on Sunday, July war and the sad- ending it, it was ch services only f this most note- e that it is the ther churches in. Both services ended, many sum- ers from the train- iagara being pre- bers of the con- beautiful special by the choir and preached by Ven. Rector of St. t. Catharines, in Canon Broughall, ge's Church. St. evening. During he Rector, Canon he historic record e church. Arch-

deacon Perry preached on "Living, Loving and Serving," and he chose for his text St. John 12:1. Reference was made to the unbroken record of service of the church, to its many years of service on behalf of the Master, and to the fact that in all its 125 years the church had had only four Rectors—viz., Rev. Dr. Addison, Rev. Thomas Creen, Ven. Archdeacon McMurray and the present Incumbent, Rev. Canon Garrett, who is in the 29th year of his incumbency. Large congregations were present at both services.

**Montreal Diocesan Notes.**

The church at Eastman has been greatly improved by being painted outside.

The church at Sorel is looking well with its new roof and freshly painted spire.

The rectory at Philipsburg has been painted inside and out, and hardwood floors laid down.

The rectory at Ormstown has had a new roof put on, and the approaches to church and rectory have been greatly improved.

The Parish Hall at Bedford has been recently painted outside. The Rector and wardens are to be congratulated on the beautiful church grounds, which are so excellently kept.

The Bishop on the 17th June dedicated the new Holy Table to replace the one lost by fire, in the Huntingdon Church. The chancel has been greatly improved by a hardwood floor.

The Rev. A. F. Sisco, from the diocese of Quebec, has been appointed Curate at the Church of the Ascension, Montreal.

The Rev. H. Godard has been appointed Chaplain to St. Vincent de Paul Penitentiary and he terminated his duties at Huntingdon on June 30, after a rectorship of eight and a half years.

**Presentation to Archbishop Thorneico.**

A pleasing event at the Synod of Algoma, held last month, was the presentation to his Grace the Archbishop of a sum of money (\$250) by the clergy of the diocese. The following address, simply, but beautifully illuminated, accompanied the gift and was read by the Archdeacon: "To his Grace the Archbishop of Algoma. Your Grace,—We, the clergy of your archdiocese of Algoma, met together at our fifth Synod at Sault Ste. Marie, desire to mark the 20th anniversary of your consecration, by asking your acceptance of this gift for your personal use, as a slight token of our great affection; devotion and loyalty. We pray that God may spare you to preside over the archdiocese, and as Metropolitan, over the Province of Ontario, for many years to come. Signed on behalf of the clergy, Gowan Gillmor, D.D., Archdeacon, Charles Piercy, Secretary of Synod."

**St. James', Stanbridge East.**

The honour roll which has been placed in this church is a very chaste and beautiful piece of workmanship. The coats of arms and the flags of the allied nations are artistically portrayed. The roll is surmounted by a cross. The following are the names recorded on this roll: Atkinson, R.E., Bayard, Beatty, Harvey C., Blinn, Sydney H., Callaghan, Edson A., killed at Vimy, April 9th, 1917, Cornell, Earl C., Horgan, Thomas, Knight, Arthur P., Ladd, Fred., Simpson, Elmer F. Both the honour roll and tablet were dedicated by the Bishop of Montreal, on his visit to this parish, June 7th. The church wardens performed the unveiling. There was a large congregation present.

**St. John the Evangelist, Bromo.**

Mr. Ernest S. Ball, of St. Mary the Virgin, New York City, has presented to this church a most handsome frontal of green brocaded silk, exquisitely embroidered in bright and dull golds; and also a veil, burse and stole of the same colour and materials.

**Holy Trinity, Iron Hill.**

The Bishop of Montreal visited this parish lately and confirmed 19 candidates, 14 of whom were adults.

**The L.M.M. in Montreal Diocese.**

Twenty-three churches in the diocese have elected representatives in this connection. Four meetings have been held during the last session, and the principal work discussed and undertaken has been the arranging and giving of illustrated lectures on missionary subjects in different churches where plans could be made. Twenty-four addresses in all on Japan, China, N.W. Canada, Palestine, British East Africa and India have been given by our members in 13 of the churches in the city and district. The committee have on hand, at the present time, the forming of a lantern slide exchange, for the use of its members and others, and are hoping to extend their educational work by means of missionary lectures, etc., as opportunity is given them to do so in the various churches of the diocese. At the annual meeting the following officers were elected: Chairman, Prof. H. F. Armstrong; vice-chairman, H. J. Webber; hon. sec.-treas., P. J. Turner; executive, E. G. Parker, J. S. Hetherington, J. G. Brock, A. B. Haycock, R. H. Buchanan.

**Toronto Church Entered.**

On Thursday of last week, the 12th inst., thieves entered the church of St. Mary the Virgin, on Westmoreland Avenue, Toronto, and they broke open various closets in the vestry, but they did not find anything of value, and so they went away empty-handed. The Rev. Anthony Hart, the Rector, discovered the depredation which had taken place upon opening the church to perform the marriage service. He at once notified the police, who are investigating the affair.

**Christian Chinese Gather.**

On Monday, July 9th, between four and five hundred Toronto Christian Chinese and their friends celebrated the 8th annual picnic of the Christian Chinese Association and Toronto Chinese Sabbath Schools. Games and races were indulged in and a presentation was made to the Rev. Ng Mong Hing, who is leaving for Canton, China. His son passed very high in political science at McGill University, Montreal, and is now a chief justice in his native country.

**Patriotic Service in Orillia.**

On Sunday, July 1st, in spite of adverse weather conditions an inspiring patriotic service was held in St. James' Church, Orillia (diocese of Toronto). A special form of service had been prepared and printed for the occasion, in which the whole congregation joined heartily. The Rev. J. R. S. Boyd preached an eloquent sermon from the text: "A citizen of no mean city." He recounted some of the evidences of Canada's wonderful development during the first 50 years of her history as a nation. He looked forward with confidence to the future, pro-

vided that Canada was true to the Christian principles that lay at the foundation of national greatness. The speaker looked on the war, not as disproving Christianity, but on the other hand as vindicating its principles. The war had not come about because Christianity had been tried and failed, but because it had been set aside as too difficult and not practical. Canada should learn the lessons which the present conflict had to teach. At the close of the sermon the choir sang the "Recessional" as an anthem. Among those present were Mayor Curran and Deputy Reeve McLeod, representatives of the Collegiate Institute and Public School Boards, members of the Sons of England and several other societies.

**St. Michael's, Bergerville.**

The Bishop of Quebec has appointed the Rev. R. J. Fothergill, Incumbent of Magog, to the rectory of St. Michael's, Bergerville, in succession to the Rev. E. A. Dunn.

**Mission of Shigawake.**

The Rev. A. H. Plummer, a graduate of Lennoxville University, where he held a Pan-Anglican scholarship, and who for the past five years has been working in the diocese of Kootenay, has been nominated to the Mission of Shigawake. He will commence his new duties at once.

**Passing of Rev. Dr. Charles Bowman.**

The senior clergyman of the Diocese of Nova Scotia, Rev. Charles Bowman, D.D., died at his home at Windsor, N.S., lately in his 87th year. He was born in London, England, in 1831, came to this country with his father, who was a barrister, in 1841, when they took up their residence at Windsor. He was educated at the Collegiate School, Windsor, at King's College and at the General Theological Seminary, New York. He took his B.A. at King's College in 1852, M.A. in 1858, and B.D. and D.D. in 1875. He was ordained in 1855. He was stationed successively at Rawdon 1856-60, Albion Mines 1860-78, Parrsboro' 1878-88, Falkland 1889-92, when he retired and took up his residence in Windsor, where he always took a deep interest in the affairs of King's College, of which he was for many years a Governor, and at one time Bursar, and subsequently Proctor. In 1857 Dr. Bowman married a daughter of the late Rev. George McCawley, D.D., president of King's College, who, together with six children, survives him. His son is F. A. Bowman, of Halifax. Maynard Bowman, of Halifax, is a brother, and M. J. F. Bowman a nephew. The funeral service was conducted at Christ Church, Windsor, by Ven. Archdeacon Martell, assisted by the Rev. President Boyle and Rev. Dr. V. E. Harris. There was a large attendance, including all of the local clergy, and also representatives of King's College. Dr. Bowman was well known and greatly respected, and his passing removes one who was for many years a striking figure in the Church life of the diocese, of the town of Windsor, and in the work of King's College.

**Church Thief Arrested.**

Norman Williams, aged 16, was arrested on Sunday evening last in the basement of St. Cyprian's Church, Toronto, on a charge of theft. Williams is alleged to have twice entered St. Cyprian's Church by means of keys which fitted the church doors. On Sunday night the caretaker of the



church saw him go into the basement and became suspicious of him. He telephoned to No. 11 police station, and Acting Detective Carter, who arrested him, found the keys on him. Williams is alleged to have entered several other Toronto churches of late during service, amongst them the Church of St. Mary the Virgin, and to have taken money from the pockets of the choir-members' garments.

**Centenary of Christ Church, Dartmouth, N.S.**

The centenary celebration in connection with this church was continued on July 10th. In the afternoon the laying of the foundation stone of the monument to be erected in memory of the fallen members of the congregation took place. Among those present were Lieut.-Governor Grant, General Benson, Commander Martin, R.N., and a number of prominent citizens from Halifax. There was also present a large number of members of the congregation and their friends. The dedicatory service was conducted by Archbishop Worrell, assisted by a number of Halifax and Dartmouth and visiting clergymen and the surpliced choir. The stone was then declared well and truly laid by the Lieut.-Governor. Addresses were given by the Archbishop and Judge Russell. The 63rd band was present and the grounds

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were profusely decorated with flags and at night were electrically lighted. The Church Lads' Brigade, in charge of Dr. F. W. Stevens, formed a guard of honour. A reunion of former Rectors and parishioners took place in the evening in the Parish Hall, which was crowded. A splendid programme was rendered. Addresses were given by Rev. F. Wilkinson, Rev. T. C. Mellor, Archdeacon Richardson, former Rectors, and Rev. Noel H. Wilcox, Rector. Rev. J. W. A. Nicholson, of St. James' Presbyterian Church, spoke on behalf of the Dartmouth clergy. Church warden J. L. Wilson presided. Refreshments were served, after which a very successful, inspiring and worthy celebration was brought to a close.

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#### New Brunswick Notes.

The Bishop of Fredericton and Mrs. Richardson have gone to their summer home at Smith's Cove, N.S.

The Ven. Archdeacon Forsyth, Rector of Chatham, N.B., is taking a month's well-earned rest, in order to recuperate from his recent severe illness.

Rev. F. W. M. Bacon, B.A., who recently resigned the parish of Richibucto, has been appointed by the Bishop to assist the canon missionary in ministering to the increasing number of vacant Missions throughout the diocese. Some more complete provision had to be made to attend to the churchpeople in our vacant Missions. These are unusual times, and Canon Smithers has found his strength quite inadequate for the multifarious duties incumbent on him.

Bishop Richardson spent Sunday, July 1st, in the parish of Newcastle and Nelson. Eleven persons were confirmed, five males and six females. Four of the candidates were adults and the other seven averaged 15 years. The senior church warden, A. J. Ritchie, took the Bishop and Rector to the out-station of St. Mark's, Nelson, in his automobile. The Bishop's visit was one of great spiritual uplift to both priest and people.

Donald Fraser Forrester, a Maritime Province man, student at the New York General Theological Seminary, and who expects to be ordained next spring by the Bishop of Fredericton, is serving very acceptably as lay-reader in the extensive Mission of Derby and Blackville, being licensed thereto by the Bishop.

The parish treasurers throughout the diocese should bear in mind the decision of the last Synod. The treasurer of the Synod has been directed to forward to the treasurer of the M.S.C.C. quarterly one-third of 70 per cent. of the full missionary apportionment on this diocese. The parish treasurers are also directed to forward quarterly to the Synod treasurer the amounts collected in their respective parishes. Failing to do so the Synod will have to pay interest on overdrafts, a quite unnecessary expenditure. The Synod treasurer's statement recently made clear that he had forwarded to the M.S.C.C. already the sum of \$2,740, while he had only received from the parishes the sum of \$1,579 on apportionments, leaving a balance due of \$1,161.

The following conclusions and proposals of a representative body of laymen of the Church in the city of St. John should be of great interest to the churchpeople of the diocese. The committee of laymen, consisting of two members from each church in the city of St. John, having had before them the letter from the Bishop, together with the statement from the special committee on the contributions to Missions, have carefully considered the facts stated therein, and are of the opinion that the offerings for Missions, and also for parish purposes, should be, and can be largely increased, not only on account of the present

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high cost of living for both the city and country clergy, but in order to fully carry out the Mission work of the Church of England in diocesan Canadian and foreign fields, for which at least \$50,000 annually should be the aim of the 30,000 churchpeople in the Province. The committee consider that among the reasons for the comparatively small amounts now contributed are: much ignorance among the churchpeople as to the purposes and administrations of the Mission funds; the lack of teaching by the clergy that almsgiving is an important part of religion and churchmanship, and that there has not been sufficient direct and personal appeal for Missions, by clergy and laity to those able to contribute. The committee, therefore, make the following recommendations:—

First—That the clergy be requested to preach on Missions and the duty of every one to give thereto, as well as to ordinary church support, at least once every three months, explaining thoroughly in detail, diocesan Canadian and foreign Missions and their administration, and should read on these occasions a statement of the amounts required and paid in for Missions during the period, in their respective parishes, so that each congregation will not become in arrears on the sum promised. Second—That while the present system of apportionment is necessary, in order to gauge the income at the disposal of the board of Missions, each church should be urged not only to raise the full amount asked for, but when possible to supplement the subscriptions, and that congregation be also urged to contribute all their offerings for Missions through the Board of Missions. Third—That in each parish a strong laymen's committee be formed to be called the Laymen's Missionary Committee, who shall personally see every member of their congregation, and arrange for regular contributions, preferably by duplex envelopes, and that such committee shall be duly instructed on all missionary matters and be able to explain details fully to those inquiring. Fourth—That all churches be requested to adopt the duplex envelope system, which should be thoroughly explained, and thereby ensure regular contributions for both church and missionary purposes, following the Apostolic injunction to lay by each week as God has prospered each individual, and that the treasurer with the laymen's missionary committee of each church, sees that sufficient amounts are collected to ensure the full percentage to be remitted to the diocesan treasurer each quarter. The committee are of opinion that benefit would result if the country clergy could be enabled to preach in the churches of cities and large towns, and thoroughly explain their work and the needs of their parishes, while the clergy of larger centres should take

services occasionally in country parishes with a view of becoming familiar with such work.

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#### PASTORAL LETTER.

(Continued from page 457.)

Our Primate will then have all the money we send in forwarded to the Relief Committee. I know how many calls are being made on people just now. But we are far better off than people in England, and we ought not to hold back while they contribute generously. Please take this in hand promptly and energetically, so that I may forward sums of which we need not be ashamed. The need is perhaps greater than that of the Belgians. The "Canadian Churchman" paper will publish the contributions sent in.

I must close this long letter with a prayer that God may bless you and your flock. We live in fearful and wonderful times. May God send us His Holy Spirit to give us Grace, Wisdom and Love, that we may rise to our responsibility and opportunity.

Yours most faithfully,

J. A. SASKATCHEWAN.

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The Bishop of Southwark has appointed the Rev. Canon R. C. Joynt, Vicar of Christ Church, Gipsy Hill, S.E., to the residentiary canonry of Southwark Cathedral vacant by the death of Canon Allen Edwards. Canon Joynt has been an honorary Canon of Southwark Cathedral since 1911.

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What is said will be the most costly chime of bells in America, and one of the most musical sets in existence, is now being made at the foundry of the Meneely Bell Company, Troy, N.Y., for the massive tower of Cadet Chapel, at the United States Military Academy, West Point, as the gift of Mrs. James M. Lawton in memory of her father, the late Major-General Robert Anderson, who was graduated from the academy in 1825, and whose brilliant command of Fort Sumter at the outbreak of the Civil War has thrilled millions of readers of American history. There will be twelve bells in the chime, the largest weighing nearly two tons and measuring fifty-six inches at its mouth. The Cadet Chapel is of stone, quarried from rock found on the military grounds, and cost to build about half a million dollars. Its commanding position on the hill back from the Hudson River makes an ideal place for bells, and the patriotic airs from the chime will sound throughout the beautiful highlands, in the midst of which the military academy is situated.

## Correspondence

### SCHOOL BOOKS AVAILABLE.

Sir,—In these times of costly living, I should be glad to send the High School books our children do not need now, to any minister's children that may need them. It would be best to send a list of those needed. I enclose envelopes for you to forward addresses.

Yours truly,

C. C. O.

[The Editor of the "Canadian Churchman" will be pleased to forward any requests for the above books that are sent in. It is probable that there are scores of such books that could be made available in this way.—EDITOR.]

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### THE FUNCTION OF THE CHURCH.

Sir,—“Spectator's” notes in your issue of July 12th raise the question as to what in this, or, indeed, any great national crisis, is the function of the Church within the State; and, again, what, to Christian men, is the meaning of the “life of the nation”? Is it the function of the Church to keep the ideals of the people pure and the lamp of Truth trimmed and burning, so that the country may be worthy the sacrifices our men are called upon to make? Or is it to act as the supporter of the State in all its acts—my country, right or wrong?

“Just why,” says “Spectator,” “the words of the Archbishop of Canterbury should carry exceptional weight in war measures, when the nation's life is in the balance, is not quite clear to the writer.” And so he gives himself over, heart and soul, to the enemy with his supramoral state. Surely, if the Church has any function at all, this function is to uphold the principles upon which a nation's “life” is founded, by illuminating for men the Way, by fearlessly proclaiming the Truth, and by manifesting, even at the risk of being condemned as unpatriotic and pro-German, the Life which is in Christ Jesus; and the answer to “Just why,” is simply because he is an Archbishop of the Church of England.

We must thank you, Mr. Editor, for your note dissenting from “Spectator's” frankly materialistic article.

W. F. Clarke, M.D.

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### A CANADIAN THEOLOGICAL MAGAZINE.

Sir,—In your issue of the 12th Dr. Symonds strikes a note pleasing in the ears of most younger Churchmen when he advocates a Canadian theological magazine. If some of our scholarly seniors would unite in the production of such the whole Canadian Church would owe them an unspeakable debt, and give them unqualified support.

Why are so many of our clergy out of touch with the movement of theological thought? Why do they take so minute an interest in what goes on outside the narrow sphere of their own parishes? Is it not because there is nothing to link up their thought with the thought of the larger world? No medium through which they may hear the impartial, scholarly discussion of the great theological and social problems of the day? At present, if a Canadian student wishes to “keep in touch,” as he must if he would give his best service to the Church, he has recourse only to magazines published in the Old

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Clarke, M.D.

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World, which do not deal specially, of course, with our peculiar conditions. What we need is a Canadian "Expository Times," with a wider field, under the editorship of one whose scholarly attainments will be coupled with strength of character sufficient to resist the dominance of party politics.

And why should it only be a Church production? The "family paper" must perforce be that. But in this wider venture scholarship should rule. How mediocre the "Expositor" would be if Sir Robertson Nicoll restricted the articles to writers of a single communion! And yet to what magazine does English scholarship owe more? A Canadian publication under such an editorial board as Dr. Symonds, Dr. Paterson Smyth, Dr. Welsh, Dr. Eakin, Dr. McCurdy, Prof. Law, Prof. Cosgrave, Dr. Burwash, Dr. Griffith Thomas, Prof. Kirkpatrick, etc., would insure both depth of scholarship and breadth of opinion.

A younger priest in the semi-backwoods, who cannot afford to subscribe to several English magazines at once, makes his appeal to our leaders to take action.

An Algoma Priest.  
Little Current, July 14th, 1917.

**DEFINITE CHURCH TEACHING**

Sir,—I read with some interest the letter of "Ex-Teacher" in your issue of the 5th inst. I quite agree with him that it would be a good thing if we had more definite teaching in our Church. There is no doubt that a great deal of confusion now prevails regarding what the Church really teaches, and if we could have a sermon once a month in our churches teaching "The main doctrines of the Faith," it doubtless would be helpful, but I fear the proposal is not practicable. There is so much confusion in the Church at the present time as to what are "main doctrines." To make myself more clear: What would "Ex-Teacher" have the minister teach in the monthly sermon? In Canada to-day some ministers teach Prayers for the Dead, others teach Auricular Confession, others the Real Presence in the Eucharist, and then there is a continual squabble going on about early Communion. I should like to know if "Ex-Teacher" considers these "main doctrines," or whether they are essential or fundamental. Or if the teaching Sunday were adopted, whether he would be in favour of limiting the ministers to certain fundamentals, and if so, what he considers fundamental doctrines. I have listened to a number of sermons recently on Apostolic Succession. Is this doctrine fundamental or is it a figment?


The truth is, our Church is so high, low and broad that to me it is no wonder at all that so many people have "fantastic notions of the Church and her doctrines." The remedy does not seem to be in sight. What are the "main doctrines" of the Faith? I think I know what they are, and doubtless "Ex-Teacher" thinks he knows what they are, too. I surmise it would be amusing if parallel columns were written, as we both might express ourselves on "main doctrines of the Church of England." The Church is out of hand, so far as her doctrines are concerned. What the end will be no one can foresee.

J. L. J.  
New Glasgow, N.S.,  
July 9th, 1917.

**ACKNOWLEDGMENT.**

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**A COMMUNION THOUGHT.**

Sir,—One of the younger clergymen has very forcibly pointed out the danger of making attendance at and participation in the Lord's Supper subservient to convenience. The warning is no doubt needed, but applies equally to those who attend early Communion to suit their arrangements for a later portion of the day. As regards fasting Communion, we have no guidance whatever, either from Holy Scriptures or the Prayer Book, and may justly conclude that if we partake fasting we are not the better, nor if after breaking our fast are we the worse. If we approach the Lord's Table at any time, or under any circumstances, in a proper spirit we cannot fail to obtain all the benefits it confers. The repentant sinner, who, after long absence, joins in the service that was instituted by our Lord to be a perpetual remembrance of Him, is as welcome to the table as the regular attendant that needs no repentance. We have a promise that wherever two or three are gathered together in His name, there He is in the midst of them, as really and truly there as at or in the Holy Communion, for such presence is not a question of degree, but of fact.

For many years after the Reformation the Lord's Supper was administered after morning service. Both morning and evening Communion are innovations, doubtless desirable ones. It is not wise to look for light or guidance in Church of England customs prior to the Reformation, for, not to go back to earlier times, it is evident that, though there is unquestionable continuity in that Church, during the century that preceded the Reformation it countenanced and en-

forced many customs that the Thirty-nine Articles strongly condemn.

The great change at the Reformation was the substitution of Holy Scriptures for Church authority as a final court of appeal, and that of private judgment under Divine guidance for Church interpretation in arriving at their meaning.

Personally, I have always broken my fast before Communion, believing that to be most closely in accordance with Scriptural precedent, but I attach no superstitious importance to it, and if, having gone to church fasting, I found the table awaiting communicants, I certainly would not withdraw.

There are those who believe the change in the Church of England at the Reformation is comparable to the change in a man after washing his face. The man is the same, but cleansed from something that did not properly belong to him. This view insufficiently portrays the change. It is rather comparable to that change in a man when old things have passed away and everything become new. The Apostle Paul was undoubtedly the same man as Saul of Tarsus, and certainly retained many of his previous characteristics—his zeal, for instance—but how greatly was he changed! Such was the change in the Church of England at the Reformation.


Ed. Harper Wade.

Quebec.

The following movements of Chaplains have been reported:—Rev. E. H. Young has been transferred to Shorncliffe, Rev. S. Hawthorne from Shorncliffe to Canadian Military Hospital at Kirkdale, Liverpool, and the Rev. W. Walker from Hastings to the Leeds-York Hospital Area.

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VICTORY

**China and Christianity**

Rev. G. Napier Smith, Union Language School, Peking, China.

[The following article was written before the present struggle in China began, but it is valuable for the light it throws upon the religious situation there.—EDITOR.]

To describe the "present situation" in China, either on its political or religious side, is an impossibility; for ere the ink had dried the situation would have changed. Presidential mandates are daily issuing from the Government House at Peking, all indicative of

reform, and tinged with Western ideas and principles. Seventeen years ago the impetus was given, in the Boxer movement, which set the wheel in motion, and since then the changes have increased with the years. Whether these changes, which are all along Western or "civilized" lines, are for China's benefit is the work of a prophet to say. The Boxer uprising originated in a movement against Christians, native and foreign. Christianity was at that time decidedly unpopular, and not wanted by the people of China. Since then, however, a marvellous change has come over the Chinese in their attitude towards Christianity.

During the month of January, 1917, a clause in the draft Constitution,

making Confucianism the State religion of China, was defeated by 264 votes to 255. Though this voting does not settle the question finally, as the proposal may again be submitted in the second reading of the draft Constitution,\* yet it has great significance. It shows a "new" China budding forth and shaking off the shackles of superstition and tradition, which has held its people for centuries. For Parliament to reject a proposal which would be favoured by the great majority of the people of China is a matter of no small moment. Confucianism is most deeply ingrained in the hearts and lives of the Chinese, and, to quote from Confucius, is to prove all things. As a system of ethics, Confucianism is good. As a soul-inspiring religion it is a failure. Through centuries of use it has not proven itself.

The rejection of Confucianism has met with much strong opposition, both within parliament and without. This opposition is showing itself in two ways: (1) Peking citizens have petitioned police headquarters for permission to establish Confucian Churches on the lines of foreign Churches for preaching Confucianism. (2) Disappointed members of parliament have decided to form a party, advocating the adoption of Confucianism as the State religion of China. This party has threatened that it will not yield a step until their object is achieved. Thus we can see a fierce struggle ahead.

What influences contributed towards this temporary or permanent rejection of Confucianism? Dr. —, of the American Legation, in an address given at the Union Language School, said: "This would never have been possible had it not been for the influence of Mission Schools in China." The Y.M.C.A. is exerting a far-reaching influence in China, because it appeals to the physical and mental side of a man's being, as well as to his spiritual. Thus it attracts the Chinese peoples of all grades and classes. The physical and mental training are the means to the great end. So, too, it is with the Mission Schools. The days when it was considered wrong to devote mission money to secular education are past. Government officials and leading Chinese are preferring Mission Schools to Government Schools because of the more efficient training that is given, and because they realize that the moral standard of a Mission School is far higher. All graduates of these schools are not Christians, but nevertheless, all are bound to be influenced for the better. First, their prejudice against foreigners is broken down, and they leave the school with an entirely different conception of the "foreign devil." Again, by daily living in a Christian atmosphere, and through close contact with Christian workers, they cannot help but carry away with them at least higher ideals and some Christian principles, if not the Lord Jesus Christ Himself, in their hearts. Not secular education and Western learning for their own sakes—it isn't worth it—but these things for the Gospel's sake. Through this we secure the point of contact which is



**Clean Floors with Old Dutch the Sanitary Cleanser**

most essential. Many men who are now at the helm in China owe their education, position and high principles to Mission Schools. We owe them gratitude because they have not forgotten us.

The rejection of Confucianism does not imply the adoption of Christianity, but it is, at least, a straw which shows which way the stream flows. We may call it a negative victory for the cause of Christ. Possibly Confucianism was rejected because the leaders of China realize that it does not satisfy the cravings of China's millions. Or again, it may be nothing more than a political move—a party tactic—in which the favour of the foreigner—no longer the "ostracized barbarian" that he was—is invited. After all speculation as to the causes of rejection, we have some hope that it is the Spirit of God at work, winning the people of China. Lord Elgin, in an address to Shanghai merchants many years ago, said: "When the barriers which prevent free access to the interior of the country shall have been removed, Christian civilization of the West will find itself face to face, not with barbarism, but with an ancient civilization not without claims to our sympathy and respect. In the rivalry which will then ensue Christian civilization will have to win its way among a skeptical and ingenious people by making it manifest that a faith which reaches to heaven furnishes better guarantees for public and private morality than one which does not rise above the earth." What China needs, and needs sorely, in her political, commercial and social life is the Gospel of Jesus Christ—the only faith which does reach to heaven. The grace of God alone is sufficient for all China's needs as she continues to roll on through the centuries.

Five cups of Salada cost only one cent. The economy is obvious when compared with the yield from low-priced, ordinary tea.

**The Composition of Coca-Cola and its Relation to Tea**

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:


<i>Black tea—1 cupful</i> <small>(hot) (5 fl. oz.)</small>	1.54
<i>Green tea—1 glassful</i> <small>(cold) (8 fl. oz. exclusive of ice)</small>	2.02
<i>Coca-Cola—1 drink, 8 fl. oz.</i> <small>(fountain) (prepared with 1 fl. oz. Syrup)</small>	1.21
<i>Coca-Cola—1 drink, 8 fl. oz.</i> <small>(bottlers) (prepared with 1 fl. oz. Syrup)</small>	1.12

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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\*The matter of giving the Chinese Republic a State religion was definitely settled since writing this article. The motion was opposed by a strong majority. The Confucianists resorted to every possible means to win, but the odds were against them. Mr. Chin Kuang-li, in opposing the motion, said: "I oppose this clause to provide for special mention of the Confucian religion in the said article for the reason that if Confucianism be mentioned all other religions, such as Christianity, Buddhism and Taoism, must also be mentioned on equal terms."



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# ROSE ISLAND

By Lillian Leveridge

CHAPTER V. (Continued.)

"Well, a long, long time ago, before all the mermaids and mermen died off, there was a merman who had a real, real wife. Her name was Margaret. She was very beautiful, and she loved the sea. When she used to live up in the world in the little town beside the sea she would wander alone along the shore, listening to what the wild waves were saying. The wild waves said lots of things to her that other people never heard, because the other people didn't love them like she did.

"One night, when the waves were all lovely and sparkly in the moonlight, and were breaking at her feet in sweet, little, tinkly drops of music, a very handsome young merman came riding along on a big wave. Margaret was a little bit scared at first, for she had never been so close to one before; but he had such a good, kind look on his face that she knew in a minute she needn't be afraid. He came close up to her, and said that he had often seen her there, and it was his voice she had heard when she thought the waves were singing. He said he loved her better than all the mermaids in the sea, and he wanted her to be his wife.

"At first Margaret said she couldn't think of such a thing for a minute, and she went back home and went to bed. But she couldn't sleep, for all night long there came through the open window the sad, sweet music of the waves. She knew now that it wasn't really the waves, but the merman singing to her.

"The next night, when the sea was all silvery in the moonlight, she went back to the same rock where she had seen the merman. Pretty soon he came riding along on a big, shiny wave. He told her about his beautiful home down in the bottom of the sea, and asked her, wouldn't she come and live with him.

"Margaret said no, she couldn't think of it for a minute, and she went back home and went to bed. But she couldn't sleep a wink, for the

merman was singing all night long, and the song seemed sadder and sweeter than ever. So she got up and sat by the window in the moonlight. Her hair fell in golden waves all down over her long, white gown, and she was very lovely. She sat there a long time and cried, because she was afraid of the merman's music.

"The next night, when the moon was up high and the waves were all sparkly, she went again and sat on the big, gray rock beside the silvery sea. Pretty soon the merman came riding along on a big, shiny wave. He told her some more about his home in the sea, and asked, wouldn't she come.

"Then she began to tremble, for she was afraid, awfully afraid, of the cold, deep water; but she loved the merman, and she said, 'Yes, I will go with you.'

"The merman's eyes shone like melted stars, he was so very, very glad. He came and took her by the hand, and led her toward the sea.

"Her eyes filled up with big, sparkly tears as she looked back at the little town where all her friends were sleeping in their warm beds. She wondered if they would miss her very much. Then she looked up to the big, blue sky, where the moon and the stars were shining. And the little winds, all sweet with flower scents, came and rippled the waves of her golden hair—for it was all loose around her shoulders—and they kissed her forehead and her lips and whispered good-bye to her. Then a big, achy lump came in her throat, for she knew the soft, little winds she loved so much could never follow her to her strange, new home.

"The merman saw the tears falling from her eyes, and he was as sorry as could be. But he just kissed her again and said, 'Come, Margaret, come.'

"So Margaret smiled a beautiful smile at him, and put her hand in his and took a step with her bare, white feet into the water. She was trembling still, for she was afraid, awfully afraid; but the merman held her hand tight, and she took heart again. Deeper and deeper they went into the cold water until they disappeared under the silvery waves.

"Margaret found the water didn't choke her, and she didn't mind the cold a bit. Down, down, down they went to the bottom of the sea. On the way they passed a lot of big, terrible-looking animals that she had never seen before—whales and sharks and porpoises, and ugly, coiling serpents, and ever so many more sea animals and fish of all kinds. Of course, she was frightened, but they just looked at her curiously and didn't try to bite her. The merman kept tight hold of her hand and told her not to be afraid.

"At last they came to the merman's home. And, oh! it was the most beautiful home you could imagine. It was just a natural cave in a big rock down there, but it was fixed up like a king's palace. The floor was made of pearl, the shiniest, pinky white, and the ceiling was of amber, just as clear and yellow as sunshine. There were beautiful little chairs and tables made of ivory and gold and precious stones.

"But just imagine Margaret's surprise when the merman led her to a splendid red gold throne at the far end of the room. Very proudly he seated her in it, then knelt at her feet, kissed her hand, and said, 'Welcome home, Queen Margaret!' Then she knew that her merman lover was a king. It was a lovely surprise.

"They lived there a long time and were very happy. Only sometimes, though she had everything she could wish for, and the merman was always kind, Margaret would get lonesome for the friends she had left up in the world.

"At last one day—it was in the springtime, when the beautiful white lilies were blooming up on the land, when the winds were low and the sunny waves were still—there floated down through the water the sweetest of sweet music, like silver bells ringing far away. The merman listened, and the children listened, and Margaret listened, and it seemed almost that the sea animals and the lovely sea flowers in the Queen's garden listened, too; but only Margaret knew what it was. She was sitting on the red gold throne, combing the baby mermaid's hair, when the music began; but she stopped at once, and the lonely look came into her face as she looked up through the clear, green water.

"That's the Easter bells ringing," she said with a sigh of longing. 'Up in the world the people are all going to church for the gladdest service of all the year. There will be flowers and music. And, Merman, I must go to church once more or I shall lose my soul.'

"Mer-people don't have any souls, but the merman knew that Margaret wouldn't lose hers for anything. So he said very kindly, 'Dear heart, go up if you wish to go, and say your prayer. We shall miss you, but you will soon come back to us again.'

"Margaret smiled a beautiful smile, and went up, up, up through the shining green sea. The merman and the little mer-children were very lonely after Margaret left, and the minutes seemed like hours. At last they thought she must soon be coming back, and they would go to meet her.

So they, too, went up, up, up through the shining green sea, but they didn't meet her. They went across the sandy beach, all pretty with sea-stocks a-blowing in the wind. Then they went up the narrow streets of the town till they came to the little gray church away up on a windy hill.

"The windows were too high up for them to look through, so they climbed on the grave-stones. Then they could look right into the church. It was just as Margaret had said. There were lilies and violets and crocuses, and a lot of people there, all kneeling. They saw Margaret quite plainly; she was beside a smooth, white pillar.

"Margaret," the Merman said, 'We are all here, and we are so lonely. Please come home.' But Margaret never looked up.

"Dear Heart!" the Merman called again, 'the sea is stormy and the winds are cold. The little ones are crying for you, and they want to go home. Please, come.'

"Margaret had always smiled before when he called her 'Dear Heart,' but now she kept her eyes on her Prayer Book and seemed not even to hear. The Merman knew now that it was no use calling any more, so very sorrowfully they all went back to the sea, but the little mer-children cried so pitifully that the Merman said they had better call once more before they went down.

"Margaret! Margaret! Margaret!" they called again and again, and there was such a wild wail of sorrow in their voices that you would have thought she could not help but hear. But not a word in answer did the wild winds bring to them; and at last, with aching hearts, they went down, down, down to their beautiful home at the bottom of the sea. There forever after they lived, lonely and forgotten (at least, they thought so), for Margaret never came back.

"But Margaret had not forgotten. She was glad to be back again among her friends, and to feel the warm, sweet sunlight. And most of all, she was glad to go to church on Sundays and pray and sing; for if she had stayed with the Merman in the sea, you know, she would have lost her soul; and nothing could make up for that. But she did not forget. Often



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at midnight, when the silvery moonlight was sparkling on the waves, she would look toward the sea, and her eyes would meet the sorrowful eyes of a cold, lonely, little mermaid and the gleam of the moonlight on her wet hair. And the winds that blew up from the shore would bring her the sad, sweet love song of the Merman she had forsaken.

"Then she would sigh, a long, long sigh, and the teardrops would fall from her beautiful eyes upon the windowsill. But however sorry she felt, she knew she could never go back, or she would lose her soul.

"She never went back, and the Merman and the little mer-children were lonely forever after."

(To be Continued.)

## If You Want Evidence

That Hemorrhoids, or Piles, Can be Completely Cured Read These Letters—Both Are Sworn Statements.

Toronto, Ont. (July 10th)—Next to personal experience the sworn statements of reliable people is the strongest evidence obtainable. If you have any doubt that Dr. Chase's Ointment will positively and completely cure piles, these letters should convince you.

Mr. Samuel Parker, fruit grower, Grimsby, Ont., has made the following declaration before M. W. W. Kidd, Notary Public, of the same place: "I do solemnly declare that I was troubled with bleeding piles and was advised to go to the hospital to have an operation performed. My wife said 'No, get a box of Dr. Chase's Ointment.' I did so and have used it according to directions while living in Manitoba and obtained a complete cure, for I have never been troubled with piles since. I am now seventy years of age and want to recommend Dr. Chase's Ointment to all sufferers from piles. My wife has used it for itching skin and obtained complete cure."

Mr. Donald M. Campbell, Campbell's Mountain, N.S., writes: "I have used Dr. Chase's Ointment with great success for hemorrhoids or piles of fifteen years' standing. After trying all kinds of so-called pile cures, three boxes of Dr. Chase's Ointment gave me a complete cure. I have also used Dr. Chase's Kidney-Liver Pills, and there are no others so good. You may use this letter, if you wish, for the benefit of others who may suffer as I did."

Sworn before me, Murdoch Gordon Campbell, J.P., in the County and for Inverness County.

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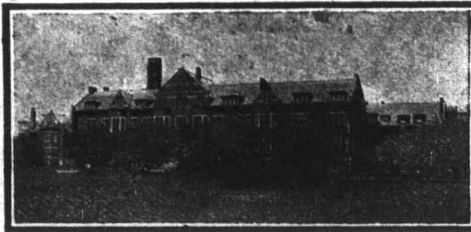
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