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Personal & General

Rev. J. J. Roy, formerly Rector of St. George's, Winnipeg, has removed to Kewatin, Ont., where he intends to reside in the future.

* * * *

The Right Rev. J. C. Roper, Bishop of Ottawa, and Mrs. Roper returned last week to Ottawa after spending a few weeks at Tadoussac.

* * * *

Rev. J. Cooper Robinson is holidaying in Quebec after deputation work in the Dioceses of Columbia, Kootenay, Calgary and in Brandon.

* * * *

During the most recent Zeppelin raid over London a part of Westminster Abbey was fairly hit by a German bomb, which, fortunately, did not explode.

* * * *

We are glad to hear that Mrs. Kerr, the wife of Rev. J. H. Kerr, Rector of Pouce Coupe, is recovering from a serious illness which necessitated her going to the Edmonton Hospital.

* * * *

All the money necessary for the establishment of the new Bishopric of Coventry has been collected and the Ecclesiastical Commissioners can now go forward and constitute the diocese.

* * * *

Rev. A. E. Whatham, Rector of Louisville, Kentucky, was a recent caller at this office on his way to the Mission of Cardiff and Monmouth, to which he was ordained by Archbishop Sweatman in 1888.

* * * *

The north transept in the new Cathedral at Liverpool will be constituted a memorial chapel for officers and men of the services and the mercantile marine connected with Liverpool who have given their lives in the war.

* * * *

Sir Arthur K. Yapp preached from the pulpit of Canterbury Cathedral to a large and representative congregation on July 22nd. So far as is known, this is the first time that a layman has occupied the Cathedral pulpit.

* * * *

The Ven. Archdeacon Scott, formerly of St. Peter's, Dynevor, near Winnipeg, was a guest of the Bishop of Athabasca recently on his way to spend a few months with relatives at Fort Vermilion, where he was in charge for a number of years.

* * * *

Four Church of England clergy, two Roman Catholic Priests, two miners and an actor are the military sleeping mates of the Church Army evangelist lately in charge of Prebendary Carlile's Thameside Church, who has joined the R.A.M.C.

* * * *

The Ven. Archdeacon White, of Wabasca Indian Mission, has been visiting the Mission at High Prairie, where his brother, Canon White, is stationed, will return home, and expects to come east next month to attend the General Synod as a delegate.

* * * *

The members of the Standing Committee of the S.P.G. have elected the Rev. J. C. Wippell, the Vice-Principal, to be Principal of Codrington College, Barbados, B.W.I., in succession to Mr. Anstey, who is now the Bishop of Trinidad.

* * * *

Rev. A. J. Wilson, formerly Rector of St. Paul's Church, Shoal Lake, Manitoba, has been appointed to the staff of St. Mary's Cathedral, Glasgow, as assistant supernumerary and

hospital Chaplain. Mr. Wilson, in addition to other duties, has eight hospitals under his particular care.

* * * *

The Bishop of London has appointed the Rev. P. T. Bainbrigge, Vicar of St. Thomas', Regent Street, London, to the Prebendal Stall in St. Paul's Cathedral, vacated by Prebendary Swayne, the Dean-designate of Manchester. The new Prebendary has worked for 38 years in the Diocese of London.

* * * *

To-day, as was the case a century ago before wheat was imported (says a bulletin from the British Ministry of Food), there are no cereals available for cattle. There are not even any offals, for barley and corn are so milled for bread that there is practically nothing left over for cattle food. Food for human beings takes precedence over food for the beasts of the fields.

* * * *

Mr. E. R. Wood, the manager of the Crown Bank at Odessa, lost his life accidentally on the evening of August 16th by taking a dose of carbolic acid in mistake for some medicine which he had been using to relieve a bad attack of asthma. His young wife and child had been summering in Muskoka and only arrived at Odessa the day before. The late Mr. Wood is a nephew of Archdeacon Mackenzie, of Brantford.

* * * *

Only an abnormally large wheat crop in the United States has relieved the anxiety of our Allies with regard to the supply of this essential grain. Present prospects indicate that, with continued economy in domestic use of wheat, the United States will be able to supply the Allies with from 300 to 400 million bushels from the 1918 crop. This, supplemented with 100 million bushels from Canada, should meet the Allies' requirements from North America.

* * * *

Dr. T. R. Glover, of Cambridge, whose recent book, "The Jesus of History," has passed through many editions, has accepted the invitation of the National Council of Y.M.C.A.'s in England to undertake special work for a year. He will commence his new duties on September 1st, and among other things will deliver a course of lectures at Mildmay on "Jesus in the Experience of Men." It is quite likely that Dr. Glover will also undertake work among officers and officer cadets.

* * * *

Mrs. R. B. Henderson, of Dunvegan Road, Toronto, died very suddenly on August 17th at the General Hospital, Toronto, following an operation. Her husband is a barrister, and is a member of the firm of Rice and Henderson. The deceased lady was a daughter of the late Dr. William Larratt Smith, who was well known in legal circles throughout the province. The Rev. L. T. Smith, the Rector of Christ Church Cathedral, Ottawa, is a brother of the deceased lady. Mrs. Henderson was a member of the congregation of Grace Church, Toronto.

* * * *

Congratulations are being extended to Archdeacon Mackenzie, Brantford, in regard to his two eldest grandsons. Kenneth, son of Rev. A. W. Mackenzie, of Lakefield, whose eyes had been seriously injured in the Halifax explosion, has just had his appointment as midshipman confirmed by a naval board of examiners at Halifax, who found that his eyes had recovered sufficiently to allow him to continue his naval career. Hugh, the son of Professor M. A. Mackenzie, of Toronto University, has passed into the Royal Military College at Kingston as the senior cadet of his year.

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Canadian Churchman

Toronto, August 22nd, 1918.

The Christian Year

The Fourteenth Sunday After Trinity,
September 1st, 1918.

The last fault most men care to acknowledge is ingratitude. The last thing we would wish said of us is that we are ungrateful—that we have no appreciation of the kindnesses that we have received. The sin of ingratitude is more common than we think and, like every sin, is not only unworthy of a Christian but has its penalty. The Holy Gospel illustrates how common the sin is. When we think of it about only "one in ten" return to give glory to God by "giving Him thanks" for mercies we receive. Think of the small place that thanksgiving has in the devotion of most people! Petitions and intercessions abound, but praise and thanksgiving fill but a small place.

We have every reason to pray—our needs are many and our difficulties and sorrows great—but what manifold reason is there for thanksgiving! "Count your blessings," "think and thank." Begin with the numberless unnoticed providences which follow your daily "going out and coming in," and include in your survey all the dangers past by our Empire because of "the Good Hand of our God upon us and the matchless faith and devotion of our fellow countrymen."

The penalty of ingratitude is seen by the fact that the nine had their request granted—their immediate need supplied—but by not "returning to give thanks" missed the fuller knowledge of our Lord and His benediction. Nine were grateful for healing—one was grateful for healing and a knowledge of Christ. He had a new incentive and ideal for life. By his gratitude he rose to a higher plane of knowledge. In Romans 1. St. Paul suggests as the cause for man's degeneration his ingratitude—"neither were they thankful." Men took God's gifts for granted and sought not the Giver in His gifts.

Nothing will stop men from giving more quickly than ingratitude. God cannot give His best to the unthankful. Ingratitude stops more and higher gifts. Give thanksgiving a greater place in your prayers. You will look through your blessings to God and find from His goodness a greater incentive to earnest service. Count your blessings and you will be surprised how rich you will find yourself and how much happier you are. Let the spirit of the Holy Communion service enter more the spirit of your private devotions. "Let us give thanks unto our Lord God." "We most heartily thank Thee."

"By their fruits ye shall know them." In the Epistle, St. Paul suggests a way to test the reality of our religious lives. Do the virtues he speaks of as the "fruit of the spirit" manifest themselves in our characters? He directs us to the source of the Christian character—"the Holy Spirit." If a man "lack," let him ask of God "Who giveth His Holy Spirit to them that ask Him." Prayer is the secret for us of spiritual growth.

* * * * *

The mightiest empires are destined to decay, and all their intellectual glories, all the triumphs of their literature and art will perish, too. But the restoration of men to God is an immortal work; it will endure when the heavens and the earth have passed away.—Selected.

Editorial

THE LABOUR OF SERVICE.

PERSONAL dignity is about the largest idea that can get into some people's heads. The heads are wooden and so the idea that finds lodgment there is wooden too. Their dignity consists in being "quite proper." They have not enough dignity to comport themselves well in a new situation so they must keep to the beaten track. "To earn one's bread by the sweat of the brow" is common. That is the chief article of mental furniture in their garrets. They would gasp if discovered at actual labour. One of their main concerns in life is to convey to all they meet that their forebears lived by the sweat of other men's brows.

The tribe of snobs and climbers and tuft-hunters cumbered the earth considerably before the war. Not so many are around now. Some have died from heart failure since the war on account of seeing earls and what-nots working with their hands like "common" people. Some are engaging in the pretence of labour because it is now quite the thing, but they affect just enough clumsiness to show that they are really not quite at home in "overalls." Others have been converted by a realization of the true dignity of labour.

One result of the war has been to force upon us the conviction that every man's work is necessary for the good of all, and that no work is common or unclean which ministers to the well-being of the people. Service is the standard of true greatness, as our Lord JESUS CHRIST taught us. Some day we shall be ready for the deductions from that proposition. He who serves has the only right to be served. Every one who serves has the right to perform that service under proper conditions of service. That means good shops, good wages, good homes, good clothing and good food for all workers in the vineyard of humanity. So contrary to Christ's teaching has the course of our history led us that now the "flower" of humanity blossoms blood-red from the life drawn out of those below.

The Church has always striven to relieve suffering and distress. Her task has been like the rescuing of victims from the path of a great boulder that crushes its way down hill to greater ruin. Not relief, but change, not charity, but justice must be the message of the Church. Truth and Righteousness not only among nations but also among men must be her challenge. Impartially to all she must say "a fair day's wage demands a fair day's work, and a fair day's work demands a fair day's wage."

On Labour Day, September the first, our pulpits should ring with the message of Christ. His principles have been working like a leaven through the world for nearly nineteen hundred years. Sometimes the leaven has worked most freely outside the Church. Afraid of her own message the Church seemed to be at times. Men have justly mocked her with the taunt that she knew not the Master she professed to serve, that she knew not of what spirit she was. Her concern was her own life and not the lives of men. The men of to-day must see to it that they are not craven-hearted but are bold to let the Spirit of Jesus have free play, for only thus shall the old sores of our world be healed.

CHAPLAINS from Canada on service overseas should not be forgotten by those charged with the responsibility of filling our important churches which fall vacant from time to time. We have never heard any complaint, but we can imagine a just resentment arising in the minds of men overseas if they observe that those who have stayed by the goods are settling down into all the best positions that fall vacant. It is not equitable that the man who got the opportunity to answer to the call of the strategic and necessary work of a chaplain to the Forces should lose his promotion because he is overseas on the King's service.

It may be said that the man who has endured the strain of service at home and missed the fascination of service overseas has a prior claim. We are not concerned with any comparisons. A man is a man wherever you put him and an excuse is an excuse no matter whether he is in khaki or a cassock. The only hope for our Church is for the men to be put into the chief positions. One of our bishops has set the excellent example of recalling chaplains from active service to preferment to important charges at home.

* * * * *

OUR congratulations to the Honourable Dr. Cody on his first political victory. He has our best wishes for increasing service and usefulness in the task that has chosen him. After he has secured his seat by the fairly safe majority of 4,800, he will be able to square his elbows to the tasks of his office. That difficulties will beset the path of a Minister of Education in Ontario who will blaze a trail to needed improvements no one has any doubt, least of all the Minister himself. His grasp of the situation has already been shown in his acts of office and public utterances which have the hall mark of keen sighted ability which his friends have come to take for granted. After the matters of curricula, technical education, teachers' salaries and several other things which the general public know nothing about have been set right we hope the Minister will be able to give some place to Religious Education in the Schools. In fact, we hope this problem will not have to wait for the settlement of the several other things first. The course of discussion on the Education Bill in England would surely open the eyes of the blind to see the necessity of religious instruction having a proper place in our schools. And the clamour for the same thing among the Americans who have boasted of their breadth would open the eyes of one born blind.

* * * * *

THE abundance of sacrifice and service which the sons and daughters of the Church are so freely giving overseas should not remain unknown. It is right that we as a Church should humbly thank God for their valour and devotion to King and country. Many of us would be grateful for the opportunity of entering into the joys of the honours won and most of all into the fellowship of prayer for the sorrows and troubles that come to those at home and overseas. We ask for the co-operation of our readers in making our new column, "On Active Service," a record of the devotion and sacrifice which we as churchmen ought to know.

More Than Conquerors

THE ARCHBISHOP OF DUBLIN

*This Sermon was preached by the Archbishop of Dublin (the Most Rev. J. H. Bernard, D.D.)
in Westminster Abbey, on July 14th*

"More than Conquerors"—Rom. viii., 37.

THIS was the triumphant claim of Christian men in the days when the mission and work of Jesus Christ were still a living memory. His victory was their victory. They were more than conquerors henceforth.

As we look back, we cannot fail to see how wonderful a claim it was and how little justified to all earthly seeming. For the achievement, the victory, of Christ, as we like to call it, as we ought to call it, was not recognized outside a small company of men and women of little consequence in the world's eyes. The gallant mission of Jesus ended on the Cross. Those who sought to destroy Him and His teachings had succeeded, or so they thought. He had called Himself a King, and had persuaded a few simple folk that His claim was true. But—so the world said—there had been an end of all that. And those who ventured still to call themselves by His Name were despised as crazy fanatics. That was the world's verdict upon the Cross and the Sepulchre. Yet St. Paul challenges it. "We are more than conquerors."

And again. It is surely a wonderful thing that the most exultant rejoicing that has ever been put into words comes from the darkest hour of the Christian Church. The visions of the Revelation are not imaginary. The man who wrote about the horrors of famine and battle and death had seen them. All this had come upon the world as he knew it, and yet he hears heavenly voices calling, "Now is come the salvation and the power and the kingdom." He was one of those who had looked for an earthly kingdom, and his hopes had been destroyed. "How long, O Lord?" is his cry. But his thought rises above the present agony and disappointment. Like St. Paul, he would have counted himself "more than conqueror," although long centuries were to pass before the Crucified became the Master of the world.

OUR DEFERRED HOPES.

My brethren, we need to remember all this, if our religion is to support us, as it ought to support us, in this grave hour. God help us! We are grimly determined to stand firm, but words of triumph do not readily come to our lips. We had thought of something quite different. Two years ago, as we watched the advance of our troops on the Somme, we hoped for a swift and decisive victory. And we were right in our deep conviction that victory must come, for we believe in God Who is the God of righteousness and truth, which must prevail at last in the world that is His. But it has not come yet. Were we wrong? Nay, indeed. Not wrong in our faith that right would finally triumph. But perhaps we had not counted the cost. And in this dark hour we are passing through the Passion which must precede the new life, for nations as for men. It is being long drawn out. It is full of torture to aching hearts. "How long, O Lord?" is the natural, instinctive cry of every one among us. It is no unworthy outburst of impatience, surely. Every hour of delay means blood and tears and broken hearts. We cannot but be impatient. Yet this impatience must not, shall not, cloud our faith in God

Who knows what is best, Who does what is best eternally.

There is a wonderful story in the Gospels of Divine intervention long delayed which it is well for us to recall this day. When Lazarus was dying, Jesus knew it. After his death the Jews wondered that Jesus had not hastened to relieve His friend, and to dry the tears of Mary and Martha. "Could He not have caused that this man should not die?" The sisters cried, "Lazarus is sick." But Jesus did not go to heal him. "Hadst Thou been here my brother had not died." It was a trial of faith, indeed. Is this love which will allow loved ones to suffer? And the disciples wondered and were perplexed. But when all earthly hope had passed and Lazarus was dead beyond recovery, to all human seeming, the Deliverer came irresistible, wonderful, compassionate, and the dead came back to life. And then some remembered that Jesus had said, to their great perplexity, "I am glad for your sakes that I was not there." The delay was for their sakes, that they might be the more greatly assured of the power and the love of God.

It is a parable of our life and of the way in which God deals with us. Perhaps it is a parable of the way in which He is dealing with us now. Perhaps it is only through this cruel and prolonged trial and sorrow that the nation is to learn how overwhelming is the dominion with which God rules the world and all its powers. Not yet, it may be, is our darkest hour. I do not know; you do not know. But Christ knows, God knows, and His love is never in haste. Like the best human love, it moves slowly, but when the time has come it moves triumphant. "How long?" We ask it with a certain wistfulness but not in despair. For the echo of the brave voices of St. Paul and St. John still find a response in Christian hearts. Despite these tears, this anguish, we may be more than conquerors in the strength of the Christian hope.

THE POWER OF PRAYER.

Is it, then, that we are not to pray for a speedy victory in its plainest and most literal meaning as we think of the dreadful struggle in which our splendid armies are engaged? God forbid! What is the use of prayer if it is not to be about the things that fill our hearts? And this is the thing which is in all our thoughts. We have learnt more than we ever knew before of the power of prayer, as the war has taught us afresh to pray for the things that interest us. No prayers are more real than the prayers offered for those in need and adversity, when we commend our gallant men to God, that in death or life they may serve Him, when we pray that by their victory they may bring a little nearer the victory of righteousness. Of course. We cannot do otherwise. And please God, our prayers will be answered.

But beloved in Christ, do not stop short here. For the real and abiding benediction of Christ is not a promise of earthly satisfaction, of ease, or victory. Those who claimed to be "more than conquerors" in the first Christian age knew well that the world counted them beaten men. The truth is that Christ opens

the door into a new world of hope and activity and devotion—a larger world than that which is always before our eyes. And a larger world is being opened to us to-day. The things on which the nations have been accustomed to set store are being swept away—gold and ease and the joy of life. The mutterings of revolution are heard all over Europe as the old social order is being threatened with destruction—the social order which has been built up by the long effort of civilization.

We need not make excursions into high politics to observe the signs of readjustment, of the revaluation of our old standards that are apparent all around us. It is true not only of our brave men who have dared all for honour and liberty, that the outlook upon life has been changed. It is true of us all, and we are all learning that the New Life to which God calls is a life only to be reached through sacrifice and the gates of grief. This is the austere message of the Cross. But to those who will take it for their own, the Victory of the Cross is their portion. For the Cross could not bind Him Who became more than conqueror through its pain.

A LARGER LIFE.

And is that all? Is it that a Christian preacher has no message in this hour save this counsel of the higher life, which is unmoved by adverse fortune, which is independent of the changes and chances of the world? It would be a great message even if this were all, although few of us could heartily accept it perhaps. But there is a plainer message in the Christian Gospel, a message which can bring peace, even joy, to sad hearts. Large part of the trouble and the anguish of the present hour comes from the thought of the tens of thousands of young lives cut short, young lives in whose future the hopes of many homes were centered. And is this the end of all our love and care and striving, that they have passed into nothingness, into the darkness of night? Never! This is not the end. The Cross was not the end. Death is never the end. It is only the beginning. It is the beginning of that larger life which awaits the Christian soul—a life of which we know but little, a life which will certainly be full of surprises, but a larger life with opportunities of service and work beyond our dreams. This is the life into which many, many, splendid young men have entered gladly, joyfully—in these last tremendous years.

There is a fine elegy which has come down to us from the days of Elizabeth. I will read you a verse. It is from Raleigh's poem on the death in battle of Sir Philip Sidney, then still a young man.

"What hath he lost that such great grace
hath won?
Young years for endless years, and hope
unsure
Of fortune's gifts for wealth that still shall
dure.
O happy race, with so great praises run!"

That is it. That is the Christian hope, the Christian certitude. The loss is less than the gain. They, with all the faithful departed, are more than conquerors. Anchor your souls on this thought, brethren in Christ. So will you see the glory of the Resurrection even through a mist of tears. Let us say St. Paul's brave words to ourselves again: "In all these things we are more than conquerors through Him that loved us." For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A Challenge For the Times

The Bishop of Saskatchewan's Charge to Synod, August, 1918.

I WELCOME you here, brethren, as you come to join with me in the celebration of the 25th anniversary of my consecration as Bishop on August 6th. It is with joy and thankfulness that I greet you in such large numbers, considering the times and circumstances, showing a desire on the part of the laity to take an active interest in the welfare of the Church. The military demands of the Empire and the ready response to such demands, have greatly reduced the numbers of our clergy and taken from us a great many of the younger laymen, who were most active in various lines of lay work including attendance at Synods. It is only right that our thoughts should turn to them, who represent us in this great modern crusade against tyranny, injustice and cruelty; who are risking limb, health and life for our homes and safety, so many of whom will not return to reap here the benefit of their sacrifice, to take up their duties again as citizens of the Dominion and members of our Church in Saskatchewan. We remember them; we thank God for these our brethren, and their heroism; more sadly we thank God for those who "counted not their lives dear unto themselves," who, in making the supreme sacrifice, have set us an example to follow; we pray for those who are still "militant here on earth," that God may preserve them, may guide them in the steps of their Master, and may give them victory over their earthly foe as well as over their spiritual enemies.

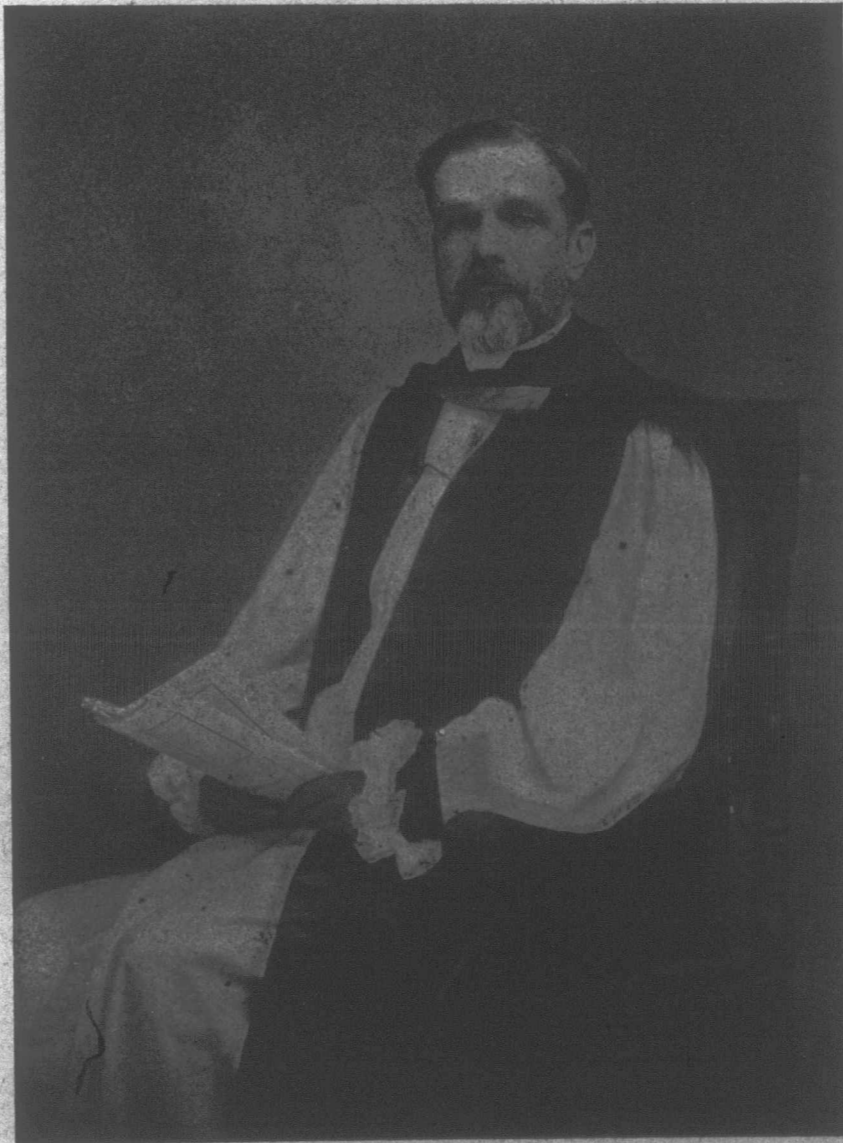
In spite of the victories graciously given to us lately, the times are still very serious, and more serious times are ahead. Peace will bring its own difficulties, and it is necessary that we should now consider, work and pray that we may be fitted for peace. I am sure that our loving and merciful God has a perfectly loving and wise purpose in permitting the continuance of the tragedy. I am sure that it is in accord with His character of love and wisdom. Let us pray that we may see His will and purpose. Bishop Brent has pointed out that the Cross is the groundwork, not merely of the life and death of the Son of God, Jesus Christ, but also of the very character of God Himself. The Cross represents self-giving to the uttermost. God's first gift to man was His own image, and all God's revealed character rests upon His boundless self-giving. God having made man in His own image could do nothing short of requiring him to live up to the Divine character; hence His claim on man for service and sacrifice. Selfishness or an incomplete vision of life has been, perhaps, our great fault; a wider vision was needed. Today let us stand on the mount of vision, and try to see the true factors of life in right perspective. God has permitted this tragedy; we must view it in terms of the whole, and we can do so without dismay. Doubtless, one cause of the prolongation of the war is our sin; with our failure to repent and confess that sin and to amend our lives, and allied with this, our trust in an arm of flesh and our failure to lay the whole matter before God.

I must not omit to sound a note of praise and thanks to God for His many mercies vouchsafed to us; for many marvellous deliverances; for equally marvellous overcomings of obstacles which seemed humanly insuperable; for the heroic endurance of our men at the front; and the patient acceptance of those who remain at home of the burdens and sacrifices; but especially for the progress made this summer and the glorious successes of the last few days—glimpses, I believe, of victory given in response to the more general and earnest spirit of penitence and prayer.

It has been said, with only too much truth, that the Church has failed in this great crisis. The Church means the members. It is said that we had lost our sense of God and that "other lords have had dominion over us"—tangible, material things. It has been said that we had taken the

down-grade, and that the Church has too often taken the easiest road—the path of least resistance. In the years before the war, this tendency was manifest in every phase of life. It had come to be accepted by many that God and my neighbour were rival claimants; that what was called "religion" was opposed to active duties to one's neighbour. The Church failed to show to the one who looked on "religion" from the outside, that real love to God begets real love to one's neighbour.

The Church failed in this because religion had become crystallized into a creed rather than vitalized into following Christ. The Church needs to put service before services; to appeal to the spirit of sacrifice and heroism of battle against evil, rather than to make "religion" appear easy and pleasant. The heart of man responds rather to simplicities and realities than to rubrics and dogma. We, members of the Church, must so live with God and in Christ, that men may see Him in us and learn to love Him. The Church has now the greatest opportunity before it that it has ever had. If it shows itself capable of using it, a new and glorious chapter in its history will open, and the welfare of the world and the Kingdom of God will be greatly advanced. If the Church fails, it means a darkening of the light and the triumph of evil for the time being.



RIGHT REVEREND JERVOIS A. NEWHAM, D.D.,
Bishop of Saskatchewan, who celebrated the twenty-fifth anniversary of his consecration on August 6th.

Millions of our men have gone forth at the cost of everything, and devoted themselves to the cause of righteousness. Many will come back enriched by their experience of sacrifice, bigger through unity of effort, ennobled by the experience of God's grace, and what will they find? Shall we be raised to their level of sacrifice, or shall we drag them down to the old level of selfishness? Will they find us a people who have learned the value of prayer, and in the peace of those who have found God; a people who have ceased to neglect public worship and to profane the Lord's Day; who have ceased to be indifferent to God's calls? If they are to find this there must be renewal, reconstruction on all hands in our social life, with its trifling amusements, its studies and aims.

The only foundation for this renewal is Christ Himself; His life and death; His teaching and example. The world may be tired of the Church, as it is often presented to it, but it is not tired of Christ as He presents Himself in His Word and by His Spirit. The Church must now act on the offensive, remembering that it is an army with limitless reserves and assured of victory. No new

message is needed, only a new realization of the old message, "God is Love," "God so loved the world that He gave . . ." The Church must not change this message.

Then there is needed a new understanding of what the call to brotherhood means. Brotherhood has its price or sacrifice. We must always have different schools of thought, but not parties. We may have wide differences of opinion and principles, but all must be loyal to Christ, anxious to contribute to His glory and the extension of His Kingdom. Also, as regards our separated brethren in the non-episcopal Churches. We must be ready to sacrifice for the sake of brotherhood, but not to sacrifice principle. A divided Church can never win the world for Christ.

We need a new appreciation of corporate worship. People have lost their appreciation of it. This is not mainly because they do not care for the Prayer Book services, but the Church has failed to teach people to feel the need of common worship, and also to provide the kind of service needed. Is it that our services need to be vitalized? We have a rich heritage in our Prayer Book. Other Churches borrow from it more and more. We may need more liberty; a conservative liberty wisely restrained; more variety; and, perhaps, extempore prayer. The demand seems to be for simple, congregational, sincere services.

We need a better realization of what religion really means; the manifesting in life of the image of God; the spirit of self-giving. There is needed a greater realization by the laity of their part and responsibility in promoting this by example of life, by taking more part in teaching the doctrines of Christ—a realization of their ministry.

The evils of the drink traffic have been fairly vanquished for the present. Impurity, the social evil, and the diseases resulting from vice are now the object of attention and counter-attack. Home life, the sanctity of the marriage bond, religious education of children, as well as their healthy upbringing, employments and recreations, political purity, are among the problems being faced, as well as others in connection with returned soldiers and the foreign element in our land. Besides our Social Council of the Church throughout Canada, appointed by the General Synod, and the diocesan councils, there is a Dominion interdenominational council, with representatives from all the Churches, and branch councils in each Province. Our council meets in Regina, we are entitled to five representatives on this. Social Service is not as active as it should be here. The Church which professes to teach and live the doctrines and life of the Lord Jesus Christ, cannot afford to neglect His example in seeking diligently the mental, moral and physical uplift of humanity. I would most earnestly commend Social Service to your careful study and active participation.

I would ask you again to reflect upon the great wrong to the children growing up in our midst, and to take some definite step to remedy it. While so much is being done for the widest education and healthiest recreation, our children are denied the most important thing of all, instruction in religion which exalteth a nation and which is the very foundation of true wisdom. That there should be no acknowledgment of God by reading His Word, or by prayer, and that direct opposition to this should often be encouraged by our Governments, is not only a scandal in a professedly Christian nation, but a very grave danger to the future of our nation. One great hindrance to this religious education is the existence of unhappy divisions among the Churches, but this is not insuperable. We are rapidly bridging these divisions, and an agreement upon a schedule acceptable to all, would cut the ground from under the feet of those who now successfully oppose. The Calgary Synod passed a strong resolution in favour of asking non-episcopal Churches to unite with us in demanding legislation requiring that schools should be daily opened with prayer and that lessons from Holy Scripture should form part of the school course; a syllabus of such lessons to be drawn up by a committee from all the Churches. We might take similar action. Only we must remember that it is of no use to pass resolutions unless we are prepared to follow them up. This should be discussed in every parish with other Christian communions, that we may create a strong public opinion which may induce our legislators to remedy this serious defect in our educational system.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE enforcement of military service in Canada presents some strange problems to the plain-minded citizen. A definite call was issued by the government that on a certain day all men prescribed in the Military Service Act should report for registration. Many obeyed and yet again many did not. Later, calls were issued for men to report for duty at definite places and on definite dates. Again obedience and disobedience were freely mingled as a result. To-day the government issues a proclamation offering to forgive the lawless, provided they report at a date set in the future and be lawless no more. The men who thought the government meant what it said in the first place are overseas, enduring the hardships of war. The men who thought they knew better and stayed at home are having their judgment confirmed and assured that all is well with them if they now do what is asked of them. What are the signs that will convince these men that the same policy of contempt will not work again? Leaders in every part of Canada say, and say publicly, "the law must be obeyed," but many appear to be gambling on the expectation that the law will not be enforced. Has the government of Canada any doubt about the wisdom and justice of its own laws, or has it a doubt that the will of the Canadian people will not stand behind it in the enforcement of that law? Canada is at war, mourning the death of more than 40,000 of her sons. There can be no doubt but that the will of the people is behind those who lead in a just enforcement of the burden of war. Again, the press has informed us that conscientious objectors have been receiving penal sentences of varying length up to ten years. We somehow do not hear of the sentences of men who have taken to the woods and the turnip patches, or who boldly challenge the authorities to come and get them. "Spectator" has no sympathy with so-called conscientious objectors, in wartime, but he confesses that he sees nothing nationally heroic in hustling these friendless people off to jail while others who have made public demonstrations and private retreats still roam at large.

The Revision of the Book of Common Prayer will be easily one of the most important subjects considered at the approaching session of the General Synod. Unfortunately, the Church as a whole has not the final recommendations of the Revision Committee before it, to give that aid to Synod that should naturally be forthcoming. Priests of the Church throughout Canada, men who have devoted their lives to the sacred ministry of the Church, men who have studied and observed the effects of our liturgy in the worship of the people, may not be possessed of a draft copy unless they happen to be members of General Synod or some other chosen organization of the Church. Members of the General Board of the Woman's Auxiliary may have it, but the great majority of the clergy must wait until they get snatches of the discussion through the daily press. Is there not a member of the General Synod who will have the courage to lead in an effort to rectify this in the future? The liturgy under discussion is not for the General Synod but the general public, then why not have the proposed changes available for those interested and who choose to pay for a copy?

Since this work has been begun it is only too evident that the spirit of the majority of the revisers has been altogether too conservative. They seem to go on the principle of attempting to alter the book without changing it, to shorten the services by adding to them, to correct a folly by demanding its perpetration only once a year, to simplify by retaining an act that is a dead issue in the old and giving it life and preposterousness in the new, to adjust it to the needs of the Church of to-day and to-morrow without recognizing the great changes tacitly sanctioned in our attitude to worship, prayer and the Scriptures. We hear much about "reality" as the great desideration of our aims and methods in spiritual affairs; the revision of our liturgy is the opportunity for the consideration of basic things when we should strive for a real reality. If all these things have been considered by the revisers and they have important changes to recommend, it is quite beyond the power of a few representatives of the Church to finally receive them in the name of the whole Church after a few hours' discussion. The solution of the Athanasian Creed that was thought so "happy" at the last session—made in the midst of a wearisome debate—has apparently no defenders to-day. The "solution" that is wel-

comed as the probable conclusion of a troublesome discussion may in the cold light of analysis prove to be a blot upon our Prayer Book. "Spectator" cannot see how it is possible to finally conclude the revision of the Prayer Book at the coming session of General Synod and have the result in any adequate sense express the desires and the needs of the Church now and in the future. The approaching discussion ought, however, to set forward to a marked degree the solution of the whole problem.

"Spectator" is glad to acknowledge the receipt of a copy of a Soldiers' Prayer Book, compiled by the Very Reverend Dean Starr, of St. George's Cathedral, Kingston. An issue of a thousand copies has been published for the use of soldiers in Number Three Military District, in which the Dean has been a prominent member of the chaplain staff. The contents of this little book embrace most of those elements which "Spectator" has recommended during the past two years as useful and edifying to our fellow Church-



CAPTAIN THE REVEREND W. H. DAVIES, M.C.,
Rector of St. Peter's Church, Edmonton, who
was reported killed in action August 17th.
This picture was taken just as he
came out of the trenches.

men in the army. He compliments the Dean on his enterprise in marking the way that ought to have been anticipated by the whole Church for the whole army. In addition to the services, prayers and hymns suitable alike for parade services and private devotions, there is an admirable compilation of meditations on the various phases of a soldier's life, made up of scriptural quotations of a most appropriate character. While in the judgment of the writer the book might be improved, if issued by the Church, he cannot but recommend that every soldier of our communion in Canada possess himself of one of these. It would also be a fitting thing for friends to enclose one to son or husband on the other side.

As he writes, "Spectator" is interested to read in the daily press that Canada is to have a permanent representative in London to guard the political interests of this country. The choice of that representative will mean everything in the developments that will arise before, during and after peace has been secured. Business is not by any means the only consideration when thinking of our contribution to the settlement of the affairs of the world after such a conflict. It is to be hoped that our government will place in that position a man who is a scholar, statesman and diplomat as well as having practical knowledge of our commercial needs. A similar representative at Washington ought to follow in due course.

"Spectator."

The Bible Lesson

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

Fourteenth Sunday after Trinity, September 1st, 1918

Subject:—Abram leaving Home.—Gen. 12: 1-9.

DURING this quarter the lessons are from the book, Genesis, dealing with the lives of Abram, Jacob and Joseph.

1. The call of Abram marks the beginning of a new era in the religious history of the world. Abram lived among people who practised idolatry. Indeed there were no people who had the conception of One God. In some way which is not explained to us Abram arrived at the conviction that there is but one living and true God. It was a wonderful epoch-making discovery. Undoubtedly God Himself made the revelation of it to Abram. Thus God chose one man, Abram, and, through him, one family, and, ultimately one nation to preserve that truth and to make it known to all the world. That is what is meant by the promise, "In thee shall all the families be blessed."

2. The first migration of the family to which Abram belonged took place some years before the events of this lesson. Reference to the closing verses of Chapter 11 will show that Terah, the father of Abram, together with Abram, Sarai and Lot undertook a migration with the ultimate purpose of going into the land of Canaan. It was probably the influence of Abram that induced this movement. Terah never seemed to be whole-hearted about it. At any rate he did not have the same clear purpose which animated Abram. It was no small undertaking. The movement of a family with flocks and herds and servants was a slow and difficult business. They moved along the valley of the Euphrates from Ur of the Chaldees until they came to Haran, near the northern boundary of the land of Canaan. There they remained until the death of Terah.

3. Abram migrates again. If Terah had been content in Haran it was not sufficient to satisfy Abram. The family had prospered greatly in Haran, and perhaps they needed wider pastures, but over and above that there was to Abram's mind the fact of the Call of God. He felt unsatisfied until he had done all he could to fulfil the Divine Will. Therefore, he gathered together his household and his possessions and took up the journey that had been interrupted by the sojourn at Haran. He started for the land of Canaan and into the land of Canaan they came.

4. A spiritual purpose was the great motive directing Abram's movements. Much has been said about that age being one in which migrations were not uncommon. Families moved in order to better themselves, just as men to-day will break up their homes and start afresh in a new country. The difference between Abram's migration and other's was that his was directed by God. There was a spiritual purpose in it. He knew that God had called him to it, and that God had a purpose in it all which was to be realized in obedience to what he knew to be God's will.

5. Abram at Sichem. There are three things which marked his sojourn at Sichem, which is the same as Sychar mentioned in St. John 4:5. (1) God appeared to him. Heretofore he had only heard God's voice speaking in his conscience, or coming to him in some mysterious way. But now God manifested Himself in some way. The reward of obedience and faith came in the more complete knowledge and assurance. (2) The promise of the land and of seed to inherit it was renewed, and, (3) Abram began the definite worship of the One God by erecting an altar at this place—a place destined to become filled with historic interest for the people of Israel and for the world at large. Abram afterwards continued his journey through the length of the land.

6. Lessons to be learned from these things. 1. God calls us. He speaks to us to-day by the language of events. His purpose is made known by His Providence. 2. There should be a spiritual purpose in our life. Life's decisions and actions should never be made without thought of fulfilling God's will. 3. The more closely we adhere to the Divine plan for us, so shall we know God more fully. 4. Worship must be a strong feature of our life. Erect your altar where you have found mercy and you will more mercy find.

"We must remember God and in our business, in our politics, in our commerce, and in our homes be the servants of Jesus Christ."—The Archbishop of York.

Lesson
Hatham, Ont.

September 1st, 1918

Gen. 12: 1-9.

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A Teacher Training Drive

Rev. R. A. HILTZ, M.A.,
General Secretary, Sunday School Commission.

It requires little thought to realize that the strength or weakness of our Sunday School work depends largely upon the efficiency of the teaching staff. Here, if anywhere, is the key to the attainment of the Sunday School's objective. Recognizing this, the Sunday School Council of North America, at its last annual meeting, recommended that a very definite effort be made this autumn by all Sunday School Boards with a view to creating a deeper realization of the importance of teacher training and establishing, wherever possible, classes for this work. It is suggested that the month beginning September 15th, 1918, or thereabouts, be devoted to this teacher training drive, and that, as far as possible, the campaign be carried on simultaneously by the various Sunday School boards in their own constituencies. This effort has five objectives, viz.:

1. At least one teacher training class in every Sunday School of North America, meeting at the Sunday School hour.
2. A monthly workers' conference in every Sunday School, meeting at least ten months out of each year.
3. A mid-week training class for present Sunday School teachers in every Sunday School where such class is needed.
4. A co-operative community training school of religious education for every community where practicable and desired. This school to have three functions: (a) To do graduate and specialization work; (b) to train leaders for classes in the local church; (c) to provide training classes for those churches unable to maintain their own classes.
5. A definite effort to be made toward helping every Sunday School of North America to a right selection and use of current literature and books on religious psychology, pedagogy and Sunday School organization and management.

The reasonableness of these suggestions is evident. Not only has there always been a great scarcity of efficient teachers in our Sunday Schools, but this need has become still more acute as a result of the fact that many young men, teachers of boys' classes in our schools, have responded to the call of King and country. Their places must be filled, and those who are to fill them must be trained. What, then, can be done to make these suggestions effective? The following plans are offered as a guide to each diocese:

- (1) Secure from some one capable person as much time as possible (entire time would not be necessary), during the months of September and October for promoting teacher training in behalf of the Diocesan Sunday School Association or Synod committee.
- (2) Plan and send out adequate literature concerning teacher training, to all Rectors, superintendents and teachers of the diocese on or before September 15th. Literature will be provided free of charge on application to the Sunday School Commission.
- (3) Arrange in each centre, containing more than one parish, an interparochial meeting, some time between September 25th and October 10th, with a short programme on teacher training—its advantages, methods, results, etc.
- (4) Wherever there are Deanery or local Sunday School associations, arrange to have a meeting of the same and the subject of teacher training discussed as part of the programme.
- (5) Arrange in every parish, not reached by either of the above plans, a meeting of the teachers of that parish with the same object in view.
- (6) Follow up by correspondence, parish by parish, the results reached by the plan of meetings mentioned under 3, 4 and 5.
- (7) Secure, as a result of this correspondence, a registration of the teacher training classes formed in the diocese, together with the names of the students in them. Forward these lists at the end of October to the Sunday School Commission, 133-4 Confederation Life Building, Toronto.
- (8) Promote at every meeting the plan of urging every teacher to read before next Christmas one book from a suggested list.
- (9) Connect up as many classes as possible in the diocese with the teacher training courses of the Sunday School Commission.

Some Thoughts on Christian Reunion

Rev. W. G. BOYD, Victoria, B.C.

(Continued from issue of August 1st.)

Dr. Remensnyder, of the Evangelical Lutheran Church in the United States, in a very interesting and suggestive speech at a preliminary conference in connection with the Faith and Order movement, described the Anglican Church as concerned primarily with order, and his own as placing its emphasis on questions of faith. Holding that the form of Church government was left free in the Scriptures, he said, the members of his communion could, without compromise of conscience, compromise the question of order. On the other hand, they "are often so positive and conservative as to the matter of faith that it makes it almost impossible for those who differ from them, to come into fellowship with them." The question raised is a most important one: What is the relation between doctrine and organization? Must not agreement about the faith precede corporate reunion? "Can two walk together except they be agreed?"

Now, in the first place, it is clear that all organization presupposes some measure of agreement among those concerned in it. All talk about the reunion of Christians rests on the assumption, not only that there is common ground of faith among them, but also that the measure of agreement is more vital than the area of dispute. What is this common ground? In one word it is "Jesus." Those whom it is proposed to unite are, in Bible phrase, "believers in Jesus," "disciples of Jesus." The invitation to the Faith and Order Conference is addressed to "all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour." Herein is the rock on which the Church was founded, and on it the rebuilding must take place. Here is something that goes deeper than all our denominational differences. This is fundamental, all else is derivative or extraneous. Sometimes this common ground has been forgotten or obscured, and it is then that our divergencies become disastrous. Men have sometimes seemed to love their party or their Church more than their Master, and some have sometimes placed such emphasis upon this or that belief or ordinance that they have forgotten their link with others who love the same Lord in sincerity and truth. But the love of Jesus is capable of becoming so overmastering an emotion, and the service of Jesus so absorbing a pursuit that it should overwhelm all our differences and in the end provide a solution of all our discords. There is already a partnership in literature which presages well for a coming partnership in organized activity. What churchman but rejoices in the letters of that passionate lover of Jesus, Samuel Rutherford, the covenanter? and what Protestant does not sing the hymns of the Roman Catholic priest, F. W. Faber? In the first place, then, in any plan for reunion all possible emphasis must be put upon that which is the kernel of the Christian religion, faith in Jesus Christ.

Secondly, it is almost certain that those who meet together on that basis will find themselves able to agree on some further statement of belief. The Apostles' and the Nicene Creed have by their history a claim for acceptance which no other form of words can make. Though, for the sake of those who have not grown up with the sound of its words in their ears, one wishes that the clause "descended into hell" in the former could be given a form less liable to misunderstanding. Would not "entered into Paradise" or "preached to the spirits in prison" express the same truth in Biblical and less ambiguous language.

Thirdly, whether the ancient creeds be made the basis of doctrine in a united church or not there are strong arguments for keeping the doctrinal statement within narrow limits. It was a true instinct which caused the early Church to shrink from the definition of its faith. It has often been pointed out that the doctrine of the Incarnation only came to be defined by degrees as the Church found herself compelled to guard the faith by which she lived from successive errors. And in large areas of belief she has avoided the temptation to limit freedom of investigation and discussion by authoritative definition. Central and fundamental as is our belief in the Atonement we are not committed to any dogmatic statement of what it means. Unique as is the position and authority of Holy Scripture in the Church's life the nature of Inspiration is not defined. The Reformation produced a series of

(Continued on page 543.)

On Active Service

Captain the Reverend William H. Davis, M.C., Rector of St. Peter's Church, Edmonton, is reported killed in action in the casualty list of August 17th. He was serving as a Chaplain with the Canadian Mounted Rifles. He has been overseas for two years and won the warm admiration of the men. One of the officers said: "He was a soldier as well as a chaplain. He was white through and through." He was awarded the Military Cross for his courage in attending the wounded and dying. Captain Davis was a native of Ireland. He graduated from Emmanuel College, Saskatoon, and was ordained in 1910. He was missionary at Tisdale, Sask., for some time before he went to Edmonton. He is the first Chaplain to make the supreme sacrifice among the members of this corps of the Canadian Expeditionary Force.

Lieut. Hugh Hoyles, the eldest son of Dr. N. W. Hoyles, Principal of Osgoode Law School, was reported killed in action on August 8th, "while leading his men in a most successful advance." As a Major, he went overseas about two years ago, and his spirit is shown by his reversion to the rank of lieutenant in order to reach France. He graduated from the University and Law School in Toronto, and was held in high esteem by a wide circle of friends. As solicitor of the Bell Telephone Company he resided in Montreal for some years past, where his wife, the daughter of Major Sankey, and her two children, are now. Mrs. R. H. A. Haslam, of Kangra, India, and Mrs. T. W. Murphy, of Charlottetown, are sisters of Lieut. Hoyles. Col. Newman Hoyles, his brother, is in France. Dr. N. W. Hoyles has been so long identified with the activities and counsels of the Church in Canada that the sympathy of the Church generally will be extended to Dr. and Mrs. Hoyles and Mrs. Sankey.

Lieut. Cyril Ansell Evans, the son of Mr. Charles Evans, a member of St. Paul's Church, Halifax, passed away on August 8th after receiving severe wounds in action. Archdeacon Armitage in making reference to his death on the Sunday following said that Lieut. Evans was beloved by all who knew him, for he endeared himself to all with whom he came in contact by the purity of his life's purpose, his genuine steadfastness of character, and his fine spirit. He was a natural leader among his fellows, and his influence for good was far-reaching. His splendid example was an inspiration, and will remain as a lasting good.

Miss Bessie Mitchell, of St. George's Church, Toronto, has been honoured recently by the King decorating her with the Royal Red Cross at Buckingham Palace for her splendid services as Matron of the Queen's Military Hospital, Shornecliffe. Sister Mitchell has been Matron of the Hospital for four years. It is a hospital in which Canadians have a particular interest by reason of the hundreds of our countrymen who have passed through, and the notable services of Sir Wm. Osler and Dr. Armour. Queen Alexandra gave her a book with her autograph at Sandringham.

Lieut. C. C. Harcourt, son of R. B. Harcourt, of St. Paul's Church, Toronto, is at home on three months' leave to recuperate. He has been twice wounded in action. He enlisted in the Cyclist Corps three years ago and gained his commission on active service. He is a student of Wycliffe College, Toronto.

Capt. Norman Franks, a son of Mrs. Samuel King, an energetic worker in the Church of the Redeemer, Toronto, has recovered from a serious attack of trench fever, and for the present is working in England. During his illness he was nursed by his wife, who was transferred from her V.A.D. work in St. Dunstan's Hospital for the Blind for the purpose. His sister, Miss Hazel Franks, is head nurse in the Operating Room in Queen's Military Hospital, Shornecliffe. His brother, Captain Harold Franks, is in France as an officer of the C.M.R. All the children of Mrs. King are in service overseas.

The Church and the Labour Problem

REV. R. C. BLAGRAVE, D.D., Toronto

WE are all aware that the conflict between labour and capital was an old one before the war, and that, in the years immediately prior to 1914, it developed with increasing rapidity and acuteness. There was world-wide apprehension as to where or how it might end.

The occasional outbursts of violence and bloodshed were symptomatic of a widespread undercurrent of inconceivable bitterness which could only be satisfied by an exhausting fight until the issue was settled. The danger contained in such a conflict was not confined to actual bloodshed, but was an undoubted menace to the economic order. For no matter which side might win out, the effect upon industrial and commercial life might conceivably be quite disastrous. The world was in a very real sense in danger of being put back decades by the subversion of the laws which have so far served industrial progress.

The war has not by any means put an end to the conflict. It has only stayed its development for the time. There will be, without doubt, a resumption of hostilities after the war, with more marked acuteness and intensified severity, unless something vital and strategic is done to prepare the world for a different approach between capital and labour than has heretofore maintained. The war has prepared the world for this readjustment, for it is not the same world in outlook or temperament; and if the right moral forces can be set in motion, with the necessary momentum, before the struggle reasserts itself along the old lines, there may be some hope for the economic and social life of the coming era.

LABOUR GAINS THROUGH WAR.

Any such effort on the part of the Church must take cognizance of the great advantage labour has gained through the war, an advantage that will not readily be surrendered. (a) If there is a suspension of trade union rules for the time-being, as occurred in the Old Land, it will furnish all the more moral justification for the reassertion of those rules when the proper time comes. (b) The high price of labour, due to the greatly increased demand, with the subsidiary elimination of poverty, over so long a period has established habits of living which are now thought essential to social existence. People do not stop to reflect how necessary it will be for the future to pay for the great expenditure of treasure that is now going on; nor, indeed, can they be expected to do so, not being trained in the principles of economic science.

(c) The great reliance which the allied nations have put upon labour during the war, their frequent and constant appeals, and their open and avowed dependence upon labour's effort, not only in the factory but in the fighting line, have served to educate labour to a sense of its own national importance, and to provide a new perspective to the masses of their own economic value. This sowing will bear an abundant crop. And it must be recognized that, with the exception in England of occasional strikes, which at the time seemed contemptible to those of us who were remote from the central cause and condition, but which were, I think it may be admitted, not without some show of reason, with these exceptions, *labour in England and France has served the cause of freedom right nobly*. So well they might indeed, for it is their own immediate cause; but even so, it is not always easy for working people to recognize that truth. Labour has secured a great advantage in the war, which, in justice, must be conceded, and which both capital and the third party in the State must allow in any righteous readjustment which may take place after the war.

Now what is to be the Church's attitude toward labour? What can she do to reconcile the apparently conflicting aims and interests of capital and labour? In justice to herself and to the world in which she is sent to minister, the Church cannot stand aloof as a disinterested party.

CHURCH GAINS THROUGH WAR.

It is well to reflect upon the leading position the Church has taken in the war. The pulpits of the land have been the greatest incentive to recruiting; they have furnished the greatest amount of information; they have instilled the most genuine patriotism; they have exalted the national ideals; they have inspired the morale of the

people; they have comforted the stricken and the bereaved as no other single force has been able to do; to say nothing of the personal influence, enlightenment, encouragement and helpfulness which thousands of priests and pastors moving around among their people have been able to exercise. The Church has secured a place in the life of the nations through the helpfulness and leadership in the war which she must not surrender by indifference to other great social and political issues.

It was somewhat of a surprise to note what an unconscious eminence many people, who kept aloof from her life, gave to the Church when they reproached her for being unable to prevent such a world-wide disaster. That reproach, while not altogether justifiable, revealed a conscious sense of the place and power the Church really occupied in the minds of the people, and to that extent was not uncomplimentary. The same, of course, might be said of education and science, the twin-gods of modern civilization to which the materialistic world pinned its faith to bring about universal peace and happiness. But this very regard on the part of the world for what the Church might do, must be duly appraised by the Church and turned to good account in her future enterprise.

The Church has been accused, especially in the Old Land, of neglecting the interests of labour and pandering to the interests of capital. If there is any justice in this reproach, it is the duty of the Church to have it removed immediately. The Church must uphold her spiritual mission in the world, and to do so she must shake herself free from the moral or material control of every and any party in the economic or political field, and to deal only as her Lord and Master would, with all conditions. She must make it a special point to manifest sympathy with those who are suffering under life's handicaps and disadvantages.

It is only as an independent, Christ-envisioned and God-directed institution that she can serve the interests of both parties and the peace and happiness of mankind. She must remember that she is not only the authorized and commissioned representative of Jesus Christ, but His very body, and woe be to her if she departs from the spiritual standard which, not by her own choice, has been set for her. She is here in the world primarily to minister to the spiritual needs of men and her life consisteth not in bread alone but the very Word of God.

NEUTRALITY IMMORAL.

In the discharge of her whole duty, however, especially in these days of great opportunity and of wide-open doors, the Church must exercise herself to secure the practical application of Christian principles to the great industrial problems with which the world is confronted. This seems to be at last fully recognized in the home Church where, at a recent meeting of the House of Convocation, it was resolved as follows: "That it is incumbent upon the Church at the present time to do all in its power to second the efforts now being made in many quarters to inaugurate a truer fellowship, both in spirit and in organization, between all who are engaged in the industries of the nation, and particularly in view of the critical period which will follow the conclusion of peace." She must commence within herself. She must, to be effective in such a great and critical task, set her own house in order. This, too, is recognized and realized by the Church, as is evidenced in the report brought in by the committee appointed by the Archbishop of Canterbury on Faith and Order, which says: "It is not by adopting the phrases and programme of the Socialism of the day that she will win workers for Christ, but by exhibiting in her own life the Spirit and Gospel of her Master. It is only by being more spiritual that the Church will win the industrial classes, is the witness of a labour leader. So long as the Church in her own life tolerates injustices and inequalities and shrinks from the sacrifices which may be needed to end them, she is not likely to convince England that she is the divinely accredited representative of Christ."

The Church must concern herself with social justice. It is immoral for her to be indifferent or neutral in regard to great problems which have to do with moral issues. She must study these questions: Her leaders must be able to interpret Christ in terms of the day's needs. The

promise of the guidance of the Spirit has not been withdrawn, and He can be depended upon to lead still if we put ourselves in His hands with pure and consecrated hearts and wills. The clergy should meet and discuss these problems. Then they should be able fearlessly to express in plain and simple language what is the voice of the Spirit through the Church. Resolutions are of value, for they do, or ought to, render articulate the mind and purpose of the Church.

The Church is a great teaching institution—the greatest on earth. She must exercise her influence along moral and intellectual lines. When once her way is made clear, then let her proceed to enlighten her people as to what the sovereign mind of God is, for thus only can any true and permanent solution be found. If her teaching conflicts with pet theories of economists or politicians or runs counter to traditional convictions, it is no fault of the Church. She is to be faithful to the inner light and to teach the truth as she sees it impartially and courageously. But teaching is her method, and her only effective method, if she is to influence thought to-day. She must tell the capitalist and the labourer alike, where lies their common interest, and how God has intended they should live together. The Church has access to both elements and can perform an incalculable service in bringing them to think of one another as brothers, not as enemies; as co-operators working together to a common need, not as aliens to be exploited for the selfish interest of either.

THE CHURCH'S TASK.

In the exercise of her teaching mission on this subject the Church must be guided by practical knowledge, so as to avoid pitfalls which might easily nullify her best efforts: A few concrete things must be borne in mind which may almost be accepted as axiomatic: (a) The platform of public ownership is no guarantee against industrial conflict, the tendency in England toward State socialism in the gradual resumption of control over industry by the State due to the war has taught many lessons. The probability is that the State will continue to retain a larger interest in, and greater control over, industry than ever before. But it has been recognized that a high degree of public control and ownership has had little or no effect in the reduction of social unrest. It is extremely doubtful that it is any cure at all. And it has the added disadvantage of diminishing private enterprise as well as impairing industrial efficiency. The recent Winnipeg strike was not a case of labour and the capitalist, but of labour and the city, which is the executive of the whole people, labour included. Primarily, the grievance of labour is not against anything, but for something—more wages. Very often the question is not thought out from both sides, as to where the higher wages are to come from, etc. In the case of Winnipeg, they were to come partially, at least, out of the pockets of labour in the last analysis. So there was the peculiar anomaly of a people fighting, not only against their own executive, but against their own interests. Raise men's wages and let them pay themselves in taxes! (b) The Church must be careful in her attitude toward labour as a body, because they represent, after all, only a comparatively small section of the community, especially here in Canada. And yet the natural tendency is to dominate and control not only industry but governments. Labour must ever, of course, be definitely distinguished from socialism. The Church must keep the distinction clear in her own mind and in her teaching. Yet the tendency of labour movements is toward socialism—i.e., toward actual control of the country by a political machine representing only one interest—labour, which is entirely undemocratic and subversive of true liberty. There is no assurance given us in either theory or experience that we would be any better under a plutocracy of labour than under a plutocracy of capital. Russia has settled that question forever. No single section of the community has rights independently of the rights and interests of every other section. If democracy is to be made safe or kept safe for the world the rights of persons as such independently of all subsidiary qualifications such as poverty or wealth, must be preserved inviolate. (c) It must also be remembered that there is a large third party who are not involved in the wide currents of either capital or labour, who have a natural regard for themselves and a natural interest in social conditions. This third party is deserving of consideration, even though they have no organization. They constitute the largest section of the community. The Church's interest in the labour conflict must never close her eyes to a proper recognition of the rights and claims of this third section, and the effect any radical change in economic policy may have upon them.

(To be Continued.)

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Correspondence

PRAYER BOOK REVISION

Sir,—May I draw attention to what seems to be an oversight in one of the rubrics preceding our excellent revised Litany. It is stated that when the Litany is used along with any other service the Prayer of St. Chrysostom and the Grace must always be used. This rubric evidently refers to the use of the Litany along with Morning (or Evening) Prayer. When the Litany is used before the Holy Communion Service it should stop at the end of the prayer preceding St. Chrysostom, and it is so used later in the book in the Ordination Office, where our revisers (correctly, I think), break their own rubric.

T. G. Wallace.

Sir,—There have often been times when one has felt the need of a simpler form of Absolution than that found in the Prayer Book, and one has thought that it would be an enrichment if a form tested in service abroad could be incorporated as an alternative, or even in an appendix, for occasional use in the new revision, i.e.: "Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of His Holy Spirit, that we may perfectly love Him and worthily magnify His holy Name."

May I pass the suggestion on to you in the hope that it will reach those interested?

J. E. Ward,
 Major, D.S.C.F., M.D. 4,
 Montreal.

BOYS' MISSIONARY ORGANIZATION.

Sir,—I was very pleased, indeed, to read the splendid little article by Miss Flora King in the "Canadian Churchman" for August 8th. It will interest her and others, I hope, to know that for a year we had had in our parish a Boys' Missionary Study Class. I organized it last winter. The boys meet in my study every Monday evening at 8. After opening the meeting with missionary prayers and the Creed, each boy takes a copy of the "Spirit of Missions," and all take a turn in reading the chapter appointed for the evening's study. After the reading a little discussion on the work takes place, after which I tell the boys how they can help that particular part of Christ's Vineyard. Besides these informal gatherings

every Monday, each member has his appointed Sunday for giving a five-minute address to the boys in the church school on the missionary work he has been studying during the week. I find that the boys enjoy the work, and the reason is that they are given something to do in the extension of the Kingdom. Besides the work of studying of Missions, the boys collect money for the purpose of sending it to some needy Mission. The money is not gathered from concerts, but from the self-denial of the boys themselves.

R. Augustus Forde, B.D.,
 Rector St. Mark's, Green Island,
 Troy, N.Y.

PRAYERS FOR THE DEPARTED.

Sir,—Being in receipt this morning of a second anonymous brochure, entitled "Vital Questions for Canadian Churchmen," I am led to endeavour, through the aid of your courtesy, to suggest to the sender that, presuming his intention is to do good, and to succeed in persuading the recipients to read what he sends them, he should give his name as author. The average man pays little, if any, attention to anonymous communications.

With regard to the tract, entitled "Prayers for the Departed," I have only this to say: I looked upon prayers for the dead for many years as a Romish superstition. One day I found myself in the presence of a dearly-loved brother who had been in an instant called into the presence of his Maker. I followed the natural inclinations that at the moment overwhelmed me, and, falling on my knees at his side, I implored the Father of all mercies on his behalf. Had I reached his bedside a few hours previously, such an act would have, I presume, been commendable in the eyes of the writer of the tract referred to. In God's sight, to Whom a thousand years is but as a day, seeing it is passed as a watch in the night, why should my intercession be useless or unpermissible on account merely of the passing of a few hours? Take our commendatory prayer for a sick person at the point of departure, "Wash his soul, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world, that . . . it may be presented pure and without spot before thee." This our Prayer Book authorizes as a lawful petition to be presented at the point of departure. If so, presumably the object thereof is insensible to surroundings. Why is not such a prayer equally efficacious one hour after as well as at the point of departure? Since that experience I have never looked upon prayer for the departed as superstition. Are not all living in His sight? "Great truths are dearly bought."

John Ransford.

Clinton, August 12th, 1918.

CONTROVERSIAL COURTESY.

Sir,—There lies before me as I write an anonymous pamphlet, designated, "Vital Questions for Canadian Churchmen." Its subject-matter deals with suggested changes in the Communion Service. Its tone cannot, even by the most charitably inclined, be pronounced one of courtesy towards those who happen to hold different points of view from the writer of said pamphlet. Why is it necessary to assume that members of our Church, both clerical and lay, because they differ in opinion from certain of their brethren, are, *ipso facto*, attempting to undermine the Scriptural foundation of that Church? Are differences of opinion and points of view

in everything else not only permissible but valuable, but in the worship of God only one opinion and one point of view and one mode of expression tolerable? The actual form revision of our Prayer Book may or should take is of small account compared with the result of permitting the spirit, such as this pamphlet referred to betrays, to exist among us in the face of the work that lies before the Church at this present time. No student of Church history but knows that our present Prayer Book was a compromise, and a wise one, owing to the times and the different forces of opinion that then prevailed. As long as the old saying is true, "Quot homines tot sententiæ," we must be prepared to be content with compromise, and the future Prayer Book of our Church in Canada can never be anything else.

Is it, therefore, too much to plead that in our controversy we rise to the manhood of courtesy and charitable judgment and leave behind us that childishness of spirit that, on the one hand, looks for "Romish tendencies," and on the other the death of warm spiritual life in the Church through "chill Protestantism?"

H. Reginald Bigg,
 Sherbrooke, Que.

CALGARY FINANCE BOARD.

Sir,—In your issue of August 1st you draw attention to what you describe as "a radical departure" and a "doubtful experiment" on the part of the Synod of the Diocese of Calgary in adopting a canon at its recent Synod, providing for a Finance and Property Board composed of men who need not necessarily be members of Synod, for the purpose of administering certain diocesan funds. As the action of the Synod has apparently given rise to some misunderstanding on your part, may I be permitted to say that, so far as this diocese is concerned, the question does not involve any radical departure, nor is it in the experimental stage. The Synod has now simply adopted as a canon—after fifteen years' experience of actual operation—a standing resolution which has been in existence since 1902.

When the Calgary Bishopric Endowment Fund was handed over to be administered by the diocesan authorities in 1902, the Synod, acting on the recommendation of the Bishop of Calgary, passed a resolution, authorizing the formation of a Finance and Property Board upon the exact conditions laid down in the canon recently adopted by the Synod of 1918, since which time the Board has had control of the Bishopric Endowment Fund, the Clergy Mission and Sustentation Fund, and (later) the Mirror Endowment Fund.

The object in forming such a Board was, and still is, to secure the best possible men with a practical knowledge of investments and the administration of estates, who would not be hampered by restrictions, and would not be subject to more or less frequent, and perhaps wholesale, changes of personnel whenever Synod met. The wisdom of this policy has been amply demonstrated on many occasions; the Board has never lost one dollar of the capital funds, and the interest account is in a remarkably healthy condition. At each meeting of Synod a detailed report is presented and very carefully considered by competent critics, all of whom united at the last meeting in thanking the Board for "the splendid work being done." The Board also submits a semi-annual statement to the Executive Committee.

As a member of the board and as secretary-treasurer of the diocese, I have had every opportunity of acquiring intimate knowledge of the work of the Board, and especially of the in-

Progress of the War

Monday.—August 12th—The Allies are steadily loosing the hold of Ludendorf upon the Bray-Chaulnes-Roye-Noyon line which is the last natural system of defence west of the Somme.

Wednesday.—August 14th—Ribecourt, on the way to Noyon captured by the Third French Army.

Thursday.—August 15th—A British contingent reaches Baku, a Russian city on the Caspian Sea with valuable oil wells. Canadians take villages north of Roye.

Friday.—August 15th—Official announcement is made that 50,000 is the approximate number of Canadians who have given their life in this war and 100,000 have been incapacitated by wounds, illness and other causes.

Saturday.—August 17th—The British and French make advances west of Armentieres, and against the Noyon-Chaulnes line.

valuable services of the honorary secretary-treasurer, and I feel sure it would be greatly to the advantage of some other dioceses to adopt the same, or a similar, plan, for administering their permanent funds. My personal opinion is that it would also be an excellent thing for the Church if the Executive Committees could also be elected at large instead of being confined to actual delegates to Synod. It frequently happens that some of the very best men are debarred from serving in that capacity because circumstances prevent their attendance at Synod meetings.

Should any of your readers desire to know anything further of the workings of our Board I shall be very glad to send a copy of the canon, and also of the rules governing the actions of the Board, upon application.

Sidney Houlton,
 Secretary-Treasurer,
 The Synod of the Diocese of
 Calgary.

FRESH AIR FUND.

Sir,—Through the columns of the "Canadian Churchman" over fifty dollars has been received for our Fresh-Air Fund. This, in addition to other money donated in response to a direct appeal made to friends of the Deaconess House, has enabled quite a number of mothers and children to enjoy the fresh air of the country. The weather has been excellent, and they have come home delighted with all they have seen and done—the envy and admiration of all their friends.

To the kind friends who have so generously financed this work we render hearty thanks, and call them and others to still greater effort on behalf of those who, without the help thus given, could never breathe the fresh air nor enjoy the unclouded sunshine of the country. Alas! there are many such.

For some reason or another, probably the increased difficulty of providing food for large parties under the present restrictions of the law, the number of holiday homes has been diminished this year, and, though a large new home has been opened at Moorlands, Beaverton, in connection with the Down Town Church Workers' Association, it is quite inadequate to meet the needs of all those who really require a change of air and scene. Could we not have a place in connection with our Church of England Deaconess House to which we could send those deserving of help where they would be under

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the care of those fitted for such work, who would, in a spirit of love, seek to strengthen not only the physical, but the spiritual life also of those committed to their care?

Should any of our readers know of a suitable home by the water which could be rented for the summer months for such a purpose, will they kindly communicate with me?

T. A. Connell,
Church of England Deaconess
House,
179 Gerrard St. E., Toronto.

Receipts to Date, August 15th.

The Masters Willis, Toronto..	\$ 8.25
Mrs. Grasett, Toronto	19.55
Mrs. Yates, Beamsville	7.00
1968 Queen East, Toronto....	1.00
Judge McDonald, Brockville..	8.25
Mrs. Stuart, Port Hope	8.25
	<hr/>
	\$52.30

Church News

Preferments, Appointments and Inductions.

Clark, Rev. T., Rector of Melfort, to be Honorary Canon of the Pro-Cathedral of St. Alban's, Prince Albert.

McLennan, Rev. R., B.D., Rector of Fort à la Corne, to be Honorary Canon of the Pro-Cathedral of St. Alban's, Prince Albert.

Strong, Rev. I. T., Prince Albert, to be Honorary Canon of the Pro-Cathedral of St. Alban's, Prince Albert.

Paul, Rev. W. E. I., LL.B., Rector of Meota, to be Honorary Canon of the Pro-Cathedral of St. Alban's, Prince Albert.

Strong, Rev. Canon, Prince Albert, to be Rural Dean of Prince Albert.

Matheson, Rev. Canon, Rector of St. Paul's, Battleford, to be Rural Dean of Battleford.

Fraser, Rev. A., Rector of The Pas, Sask., to be Rural Dean of Cumberland.

Wickenden, Rev. W. S., Rector of Asquith, Sask., to be Rural Dean of Scott. (Diocese of Saskatchewan.)

Biggs, Rev. Douglas J. P., incumbent of Rapid City, to be Rector of Minnedosa, Man.

The Bishop of Athabasca Visits the Grande Prairie District.

The Right Rev. E. F. Robins, D.D., Bishop of Athabasca, accompanied by Mrs. Robins, paid an official visit to the Grande Prairie district from Friday, July 19th, to the 23rd. On Saturday, July 20th, the Bishop drove, with the Rev. F. V. Abbott, to Lake Saskatoon. On arriving there he was entertained to supper by the W.A. and vestry of St. Andrew's Church, after which he delivered an inspiring address upon Church work. He expressed gratification at the efforts that were being put forth by the Church people of Grande Prairie towards local self-support. Those present assured him that further efforts would be made in this direction as soon as the crop was harvested. Until the present it had been difficult to support the Church as the members would like to, as they were only just emerging from the pioneer stage, and it had been hard to make ends meet. Not only so, but the various branches of patriotic service had claimed attention here as elsewhere. On Sunday, July 21st, the Bishop preached at St. Andrew's Lake, Saskatoon, in the morning; St. George's, Richmond Hill, in the af-

ternoon, and Christ Church, Grande Prairie, in the evening. Good congregations were present at each service and the Bishop's sermons were much appreciated. The local clergy, the Revs. F. V. Abbott and C. F. Washburn, B.A., assisted at the services.

We regret to add that on the night of July 22nd and early morning of July 23rd the crops were badly damaged by a frost that has affected practically the whole of Western Canada. Opinions differ as to the extent of the damage, but it is feared that the wheat crop is almost entirely destroyed. This will mean serious loss and disappointment to the farmers of this district, as most of them had endeavoured to respond to the country's call for increased production by sowing abnormal quantities of wheat.

Athabasca Notes.

The Bishop has been doing extensive travelling lately. During July he travelled over 1,000 miles in the diocese, visiting the Missions in the Grande Prairie, Spirit River and Lake Saskatoon districts. Early in the month he proceeded to Fort Vermilion, and also visited that Mission for the week-end of July 27th in company with Mrs. Robins and the Ven. Archdeacon White, who was formerly stationed there. The Archdeacon was accorded a warm welcome after an absence of some years. While at Fort Vermilion the Bishop held Confirmations at St. Luke's Church, and also at St. Barnabas', Stoney Point, which is nine miles from the Fort. Another Confirmation was held in a private house inaccessible to the church. Here the Bishop confirmed two deaf and dumb children. Proceeding from Fort Vermilion, the Bishop visited the Missions in the West Peace River district on Sunday, August 4th. Three stations were visited and the Bishop preached twice. Archdeacon White accompanied the Bishop and enjoyed his visits to new territory. The Bishop and the Archdeacon were impressed with the vast possibilities of this new agricultural country, but, unfortunately, a severe summer frost which was prevalent in Alberta and several western parts of Canada has done much damage this year.

On August 5th the Bishop visited Dunvegan and returned the next day and immediately left by train for Edmonton and Athabasca, and from there he will proceed to Grande Prairie for August 18th, where he expects to administer the Rite of Confirmation. After about seven days at home the Bishop will leave again to go east to Toronto for the meetings of the General Synod early in September.

The Rev. J. H. Atkinson, of Dunvegan, and the Rev. J. M. Thomson, of Spirit River, both of whom joined the staff in May, are now settling down to their new work and making the acquaintance of their people.

The Rev. R. E. Randall, of Colinton in the Athabasca district, has tendered his resignation.

Sunday, August 4th, was observed at St. James', Peace River, as a special day of prayer and remembrance as the fourth anniversary of the great war, when the Rev. W. Minshaw, the Incumbent, preached appropriate sermons.

The Rev. C. H. and Mrs. Quartermann announce the arrival of a little son, whom the Bishop baptized on his recent visit to Fort Vermilion.

Miss Collins, lady teacher of the St. John's Indian boarding school at Wabasca, gives an interesting account of some of the work of her school in her last report to the Indian Department. In the course of her remarks she says that the children take a great interest in their work, and that spelling is one of their delights, and that the Indian children are fond of playing school out of school hours. She also says that the imitative

powers of the children are very great. The primary class can repeat the whole of the Ten Commandments, the Lord's Prayer and their duty towards God and their neighbour. The children have also learned a number of psalms, Bible verses and hymns.

A Colonel from Church Camp Mission.

Lieut.-Col. W. K. Walker, D.S.O., M.C., was a Church Camp missionary among the men in the construction camps on the Canadian Northern Railway being constructed on the Island to Alberni Canal in 1914. Almost as soon as war was declared he joined up and went overseas with Elliott's Horse as a trooper. He pleaded to be kept on the staff of the Church Camp Mission, although absent on military duty in France. By sheer dint of heroism and exploit he has been promoted in successive stages until now he is lieutenant-colonel, and in a letter written rather hurriedly some time ago said that he was on his way to Buckingham Palace to receive at the hands of the King the D.S.O. Medal.

A newspaper published in Duncan, Vancouver Island, says:—

"Lieut.-General Sir A. W. Currie's special order of 27th March, 1918, to his troops will go down in history 'To those who fall I have to say, 'You will not die, but step into immortality,' are unforgettable words. There is a particular interest to Cowichan people in this order, for it states that 'our motor machine gun brigade has already played a most gallant part and once again covered itself with glory.' This unit is under the command of Lieut.-Col. W. K. Walker, D.S.O., M.C., who, in the summer of 1914 was in charge of the Church Camp Mission work among the graders of the Canadian Northern Railway, then being constructed through this district to Alberni Canal. He went overseas with Elliott's Horse. He had attached to his unit early last month Lieut. R. W. Whittome, son of Mr. and Mrs. J. H. Whittome, Duncan, who is in charge of some motor lorries attached to this brigade.

Writing to friends in Duncan, Col. Walker says: "We are in another battle, and, although we have given up a huge piece of ground, all goes well for us and bad for the Bosche. Now is the time, if we can all pull together, bury petty differences, make one big, combined effort, we will win, and win quick. A bit of ground, twenty to thirty miles in depth, and a few thousand men lost, should inspire our backers at home to still greater efforts, and with their greatest efforts—and this alone—we will beat the Bosche."

A Spontaneous Testimony to the "Y."

The following is taken from the last letter of a captain well known to Toronto people: "Just arrived at this Y.M.C.A. in my wanderings. It is a large hut, with a piano and concert platform at one end and a busy canteen at the other. In between are tables and benches. On the walls are a conglomeration of railroad scenic posters, unframed prints and large lettered notices advising you to 'Write home now,' 'Have a free drink on us (lemonade), 'Cheer-O,' etc. This canteen is at present well stocked. They even have Canadian biscuits, and there is a freshly-stocked free library. Have nothing but good to speak of the Y.M.C.A. in France. Its influence is felt everywhere, always for the benefit of the soldier. Keeps up a large hotel in Paris for those on leave. Supplies much sport equipment to the different units amongst many other advantages too numerous

to mention. Up the line its efforts to help are appropriately greater. No doubt this is only one of many letters commending the 'Y.' in France, but I wanted to give you a bit of an idea of what the Y.M.C.A. stands for out here."

Presentation to the New Rector of Trinity, Brantford.

Before leaving Ottawa to assume his new duties as Rector of Trinity Church, Brantford, Rev. C. L. Bilkley, M.A., B.D., was made the recipient of a substantial purse and a revolving chair at a meeting of his friends. Addresses were delivered by Lieut.-Col. the Rev. R. H. Daykin, K.C., M.G., and Mr. Jas. McClenaghan.

An Appeal for Returned Men.

Rev. Canon Ardill, in preaching to returned soldiers of the Owen Sound district, took as his text, "Watch ye, stand fast in the faith, quit you like men, be strong." The man who uttered the words of the text was one of the greatest Christians and one of the greatest men. It was a false opinion that one could not be a great Christian and a great man. The puzzle to civilians is the silence of the returned soldier. People would like if they would talk more and give them the true versions of the battles. Canon Ardill asked the people and the veterans to consider the price being paid for liberty. The price was never dreamed of, and human lives were being sacrificed by the millions. He told the returned soldier to be patient, hopeful and trustful, for Canadians would never forget those who had gone overseas and fought for them. The soldier must recognize the claims of religion, and many had found comfort in time of battle in the knowledge that God was with them. Many of the veterans were young men and could carry on by instilling into their fellowmen instincts of loyalty and by teaching that Canada is one of the brightest gems in the Empire. He asked them to let the words of St. Paul sink into their minds and hearts. What was needed most in the world to-day was men of virility, courage and large vision. They were also needed in Christian pulpits and churches and in camps. In conclusion, Canon Ardill again thanked the veterans for their presence, and assured them that the large heart of Canada was beating for their welfare. The little gold stripe on the sleeve was eloquent, for it showed that the wearer had gone through terrible experiences. He asked the congregation what part they were doing for the comfort, happiness and progress of the men and women who had suffered on their behalf, and requested them to go out determined to welcome the men and give them every possible advantage. Under the direction of Mr. Reginald Geen, the patriotic chorus of about fifty members rendered Sir Edward Elgar's famous composition, "The Fourth of August."

Induction of the New Rector of North Augusta.

On Wednesday evening, August 14th, the Rev. R. P. D. Hurford was inducted as Rector of the parish of North Augusta, which is 16 miles north of Brockville. The service was conducted by Archdeacon Dobbs, of Kingston, and the Lessons read by Canon Woodcock, of Brockville. There was a good congregation, and the service was of especial interest, as no one recollected having seen an induction in the parish before. The Archdeacon gave a thoughtful address upon the duty of the minister and the duty of his parishioners. He also congratulated the parish upon its

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beautiful church and church property. He spoke kindly of the new Rector, and was sure that God's blessing would rest upon his ministry. Mr. Hurford is a graduate of Wycliffe College, and was ordained by the Bishop of Ontario in 1913 to the parish of Lombardy.

Christian Workers' Conference at Northfield, Mass.

Principal O'Meara, of Wycliffe College, Toronto, has just returned from the annual August Conference of Christian workers at Northfield, Mass. We learn from him with interest that, in spite of the strenuous war conditions now existing, the gathering this year has been most encouraging and helpful, the attendance being almost as large as under normal conditions. Our American friends and Allies have not only devoted themselves unsparingly to military and patriotic service, but are evidently not unmindful of those things which are still more fundamental to national greatness and power. The musical leadership of the Conference, which has been such a pleasing and prominent feature in past years, was again under the able charge of Mr. Chas. M. Alexander, well known to many of our Canadian friends. Mrs. Alexander also contributed most helpfully to the success of the Convention this year by conducting a series of studies each afternoon on the "Resurrection of Our Lord." Mr. and Mrs. Alexander most kindly acted as host and hostess at Revell Hall, where in the past all those taking part in the Conference programme were entertained. Those visiting Northfield this year went back to their homes refreshed and strengthened and well repaid for their visit to this most beautiful of New England mountain resorts. Gatherings such as these seem to be especially needed during the strenuous and trying days through which we are passing at the present time.

Dr. Stuart Holden, of London, and Canon O'Meara were the only Anglican speakers. Canon O'Meara, in addition to other platform addresses, took charge of the closing meetings of ministers, which has a notable place in the Conference. Other speakers present were Dr. Douglas Mackenzie, president of Hartford Seminary; Fr. Gardiner, of Chicago; Fr. Kirke and Dr. Vance, of Baltimore, and the president of Princeton University.

Bishop Newnham Honoured by Synod.

A collection of \$3,000 taken up in the church was the striking feature of the commemorative service at St. Alban's pro-Cathedral, held on the occasion of the 25th anniversary of the consecration of the Bishop of Saskatchewan, the Right Rev. J. A. Newnham. In addition there was a further sum of \$8,000 raised throughout the diocese by canvass, and it is anticipated that when the complete returns are made it will be found that the entire diocesan debt of \$15,000 has been wiped out. The church was crowded to the doors to hear the sermon by Bishop Newnham, reviewing his career of a quarter of a century. Bishop Newnham was made the recipient of two copies of the Holy Scriptures and an address from the British and Foreign Bible Society; an address from the Indians of Northern Saskatchewan, presented by Canon

McLennan, of Fort a la Corne; an address from the Woman's Auxiliary of the diocese, presented by Mrs. Matheson, of Battleford; a set of episcopal robes and an address from the clergy and laity of the diocese. In reply to all these felicitations the Bishop thanked all for their kindness and said that he felt humbled by the contrast set forth in the addresses from the man he knew himself to be.

An Endowment for Clerical Salary.

A cheque for \$5,000 has been received by the Executive Committee of the Diocese of Ontario from the executors of the estate of the late Mr. William Prettet Miles, of Wellington, Ont. The interest on this sum of money is to be used to augment the stipend of the Rector of St. Andrew's Church, Wellington.

Notes from Rupert's Land.

The Rev. Stuart Hardy, Rector of Holy Trinity Church, Warton, Ont., is in charge of Holy Trinity Church, Winnipeg, for three Sundays in August.

The Rev. Canon J. C. Garrett, late of Niagara-on-the-Lake, is spending a holiday in Garman, and took the services there on a recent Sunday.

Rev. Canon Heeney recently addressed the Synod of Saskatchewan at Prince Albert in connection with the Western Canada Centenary. The Canon and his family are taking a holiday in Eastern Canada and will not return until after the General Synod.

Brig.-General H. D. B. Ketchen, General Officer Commanding Military No. 10, preached at the evening services in St. Matthew's and St. Luke's, Winnipeg, on recent occasions.

The announcement comes from Minnedosa that Rev. Douglas Biggs, of Rapid City, has accepted the offer of St. Mark's parish. He was ordained in 1903. He was formerly at Broadview and Arcola, Sask. He came to Rapid City in 1915.

The W.A. of Christ Church, Cartwright, has presented an oak font to the new St. Helen's Church, Fairford.

An Example of Good Works

Judge Ermatinger, at the coming General Synod, will move that "this Synod looks forward with increasing confidence to a reunion of Christendom into one universal Church, and it would, as a means to that end, welcome a fuller measure of co-operation, both at home and abroad, whether by federation or otherwise, between the Anglican and other separated Christian communions . . . and that the whole subject of interdenominational relations be referred to a special committee with power to meet with similar committees or officers of other Christian communions and arrange a basis of agreement and report at the next meeting of the Synod."

In view of this the following action of the Presbyterian Church in Canada is interesting:—

The Assembly appointed a committee representative of all sections of the Church, with instructions, after a careful survey of conditions and needs in Canada and in the foreign fields of the Church:—

1. To issue a call to prayer and to such individual consecration of wealth and life as will serve to conserve and perpetuate in the service of Christ the spirit of sacrifice and devotion so nobly exemplified during the war.

2. To inaugurate a Forward Movement that will include:—

(a) An educational campaign designed to place before the whole Church the needs of the work and the

challenge of the present crisis, and, so far as practicable, in co-operation with the other Christian Churches of Canada.

(b) An organized effort to secure candidates for the ministry and other workers in such numbers and of such quality as will meet the requirements of the Church at home and abroad.

(c) A financial objective, based on a careful survey of conditions and adequate to the need, to be undertaken in such a form and at such a time as the committee may determine.

The Assembly appointed a committee of fifty to initiate and carry through this movement. One million dollars was the amount suggested at the Assembly.

SOME THOUGHTS ON CHRISTIAN REUNION.

(Continued from page 539.)

Confessions of Faith and Articles of Religion. And possibly they served a purpose in that time of intellectual ferment. But their subsequent history is a warning against all such ambitious attempts to settle doctrinal controversy. Some passed through a succession of revisions, some have been in recent times repudiated by churches whose life was at one time nurtured on them. Our own Articles, side by side with magnificent statements of fundamental truth, contain much that is local and temporary and only to be understood in reference to the particular circumstances of the time which gave them birth. No one would now regard them as suited to form a permanent test of orthodoxy or a doctrinal basis for a Union Church.

A careful study of the Articles drawn up by the Joint Committee of the Presbyterian, Methodist and Congregational Churches as part of their proposed basis of union reveal both the difficulty and the danger of such an undertaking. It is possible to contend that either, or neither, of two opposing sacramental theories are implied in the wording of these articles. Is not the true policy to regulate the administration of the sacraments but to leave freedom in the interpretation of them? When the Church in the Middle Ages interpreted the mystery of the Holy Communion in terms of the current Realist philosophy and endeavoured to enforce the doctrine of transubstantiation upon the minds of Churchmen, the Sacrament of Unity became the seed of strife. Would it not be possible to unite in the recognition that we have in Baptism and Holy Communion divinely instituted ordinances for initiation into the visible society of the disciples of Jesus and for commemoration of His death, without embarking upon the troubled waters of the sacramental controversy, it being at the same time understood that different views may legitimately be held and taught without disloyalty to the Church? The suggestion will seem to some foolish and dangerous, and it may be so. But it is to be remembered that within the fold of the Anglican Church we have members holding and teaching the most divergent views on these and other matters. It is true, indeed, that we have not escaped the sins of partisanship and bitter controversy, but it is at least possible to contend that this is due not so much to the fact that different views are held amongst us, as to the supposition that the doctrine has been defined by the Church, and that those who hold opposing views cannot, therefore, both be loyal. If reunion is to come about at all it can only be on the understanding that wide divergencies of opinion are admissible, that truth is often too big for definition and minds too various for uniformity of thought. It is also to be remembered that we have in

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Holy Scripture a court of appeal to which all may turn, a fount of living water for the continual purifying and reviving of our faith, a storehouse in which age after age the Church finds treasures new and old and a lantern which in her darkest times and amid all vagaries of "private interpretations" enables her to readjust the proportion of the faith.

THE MINISTER.

The point of the following lines is so well put that the occasional slang ought to be no obstacle. It gives a viewpoint which some people have not yet seen:—

"Ah, what an easy job is his—
 The man who's in the preaching biz,
 He has but little work to do.
 For all he does the whole week
 through
 Is just to call upon his flock
 As regularly as the clock:
 To cheer the sick who groan in bed,
 To preach a sermon for the dead,
 To teach the sinner righteousness,
 And succour famine and distress;
 To marry lovers, fond and true,
 And christen little babies, too;
 Preside at socials now—and then
 Hold meetings for the boys and men;
 Look in upon the Ladies' Aid,
 See that the janitor is paid.
 Hold prayer meeting Tuesday night,
 Smooth over bickering and spite,
 Keep all his actions free from smirch,
 Avert dissension in the church;
 Give all parishioners advice,
 And always preach on Sunday—
 twice;
 Yes, kindly is the parson's fate,
 The work is light, the pay is great;
 A guide, philosopher and seer
 At seven hundred bucks per year.
 —Saturday Night.

CALLS FROM THE PAST.

An old French tale says that off the coast of Brittany, sometimes when the storms rage and the fisherman's boat is tossed to and fro, the sailors hear the sound of distant bells beneath the sea, and they whisper wondrous stories to one another of an ancient city that long ago was buried beneath the waters. Though buried and sunk for ages, still the waves call into action the tinkling chimes of its spires. Even so, time and again in the history of nations, when a people seemed lost in tempests of sin, the turmoil has but served to stir the voices of an almost forgotten past, voices which someone hearing obeyed and became a means of national blessing.

When the youthful Josiah came to the throne of Israel, the people had been led in the ways of evil for two generations. Both his father and grandfather had been wicked rulers. But, from far below the faithlessness of the times, the young ruler heard voices from a better past, from a Moses and a David. Listening to these voices, his conscience was stirred and his vision enkindled to bring back the nation into the way of God.

He whp, amidst days of national corruption, hears and heeds the call from the great men of yore, is the sort of stuff from which are made heroes.—East and West.

Midsummer Day at Stonehenge

By EAGER HEART

Among the many strange and wonderful things that are taking place in these strange and wonderful days, were surely the gatherings held at the summer solstice and on St. John's Eve in the Circle of Stonehenge. Surrounded by vast camps, momentarily reminders of the terrific struggle in which the whole world is involved, bounded on the south-west by one of the largest aerodromes from whose wide spaces the machines are rising and descending all day under the direction of the most skilful and daring airmen of the century, stands the great temple of the sun, in which our forefathers were accustomed to gather in worship, looking towards the Light, and reverencing the Sun as the highest symbol, and evidence of Law, and of Good in the Universe.

Later students and writers* have largely discountenanced the old single reference in the Roman historian to the cruelty of the Wise Men or Druids (the word means the same thing; see the Gaelic Bible, in which we read that at Bethlehem it was three druids that came to worship, guided by the star.) We may, indeed, look on these men, among our forefathers, as being in close touch with the wisdom of the great Eastern astronomers, of whom Abraham and Moses did not disdain to learn.

Their teaching of the immortal life, of law in the universe, of healing and the rules of health, alone command our recognition. Traces of their wide activity are to be found in most countries of the world; and it was undoubtedly due to the understanding of their work that the first great British missionaries of Christ—the Light of the world, and the Prince of Peace—had such extraordinary results; while the missions started among the bitter and more relentless Teutons met with disaster after disaster.

The more we study the work and method of those great missionaries, Patrick, Columba, and Brigid, the more we shall find to learn. They took St. Paul for their model, and met the people in the places where they loved to assemble, and there taught them more of the God whom, in their "unknowing," they already dimly worshipped.

The Word has been in the world "from the Beginning," contending with the darkness, and reconciling the world unto Himself; and the darkness comprehended it not.

Nor does it comprehend to-day, the height and depth and breadth of that Love that is drawing the suffering and distraught world to Itself. Yet there is a great willingness to harken in the stillness than there was even five and ten years ago; and to those who listen, in deed and in truth, the "still, small Voice" will make Itself heard. Christ is entering the world silently to-day, and taking possession of many hearts in ways that are different from those they have hitherto known; and where He has once entered, there is no letting of Him go again. And He is known in His own. There is no mistaking them; in their humility entering the Kingdom as a "little child"; and by their love "that never faileth."

This humble, loving note was to be found in a marked degree in the various meetings held this past week throughout the vast stretches of Salisbury Plain, whether it was in the different Institutes or in the Interdenominational huts of the Y.M.C.A.

*See "Prehistoric London." By E. O. Gordon. Published by Elliott Stock, London.

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with their evening prayer meetings and hymns, or out in the open at Stonehenge, where those that now represent the old bards held their peculiar services at the solstice, and prayed for peace, teaching, in their own words, that "Christ is free," that "the salvation of the world is through the being of Christ, in that Christ is manifested in being, and being implies doing all that Christ must do, to be. . . . The work of the Christ Who is eternally alive must be found in you. . . ." But also more especially was it found, perhaps, in the little group that met for prayer and praise in the Dawn of the longest day among the shadows of the great plain; who, near the hoary Pointer Stone, or Hele (Sun) stone, prayed for grace, "that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility." The old rough lantern carried by one of the party was one of the shepherds' lanterns used year by year in the Bethlehem play of "Eager Heart."

Quite a hundred folk of all kinds were gathered on the ground, by the time the Druids arrived, to observe the rising of the sun; and a quiet hush pervaded the whole scene, which must have impressed the most casual observer. The sun rose, golden and red, over a bank of cloud, quickly withdrawing into another bar of cloud, as if unable to look long on a world so full of sorrow and strife.

The Chief Druid, in ordinary civilian clothes, gave his customary address, which was listened to attentively.

One of the startling incongruities of the hour was forced home by the daring and astonishing feats of one of our airmen, who, at the moment of sunrise, circled overhead, at a low altitude, firing brilliant lights over the plain. The stillness of the venerable stones, both fallen and upright, seem-

ed to loom out in even greater power, contrasting with the roar and swiftness of the human machinery overhead.

Yet, even here, there was a subtle unity that could be felt; and one could only pray: Lord of Light! Gather up both into Thy holy keeping the old and the new, Who art Thyself the Ancient of Days, from the ages to the ages! Amen.

On Sunday afternoon, under a cloudless sky, groups of soldiers and Q.M.A.A.C.s, reclining on the grass, or standing about, sang hymns and listened to an address by a Y.M.C.A. worker on "The Door and the Key." It was the first time the Association had attempted to hold a spiritual meeting on that historic ground, visited by such numbers from all parts of the world. The result was wholly satisfactory, and the praying of the Lord's Prayer and the singing of "Sun of my Soul," will not be forgotten by those that heard and took part. By noon the next day hundreds had left for France or the East.—"Christian Commonwealth."

EMIGRATION PROBLEM.

Bishop Fredsham, late Bishop of Queensland, Australia, and now a Canon Residentiary of Gloucester Cathedral, discussing the emigration problem, which has been rendered acute by the defeat of the British Emigration Bill in the House of Commons, says he has discussed their future with very many soldiers, and large numbers declare their intention of emigrating, some because their contact with the Canadian and Australian soldiers convinces them that there are better prospects there than in Great Britain; others, because they think that the women, having taken their jobs in Britain, intend to keep them.

After the War in Belgium—What?

By EDITH FOX NORTON,
London, England.

THE Belgian soldier was prepared for the reception of the Word of God by catastrophe. When the great world war was precipitated upon Europe the Belgian soldier engaged in peaceful occupations—perhaps a schoolboy, never before away from home—was suddenly thrown out into chaos. To no man had domesticity meant so much. To him, that simple and unambitious Belgian, his little home and family circle were everything. To be suddenly thrown out of it all, and for three years to be deprived of all access to home and all communication with loved ones was cruelly hard to bear. In his depression he found his old belief devoid of comfort. Perhaps in revolt against the only Church that he knew, he was seeking to find in philosophy something of peace, and then it was in the good providence of God that there appeared at the Belgian front copies of the Scriptures, little Gospels in French and in Flemish, sent out from London and distributed by his fellow-comrades in the trenches.

With a pathetic eagerness the Belgian soldier pored over the pages of the little book. "Scarcely will the men lift their eyes from the pages until they have finished the book," writes one of our workers. An officer will not disdain to write for one of these books of which he has heard, and we are not surprised when one writes: "Tell me for the love of God how I can appease my conscience in torments and that of many of my men." Or perhaps it is an officer who says:—

"A New Testament and some other books of the Protestant religion have been sent to a soldier, Joachim Amour, pertaining to my company. This soldier is in my service as *ordonnance*. On my demand he has given me some books of your religion. Although of the age of 21 years, I have never yet fixed my choice on a religion. I desire above all to be acquainted with the religion which is the one to which I want to submit my life. If it is not inconvenient to you, I would be glad to keep and read these books that you offer so graciously to our soldiers. With my warm thanks I pray you to accept the expression of my respectful sentiments." (Signed), Ch. L. Adjutant.

A soldier in the ranks wrote as follows:—

"A comrade, Louis Somers, gave me a little book yesterday, telling me at the same time to study it attentively. It was very cold, and I would rather have covered myself up with all my blankets (coverings) than have made myself still colder by reading. But curiosity overcame the cold, and I started to read. It was the 'New Testament,' and from the very first words that I read I was so profoundly interested that soon I did not feel the cold any more. To say more would be useless. I wish with all my heart to follow the precepts of our Divine Saviour, and beg you, in this letter, to help me. I enclose the *fiche de membre* (membership ticket), and I should be so happy if you would send me, with the Bible, several Flemish and French Testaments, so that I may spread the Word of Our Lord."—G. Palmers.

What does all this mean for Belgium after the war? For that it has a real bearing upon the future we cannot doubt. The men themselves are constantly writing from the front to say how they wish their own

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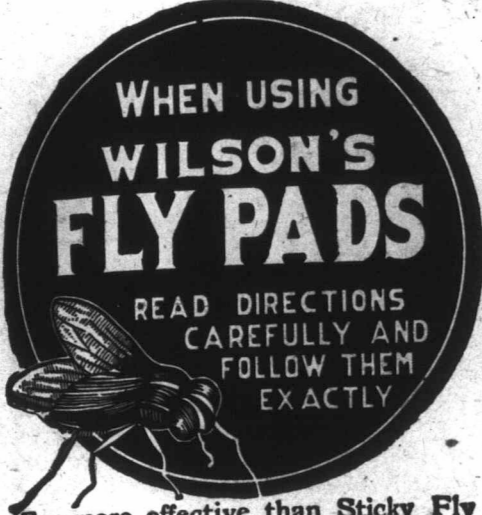
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this mean for Bel- ar? For that it has on the future we he men themselves ating from the front y wish their own



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people at home to know also the life-giving Word of God. "We are putting up a good fight here against the Germans," says one of our best workers, "but it is nothing to the fight we will put up for Our Lord in Belgium after the war." "The Trench Apostle, Peter," who has led over 450 men to accept Jesus Christ, has written in the flyleaf of his Testament:—"If the Lord Jesus sees that I can be used to help Belgium find the truth after the war, I should like to be spared."

In to-day's mail comes a touching letter which contains some questions about after the war. "As soon as the

Days Are Named for Exhibition

- Monday, August 26th—War Veterans' and Opening Day.
- Tuesday, August 27th—School Children's Day.
- Wednesday, August 28th—Women's Day.
- Thursday, August 29th—Allies' Day.
- Friday, August 30th—Press Day.
- Saturday, August 31st—Production and Conservation Day.
- Monday, Sept. 2nd—Labour Day.
- Tuesday, Sept. 3rd—American Day.
- Wednesday, Sept. 4th—Farmers' Day.
- Thursday, Sept. 5th—Manufacturers' and Transportation Day.
- Friday, Sept. 6th—Review Day.
- Saturday, Sept. 7th—Citizens' and Athletic Day.

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Send Us Their Names

READERS of the "Canadian Churchman" can help extend its circulation by sending names of possible subscribers to the Editor. Sample copies will be sent gladly to all names and addresses sent in.

war is finished," says Gaston Herman, "we shall return to our homes. But once at home and in civil life you will not be able to send us any more books, for you will not have our civil addresses, and, as I believe in the New Testament, I should like to take my precautions as soon as possible in order to go on as I am doing at present. If you could tell me something reassuring about this I should be very grateful, especially if you will tell me what I ought to do in the matter"

These men are experiencing at the front the power of the Word of God, and it is only natural they should desire that to their countrymen also might be given this Blessed Book. The following two letters show something of what this Book is accomplishing these days in the army:—

"For a long time I suffered without knowing why. I was never contented and felt happy nowhere. Everywhere I was afraid. I walked like a machine, which is started in the morning to stop at night when its work is done—only to recommence again the next day. I did not know what to do or where to go, and wherever I was everything seemed wrong. I read bad books to distract my thoughts, and at last I became insupportable to everyone, and I had no friends, which is worst of all.

"One day I was going over the works when I was stopped by a soldier, who said to me: 'Well, corporal, you don't seem to hear me. I have spoken to you three times,' and when he continued, 'You seem always in a bad humour,' I did not know what to reply, but I said, 'My friend, I am very unhappy. I am ill. I do not know what has come over me lately.' He then asked me to go for a little walk with him in the evening, when we could talk undisturbed. We met, and as we walked he gave me a little book, saying, 'Read a little of that every evening, and you will find help in this book, and you will see that you will get all right again.'

"This I did that same evening before going to bed, and I had soon read a good part of the New Testament. The next day I wrote to the Protestant pastor for more explanation, and now it is six weeks since all this happened. I do not see my soldier friend any more, as I am in a post close to the front for a long time, but I am now very strong and I fear nothing. If I am not quite happy I read a few pages of my New Testament, and to-day I am beginning the Bible from the first page.

"I have written all this to show you how I became a Protestant."—Corporal T. Gosselin.

A friend and missionary statesman, to whom we were speaking of the future of Belgium, remarked with forceful emphasis: "I have often wondered if God has not raised up the Korean Christians, in the midst of national distress, to become the evangelists to the Japanese and Chinese. I cannot but wonder, too, if God is not raising up the Belgian Christians, in the midst of their national trials, to have an equally large part in the evangelization of the Latin peoples of Europe."

So it is that we are planning, even now, if the Lord tarries, to devote our time after the war to the evangelization of Belgium with these "trench apostles." Is it not significant that in Belgium before the war there were only nine thousand Protestants and in the army at the beginning of the war only a thousand Protestant soldiers, and now, after two and one-half years of the sowing of the good seed in the army, there are over twelve thousand members of the "Scripture League?" Every man joining this league openly avows himself to be a Protestant Christian. Is it not highly significant that there are 500 Gospel distributors and soul-winners at the Belgian front, each man burning with holy enthusiasm

The Liver regulates the health

ENO'S FRUIT SALT

—regulates the Liver

and longing for the day when he can proclaim the Gospel to those at home?

A Belgian officer and captain in the Congo, a man quite unknown to us, but one who had been born into the Kingdom of God through the help of Protestant missionaries, hearing of our work for the Belgian soldiers, writes:—

"Praise the Lord for His might and love, Who Himself chose America to emancipate humanity by throwing material and spiritual light over the whole world. Himself chose you, Brother and Sister Norton, to carry the truth and love and light to my country people to break one of the nation's chains, to do the right work in the right place, Belgium being one of the great Babylon's greatest supports in money, workers and power. He chose you to cement the whole nation together with Christian love, and to make of us a freer, more powerful and greater Belgium. Tears come in my eyes whilst reading your success over there. Tears come into my eyes when thinking of the light, joy and happiness you bring to my brethren when looking at the future effects of your evangelization. I hear my country calling you. It wants you there, to live, to struggle and to die. I pray Our Lord; He may give physical and spiritual strength to you and to your Belgian disciples and workers. . . . Belgium for Jesus!

"I sent you one hundred francs through Mr. Trumbull, editor of the "Sunday School Times," Philadelphia. May my small gift be of some use. I pray Our Mighty Master this in Jesus Christ's name."—Captain B.

Belgium needs someone "to live, to struggle, and, if necessary, to die there," that our Lord Jesus Christ may be glorified and that Belgium find the light. We hope that, after the war is over, the way may be opened for the establishment in that afflicted country of a strong evangelical Mission to do for the Belgians what the McAll Mission has done for France. Belgium's sorrows may thus be the harbinger of Belgium's joys, and the death of her sons and daughters may be the means of ushering multitudes into life that is Life, indeed.—The Missionary Review of the World.

A SCRAP OF PAPER.

A colporteur who was engaged in selling Bibles in Persia writes: "One day I chanced to be reading the New Testament when a man came up and asked, 'What book are you reading?' 'I am reading the Injil (Gospel),' I replied. Then he said, 'I found my salvation through a piece of paper.' 'How was that?' I asked. 'I had fever at one time,' he said, and a doctor gave me a prescription, which I sent to a chemist. When I got the medicine, it was wrapped in a piece of paper which I thought was part of a newspaper, so I began to read it. I soon discovered that it was not what I thought, and, looking at the top of the paper, learned that it was part of a book called "The Gospel of St. John." As I continued to read

I came to the verse which says, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words struck me as very strange, and I read them over and over again. Indeed, I read so often and thought so much about them that I forgot I had fever. Then I asked one of my Christian friends if he could get me a complete volume of the book. He brought me a Bible, which I now read every day."—The Bible in the World.

Black as Dirt About the Eyes

Liver Was All Upset and There Was Pain Under the Shoulder-blade—Two Interesting Letters.

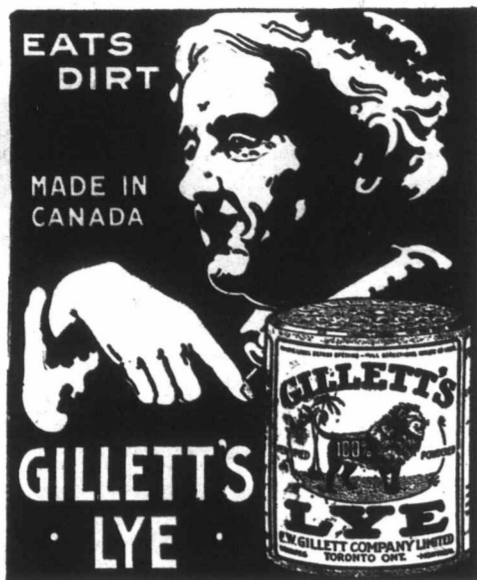
So many people suffer from derangements of the liver that we feel sure these two reports, just recently received will prove interesting reading and valuable information to many readers of this paper.

Mrs. F. L. Harris, Keatley P.O., Sask., writes: "I was suffering from liver trouble—had a heavy pain under one shoulder blade all the time, and was nearly as black as dirt around the eyes, so I concluded to try some of Dr. Chase's Kidney-Liver Pills. I did so, and before I had taken one 25c. box the pain had left me and I commenced to gain in flesh, and by the time I had taken two boxes I was completely cured and felt like a new person. My trouble was caused by heavy work out-of-doors, and, of course, heavy eating and constipation. I would advise anyone suffering from kidney or liver trouble to give Dr. Chase's Pills a trial."

Mrs. Charles Terry, Tweed, Ont., writes: "Before I was married I was troubled with enlargement of the liver. My liver became so enlarged that you could detect the swellings on either side, and it was only with difficulty that I could get my clothes on. A friend advised me to get Dr. Chase's Kidney-Liver Pills and take them. I commenced this treatment, and used nine boxes, which cured me at that time. Then, about two or three years afterwards I was troubled again with the swelling, but only on my right side. I secured some more Kidney-Liver pills, and took them, which finally cured me. I have not been troubled in this way since. I can cheerfully recommend Dr. Chase's Kidney-Liver Pills to anyone having kidney or liver trouble.

"We have also found Dr. Chase's Linseed and Turpentine excellent for coughs and colds. In fact, any of Dr. Chase's medicine which we have used have been good."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, 5 for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.



Boys and Girls

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say,
Trooping crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain,
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honours won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

Mother, with untiring hands,
At the post of duty stands;
Patient, seeking not her own,
Anxious for the good alone
Of her children, as they cry,
Ever as the days go by:
"Where's mother?"

RUDYARD KIPLING.

All boys and girls who are old enough to read know that the famous writer, Rudyard Kipling, believes in God and supports the Church with all his power because of the good work it is doing.

Almost everyone has heard the beautiful hymn, called the Recessional (No. 357), in which he calls upon people to remember that all power is of God, and that there is something better than worldly pomp and glory and so-called military might. He says:—

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

Another hymn by this author is No. 696. (Of course, I am speaking of the Book of Common Prayer, which is the Hymn Book of the Church of England in Canada.) This is a children's hymn. In the third verse he says:—

"Teach us to rule ourselves away,
Controlled and cleanly, night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice."

Many other Christian expressions are to be found in his writings, which breathe the spirit of service from his first line of poetry to his last line of prose.

Speaking at Winchester the other day to American soldiers, Mr. Kipling said:—

"This is the first time since creation that all the world has been obliged to unite for the purpose of crushing the Devil. You remember, before the war, that one of our easy theories was that the Devil was almost extinct. We find now that the Devil is very much alive, and better at quoting Scripture for his own ends than most honest men."

This man talks just like a minister, doesn't he? He tells people not to forget God, to be kind, and to live pure lives. That is just what mothers tell their children, too, isn't it? In his speech to the Americans he speaks of how necessary it is to crush the Devil.

"I notice," he says, "that the Devil is better at quoting Scripture for his own ends than most honest people."

Children who want to do something to help win this great war and to make the world a whole lot better can do so by reading the Bible and learning portions by heart. May the next generation be able to quote Scripture "to beat the Devil," as, when people can do so, that will be the beginning of the reign of peace and goodwill!

Joseph Freeman Tupper.

THE SLAVERY OF A BAD HABIT.

Thomas de Quincey was one of the most brilliant writers who ever lived. He was a man of extraordinary genius. He has left us twenty-four volumes of writings which abound in exquisite poetic thought and in magnificent English style. And yet this gifted man was the slave of a drug. It was in 1804, at the age of nineteen, that De Quincey first began taking opium to ease rheumatic pains in the face and head. He made the fatal mistake so many young men make when they take a drink because they have a chill or must brace up for some great exertion. De Quincey thought he could stop his pain for a few times with opium, and then he could quit at any time. But he soon weakened his will, and then he could not quit. This dangerous drug was recommended to him by a fellow-student at Oxford. When he first entered that druggist's shop in Oxford, he began to wind about himself the first threads of a coil which grew thicker and stronger every year, and which he was never able wholly to break with the most gigantic efforts. The slavery of a bad habit increases very rapidly. He began with a small dose at first, to relieve his physical suffering, and the habit grew so powerful that by the year 1816, or when he was thirty-one, he was taking 8,000 drops of laudanum per day. But in a few years this man of genius found his slavery terribly tormenting. He found the springs of his will broken. He found himself lying under the weight of incubus and nightmare. Punishment came swift and awful to his body and his mind. He felt that he was bound, hands and feet, with iron chains, and that he could not possibly do his work. At night he had awful dreams to torment his soul. From his thirty-second to his thirty-sixth year he was almost useless to himself or anybody else. After this he broke for a time his shackles of slavery, after a desperate struggle, and his brilliant writings suggest how much greater achievements he could have accomplished if he had not enfeebled his powers by this awful habit. Physically, he was frail, slender-looking, very small in stature, and as pale as alabaster. He suffered from indigestion, and this man of genius never recovered from the injurious effects of this bad habit. He had periods of gloom and despondency, and often was so nervous that life was a burden. How humiliating to see this man of genius dressed almost like a rag-picker, and going to friends to borrow small sums

of money with which to buy the necessities of life, while he left his debts unpaid. This gifted man had weakness of will, irresolution, and the fault of never finishing anything. All his twenty-four books are fragmentary. As a man sows, so must he also reap.

A RICH BOY.

"Oh, my!" said Ben, "I wish I were rich and could have things like some of the boys who go to our school."

"I say, Ben," said his father, turning around quickly, "how much will you take for your legs?"

"For my legs!" said Ben, in surprise.

"Yes. What do you use them for?" "Why, I run, and jump, and play ball, and—oh, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed," said Ben, smiling. "And your arms. I guess you wouldn't take ten thousand dollars for them, would you?"

"No, sir."

"And your health?"

"No, sir."

"And your hearing and your sense of smell are better than five thousand dollars apiece, at the very least; don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have fifty thousand dollars and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you sure you wouldn't sell your eyes for that much, at least. Let's see, now," his father went on, figuring on a sheet of paper. "Legs, \$10,000; arms, \$10,000; voice, \$10,000; hearing, \$5,000; taste, \$5,000; good health, \$10,000; and eyes, \$50,000. That makes \$100,000. You are worth \$100,000 at the very lowest figure, my boy. Now run and jump, throw ball, laugh and hear your playmates laugh, too. Look with those \$50,000 eyes of yours at the beautiful things around you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson Ben never forgot, and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Children's Companion.

THE BIRD BOY.

Francisco Michelo, a Sardinian boy, left penniless with a mother and sisters, conceived the idea of supporting them by the exhibition and sale of trained birds.

He also trained a young Angora cat to live harmlessly in the midst of his favourite songsters. Such is the force of habit, such the power of education, that, by slow degrees, he taught the mortal enemy of his winged pets to live, to drink, to eat and to sleep in the midst of his little charges without once attempting to devour or injure them.

He went even farther; for, not content with teaching them merely to live in peace and happiness, he instructed the cat and the little birds to play a kind of game, in which each had to learn its own part, and, after some little trouble in training, each performed with readiness the particular duty assigned to it. Puss was instructed to curl herself into a circle, with her head between her paws, and appear buried in sleep. The cage was then opened, and the little, tricky birds rushed out upon her, and endeavoured to awaken her



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by repeated strokes of their beaks; then, dividing into two parties, they attacked her head and her whiskers, without the gentle animal appearing to take the least notice of their gambols. At other times, she would seat herself in the middle of the cage, and begin to smooth her fur with great gentleness and satisfaction. The birds would sometimes even settle on her back, or sit, like a crown, upon her head, chirping and singing as if in all the security of a shady wood.

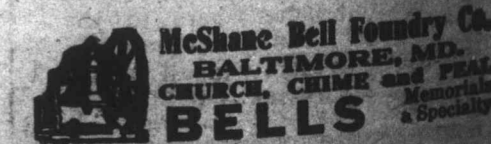
The sight of a sleek and beautiful cat seated calmly in the midst of a cage of birds was so new and unexpected that when Francisco produced them at the fair of Sussari, he was surrounded instantly by a crowd of admiring spectators. Their astonishment scarcely knew any bounds when they heard him call each feathered favourite by its name, and saw it fly toward him with alacrity.

Delighted with his ingenuity, the spectators rewarded him liberally; and Francisco returned home in the evening with his heart swelling with joy.

This ingenious boy next trained some young partridges, one of which became exceedingly attached to him.


Francisco was now happy and contented, since by his own industry and exertions he was enabled to support his mother and sisters. During the three days of Francisco's illness, preceding his death, his birds flew incessantly round and round his bed, some lying sadly upon his pillow; others flitting backward and forward above his head, a few uttering brief but plaintive cries, and all taking scarcely any nourishment. The death of Francisco showed in a remarkable manner what affections may be excited in animals by a course of gentle treatment. Francisco's birds appeared to be sensible of the loss of a benefactor; but none of his feathered favourites manifested on his decease such real and disconsolate grief as did a partridge known as Rosoletta.

When poor Francisco was placed in his coffin, she flew round and round it, and at last perched upon the lid. In vain they several times removed her; she still returned, and even persisted in accompanying the funeral procession to the place of graves. During his interment she sat upon an adjoining cypress, to watch where they laid the remains of her friend; and when the crowd had departed, she forsook the spot no more, except to return to the cottage of his mother for her accustomed food. While she lived, she came daily to perch and to sleep upon the turret of an adjoining chapel, which looked upon his grave. And here she lived, and here she died about four months after the death of her beloved master.—Young Folks' Weekly.





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The
Jolly Animals' Club
By LILIAN LEVERIDGE

VI.
GREENIE AIMS HIGH.
IT was early morning in the Merry Forest, and the birds were, as usual, beginning the day with music. Greenie, a no-account little worm, sat upon a purple milkweed blossom, swaying to and fro in the breeze, and listening to the song of a bluebird perched on a choke cherry bush near by. Presently a large, gray bird, with a long, white-tipped tail, flew to the same bush.
"Good morning, Mr. I don't think I've met you before, have I?" said the bluebird.
"Likely not," the newcomer answered. "I'm a stranger in these parts; only came a few days ago. Nice country, this; think I'll stay."
The bluebird fluffed up his feathers proudly. "You're right there," he said. "I have yet to find a better country than the Merry Forest, and I'm quite a traveller. What might your name be, Mr.?"
"Mr. Mockingbird. The rest of my family live in the Southland, but I'm something of an adventurer, and this year I decided to explore the Northland."
"Have you heard about the Jolly Animals' Club, Mr. Mockingbird?"
"No. What about it?"
"Oh, it's the greatest thing you ever heard of," the bluebird began. "A great many birds and animals meet once a week in the Cave of Fireflies, a beautiful place all lit up at night by firefly lanterns. We have a concert every night—speeches and music and all kinds of fun. But to be a member you've got to do something good."
"Oh, indeed!" exclaimed Mr. Mockingbird. "What did you do?"
"I'll tell you. There's a little old, old lady who lives among the flowers at the edge of the Merry Forest. She loves all the birds, and is very good and kind to us. She puts crumbs on her gateposts and window sills for us, and the chickadees say she never lets them go hungry in the winter-time. Well, one day she was very sick, and I sat on a rose bush just outside her window and sang to her nearly all day."
"Well, that's not much," said the mockingbird, rather scornfully. "I could do as much myself."
"It wasn't much, to be sure," assented the bluebird, modestly, "but it satisfied Professor Owl. It is he who got up the Club and is at the head of it, you know. I've just been practising my piece for the concert to-night. Can you sing?"
For answer Mr. Mockingbird sang so many songs, one right after another, that it quite took the bluebird's breath away. "What a lot of songs you know!" he said when the Mockingbird paused for breath. "I only know one. I wish you'd come with me to the concert to-night and sing."
Mr. Mockingbird laughed. "I guess your Professor wouldn't have anything to say to me," he said. "I never did a good thing in my life but eat and sing and enjoy myself."
"That reminds me. I'm hungry," said the bluebird. "I must go and find some breakfast. I hope we'll meet again. Good-bye." And with that he flew away.
All this time the little worm had been looking and listening. The bluebird's story and the mockingbird's song had affected him very strangely. He felt very sad, and sighed such a big, long sigh that his coat split all the way down and came off. That didn't matter much, for



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he had a new one underneath, green and spotted with black.
"What a poor, little, no-account thing I am!" he said. "I wish I was big and had a handsome coat like those lovely birds. I wish I could do something good and join the Jolly Animals' Club and hear the concert to-night. But I'm nothing but a no-account little worm, and can't do a thing but eat. Oh, dear!"
The longings kept getting worse and worse, and Greenie didn't notice that Mr. Mockingbird was coming nearer and nearer till he lit right on the milkweed plant. Then a sudden wild thought made Greenie start and tremble. That thought was this: "This beautiful bird, the sweetest singer I ever heard, is hungry. I'll let him eat me up. It's the only good thing I can ever do."
But it would hurt dreadfully to be eaten up, and so little Greenie trembled again. But the more he trembled, the stronger grew his resolve to give up his little, worthless life for the sake of the wonderful singer.
The bird hopped nearer and nearer; Greenie never budged an inch. A look in Greenie's eyes made Mr. Mockingbird pause a moment, just as he was going to gobble up the little, no-account worm. "Why aren't you trying to get out of my way?" he asked.
"Because I want you to eat me up," Greenie answered.
"Well, you are a queer one," the bird said. "Whatever for?"
"It's the only good thing I can do."
A slow smile spread over Mr. Mockingbird's face, and then he said, "Well, I certainly admire your spirit. There's nothing small or mean about you, if you are only a little worm. Have you been listening to that bluebird's nonsense?"
"Yes," answered Greenie.
"Well, let me tell you, you've done a greater thing than he ever did in his life, and I'm going to let you live. Now, take my advice, and don't worry your little head any more about being great, but just enjoy yourself and be the best worm you can. Good-bye, little brother. I'll see you again some day."
A little later that day Mr. Mockingbird happened upon Professor Owl, and told him the whole story. "Now, what is to prevent little Greenie from joining the Club, as he wishes?" he asked at the finish.
Professor Owl looked very wise and shook his head gravely. "Not yet," he said. "It wouldn't do him any good. But keep your eye on him, and see what you will see. By the way, it seems to me your yourself have shown the right spirit for a Club member. I'd be glad to see you there to-night."



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Mr. Mockingbird was both surprised and glad, and went on his way with some new and happy thoughts.
(To be Continued.)

KITCHEN WRINKLES.
Lime powder well sprinkled where cockroaches abound will drive them away.
When starching holland pinafores put a little strong tea into the starch. This keeps the garments in good colour.
If moths are in a carpet, spread a damp towel over the part and iron it dry with a hot iron. The heat and steam will kill the worms and eggs.
When washing chamois leathers add a little ammonia to the water. This cleans them beautifully and helps to make them soft and pliable.
When mixing a roly-poly pudding, after spreading the paste with jam, sprinkle a layer of fine bread crumbs before rolling and tying up. This prevents the jam from boiling out.
Old nail holes in wood may be filled up by mixing sawdust with glue till it is the consistency of stiff paste. Press this compound into the holes and it will become as hard as the wood itself.

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"Daddy!"

A True Incident in the Great War

HE came to us from Heaven-alone-knows-where. I caught sight of him one morning in the centre of a squad of "rookies." I mentally ticked him off as the "odd man out" and a "Majesty's misfit." Towards evening he was thrust into our billet. In less than an hour the whole bunch of us were in possession of the one overwhelming fact in his family history which made the Great Push and the Final Toppling-Over shrivel into minute proportions by contrast. "I've got a little boy at home, mates." That is why we christened him "Daddy!"

"Daddy" came into prominence at a lightning dress parade brought into being for the delectation of a minor Princess with a Hunnish pedigree and a Cockney accent. "Blimey!" ejaculated the Captain's batman, who related the story with gusto, "when I clapped eyes on him I says to myself: 'Murphy, me lad, it ain't real; it's camel-flage.'" The "Old 'Un" had turned out for inspection in trousers which fitted where they touched, and a tunic that bulged out in parts like the rounded ends of a jigsaw puzzle. As a matter of fact, the garments in question were padded by numerous pieces of wood which "Daddy" had commenced to carve into the shape of animals, and which he had kept on his person for safety. "Fall out, man!" roared the irate Inspection Officer; "d'ye hear—fall out. Take him away, Corporal. The man's a walking Ark with a wooden Zoo." "Beg pardon, sir," grinned "Daddy." "I made 'em myself, sir, for him—my little boy, sir, at home."

A month or two later we crossed over to Flanders, and here the Padre took up the story. "Rum sort of cove, old 'Daddy,'" he says to me one night. "Yes, sir," says I, scenting a bit of a yarn in the air. "Aye," says the Parson, "I saw him to-day standing on a heap of ruins where once a church had stood. He held a piece of stained glass in his hand, and on it was the face of a cherub. When I came up, he handed it to me with a rare smile. 'Just like my little boy, sir,' he said—'my little boy, sir, at home.' Seems to think something about that nipper of his, eh?"

It happened one sunny morning last June, when the birds were piping their hardest and the scent of the flowers round our old dugout brought a whiff of Blighty's banks and hedges to the lads gathering for the "push," that I caught sight of "Daddy" coming up the trench with a piece of crumpled paper in his clenched fist. What a look of pain there was in the man's eyes! He never spoke as he passed us, but Corporal G—, who has the knack of sensing things the rest of us often miss, muttered softly, "Something's up with that 'kid' of his, mates. You an' me, we've just got to stand by."

We were up and over the parapet at daybreak. "Daddy" was amongst the first away, and the Boches gave him no chance. An hour later, the stretcher-bearers picked him up and brought him into the dressing-station. The doctor gave him one look, that's all. "Your patient, Padre, not mine," he whispered to the young Chaplain who stood at his side. But "Daddy" heard him.

"Is it as bad as that, sir?" he gasped. "I'm sorry, old man; I'm afraid it is—but there, you will soon be Home," whispered the young Padre, gently. At the sound of that last word the tired, broken soldier opened his eyes slowly, and murmured, very softly: "Home, sir, did you say 'Home'?" Thank God! I've got a little boy—a little boy—at Home.—W. H. N. (B.E.F.), in the Westminster Gazette.

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