

# Canadian Churchman

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THURSDAY, MAY 10th, 1917.

No. 19.

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## Personal & General

Dr. Randall Davidson, the present Archbishop of Canterbury, entered upon his 70th year on Easter Eve. He has held the Primacy for rather more than 14 years.

The Rev. R. S. Coupland, D.D., Rector of Trinity Church, New Orleans, has been elected Bishop of Atlanta, Ga., in succession to the late Bishop Nelson.

Bishop Mylne, late Bishop of Bombay and at present the Rector of Alvechurch in England, has lost two officer sons who have been killed in action during the past 15 months.

The Rev. V. E. F. Morgan, Rector of St. Saviour's, East Toronto, has been appointed Secretary to the Bishop of Toronto in the place of the Rev. Dr. James G. Lewis, who has resigned that post.

Dr. G. H. Sherwood was consecrated on St. Mark's Day (April 25th), Bishop of Springfield, in Trinity Church, Rock Island, Ill., of which church he has been the Rector for the past 10 years.

The Rev. L. Ralph Sherman, the Rector-Elect of Holy Trinity Church, arrived in Toronto last week and entered upon his new duties immediately after his arrival. He is to be inducted as Rector on May 14th by the Bishop of Toronto.

The Rev. T. Beverley Smith, who for the past 12 years has been the Rector of St. John's, West Toronto, has resigned. Mr. Beverley Smith has accepted the position of Associate Secretary of the Upper Canada Bible Society.

Mr. E. C. J. McCracken, son of the Rev. J. Carlton McCracken, Rector of Blenheim, Ont., (diocese of Huron), has enlisted in the Royal Naval Flying Corps, and has left for England to undergo training. Mr. McCracken has just passed his 18th birthday.

Dr. William David Walker, Bishop of Western New York since 1896, died in his see city of Buffalo on May 2nd, aged 78. Shortly after his ordination Dr. Walker was appointed Select Preacher before the University of Cambridge, England. In 1862 he was made Vicar of Calvary Church, New York, where he remained until he was elected Missionary Bishop of North Dakota in 1883.

The death of the Archdeacon of Shanghai, the Ven. E. H. Thomson, D.D., took place in that city on April 23rd, in his 84th year. He was born in England, but he came with his parents to the United States as a boy. He was ordained in 1859 in New York, and three days later he left that city for the Orient with a number of other missionaries, and ever since that time he has been doing a splendid work in China.

An old resident of Halifax, N.S., in the person of Mr. Albert Kervill, died in that city on the 21st April in his 82nd year. For many years he served in the army in the 1st Battalion of the 62nd Foot (the Duke of Edinburgh's Regiment), with which regiment he served through the Crimean War. He settled in Halifax in 1855, and from 1891 to 1912 he was sexton of the Bishop's Chapel and of All Saints' Cathedral.

The Church in Lancashire is about to receive the greatest single bequest made to it in its history. Under the will of the late Mr. William Charles

Buckley, a bachelor, who died lately, aged 86, the Church will inherit a bequest of no less a sum than £200,000. This sum is to be devoted to the building of churches and schools, to the augmentation of Curates' Funds and to other branches of Church activity. It is possible that a part of the sum may be used to found a much-needed new Bishopric.

Pte. Walter H. Cooper, who has been killed in action, was a son of the late Ven. Archdeacon Cooper, M.A., D.D., of Keewatin, and was an Old Boy of Trinity College School, and a graduate of Trinity University. Some years ago he qualified for a captaincy in the militia, but in order to get overseas without delay he enlisted as a private. He was soon promoted to the rank of sergeant. On arrival in England he reverted to the ranks so as to get into the trenches immediately. His wife predeceased him some years ago.

Mr. T. H. Foord, who died in England in March, will be remembered as a munificent benefactor of Rochester Cathedral. In 1903 he bore the entire cost of reconstructing the tower and spire of the cathedral, which Cottingham had masked with the feeblest of pseudo-Gothic, and in later years he restored the chapter room, and the north choir aisle. He was, also the founder of a Nurses' Home in connection with the ancient hospital of St. Bartholomew, founded by the Norman Bishop Gundulf, and in many ways he showed himself the generous steward of wealth inherited and acquired.

By the will of the late Miss May Barnes, of Fuhfiary House, Wilmslow, Cheshire, several Church societies will receive substantial legacies. The Church Missionary Society will inherit £5,000, the British and Foreign Bible Society £2,000, while £1,000 goes to the Church Pastoral Aid Society, £1,000 to the Colonial and Continental Church Society, £500 to the Royal National Mission to Deep Sea Fishermen, £500 to the Manchester and Salford Boys' and Girls' Homes, £1,000 to the Chester Diocesan Societies, and £500 to the London Society for Promoting Christianity amongst Jews. The C.M.S. is also to receive one-half of the residue of the estate, which was sworn at £109,390.

Dr. Blakeway, Archdeacon of Stafford, England, and Canon Residentiary of Lichfield, has stated that out of 600 clergy in the diocese more than 500 had offered themselves. In the return he himself sent in to the Bishop he offered to undertake the whole or part oversight of a parish to enable a younger and possibly more qualified man than himself to undertake work in a munition factory or on a farm; to devote a certain part of his mornings to such clerk's work as might be useful; to help as Diocesan Inspector of Schools, the present Diocesan Inspector having offered himself as a Chaplain to the forces; or, at the end of the summer, to help to the best of his ability in farm work. This was in addition to his work as Archdeacon. As a body the clergy were more than ready to offer themselves in the cause of National Service.

### NOTICE.

The final meeting for the season of The Toronto General Ministerial Association will be held in the Central Y.M.C.A. Building, College Street, May 14th, at 10.30 a.m. The address will be given by W. E. Raney, K.C., subject, "Race Track Gambling." The election of officers for the ensuing year will be held. All ministers are cordially invited.

C. J. Dobson,  
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# Canadian Churchman

Toronto, May 10, 1917

## The Christian Year

### The Sunday after Ascension Day.

Three great thoughts for this Sunday are indicated in the Collect:—

1. **The Great Exaltation of the Redeemer.** The Ascension Day is the Day of His glorious Vindication, and on this Day we rejoice with Him in His triumph. Our language of praise is that of the ancient hymn, the Te Deum, where we cry, "We praise Thee, O God: we acknowledge Thee to be the Lord," "Thou art the King of Glory, O Christ," "Thou sittest at the right hand of God: in the Glory of the Father," and of the Collect for the day, in which we pray, "O God, the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in heaven." We rejoice at this time with Him that all the victorious sorrows and labours of His earthly life are ended.

"But now Thou art in the Shadowless Land, Behind the light of the setting Sun; And the worst is forgotten which Evil planned, And the best which Love's glory could win is won."

2. **The Great Test of Waiting.** He told them to wait. Seldom, if ever, have men had a harder test—to wait, to be dumb with the glorious message of the Resurrection welling up in their hearts, and yet He said, "Tarry ye in the city." The men who could wait in Jerusalem after all they had seen and heard could turn the world upside down. The ten days of quiet waiting between the Ascension and Pentecost is a period which carries with it a great lesson to the individual Christian and to the whole Church. The Master has a way of using and blessing the man who can wait.

3. **The Great Expectation.** "We beseech Thee, leave us not comfortless." Our Lord's words are sounding in our ears, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The Holy Spirit is the Gift of the Eternal Father through His Ascended and Glorified Son. And at this Ascension-tide we look up to our Father in Heaven and pray, "Send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen." This prayer, it is well to notice, is not answered in the future only, but in a real sense we may expect to receive an answer here and now. Even now, by the power of our Ascended Master and through the Holy Spirit we may sit in heavenly places, "But God, being rich in mercy . . . quickened us together with Christ . . . and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus." Even now we share the glory of our Exalted Master.

For it is the simple truth to say that those who are trusting in the Risen and Ascended Christ, and rejoice with Him in His victory, and have partaken of His Spirit even now are walking in the light of the Eternal Country, for they "with Him continually dwell."

Humility is the empty vessel up against the fountain.

## THE WORK OF SYNODS.

Diocesan Synods in Canada are more or less a disappointment every year. Too much time is spent on matters of secondary importance, while other matters of prime importance are either sidetracked or receive hurried consideration, often in the closing hours, when many of the members have left. Such assemblies of Churchmen, clerical and lay, offer unique opportunities for developing corporate responsibility and enthusiasm, and are too valuable to be allowed to become mere machines for registering approval or disapproval of the reports of committees.

Part of the difficulty is due to the arrangement of the programme. It is most desirable that the advice of leading business and professional men should be secured on certain matters, but the number of such who can give the necessary time is very limited unless they know exactly when such matters are to be considered. By grouping the various subjects and by adhering to a time limit for each group and for each speaker, much time can be saved and a much larger variety of subjects can be given consideration. This means, of course, that rules of debate would have to be adhered to. In too many Church Synods a few members monopolize the time, and frequently speak several times on the same subject. This kills interest, diminishes the attendance, and should seldom, if ever, be permitted.

Still another difficulty under the present system is that little opportunity is provided in the regular sessions of Synods for addresses on subjects of importance to the Church and nation by men specially qualified to speak on them. A great deal of discussion takes place, but too frequently the speeches are poorly thought out and betray a woeful lack of information on the subject. There are several subjects this year that should receive special consideration, such, for example, as "The relation of the Church to the returned soldier," "The place of the Church in dealing with economic and social problems arising out of the war," "The Church and the food problem," "The supply of men for the ministry." There are others that one could mention, but these are urgent matters on which the average delegate to Synod has very crude ideas. Experts on the majority of these subjects are available and should be secured. Nor should such addresses be confined solely to evening sessions, but should be followed by a discussion, not necessarily long, but providing an opportunity for the expression of agreement or disagreement with what has been said and for definite action where such is advisable.

With reference to the first subject mentioned, viz., "The relation of the Church to the returned soldier," we were informed recently on reliable authority that at one centre where soldiers are being discharged, 43 per cent. of the men by actual count for a period covering several months were members of the Church of England. Apart, however, from a small amount of time given by local clergy, the task of meeting these men, of learning their destinations, and of communicating with clergy in these centres, was undertaken by a minister of another denomination, supported by some three denominations, entirely outside the Church of England. There is much that one could say on this subject that is not creditable to the Church, and the earlier it is looked into the better.

## Editorial Notes

After an illness of long duration, the Right Rev. William Lennox Mills, D.D., Bishop of Ontario, passed to his last rest at Kingston, Ont., on the afternoon of May 4th. Several times during the past few years, death seemed at hand, but the end came unexpectedly. Born at Woodstock, Ont., on January 28th, 1846, he had entered his seventy-second year.

Bishop Mills was educated at Woodstock Grammar School and Huron College, winning his B.D. degree in 1884 and his doctor's degree from Trinity University ten years later. He was given an honorary D.C.L. by Trinity, and by Bishop's College, Lennoxville, Queen's conferring the LL.D. in 1901. He was made deacon in 1872 and priested the following year, and after serving in the parishes of Norwich and Seaforth in the Diocese of Huron, moved to St. Johns, Que., leaving there for Trinity Church, Montreal, where he subsequently became Canon of Christ Church Cathedral and Archdeacon of St. Andrew's. In 1900 he was elected Coadjutor Bishop of Ontario, with the title Bishop of Kingston, and on the death of Archbishop Lewis in 1901 succeeded to the See of Ontario. Bishop Mills was made a full member of the Mohawk tribe, and given the name of "Sho-rih-ho-wa-neh," that is, "the bearer of an important message."

The Bishop of Kingston, Rt. Rev. E. J. Bidwell, D.D., D.C.L., who for four years has acted as coadjutor, now becomes Bishop of the Diocese, and upon his enthronement as such will take the title of Bishop of Ontario.

The attendance at the annual meetings of the Woman's Auxiliary and the systematic manner in which business is conducted is an object lesson for the male members of the Church. They can take time for an occasional devotional address, as well as addresses on different phases of their work, in the midst of their routine of business. They realize the value of the opportunity for such.

Russia seems doomed to have considerable trouble before reaching stability in its government. We hoped that this might be avoided, but it is doubtless inevitable. It is interfering with Russia's share in the war, and we earnestly trust that it will not mean a separate peace on her part. Even though she cannot assume an active offensive for some time to come, it means a great deal to the other allied nations to have thousands of German soldiers held on that part of the battlefield.

The editor has received a letter from the Rev. R. B. Waterman, Carp, Ont., criticizing him severely for omitting portions of his letter that appeared in the correspondence columns recently. The portions omitted were not considered essential to the points at issue, but criticized the stand taken by the Bishops on the matters referred to in Mr. Waterman's letter at the last meeting of the General Synod. We regret under the circumstances that Mr. Waterman was not given an opportunity to revise the letter himself, but we wish to remind our correspondents once more that statements considered by the editor, who must, after all, bear the responsibility for what is published, unnecessary to the elucidation of the subject being dealt with, and out of place in a Church paper, will either be eliminated or the letter left unpublished.

## Thoughts for the Thoughtful

The blue of heaven is larger than the cloud.

\* \* \* \* \*

One backslider will do more harm than twenty Christian men can do good.—W. E. Blackstone.

\* \* \* \* \*

"The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath."

\* \* \* \* \*

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—Abraham Lincoln.

\* \* \* \* \*

"Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others, in God-like unselfishness, have joy themselves while giving joy to others."

\* \* \* \* \*

"A river . . . is God's own parable of a missionary. It only passes on what it gets. It only babbles like a baby when it is shallow. And it ever darts strongly and surely for the sea when too full for sound and foam."

\* \* \* \* \*

"He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his lifelong ride  
Who of his fortunes gives to another;  
And a thousand million lives are his  
Who carries the world in his sympathies."

\* \* \* \* \*

The man who has known the Lord Jesus Christ, and has felt the power of the cross, in his own heart is bound, by that wonderful blessing, never to rest as long as there remains anyone else who has to be brought to the cross of Christ.—Dr. Temple, late Archbishop of Canterbury.

\* \* \* \* \*

Growth in grace means thankful acceptance of whatever comes to us in order of Divine Providence and increasing adaptation to the duties that belong to all our relations with our Lord and one another. This definition points the way for that growth that is gracious and endless.

\* \* \* \* \*

My Father, I would be led into the secret presence to-day. May I see new meanings in old words! May new light shine out of the old page! May I feel as never before the beauty of the truth! May I be wooed into a deeper devotion! May I become more like Thee! Amen.—J. H. Jowett.

\* \* \* \* \*

"There never was a time when the work was easier or more urgently needed. All we need is to discard the conventional framework which sometimes cripples our sermons and quite simply to do what the Prophets did—to describe the victim nations as they are and to ask for their redemption from bondage and oppression."—Dr. Percy Dearmer.

\* \* \* \* \*

Christian service is twice blessed; any deed of love you render will not only benefit him you seek to aid, but it will prove a blessing to yourself. You will not be thinking of recompense, but Jesus will see to it that if you give even a cup of cold water in His name to a thirsty soul, it shall not be left without reward.—C. A. Salmond.

### "Christ Is All, And In All"

Col. 3: 11.

Sermon preached by the Bishop of Montreal in the Arena at a Military Parade on the Anniversary of the Battle of Ypres, 22nd April, 1917.

SOME of you may remember that wonderful illustration of Bernard Partridge's in "Punch" on the first anniversary of the War, when he depicted the wayside Calvary, the rough-hewn cross with the figure of the Incarnate Lord nailed on it and crowned with thorns, and over it a rough canopy to shelter from sun and rain. Two or three feet away stood the German Kaiser dressed as a soldier, with a sword in his hand, and underneath is the inscription, "The Two Ideals." The contrast is very great—the patient, suffering One, sacrificing Himself for others, and the personification of World Power, representing the power of material force as opposed to the spiritual power of Right. The two ideals—the ideals of Christ and the power of this world—and they are irreconcilable. It is for the ideals of Christ that we contend in this present War. We fail sometimes to realize how much we owe to the Life of Christ and to the ideals which that Life has given to the world. It has given meaning to the words which we use. We hear so much of Humanity and of the laws of Humanity; but do not always realize that our conception of Humanity is purely a growth of Christ's teaching and realization of the spirit of His Life. Humanity, as we understand it, is not found in the writings of Plato and Aristotle; and the conceptions of brotherhood which we are beginning to understand are purely the outcome of His Life and teaching. It was unknown to the world before Christ. The Mosaic Law said, "Thou shalt love thy neighbour as thyself," and the later Jew asked, "Who is my neighbour?" and narrowed the conception to his own race. His Life is also illuminating with new meaning the words we use so often at this time—Right, Justice, Liberty, Love and Sacrifice. Christ's Life is the unifying power of mankind. St. Paul had this conception when he said, "There can be neither Jew nor Gentile, there can be neither bond nor free, there can be neither male nor female, for ye are all one man in Christ Jesus." We see through history the wonderful effect of the great principles of His Life working out in the world. When Christ came in the Flesh, slavery prevailed. That great principle of His Life, working out like leaven in the dough, broke the fetters and shackles of the slave, set him free and made him one man in Christ with his master, for in Christ there can be neither bond nor free. When He came in the Flesh, woman was the chattel, the drudge or the plaything of man; but in Him there can be neither male nor female, and woman was lifted up to be one with man in Christ. That unity of man in Christ's Life is the basis of our conception of brotherhood, and we see it being worked out in human life. On the other hand, we see the ideal of the world and its separation from the life of Christ, manifesting its spirit in the outrages upon women and children, in the devastation, in the carrying captive of men and women, in the untold atrocities which have scandalized even the heathen world. These are the spontaneous, natural product of the World Power, as surely as the oak is the product of the acorn; and when the Teuton threw down the gauntlet and challenged the ideals of Christ, the whole manhood of the Empire, from India, Australia, South

Africa, Canada and the furthest Isles sprang forth to meet the challenge, to pick up the gage of battle; for, though we have been indifferent to the claims of Christ and have so often forgotten Him in our lives, yet instinctively all felt that Christ and His ideals must rule. We want the ideals of Christ to prevail, and our young men, with the chivalry innate in youth, faced this great World Power; unused as they had been to war, they yet held at bay the greatest soldiers which military genius could produce after over forty years of careful preparation, opposed armaments the like of which the world had never seen, and, unsupported by guns and ammunition, they opposed their bodies of flesh to this World Power and saved the day for the Empire and for the ideals of Christ. Some have shed their lifeblood and God has taken them into the great Unseen, there to live and serve. Others are maimed and maimed for life, but Ypres and Festubert, Langemarck, Courcellette, Somme and Vimy Ridge will live in the history of the world, and the generations of our people will sing of the deeds of Canada's sons as they have sung of the Spartans of Thermopylae, of Bruce and his Scots, of Waterloo, of Balaklava and other battles of the past; and they have given to the future generations of Canada an inspiration from our own flesh and blood of bravery and devotion for the ideals of Christ. We welcome you who have been spared by the mercy of God to be with us here to-day. Our heart's love, admiration and gratitude goes out to you. You have as nobly, as bravely and as effectually endured and fought as those who have made the supreme sacrifice, and you have returned to this Dominion to carry on that great fight against the World Power here in Canada as you did so well and truly in the fields of Flanders and France; and we have a great fight to wage. We hear so much of Democracy; we so little understand it. The basis of our Democracy is that which St. Paul gives, "Ye are all one man in Christ Jesus." This ideal of oneness must be practically exemplified. Democracy is the election by the people of a government for the people; but no body of men elected will rise higher than the people who elect them. The people who are inspired by low ideals and morals, who are visionless and selfish in their outlook, will elect those like themselves. The government will be like the people. If all are inspired by the Life of Christ and His ideals, so will the government elected by them be. In a true Democracy the ideal is that all are to have equal rights, liberty, justice and opportunity. There are many dangers which beset a Democracy which we must guard against. **First** is the danger from Ochlocracy, for nothing is more fatal than mob rule. **Second**, the danger of Bureaucracy—all departments working independently of each other, which danger we have seen signs of since this war began. There must be harmony and co-operation throughout. **Third**, the danger of Plutocracy, where rich men, directly or indirectly control the government for their own interests. **Fourth**, Oligarchy—the government by the few, of which we stand in great danger, for our Parliament is fast becoming the registering machine for the deeds of the Cabinet. In the true Democracy we must have an independent Parliament, faithful in its trust for God and the people. In this ideal Democracy there must be equal justice and liberty for all. We stand together to share the privileges and opportunities which this Democracy gives; and we must also remember that a Democracy brings to everyone not only equal privileges and opportunities, but also equal sacrifice. We are one man in Christ to share the

opportunity, we must be one man to share the sacrifice. We see some who are adding to our burdens and not sharing them, some who are making money not sacrifices. The man who prates about the glories of a democracy and shares its privileges, and yet refuses to share and make sacrifices for its preservation is a hypocrite, and the government of democracy elected to give equal opportunities and equal privileges to all, is bound in the interests of all, to see that the sacrifices are made equally by all. Those who refuse to share the sacrifices should be compelled to do so, or else forfeit their share in the privileges which that democracy brings. We stand as one man in privilege and we must stand as one man in sacrifice. The man who will not voluntarily share in those sacrifices necessary to preserve the privileges and blessings of our democracy, must be compelled by our Government to do so, or else be deprived for ever of any voice or power in our democracy. The Church has a tremendous work to do to awaken the conscience of the people, to instill the ideals of Christ into the minds and hearts of the people, and to lead them to the realization of what the democracy should be where Christ shall rule and His ideals shall prevail. For if Canada is ever to be great, Christ must dominate the Government, the Parliament and the Civic Councils, and men must carry out their trust for Him. Christ must dominate the markets of the world, and His ideals must prevail in all our business life, that all may "do to others as they would that they should do to them." Christ must prevail and His ideals of equal justice for all must govern the relations between Capital and Labour and between all classes. Christ must prevail in the social life and in the home. Christ must prevail, and His ideals must live in the hearts and lives of men. For this we fight, and for this our sons have suffered and died. We must all work as one man until there shall be one Lord ruling and dominating all phases of our life in this Dominion—"Until Christ is all and in all."

MARE LIBERUM.

By Henry Van Dyke, United States Minister to the Hague from 1913 to 1916.

You dare to say with perjured lips,  
 "We fight to make the ocean free";  
 You, whose black trail of butchered ships  
 Bestrews the bed of every sea  
 Where German submarines have wrought  
 Their horrors! Have you never thought  
 What you call freedom men call piracy?  
 Unnumbered ghosts that haunt the wave  
 Where you have murdered cry you down;  
 And seamen, whom you would not save  
 Weave now in weed-grown depth a crown  
 Of shame for your imperious head,  
 A dark memorial of the dead  
 Women and children whom you left to drown.  
 In nobler breeds we put our trust,  
 The nations in whose sacred lore  
 The ought stands out above the must,  
 And honour rules in peace and war.  
 With these we hold in soul and heart,  
 With these we choose our lot and part,  
 Till liberty is safe on sea and shore.

IN WHICH DIRECTION?

It is said that, not far from Lethbridge, Alberta, there is a gentle swell on the prairie, accurately ascertained by survey to be only eighteen inches above the general surface level. So slight is the rise that horses drawing a wagon over it would hardly feel any tightening of the traces, and it measures only 200 feet across. Yet it is certain that water falling to the north-east of the rise will drain eventually into a tributary of Hudson's Bay, while water falling to the south-east will drain into the Missouri River and finally reach the Gulf of Mexico.  
 There are moments in every life which, like that scarcely noticeable elevation in the prairie, determine the course of all the future years. Such a moment came to the sinful woman at Jacob's well, when a wayworn traveller asked her for water to quench his thirst, and offered to her the gift of eternal life. Up to that time she had been treading the downward path; from that day on she walked in the upward way.  
 The direction of one's life depends on the decision of his will. In every such decision he is free and for it he is accountable.—East and West.

**STUDIES**  
 in the Gospel according to St. John  
 Delivered at the Summer School held at Bishop's  
 College, Lennoxville, Que., June, 1916.  
 By the Very Rev. RICHMOND SHREVE, M.A., D.D.,  
 D.C.L., Dean of Quebec.

STUDY IV.

St. John 20: 30, 31.

AND many other signs truly did Jesus in the presence of His disciples, which are not written in this Book; but these are written "that ye might believe that Jesus is the Christ, and that believing ye might have life through His name"

In our three previous Studies we tried to examine and illustrate three reasons for the composition, and the matter and form of the Gospel according to St. John.

We come now to the fourth study and take up the reason which he himself gives for entrusting to the Church this document.

There was first a desire to ensure the certainty and the truth of the statements made orally, when those who had thus made them could no longer be personally appealed to. The second intention was to supplement the accounts given by the other Evangelists. The third was to supply the history of our Lord's ministry in Judaea, particularly during the time that the Baptist was still free, and now the fourth is to show the Divinity of the Saviour.

In the island kingdom of Japan there is a mountain held sacred in the minds of the people. It can be seen for many miles in every direction, its snow-capped summit glittering in the sunlight. To the natives in those islands there is no mountain in the whole world to be compared with this. The name is "Fugi San"; and when the first Christians of Japan became acquainted with the words of the Evangelist (Chap. 3: 16), "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," they called this verse the "Fugi San" of the Bible. May we call the fact of the Divinity of Christ the "Fugi San" of the whole revelation of God!

In the dread tug and horror of war the outer works of the fortress may be carried by the enemy, but the battle is never lost while the inner citadel holds out against assault.

The Divinity of Christ is the citadel of Christianity.

As in falling, we instinctively put forth the hands to save the head from injury, so in the history of the Church, her members have sacrificed their lives, "counting them not dear unto themselves, and not accepting deliverance," if they could but keep safe this greatest of all truths, that Jesus Christ is God!

Of old, Moses at the bush heard the command: "Take off thy shoes from off thy feet for the place whereon thou standest is holy ground"; and the High Priest, when, once a year on the Day of Atonement, he entered the Holy of Holies, was taught to make the cloud of incense arise before his face in the presence of the Shekinah, "that he die not." So let us approach this sacred subject with reverence.

The Lord Himself had foretold while He was still here in bodily presence upon the earth, "that offences would come," even that they must certainly come, because of the perversity of human intellects.

And St. Peter is very emphatic in his foretelling, and does not spare his words (II. St. Peter 2: 1): "False teachers shall bring in damnable heresies, even denying the Lord that bought them." This was written about A.D. 66. St. John lived some 30 odd years after this and lived to see the words fulfilled.

You may leave, if you will, the Gospel page open before you, but unread for a few moments, while we recall the name and teaching of a man who lived at the close of the first century, and whose teachings St. John sought to overthrow.

Cerinthus, born a Jew, was converted, so it is supposed, to Christianity, but after the Simon Magus type, had not been able to grasp the spiritual character of its doctrines, and now, exercising his own ingenuity, he compiled a religion made up of selections from Judaism, Heathenism and some remnant suggestions from the Christian faith.

You will remember that the Psalmist tells how there were certain persons in the old days who displeased God with their own ecclesiastical "inventions," such, as for example, Nadab and Abihu,

who mingled "strange fire with their sacrifices." No loyal follower of our Lord could feel that it was otherwise here. In the mind of St. John such action and such teaching as that of Cerinthus could arouse only abhorrence and horror, and he naturally sought to overcome falsehood with the statement of truth.

Briefly stated, the teaching of Cerinthus was that the Most High God was self-existent and knew no lack of anything, but dwelt in a condition of "pleroma," or fullness, where with Him was a multitude of Aeons; that the Supreme Being generated the only begotten Son, "Monogenes," who again begot the Word or Logos. Christ was one of the Aeons lower than the Logos. Others of the Aeons were Zoe (Life) and Phos (Light).

Among the inferior orders of spirits was the Demiurgus who created the material world, and was himself the special God of the Hebrews.

Jesus was a man like other men in His humanity with Joseph as His earthly father. This Jesus and the Aeon Christ were joined together at the baptism in the River Jordan. Jesus set Himself to oppose the God of the Hebrews, who in retaliation aroused the hatred of the Chief Priests and rulers against Him, and brought about His crucifixion, at which time the Christ departed from Him and the man Jesus alone suffered upon the cross. Thus Cerinthus denied at one stroke the great cardinal doctrines of the Incarnation and the Atonement.

Now, I do not say that St. John wrote exclusively to refute the teaching of Cerinthus, but we can readily see that teaching such as this would be exceedingly distasteful to him, and it is not impossible that he may have chosen the expressions which he uses because of the existence of this teaching, and his acquaintance with it.

In addition to this we might remind ourselves of the ancient Chaldee paraphrase of the Old Testament in which the term "Word" is employed to tell of manifestations of the Divine Being, as if the unseen God was seen and conversed with through the medium of another Personal Being, emanating from, but closely connected with Himself.

Take, for example, the passage Genesis 3: 8, where Adam and Eve are said to have "heard the voice of the Lord God walking in the Garden in the cool of the day." In the Chaldee paraphrase it is: "They heard the voice of the Word of the Lord."

Then, too, in the writings of the Greek philosophers, the term is used as a kind of mediating principle between the Deity and the universe; and the writer best known to that period is the Jew Philo.

From any one of these sources the term Logos may have been adopted, but whatever the source of the expression which the Apostle used there is no indefiniteness in his use of it.

When the majestic figure of the Ascended Christ appeared to the Apostle he fell before Him as one dead (Rev. 1: 17). His reverence is not less here, and like St. Thomas, he falls at His feet to cry, "my Lord and my God."

In his opening sentences, which we will just now call the introduction to his Gospel—a kind of glorified table of contents—the Evangelist summarizes what follows, and presents an abstract of the history which he is about to relate in detail. That the Eternal Word, in Whom is the Life of all things, became Flesh, and was manifested among men; that some recognized Him, while others—the great majority—refused to do so; that some received Him, and others rejected Him. Here he tells who this Being was; His eternal companionship with God, nay more, His own eternal Godhead and yet His humanity! In a few compact and most pregnant sentences he sums up the truth which is unfolded in the Gospel following. Note the exquisite symmetry of his words, as well as the sublime truths which they express.

He was in the beginning; He was with God; He was God; He Who was God became Flesh; He Who was with God tabernacled with us; He Who was God and Truth Eternal became something in Time. Verse 2 is not simply a repetition of verse 1, but is intended to emphasize the individual personality of the "Word."

These opening words of the Gospel sound in the original almost like an anthem. Those of you who have your Greek Testaments, open them, and read even a few of these clauses and see that we are right.

The first five verses classify themselves, so to speak, and the first and second tell of the relationship between the Logos and God. They give us the pre-mundane history and relationship of infinite Knowledge and Love. In briefest utterances Verse 1 sets forth three of the greatest possible truths. The eternity of the Logos; the personality

(Continued on page 305.)

## NEW BOOKS

## A Student in Arms.

By Lieutenant Donald Hankey. McClelland, Goodchild & Stewart, Toronto. (290 pp.; \$1.50 net.)

All sorts and conditions of men joined Kitchener's Army. What do you suppose would be the reflections of a university graduate, gently nurtured, thrown into a company including the cabby, the huckster and the street-sweeper? Do you imagine he would look down and talk down at his associates? Some might. But Lieut. Hankey was a man who could discern manhood whenever it appeared. In this series of rare essays, he stands sponsor for the man of Kitchener's mob. He knows him at all points. He has been private, N.C.O. and officer. His silence about religious things does not blind Lieut. Hankey's eyes to the religiousness of the man. He has translated the religion of Service and Sacrifice into deeds of service and sacrifice. Lieut. Hankey urges the Church to meet the challenge of this essential expression of Christianity. He marvels at the co-operation between men who previously had eyed one another with suspicion as employer and employee. But he does not expect labour troubles to dissolve after the war. He knows too much of human nature for that. That emphasizes another point of the book, its sanity of outlook. Regarding the returned soldier he says: "He has earned the right to be treated as a man. He doesn't want to be petted. Heroics nauseate him. He is not a child or a hero. He is a man and wants a man's due." The religious aspect of Lieut. Hankey's book is a prime quality. His chapters on "Some who were lost," "A Student and his Church," and "The Beloved Captain," are choice bits of prose. He has the faculty of saying well what everybody feels but cannot say. It is not a book about war but about the man who makes war. There is a reflection of the "toff" vs. the workingman feeling. It is no doubt true to England, but it sounds a bit strange to Canadian ears. Sometime ago, in these columns, we commended the book in the review of "Faith or Fear." It has now reached its tenth edition in England. McClelland, Goodchild and Stewart have the Canadian copyright. The book cannot be too highly commended as a sympathetic criticism and appreciation. It is written with literary charm and a compelling sense of intimacy. The fact that Lieut. Hankey paid the supreme sacrifice last October adds a particular interest to the book—we feel that Lieut. Hankey would not like us to say a "pathetic interest," because he would say that it gives him a further right to be heard.

## The Evangel of the Strait Gate.

By Rev. W. M. Clow, D.D., Professor U.F.C. College, Glasgow. Hodder & Stoughton, 17 Wilton Ave., Toronto. (306 pp.; \$1.50 net.)

Many a man has been devoutly thankful for the day when he first opened the pages of "The Cross in Christian Experience." This volume of sermons strikes a similar note. Dr. Clow is seized with the necessity of representing Christianity as it truly is. He realizes that the modern man is attracted by a hard quest. He finds in the Gospel the uncompromising Yea or Nay, not Yea and Nay. Character studies and expositions are included, but the finest sermons are those in which Dr. Clow sets forth some high themes of Faith, Sin, Doom, etc., which preachers generally avoid. Dr. Clow is not one of those who think that twenty minutes is a means of grace in pulpit work. He gives us sermons, not talks. They are well thought out and presented. By his careful preparation he does honour to the theme, his hearers and himself. He does not sprinkle his illustrations from a pepper box. He works out sustained illustrations which are illuminating. He has an intimate knowledge of human nature. In every sermon the reasoned presentation is made the basis of an appeal of glowing warmth and searching power, which a man hears at his peril. He is left unutterably better or worse for the hearing of it. It is a refreshing and inspiring book which is worth a place of honour on every preacher's shelf. Lift, not depression, is the net result of the book.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matt. 4: 23.

## The Bible Lesson

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

Sunday after Ascension Day, 20th May, 1917

Subject: Our Lord's Ascension.—Acts 1: 1-12.

THE opening words of this chapter should be compared with the first four verses of the Gospel according to St. Luke. It will be observed that both that Gospel and this book of Acts are addressed to the same person. Theophilus was not an ideal person, but some one in real life to whom these narratives are dedicated and for whose instruction they were written. Perhaps Theophilus was a provincial governor, as he is addressed, in St. Luke 1: 3, as "most excellent," the same title as is given to Felix in Acts 23: 26. The title being omitted in Acts 1: 1, may indicate that St. Luke's friendship with him had become more intimate since the Gospel was written. St. Luke wrote the former narrative which is the Gospel that bears his name and, also, this book which relates Acts of Apostles and others.

**The connection between the Gospel and Acts.** In the Gospel, St. Luke carried the narrative of what Jesus did and taught down to the Ascension which he briefly described. In the Acts, he takes up the narrative where he left off, but deals more in detail with the subject of the Ascension before he passes on to speak of what happened afterwards.

1. He tells us how Jesus prepared His disciples for His departure. There were some most important things in that preparation. They must know definitely what Jesus wanted them to do.

(1) He gave them commandments (vs. 2). The chief of these were to preach the Gospel throughout the world (St. Mark 16: 15; St. Luke 24: 46-49), and to baptize in the name of the Trinity (St. Matt. 28: 19).

(2) He gave them convincing proofs (vs. 3) of the fact of His Resurrection extended over a period of forty days. The Resurrection was to be a central theme of their preaching and it was needful that they should be convinced of the reality of it.

(3) He spoke of the Kingdom of God. We should like to know all the things concerning the Kingdom which the Saviour told them. Some of them are recorded, as e.g., His own supremacy, St. Matt. 28: 18; the commission to the Apostles, St. Matt. 28: 19-20; the promise of His Presence, St. Matt. 28: 20; and the coming of the Holy Spirit, St. Luke 24: 49. It has also been piously assumed that He spoke of some things which the Early Church immediately undertook to put into effect, as, for instance, the observance of the Lord's Day and the practical working constitution of the Church.

2. He gives a summary of our Lord's last instructions.

(1) They were to wait for the coming of the Holy Ghost, vs. 4.

(2) At His coming they were to receive Power, vs. 8.

(3) They were to be witnesses for Christ, vs. 8.

3. He tells of the Ascension. Jesus was parted from them and a cloud received Him out of their sight. Two men in white apparel—angels—stood by them and instructed them about Christ's coming again.

## LESSONS.

(1) Christ Jesus is removed from our sight, but He is not far away. It is only a cloud that separates Him from us. "The veil of sense hangs dark between Thy blessed face and mine."

(2) Our Lord is coming again in Power and great Glory.

(3) In the meantime we are to be zealous for those things which Jesus desires to have done—the preaching of the Gospel and the extension of the Kingdom of God. We are not to gaze and wonder but to work.

(4) The Holy Spirit is present to guide and help us according to our Lord's parting promise.

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## KEEPING ONE'S TEMPER.

Prebendary Webb-Peploe said some years ago, "You have not got to keep your temper—it is kept for you by Christ." All who are tempted to be irritable—and in these days of nerve-strain and hurry many are—may gain a control as they think that the Master has their tempers in His hand, and can control them. If we persist in imagining that we can manage our tempers without His help, we shall be foredoomed to failure of the most humiliating character.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" happened in to the gallery of the House of Commons at Ottawa, a few days ago, when the subject of the control of the prices of food products was under discussion. The impression created upon his mind as he listened to the speeches and observed the attitude of the various members was not entirely favourable. There seemed to be no group of members that was hot on the subject of laying hold of the problem in a large-minded way. Both Government and Opposition were manifestly obsessed with the idea that the Canadian people were thinking of their pockets first and their country and Empire afterwards. The speakers constantly referred to their constituencies as composed chiefly of farmers or working men and the probable effect upon each. If the price of food was reduced it would please the workman, but displease the farmer, and the member's attitude seemed to be frankly governed by the probable effects on the votes in his constituency at the next election. There was no spirit of daring to do the right thing and trusting the people in a great national crisis, and taking the consequences. The atmosphere of a possible doom to all our national aspirations was not apparent in the Chamber. The anxiety of men, placed in positions of great responsibility at a fateful crisis of history was not apparent. Let us wait until some definite expression of public opinion makes action simple and inevitable, seemed to be the attitude of honourable members of both sides of the House. In fact the political leaders of Canada in time of war, as in time of peace, appear to be the farmers on the back concessions and the workmen in the labour unions. No one would suggest that the opinions of such men should be ignored, but they are not in possession of the information that is at the disposal of members of parliament, nor are they accustomed to consider national questions from a purely national point of view. Nothing can absolve the parliamentary representatives of the people from assuming the part of leaders, at all times, and especially at a time of crisis, grave beyond words, such as confronts us at the present moment. In the opinion of "Spectator," the political representatives of the people of Canada are misinterpreting the attitude of Canadians at the present time. To imagine that high prices for food products is more important to the farmers of Canada than the welfare of their country, and the welfare of their sons overseas, is a gross libel. When prices are thrust up by conditions over which they have no control they will demand the market value of course. The writer has reason to know that farmers themselves are marvelling to-day at the famine prices they are receiving, and wondering what will be the end of it. There are thousands who are also wondering how all this affects the boys they have sent overseas. Is the scarcity of food at home an indication that the fellows in the trenches shall sooner or later have the horrors of hunger added to the horrors of war? Canadian patriotism isn't entirely controlled by the pocket. The heart and the head still direct our people's aspirations and they await leaders who will appreciate this fact. They await the word that will summon them to sacrifice and service, not in general terms, but in a definite programme prepared by wisdom and enforced by authority.

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In the discussion above referred to, Mr. Cockshutt, M.P. for Brantford, struck a higher note than most of those who spoke. He has three sons at the front and has a special right to be heard on subjects which affect the war. He urged the Government to trust the people and lead. He stated that Canadians are anxious to do the right thing if only the right thing were definitely set before them. They are just as ready to sacrifice their pleasures and their profits as the people of other countries who have long ago acted on the lines of economy and food control. He asked for nothing that he was not willing to apply to himself, and pointed out the waste that is still so manifest in this country, when so many people in Europe are starving for the necessities of life. Mr. Cockshutt voices the real inner feeling of the vast majority of the Canadian people. If a political prophet of striking personality and power were to take up the parable he would carry the country with him beyond question. Men who have sons and brothers at the front are not bothering about the security of political parties, but they are extremely anxious that everything should be done that can be done to bring victory and peace.

## Late Bishop of Ontario

### An Appreciation

By the Right Rev. E. J. Bidwell, Bishop of Kingston, Ontario.

THERE are no doubt many whose friendship with the late Bishop of Ontario is far longer than mine, but I do not suppose that any one can have known him more intimately. For four years, as Dean of his Cathedral, I was in very close touch with him, and he took me into warm friendship. As his Coadjutor for nearly four years, I was not only in the most intimate official relationship with him, but the ties of our personal regard for one another bound us together even more closely. So I mourn to-day the loss of a very dear friend.

Few, perhaps, realized what an affectionate nature Bishop Mills really possessed. His fine presence and dignified manner rather suggested an aloofness which did not really characterize him. But to any one who knew him intimately, there soon became apparent an affectionate thoughtfulness for others, which showed itself even in the midst of distressing weakness and suffering. Almost the last conscious words he spoke to me were about my welfare, and though he would never lift a finger in his own interests, he was from the first most indefatigable in securing mine. Always most deeply interested in his work, every detail of diocesan affairs was of the liveliest interest to him, and all through his illness it was his greatest pleasure to be kept in close touch with them by my daily visit, and report, never omitted when I was in Kingston.

Bishop Mills was, I suppose, popularly reckoned an Evangelical Churchman. This, indeed, he most truly was, in the best sense of the word. But he was by no means a low or poor Churchman. In fact, I often used to tell him in joke that he was really higher than I, who am reckoned to belong to the other school of thought, though I object to being labelled at all.

The truth is that, whatever he was before (I did not know him then), at any rate he became during his episcopate, a very broad-minded man, and grew to dislike any party distinctions, readily conforming to all usages which are not contrary to the doctrines of the Church, and only judging men by the standard of their work. In any case, our close relationship and unbroken harmony ought to prove that such differences of outlook need be no barrier between men.

In regard to his diocesan work, he was intensely conscientious. Indeed, many thought that his plan of visiting every little station in the diocese every year was needlessly overtaxing his strength and did not produce results corresponding to the labour expended. However this may be, nothing short of being absolutely incapacitated could stop him from carrying out his engagements, even when he was suffering intensely, and for two years after my consecration he continued to take a portion of the Confirmations, though there was no need for him to do so, and though his health was greatly endangered thereby. The truth was, that he loved his office, and nothing made him happier than carrying out the duties connected therewith, especially preaching. In this direction he had great gifts, and until his magnificent voice failed him, could always command attention. The country people admired and respected him intensely, and would crowd to churches to hear him.

I could say much more, but I have already more than exceeded my limit laid down by the editor. In concluding, let me apologize for these inadequate and disjointed remarks, written in great haste, by request, in the midst of distress and distraction of mind. We all feel throughout the diocese that we have lost a wise administrator, a true friend and a generous benefactor to the diocese. Not many know the extent of his private benefactions, but those who do, are aware of his

exceeding generosity and readiness to help where he could. Certainly no one could have endured months of helplessness aggravated by most distressing sickness and weakness with greater courage and truly Christian fortitude and cheerfulness than he. His faith was severely tested, but it stood the test and those who have been in close contact with him during these months have learned much from him. So we bid him farewell, as one whom we shall greatly miss, but who we feel has gone to a well-earned reward.

### An Appreciation

By Ven. Archdeacon Gody, Rector of St. Paul's, Toronto.

I FIRST met Bishop Mills in September, 1893. He was then Canon Mills, Rector of Trinity Church, Montreal, and a delegate to the

outstanding characteristics were displayed on the occasion of a first meeting. More and more as years passed, did I grow to esteem and to love him, and did I know what an influence for good in the Church and in the whole community was exercised by his strong, direct and fearless character.

Bishop Mills was a Canadian by birth. I have always been proud to be his fellow citizen in the county of Oxford. He understood Canadian conditions, the mind and spirit of Canadian congregations, and the particular genius of the Canadian people. He sought consistently to make the Church, of which he was an honoured leader, Canadian and not exotic in its policy and performance, without losing sight of its membership in the world-wide Anglican Communion.

In earlier days he was a hard student, and kept up his theological reading until the pressing duties of episcopal supervision made this well-nigh impossible. For years he lectured on Systematic Theology and Ecclesiastical History in the Montreal Diocesan College and served as the Bishop's Examining Chaplain. In his theological position he was a conservative in matters of Biblical Criticism, and a convinced Evangelical in matters of controverted Church opinion. Yet his sympathies were wide, and his heart warm towards all honest and faithful workers.

He had a long and varied experience in parochial work, first in the diocese of Huron and afterwards in the diocese of Montreal. He preached, he visited, he conducted Bible Classes with faithfulness and power. This pastoral touch and his visitations as Archdeacon gave him invaluable experience for his subsequent episcopal labours. He was attending some Church convention in the rural parts of the diocese of Montreal, when word reached him that he had been elected Coadjutor in the diocese of Ontario. No one was more surprised at the news than he. Others will tell of his efficient and detailed administration of his diocese, but I can only say that his diocese was always on his heart; for its welfare he planned continually; its individual clergy were never out of his thought. He looked every inch a Bishop. No one can ever forget his tall and stately form, his magnificent carriage, his happy combination of dignity and simplicity.

Preaching was his delight. He loved to give his message from the pulpit. He preached from the "great texts" of the Bible, which dealt with the central doctrines of the faith—God, man, sin, salvation, the Person and Work of Christ, the Hope of the Coming King. Perhaps, in the long run, no preaching really helps, which does not expound and apply the great truths of Christ. Subsidiary topics are well enough in their way, but nothing can take the place of the burning central themes. He once preached before the University of Toronto on the text, "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins." He did not speak to his student audience as to a group of men and women who revelled in intellectual difficulties and philosophic nebulousity,

but he spoke to them as men and women who found life a battle, who had sinned and who needed spiritual healing and help. Some time after this sermon, a student who had been in his audience lay dying, and his earnest request was that he might have a chance to read, if possible, once more this sermon of Bishop Mills, which God had blessed to his soul's health. When last I saw him in Toronto I asked him to preach again in St. Paul's, where so often in past years he had loved to speak. For the first time within my recollection, he said he did not feel physically able. Such a word from him was a revelation of his bodily feebleness. I felt alarmed and realized that his public work must be drawing to a close. His Synod "Charges" every year dealt with public events at home and abroad, and were always awaited with interest. He touched on burning topics in Church and State with refreshing candour.

He was a great traveller. He had journeyed to every part of Canada, largely in the United States and in Europe, and had made his pilgrimage to

(Continued on page 304.)



Right Rev. WILLIAM LENNOX MILLS,  
Late Bishop of Ontario.

Born, Woodstock, Ont., Jan. 28th, 1846. Died, Kingston, Ont., May 4th, 1917.

gathering in Toronto, which formed the General Synod of our Church in Canada, and I was a recently ordained deacon, assisting the Rev. T. C. DesBarres, of St. Paul's. Bishop Mills and Mr. DesBarres had been Rectors of neighbouring parishes in the diocese of Huron—that nursing mother of so many of Canada's ablest and wisest Church leaders. Bishop Mills preached in St. Paul's on the text, "The blood of Jesus Christ His Son cleanseth us from all sin." He wore the black preacher's gown, then in use in the Church, and I can well remember that his broad and stately form burst the collar of the gown. In those days he wore whiskers and a moustache. He was courtesy and kindness itself to his old friends and even to the junior clergy. He preached without a note and with real fervour, as though he thoroughly enjoyed his pulpit ministrations. Jesus Christ, Crucified and Risen, was the centre of his message. After the service he discussed the issues then before the newly formed General Synod with candour and shrewd wisdom. As to-day I look back over these twenty-three years of acquaintance and friendship, I think that all his

## Dedicatory Service

### St. Alban's Cathedral, Toronto

**A**n impressive service was held in St. Alban's Cathedral, Toronto, on the evening of May 1st, at which the following memorial stalls and seats for the choir and chairs for the seating of the congregation were dedicated:—

Stall and plate memorial of the late Ven. Thomas Allen, D.C.L., Archdeacon of Peterborough, the gift of his family; stall and plate memorial of the late Ven. S. J. Boddy, D.C.L., Archdeacon of York, the gift of his family; stall and plate memorial of the late Ven. John Langtry, D.C.L., Archdeacon of York, the gift of the congregation of St. Luke's, Toronto; stall and plate memorial of the late Rev. J. Pitt Lewis, D.C.L., Rector of Grace Church, Toronto, the gift of his family; stall and plate memorial of the late Rev. William Clark, D.C.L., Professor of Trinity College, Toronto, the gift of his widow; stall and plate memorial of the late Rev. Canon Alexander Williams, M.A., Rector of St. John's Church, Toronto, the gift of his family; stall and plate memorial of the late Rev. Canon Septimus Jones, M.A., former Rector of the Church of the Redeemer, the gift of his family; stall and plate memorial of the Rev. Canon T. W. Powell, D.C.L., late Rector of Holy Trinity Church, Toronto, the gift of the congregation; stalls and plates memorial of the late John Carter, Esq.; and Mrs. Matilda Carter, the gifts of their family; stall and plate memorial of the late Mrs. Merrick, the gift of her niece; stall and plate memorial of the late Lieut. John Hannaford Symons, clerk of the works of this Cathedral, who fell in defence of the Empire at Zillebeke, the gift of his family.

Seat and plate for the following: The late Rev. C. W. Paterson, B.C.L., sometime Rector of Aurora, the gift of his family; the late Rev. Richard Homan Harris, the gift of his widow; the late Mrs. Fanny Pearson, wife of the late Canon Pearson, the gift of her family; the late Rev. A. J. Fidler, the gift of his family; the late Rev. A. H. Wright, Incumbent of Stayner; the late W. S. Battin, Esq., sometime Registrar of the diocese, the gift of his family; the late Rev. Dr. Charles Henry Mockridge, hon. Canon of this Cathedral, the gift of his family; the late Mrs. Sarah Madill, the gift of her family; the late C. W. Verral, sometime Alderman of this ward, the gift of his son; the late Francis Beverley Robertson, sometime chorister of this Cathedral, the gift of his family; the late Rev. Arthur Chipman Miles, B.A., Incumbent of Sunderland, the gift of his family; the late Rev. James Homan Harris, the gift of his widow; the late Elizabeth Gifford Powell, the gift of her husband, the Rev. F. E. Powell; the late Ada Emily Warren, the gift of her husband, the Ven. Archdeacon Warren; the late Anna Murphy, the gift of her husband, Canon E. W. Murphy; the late Mrs. Margaret Orr, the gift of her family; the late Lieut. Claude Castlemaine Temple, who fell in defence of the Empire at Courcellette, the gift of his family; the late Mrs. G. W. Verral, the gift of her son and daughter.

Also stall and stall plate for the following: The Clerical Chancellor of this Cathedral, Memorial of the late Canon C. W. E. Body, D.D., D.C.L., Provost of Trinity College, the gift of his family; stall plate for the stall of St. George's Church, Toronto; stall plate for Trinity East, Toronto, the gift of Canon Dixon; stall plate for St. Peter's, Toronto, the gift of the Rev. Canon Bryan; stall plate for Haliburton, the gift of Mr. George Bemister; stall and plate for the par-

ish of Cobourg, memorial of the late Canon Spragge, the gift of his family; stall plate for Lindsay, the gift of Canon Marsh; stall plate for the parish of Cavan, the gift of the parish; stall and stall plate for Peterborough, the gift of the parish; lay stall plate, the gift of George Greene, Esq.

The service was also to commemorate the late Archbishop Sweatman, former Primate of Canada, and the founder of St. Alban's Cathedral, as it was the 38th anniversary of his consecration to the Episcopate, and, further, it was in the nature of a prelude to the appeal that is to be made to Churchmen for funds for the completion of the stately edifice, which will be the headquarters and spiritual centre of all ecclesiastical activities in the diocese of Toronto.

The building was crowded and an exceptionally large number of clergy were present. Those taking part in the service were the Most Rev. Dr. Thorneloe, Archbishop of Algoma, the Right Rev. J. F. Sweeny, Bishop of Toronto, the Right Rev. W. D. Reeve, Archdeacons Warren and Ingles, Rev. Canon Plummer (Precentor), and Rev. Canon Plumtre (sub-Dean).

The sermon was preached by the Archbishop of Algoma and was based on the words of St. Paul to the Ephesians: "In whom all the building fitly framed together groweth unto an holy temple in the Lord," Ephes. 11: 21. He said a Cathedral was something more than a mere collection of brick and stone, or a beautiful piece of architecture; it was a great spiritual institution, a centre of life and blessing to the diocese at large, a source of inspiration, a force that would impel others to emulate the examples it set. The stall seats and brasses which had been provided by generous donors were visible signs and tokens of the things he had outlined. It was a happy thought that they should have been dedicated on the 38th anniversary of the consecration of the late Archbishop Sweatman, for the gifts spoke of the love they had for those who had gone to rest. It was not the natural splendour of the building, but the spiritual splendour of the staff and the congregation that made the Cathedral. They might have a beautiful work of art like the Cathedral at Rheims, which the Germans to their everlasting shame had destroyed, but it would fail in its purpose unless enriched by the spiritual life of the congregation. To know God was everlasting life, and to see the Father would satisfy all the cravings of the human heart. The horrors of the present war had taught the world that material progress without spiritual progress was useless. In these democratic days, a Cathedral was not looked upon with much favour. Men asked what good it did for the State. It was unfortunate that such thoughts should be entertained, but no doubt the tide would turn and different ideas would prevail later. But to such as entertained the views he had mentioned he would say, the Cathedral stands to remind the State as well as the individual that God is supreme; that He is the supreme need of men. Work was not everything; it must be accompanied by prayer. Devotion was gain, not loss. These were plain, old-fashioned truths which in the present turmoil many people were impatient of listening to. They should put their trust in God, and go on with the work of building the Cathedral. As they built they should put as their motto over the door, "This is a house of inspiration and joy, of edification and teaching, the centre and headquarters of spiritual activity in the diocese." It was all that and something more. But the one motto they should not neglect to write, indeed they ought to write it in letters of gold so that all might read: "This is none other than the house of God, and the very gate of heaven."

## Prayer Book Studies

By  
Dyson Hague.

THE CLOSING PRAYERS.

**I** KNOW of no Liturgy in the world, ancient or modern, said John Wesley once, which breathes more of solid, Scriptural, rational piety, than the Common Prayer of the Church of England. Wesley was thinking of the Prayer Book as a whole, but he might well have said it of the concluding prayers of the Morning and Evening Service. What strikes one is the Scriptural verity of the petitions, and the evangelical simplicity of their language. The Prayer Book compilers and revisors were doubtless led by the Holy Spirit, not only in the selection of the ideas, but in the disposition of the prayers, for if you turn to 1 Tim. 2: 1-2, you will see the Divinely inspired order of St. Paul in his direction to Timothy for the Church for all time, is the exact order followed by our Church in this, and in other places.

The prayers for the King and the Royal Family have been used by generation after generation of English Church people for over three hundred years, and there can be no doubt that the constant offering of these petitions have established English Churchmen in their loyalty to the throne, and have been one of the main contributing factors for the unifying of the Empire. The story goes that the Prince Consort thought that there were too many prayers offered for Queen Victoria in the Church of England service, and when some one said: "Surely your Royal Highness cannot think that the Queen can be prayed for too much?" the Prince answered, "Not too much, but too often." Of course if we have Morning Prayer, and the Litany and the Holy Communion all at once, there may seem to be a superabundance of prayers for royalty. But, after all, it must never be forgotten, that in praying for the King, we do not pray for the individual, but for the head of the Empire, and that every time we sing God Save the King, we pray for Canada and Australia, as well as for England and George V. The prayer for the King has rather suffered from revision, and is now a very inferior thing to what it was originally. In its first form it was very beautiful. It was a prayer directly addressed to the Lord Jesus. It began thus: "O Lord Jesus Christ, most high, most mighty King of Kings, Lord of Lords, the only Ruler of all princes, the Very Son of God, on whose right hand sitting dost from thy throne behold all the children upon earth . . . behold our most Gracious Sovereign . . . endue him plentifully with heavenly gifts, grant him in health long to live, heap glory and honour upon him, glad him with the joy of thy countenance, strength him that he may vanquish and overcome all his and our foes," etc. (Park. Soc. Lit. Edw. VI., 393). It seems a pity that the later Prayer Book revisors turned it into a prayer to the Father, and added the somewhat unfortunate and misleading word *wealth*, over which the Canadian Prayer Book revisors spent hours of fruitless discussion, and ended by leaving the word as it was. But anyway it is a grand prayer. It strikes the highest possible note of national petition in putting *first of all* God's grace, God's will, God's way, and God's Holy Spirit and heavenly gifts before any earthly.

The Prayer for the Royal Family is striking, and spiritually lofty. It was inserted in 1604, and was probably composed by Archbishop Whitgift. There is a tenderness about its tone that is very touching. Again the Church teaches us to seek first the Kingdom of God, and pray that they may be endowed with the Holy Spirit, and enriched with heavenly grace, before asking for any earthly blessing. It is the teaching of our Blessed Saviour in the Lord's Prayer. In the Canadian Prayer Book these two prayers are combined, and with the prayer for the Governor-General of the Dominion of Canada, and the Lieutenant-Governors of the Provinces, and the Legislators of the Empire, and all in authority, made one prayer (Canadian Prayer Book, p. 85).

Then comes the Prayer for the Clergy and People. It is also a mighty and an ancient prayer. It came down through the centuries from the days of Pope Gelasius, but as it passed under Cranmer's spiritually enlightened eyes, there were certain phrases in it of pompous and sacerdotal sound, that seemed strangely unscriptural and utterly out of place in the Church of England. "Praetende super famulos tuos pontifices." Pontifices! Pontifices? With sagacious pen he swept forever out of use in the Church of England, this pontifical idea of the ministry with all its popish and priestly associations, and gave to the people of England's Church the prayer for their ministers as Bishops and Curates, as men who have the care or cure of immortal souls, 1 Tim. 5: 12; Heb. 13: 17. Unfortunately the word Curate has largely lost its meaning in the Old Country, and has got an altogether new meaning in Canada, so that the Canadian Prayer Book has followed the American, and now we pray that God, the Giver of all spiritual gifts, will send down the healthful spirit of His grace upon our Bishops and other Clergy. It is a beautiful prayer; it is a Pentecostal prayer. It prays for the life-giving, salvation-bringing Spirit of God, given by His grace in answer to prayer, and bringing every grace that is needed for the life and growth of His Church. Surely there would be a continuous revival in our beloved Church, if all our members daily, or even weekly, were to pray this prayer, as they did in Acts 1: 14.

The prayer of St. Chrysostom is another of these historical mysteries that has completely puzzled all investigating scholarship. Nobody knows exactly how Cranmer got hold of it, or on what grounds he called it a prayer of St. Chrysostom, for it is not found in the oldest copies of the Liturgy of Constantinople. However, very few people to-day bother about its original, and most wisely. The fact that interests us is that Cranmer translated it from the original Greek, into most euphonious and beautiful English, and with one or two exceptions, has given us of the riches and beauty of the original. One regrets, however, that he did not keep it as it was, a prayer addressed to the Lord Jesus Christ, or that he did not add after the words, "Fulfil now, O Lord," the precious name of Jesus. It is based upon the promise of Matt. 18: 19-20, and forms a magnificent conclusion to the Church of England service. For it strikes at the end the high note of the beginning, that the service is based upon the idea of the unanimous praying of all God's children, and that the whole of the Church of England service is to be a service of believing, scriptural and Common Prayer. In fact, it would be an interesting discovery for any modern Churchman to find that the open-

(Continued on page 305.)



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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

**Fifth Sunday After Easter.**

Holy Communion: 235, 241, 253, 259.  
Processional: 382, 398, 441, 572.  
Offertory: 12, 36, 175, 576.  
Children: 713, 721, 731, 733.  
General: 411, 506, 606, 764.

**Sunday After Ascension.**

(May 10th.)

Holy Communion: 243, 249, 307, 567.  
Processional: 186, 376, 400, 443.  
Offertory: 43, 177, 370, 533.  
Children: 685, 695, 716, 719.  
General: 299, 438, 594, 604.

**Preferments, Appointments, and Inductions.**

**Crowfoot, Ven. Archdeacon A. H.,** Rector of Hampton, N.B., to be Rector of St. Paul's, St. John, N.B. (Diocese of Fredericton.)

**The Churchwoman**

**Annual Meeting Niagara W.A.**

The 31st annual meeting of the Niagara Board of the Woman's Auxiliary was held in the schoolroom of Christ Church Cathedral, April 24, 25 and 26. The Juniors held their annual on the afternoon of the 23rd, and it proved a most successful event. The chair was taken by the Rev. Mr. Hamilton. Miss Moody, diocesan Junior secretary, read the report of their work for the year and Miss Archer, of Japan, gave the children a fascinating illustrated talk on Japan. Tuesday morning the annual service was held. His Lordship Bishop Clark officiated at the Holy Communion, assisted by Dean Owen, Archdeacon Forneret, Canon Davis and Rev. Bowden Taylor. The sermon, which was most helpful and full of inspiration, was preached by Rev. J. B. Fotheringham, of Brantford. The subject was "Channels of Power," and the text taken from Acts 1: 8; 442 members of the W.A. were communicants. Luncheon was served in the pretty new and commodious Sunday School. The opening prayers were read by Bishop Clark, who then gave an accounting of the \$400 which is given him by the Board every year for work in the diocese. He also spoke of the great need for a Chaplain at the Gravenhurst Sanitarium and asked help from the W.A. A pleasing incident of the afternoon was the presentation of a life member-

ship to Miss Cotter in recognition of her services as assistant treasurer. Greetings were read from the various diocesan boards, from the G.F.S. of Niagara diocese and from Miss Bogert and Miss Carter. The address of welcome was read by the hon. president, Mrs. Clark, and the reply by Mrs. McIntosh, of Guelph. The reports of the secretaries of the different departments were wonderfully encouraging, showing that in spite of all the extra duties entailed by the war, the women were determined to "carry on" the work of the Church as usual and even better. The total membership is 5,383, 2,668 Seniors, 415 Girls, 1,200 Juniors and 1,070 Babies. Only one candidate for Mission work has offered this year, but it is hoped that with the newly appointed candidates' committee more girls will be induced to offer. One Senior Branch has been organized at Jordan, and a Junior at St. George's, St. Catharines has been turned into a Girls' Branch; 52 bales, 12 parcels, church furnishings of 10 Communion sets, which, with freight, were valued at \$3,225.31, were sent out; Christmas bales were also sent to Sarcee Home and \$20 for boots for the Home; \$50 for the fire relief up North was also sent; 23 girls, 18 boys were provided with outfits. The evening meeting was opened with a conference on literature, led by Miss Metcalf, which brought out many different methods of study and of interesting members in that part of the W.A. work. Miss Archer gave a splendid talk on the conditions of the women and children in Japan. The results of the competition conducted by the literature committee were given out: No. 1, questions on Text Book, won by the Grimsby Girls; No. 2, reading of the "Leaflet," won by Mrs. Smith, of Stewarnton; No. 3, largest number of missionary books read by one branch, St. Thomas' Seniors; No. 4, paper on the M.S.C.C., St. Thomas' Girls. The Juniors are 1,200 strong with 153 boys among them, 9 bales, 18 parcels, value \$284.82, were sent out; 10 Branches gave to the Christmas bales; to the General Pledge Fund, \$204.44; united thankoffering, \$47.75; St. Faith's House, \$21; E.C.D.F., \$4. The Babies' Branch have added 298 new members this year, making a total of 1,070; \$278.75 was voted as follows: "Western Hope," Prince Rupert Coast Mission, \$50; Sunday Schools on the prairies, \$50; children in Honan, \$50; hospital comforts for children in the North-West, \$50; Sunday Schools in Mid-Japan, \$50; and fonts for the North-West, \$28.75. The "Leaflet" circulation is 1,742, an increase of 46; 35 books were taken each month and 8 to 12 magazines; 28 new books have been added to the library this year. The E.C.D.F., receipts, \$993; expenditure, \$673. The Thankoffering Fund amounts to \$2,953.83. The investment committee of the Mary McLaren Memorial Fund and legacies, reported the sum of \$466.77 to be voted away. The treasurer's statement was handed to each person and a conference was led by Mrs. Hobson who answered questions and explained all the funds, pledges, etc. On the sheet treasurer's receipts are \$7,542.25, an increase of \$1,005; expenditures, \$3,515. Two most interesting conferences were led by Miss Halson on Dorcas work and Miss Gaviller on Junior work. Both conferences made many difficulties clearer and aroused a great deal of enthusiasm among those present. The noontide addresses were given by the Rev. E. A. McIntyre, of Toronto on "Lack of power," by the Rev. J. W. TenEyck, of Hamilton, on "The Source of power," and by Dean Owen, on "The price of power." All were most helpful. The public missionary meeting was very successful and enjoyable. The speakers were the Rev. Dr. Taylor, of China, who gave a splendidly illus-

trated talk on the student volunteer movement in China, and the Rev. A. Carlisle, of Windsor, who told of his experience at the front as a Chaplain. Rev. Canon Daw also gave an address on his life in camp with the 120th. Mrs. Jacob, deaconess of St. Faith's, gave the report of the work done during the year. Much good has come of the opening of the house, and it is with a great deal of regret that the Board parts with Mrs. Jacob, who has left to take up other work; 55 pairs of socks were knitted by the children and \$5.70 was given to the Thankoffering Fund. The appropriations of funds: The Mary McLaren Memorial Fund, the E.C.D.F., the interest on money in bank and undesignated money, amounting to \$1,335.02, was divided as follows: Work among the Eskimos, \$100; to the Bishop of Niagara, \$200; church at Herschel Island, \$200; Church Building Fund, \$300; Chaplain, Gravenhurst, \$150; Dorcas appeals, \$100; work among the Jews, \$60.02; Bible woman in Mid-Japan, \$100. All the officers were re-elected. The delegates to the General Board are Mrs. Hobson, Mrs. F. Glassco and Miss Moody. Resolutions of thanks to all who helped make the annual meeting the great success it was were carried, and resolutions of sympathy to Mrs. Ironsides, of Algoma, on the death of her husband; to Mrs. Abbot, of Cleveland, on the death of her brother on active service, and to Mrs. Bucklee, of Niagara, were carried standing. Mr. Singer, who works among the Jews in Toronto, gave a short address on the future of the Jew. A Quiet Hour, conducted by Dean Owen, brought to a close the most interesting, enthusiastic and largest annual meeting Niagara has ever held.

**Toronto Diocesan W.A. Annual Meeting.**

Despite all the demands made by the war on the time, money and energies of Canadian women, it is a matter of thankfulness that the 31st annual meeting of Toronto Diocesan W.A., from May 1st to May 5th, was well-attended and satisfactory in every way. The annual reports were a story of progress. The 202 Senior Branches, with their 6,738 members, are doing well, but the Junior and Babies' Branches are particularly flourishing, 63 babies being enrolled in a single parish. There was some falling off in the expenditure for the bales, but more outfits—177—have been supplied for Indian children, 4 for Chaplains at the front, and assistance has been given in various emergencies. The Juniors, 2,600 in 68 branches, besides 26½ bales, have sent Christmas presents, toys and delicacies to the North-West, and contributed towards the support of children in Canada and foreign lands. The collection on Saturday amounted to over \$70, and is to be used for an organ and a tent for Dovedale, Qu'Appelle. The missionary competitions of the literature department are extending, 8 Branches, out of 74 competing, have taken prizes; 95 Branches are studying Missions; and a new departure has been made in supplying suitable literature to those in need. A change has been made in diocesan contributions. The P.M.C. has gradually decreased, owing to the duplex envelope system, and this year a grant of \$1,200 is pledged instead. Mrs. Dykes becoming diocesan missionary secretary; 1,000 more "Leaflets" have been sold in Canada since the war began; in this diocese the circulation is about the same as last year. The secretary-treasurer described it as the "war news of the W.A.," and a great "incentive to earnest, intelligent intercession," and urged more general use. The treasurer's report was especially satisfactory, as there has been a sub-

**Progress of the War**

**April 30th.—Monday**—French advance on Champagne front and capture several fortified lines of trenches. Canadians also make advance.

**May 2nd.—Wednesday**—Turks again defeated by General Maude.

**May 3rd.—Thursday**—Canadians capture Fresnoy, and British smash Hindenburg line at two points. British transport Arcadian sunk in Mediterranean.

**May 4th.—Friday**—French capture Craonne and first German line north-west of Rheims. Rioting in Petrograd.

**May 5th.—Saturday**—French capture 6,000 prisoners north of Craonne and gained much ground. Canadians also gain ground S.W. of Lens.

stantial increase in the receipts, \$2,193.52, making a total of \$17,208.68, and all the pledges have been fully met. The E.C.D.F. showed a slight increase over last year, being \$2,219.28. Of the special funds voted on at the annual meeting, \$500 extra was given to the General Board, \$402.65 for Hay River School, \$572.35 for buildings in Mid-Japan, \$200 for Longford Mills parsonage, \$143.40 for Fairbanks Church, \$187 for Prince Rupert Coast Mission, \$158 for Sunday School Hall, Dryden, and \$142.72 for a women's residence in Kaifeng, China, while the April E.C.D.F., \$142.83, is to buy mattresses for Lac Laronge School, and the \$538.40 of the Babies' Branches to be divided amongst various works for children. The \$100 collected at the special meeting for Girls' Branches on Wednesday evening was divided: \$30 to Fort Vermilion and \$70 to Chulus Hospital; 39 new diocesan life members brought the total up to 640. On May 3rd, Miss Cartwright officiated at a pleasant little ceremony, when Mrs. Sweeny was made a General life member by the Bishop. The Auxiliary reluctantly accepted the resignations of Mrs. Forsyth Grant, convenor of the Juniors, and Mrs. Clougher, of the Dorcas department. Mrs. Blake and Mrs. Cale have been appointed to their offices, and Miss Selby, secretary-treasurer for Junior Branches. The other officers were re-elected, their self-denying labours are highly appreciated by the branches. On Friday afternoon by a standing vote the W.A. passed a resolution praying the Government to enforce the Militia Act, because reinforcements are necessary, not only for victory, but for the sake of the men now fighting and suffering for us. The speakers and their messages were very distinct from one another, but all agreed in trying to stir up their hearers to greater heights of love and self-sacrifice. On Tuesday evening Mrs. Loosemore gave some amazing figures showing the extravagance and luxury still indulged in by some Canadian women, and appealed for thrift in every department of life; Dr. MacMurchy referred to Christ's picture of the Judgment Day, and showed how religion must solve all social problems; and Mrs. Cummings urged women to talk about recruiting, production and thrift; and above all to pray, which is the greatest of all national services. Rev. T. H. Cosgrave emphasized the thought that to "see Jesus" (as He is shown in the Gospels) is the greatest motive for missionary effort. Miss Saunders, of the Dominion Y.W.C.A., spoke of the call to women to grow in mind and spirit, to educate the children religiously at home and in school, and to improve the laws and social conditions of the community and of immigrants, for the ballot means respon-

sibility for the government representing us. In her president's address, Miss Cartwright reminded us that in our Church and W.A. we are "sworn to a fighting service," and therefore to obedience, personal responsibility, freedom and brotherly kindness. Rev. Arthur Carlisle preached at the morning Communion service, and in the afternoon gave a graphic picture of life in the trenches with our splendid soldiers, who are so lighthearted and so serious, and who deserve the best thoughts and the best help which their country can give. Dr. Taylor spoke of the wonderful opportunities for work in other lands, and pleaded for a fuller comprehension of our message, the proclamation of Christ Himself for larger thinking, planning and leadership, and more co-operation. Bishop Sweeney gave the call to advance, and with haste. Dr. Gould looked back to the ancient history and steady faithfulness of the Eastern churches, and forwards to their full redemption. On Saturday Miss F. Jones kept a hall full of little people interested, as she told them the story of Offerus, who sought to serve only the strongest, and was thus led to Jesus, and, in the Quiet Hour at the close of the senior gatherings, Rev. R. H. A. Haslam showed the futility of trying to conquer the world for Christ until we have been "endued with power from on high," and advised us to "Tarry" for the gift of the Spirit.

## Church News

### Confirmation at Merlin.

The largest class in the history of the parish of Merlin, Ont., (diocese of Huron), was presented by the Rector, Rev. P. H. Streeter, to the Bishop of Huron on the 3rd inst., for Confirmation. There were nineteen persons in all.

### Rev. A. C. Mackintosh Inducted.

The induction of Rev. A. Cameron Mackintosh, B.D., into the rectorship of St. James' Church, Guelph, was conducted on May 3rd by Ven. Archdeacon Davidson, M.A.. There were present also Ven. Archdeacon Irving of Dundas, who was the locum tenens at St. James' for the period immediately preceding the appointment of Rev. Mr. Mackintosh to the charge, Canon Scudamore of Fergus, and Rev. P. Mayes, Curate of St. George's Church, Guelph.

### St. Agnes', Belleville, has a Successful Year.

Many recitals have been given in St. Agnes' School, Belleville, that have received much praise, but perhaps it may be said that the one given on the nineteenth of April surpassed even the others in excellence. The concert was of greater interest than usual to the people of Belleville, because it was to afford them the first opportunity of the year to hear the new teacher of elocution at the school, Miss Gladys Stafford, L.C.S.E., and also because one of the St. Agnes' graduates, Miss Kathleen Hungerford, who has already won fame, was to sing once more for her old friends. The readings were wisely chosen, for each was representative of a different type of literature, and as a result every member of the audience heard one selection that appealed to him particularly. Dickens' "Cricket on the Hearth," and Noyes' "The Highwayman," unless read with a delicate sense of their dramatic quality are completely spoiled, but Miss Stafford's rendering disclosed new charms in these well-known readings. "The Burglar," "Keeping a Seat at the Benefit," and the extracts

from "Peg O' My Heart" were given with excellent taste and a keen perception of the purpose of the authors. Miss Hungerford has a beautiful mezzo soprano voice of wonderful volume and range, and her hearers listened with pleasure to her charming songs. Miss Hungerford attended St. Agnes' for a number of years, and is one of the best known pupils of Mrs. Wilmot, the vocal teacher. Mr. Elliott, one of the members of the advisory board of the school, in his vote of thanks to Miss Stafford and Miss Hungerford, took the opportunity of announcing the progress of the school under the new management. On account of the war many boarding schools have been obliged to curtail their plans, and it had been feared that St. Agnes' might suffer this year. On the contrary, the school has every prospect of ending the year successfully, not only financially, but with an increased reputation of being one of the best institutions of its kind in the province.

### Deanery of Leeds and Grenville.

A joint session of the Rural Deaneries of Leeds and Grenville was held in the school room of St. Paul's Church, Brockville, on Wednesday last, May 2nd. The Rev. W. G. Swayne, Rural Dean of Leeds, presided, and a large number of clergy were present. In addition to the regular routine business, an interesting paper on "Christianity and War" was read by the Rev. Walter Cox, of Gananoque. Canon Woodcock, of Brockville, gave a valuable contribution on the subject of Prayer Book revision with suggestions regarding further revision. The Bishop of Ottawa, Rt. Rev. Charles Roper, D.D., gave three addresses and took charge of the devotional portion of the programme. The addresses dealt with problems confronting the clerical life, and were much appreciated by those present. In the evening there was a large congregation at St. Paul's, when the Bishop preached on the 84th Psalm—the Psalm of the three-fold blessing. His message was illustrated by incidents from his own wide experience and the congregation were greatly impressed. This brought the meeting to a conclusion, one of the most stimulating and useful meetings which the deaneries have ever held.

### Thanksgiving Service, St. Paul's, Halifax.

On the morning of April 29th a special service of thanksgiving was held in the above church in order to mark the entering of the United States into the war on the side of the Allies. A very large congregation was present, including all the leading notabilities of the city and Province. The service, in every way one worthy of the occasion, was conducted by Ven. Archdeacon Armitage and his assistant, Rev. S. H. Prince, and included prayers for the President, and those in authority of the Republic. British and American banners were draped effectively upon pulpit and lectern. The music was specially prepared by Mr. Clarke, and included choral masterpieces, finely interpreted, and a truly magnificent rendition of the American National Anthem. Archbishop Worrell preached an eloquent sermon from the words: "I came not to bring peace but a sword," St. Matt. 10: 34.

### HURON VESTRIES.

**Blenheim, Ont.**—At the adjourned vestry meeting of Holy Trinity Church, Blenheim, Ont., a very favourable financial report was presented. The various societies in connection with the church had a most successful year. In addition

to the existing organizations there has been formed a Young People's Society with a membership of fifty. For the ensuing year the Rector appointed Mr. R. Grist as his warden, the people's choice being Mr. J. Crookshank. The delegates to the Synod are Messrs. W. Nudds and J. Peters. The congregation of Charing Cross, the outside appointment of this parish, intend building a new church the coming summer in a more central position than where the old one is located. The Rector, Rev. J. Carlton McCracken, was the recipient recently of a beautiful private Communion set from a parishioner, Mrs. Peters.

**Trinity, Simcoe.**—The adjourned vestry meeting was held on the 23rd April, the Rector, Rev. A. B. Farney, presiding. Wardens, Dr. A. T. Sihler, Mr. D. F. Aiken. There are 268 names on the Honour Roll. An excellent financial statement was presented.

### What Laymen Say of the "Canadian Churchmen."

An Ontario Layman:—"Enclosed please find postal note for one dollar and fifty cents in full for subscription to your paper which I appreciate very much, and which should be in every Church home in Ontario."

A Maritime Province Layman:—"Your paper is certainly a great credit to all those interested in publishing it, and I desire to wish you every possible success, as it certainly deserves the hearty support and interest of us all."

### Training Camps, for Leadership in Boys' Work.

Older boys and young men will have a splendid opportunity this summer to train for leadership in Boys' Work. Young men who are teachers of boys should take notice of the following: The Provincial Advisory Committees have arranged for the holding of summer training camps for leadership in Boys' Work at the following centres. The representatives of the Church of England on these committees are given, and any communications regarding the camps may be addressed to them. For Nova Scotia, Camp at Big Cove, June 30th to July 14th, Rev. S. H. Prince, St. Paul's Church, Halifax. For Prince Edward Island, at North Lake, July 14th to July 21st, Rev. T. W. Murphy, Charlottetown, P.E.I. For New Brunswick, at Chipman, July 14th to July 28th, Rev. W. P. Dunham, Fairville, N.B. For Quebec, at Camp Kanawana, July 7th to July 14th, Mr. John Bradford, c/o Y.M.C.A., Montreal. For Saskatchewan, at Lumsden Beach, July 7th to July 14th, Rev. W. E. Western, Regina. For Eastern Manitoba, at Lake of the Woods, June 30th to July 7th, and for Western Manitoba, at Souris, July 21st to July 28th, Rev. R. B. McElheran, 138 Maryland St., Winnipeg, Man. For Alberta, at Sylvan Lake, July 7th to July 14th, Rev. Canon James, St. Stephen's Rectory, Calgary. For British Columbia, at Ocean Park, July 4th to July 11th, Rev. A. B. Sovereign, Vancouver, B.C. Several Camps in Ontario had been arranged for, but in view of the campaign for boys to assist on farms during the summer in this province, the arrangements have been cancelled.

### Memorial Service.

A special service in memory of the late Captain, the Rev. W. H. Gregory, was held in St. Thomas' Church, St. Catharines, on May 2nd. The late Captain Gregory was Curate at this church prior to his enlistment. Tributes to his career were paid by Archdeacon Perry, Rector of St. Thomas', and Rev. H. W. West, Rector of Christ Church, who was a col-

lege friend. Other clergy of the city and district were present, also officers representing military units. Captain Gregory was a son of Staff Inspector Gregory of Toronto.

### Memorial Tablet Unveiled.

The Rt. Rev. Bishop Reeve, Assistant Bishop of Toronto, visited Christ Church, Mimico, (diocese of Toronto), on Sunday, April 29th for the purpose of administering Confirmation. A class of nineteen was presented by the Vicar. Advantage was taken of the Bishop's visit to have him unveil a handsome memorial tablet erected in memory of Pte. Albert Riddlesworth, 48th Highlanders, who was killed on April 9th, 1916. Pte. Riddlesworth was a faithful member of the choir and a zealous Church worker. The tablet is just behind the seat he occupied in the choir. Since the war began 99 from this congregation have enlisted and six have been killed.

### Men at the Front.

The Mission of St. Hilda's, Fairbank, on the outskirts of the city of Toronto, has 250 men serving at the front. Eleven have been killed in action or died of wounds. In spite of this magnificent contribution to the defence of the Empire's righteous cause, the Mission had during the past year one of the most successful years financially in its history.

### Many Expressions of Goodwill to Canon Davis.

The Rev. Canon Davis and family, who are leaving the parish of Stoney Creek, Bartonville, Van Wagner's Beach and Burlington Beach, for Port Colborne, have during the past week received many tokens of esteem and goodwill from their parishioners. On Monday evening, April 23rd, at 7:30 p.m., they were asked to come to Van Wagner's Beach. When they arrived, the whole congregation was present, and after a short musical evening, Arthur Tune, on behalf of the congregation presented the Rector with a well-filled purse, accompanied with an address, expressing the good wishes of the congregation. At 8:30 p.m., the members of the Burlington Beach Church had assembled to do a similar honour, and Mr. McCann, on behalf of the congregation, presented the Rector with a beautiful silver tea and coffee service, with silver tray, and Mrs. McKenty, on behalf of the W.A. of the church, presented Mrs. Davis with a beautiful dinner and tea set of dishes. To all these many expressions of goodwill the Rector responded feelingly and said that if his successor received the friendship that he had always received, he would be a very happy man indeed. On Tuesday evening the congregation of St. Mary's, Bartonville, asked the Rector and Mrs. Davis to come to a congregational gathering, and there Mr. Cameron Gage, in very kindly words, expressed the deep regret of the congregation in losing the services of the Rector and Mrs. Davis, and presented the Rector with a very handsome wallet containing \$75. Canon Davis was quite taken by surprise, but managed to express to the congregation his warm thanks for this sign of appreciation for what they had tried to do for Christ and His Church. Refreshments were served and a very happy evening was brought to a close with the National anthem and the Benediction. On Thursday evening the members of the Church of the Redeemer and a large number of other friends from the Methodist and Presbyterian congregations, met in the Town Hall.

Stoney Creek, to do honour to the Rev. Canon Davis, Mrs. Davis and Miss Grace Davis. All three choirs of the village churches were assembled on the platform under the leadership of Mr. Timms. Colonel Van Wagner presided and in his address referred to the work that Canon Davis had accomplished, not only for his own church, but for all who needed his services in the community. He then called on Mr. Herbert L. Sutton to read a beautifully illuminated address, and also on Mr. Corey to present to the Canon a well-filled bag of gold from the congregation and many not in the congregation and the surrounding district. The Rev. Canon Davis then replied, thanking all those who had so kindly undertaken to express their appreciation of his work in the community, and assured all present that it was not himself that should receive the praise but Christ, who was simply working in him as he would work in every one who cared to do His will in making others happy. The Women's Institute of Stoney Creek invited the Rev. Canon and Mrs. Davis to their regular monthly meeting, and during the evening presented them with a mahogany electric floor-lamp with rose silk shade. Mrs. Oliver Nash read the address and Mrs. J. McNeilly made the presentation. Mr. Davis thanked the ladies for their kindness and wished them all a good season and profitable meetings. The Woman's Auxiliary of the Church of the Redeemer, through the kindness of Mrs. C. Wells, met at her home and presented Mrs. Davis with a beautiful set of silver spoons. Mrs. J. McNeilly made the presentation, saying how sorry they all were to lose the services of Mrs. Davis and said that she knew that the best thanks that Mrs. Davies could receive would be shown in their all working together to carry on the good work in her absence. Mrs. Davis in reply assured the members present that her one great thought had always been to have all meeting together as a happy family, each doing their very best for Christ and the Church not only in our own parish but in all parts of the world, as the W.A. was doing. She only hoped that the good work would go on and that all would accomplish even more under the guiding of the new Rector.

Copy of address presented to the Rev. Canon Davis: "To the Reverend William George Davis, Honorary Canon of Christ Church Cathedral, Hamilton, Rector of Stoney Creek, with Bartonville and the Beach, and Rural Dean of Wentworth Deanery, in the Diocese of Niagara.—We, the undersigned, on behalf of the congregation of the Church of the Redeemer, Stoney Creek, and the various organizations in connection with other residents in Stoney Creek and the surrounding district, desire to place on record our heartfelt regret that you are leaving this neighbourhood to take up other work in another part of the diocese; and also to express our very deep appreciation of your unwearied efforts for the good, not only of your own pastoral charge, but of the whole community, during the twelve years you have gone in and out amongst us. There is hardly one of us, but will be able to recall some help, either spiritual or material, or some act of kindness, experienced at your hands, many of which are known only to the recipients. Your time and assistance also have always been ungrudgingly given whenever any movement for the public welfare has needed them. If you will permit us to say so, your life amongst us, as a Minister of Christ and a Steward of the Mysteries of God has ever been, ourself your servant for His sake. With this appreciation we would wish to associate Mrs. Davis and Miss Grace Davis. We cannot put into words how much we owe to Mrs.

Davis' untiring efforts, energy and never failing kindness, especially among our girls. We shall only realize the full extent of her influence, when her gentle presence has been withdrawn from our midst. She has been in truth a Mother in Israel. And many of our little ones will long retain pleasant memories of happy hours spent at school with Miss Davis. As an earnest of the affectionate regard in which we hold you and yours, we ask your acceptance of a purse of gold, and we assure you that you will always find a welcome awaiting you whenever you may be passing through Stoney Creek. We wish you good luck in the name of the Lord. Elviz Corman, Herbert Smith, churchwardens; Walter Denne, John B. Davis, lay delegates to the Diocesan Synod. April 26th, 1917."

**St. Paul's, St. John.**

At a specially held and largely attended meeting of the congregation of this (the Valley) Church on April 30th, the Ven. Archdeacon Crowfoot, of Hampton, N.B., was unanimously elected Rector of this parish in succession to the Rev. E. B. Hooper, who is now serving as a Chaplain with the forces overseas. The senior warden, Mr. J. B. Cudlip, presided, and there was only one name submitted to the meeting. The Rector-elect is an Englishman, who came out to New Brunswick five or six years ago, and he was at first stationed at Grand Falls, later on going to Hampton.

**Presentation to Rev. A. L. and Mrs. Fleming.**

A pleasing event took place in the schoolhouse of St. John's (Stone) Church, St. John, N.B., on the evening of April 30th, when the Rev. A. L. and Mrs. Fleming were presented with an address, a beautiful silver salver, suitably engraved, and a purse of gold, containing \$100, by the congregation. A further sum of \$100 was given to Mr. Fleming by a friend, and Mrs. Fleming was presented with a bouquet of flowers from the ladies of the congregation. For some time past Mr. Fleming has been taking charge of the parish in the absence of the Rector, the Rev. G. A. Kuhring, at the front, who is now returned. Mr. and Mrs. Fleming left St. John on the following day for Toronto, where they are at present residing.

**Rupert's Land Notes.**

Rev. Capt. Antle, head of the Columbia Coast Mission, paid a visit to Winnipeg last week, preaching in St. Luke's and St. Matthew's churches, and also addressing a very large audience in Holy Trinity Auditorium on Monday afternoon. Great interest in his work was aroused among Churchmen.

Very Rev. Dean Coombes, who has been convalescing in the South during the winter is expected in Winnipeg about May 15. He is much improved.

His Grace the Archbishop has summoned the Diocesan Synod to meet on Tuesday, June 19th.

Examinations over, the Rev. Canon J. W. Matheson has gone back to the land, to his summer home near St. Laurent. He will take charge of the extensive Mission of Posen for the summer months.

The Rev. G. H. Williams, Rector of St. Patrick's Church, will take a holiday in England this summer. He will leave Winnipeg about the 14th inst., sailing from New York on the 27th. During his absence his parish will be in charge of Rev. P. D. Painting, of Toronto.

About 150 delegates representing all the Anglican Sunday Schools of Winnipeg, met April 26th, in St. Luke's Church, at the annual meeting of the Winnipeg Anglican Sunday School Association. Rev. Walter M. Loucks presided. Following a supper served by the ladies of St. Luke's, the convention held devotional services, and a short address was given by Rev. H. P. Barrett. Rev. W. A. Fyles, travelling Sunday School secretary for the diocese of Rupert's Land, spoke very briefly, congratulating the association upon its excellent work. The election of officers was then held, with the following results: President (ex-officio), his Grace the Archbishop of Rupert's Land; vice-presidents, Rev. W. M. Loucks and W. A. Cowperthwaite; treasurer, Miss Margaret Johnston; secretary, Walter Anderson—all re-elected by acclamation; executive committee—Rev. Thomas Marshall, Rev. R. B. McElheran, Rev. A. S. Wiley, Rev. W. B. Heeney, J. E. Sparrow, W. T. Martin, Mr. Hughes, and the following ladies (re-elected by acclamation): Mrs. J. W. Matheson, Miss Ardach and Mrs. E. L. Jackson. The following representatives on the Diocesan Sunday School committee of management were also chosen: Rev. Canon Gill, Rev. A. S. Wiley, Miss K. Johnston and Dr. L. A. H. Warren. Reports on the children's special offering given Easter Sunday showed excellent results, the contributions from some of the city Sunday Schools being as follows: St. Matthew's, \$201; All Saints, \$53; St. Luke's, \$175; St. John's, \$127. Mr. McElheran suggested that the teachers' training course next year should be held somewhat earlier than this year and extended over a longer period. A full programme of future meetings of the association is being arranged.

Rev. W. Newman, formerly Rector of Manitow and Rural Dean of Pembina, is temporarily residing in Winnipeg and doing Sunday duties in various churches.

Rev. W. Walser, Rector of Christ's Church, has been spending a short holiday in Minaki. During his absence, Rev. A. E. Daviss, formerly of the diocese of Kootenay, has been in charge of the services.

Rev. W. A. Fyles, field secretary for the Sunday Schools in the diocese of Rupert's Land, has been appointed to do missionary work in the northern Manitoba field for the coming summer, in addition to his usual duties.

Rev. A. Flintoch Taylor, who has charge of a parish in the diocese of Kootenay, has been spending a brief vacation in Winnipeg. He took charge of the services at Sturgeon Creek and Headingly last summer.

With the closing of the theological courses at the St. John's College this week, a number of divinity students were released for summer Mission service and the assignments to the various Mission posts were made Thursday by his Grace Archbishop Matheson. Most of the men have left for the Missions, which are located in different parts of the Province. The shortage of men available for work in these fields has proved to be a considerable difficulty this year. The following are the assignments which have been made: St. Chrysostom's, F. H. Davenport; St. Anne's, J. Richardson; Stony Mountain, A. E. M. Warner; Fork River, A. S. Russell; Shoal River, T. D. Conlin; Miniota, W. Mather; Oakville, T. B. Butler; Amaranth and District, Rev. W. A. Fyles. The following places will be served by members of the Brotherhood of St. Andrew and the Church of England Men's Society, under the direction of the general missionary: Beausejour, East Elmwood, Morse Place, St. Vital, Charleswood, Morris, Dominion City, Elm Creek, Miami, Roland and others.

An ordination service will be held by his Grace the Archbishop of

Rupert's Land in St. John's Pro-Cathedral on Trinity Sunday, June 3. T. B. Butler, a student of Wycliffe College, Toronto, has been given charge of the parish of Oakville for the summer months.

**Rector Offers Services.**

In an appeal to his congregation on a recent Sunday to take up the shovel and the hoe and get busy and aid in production, which, he claimed, was the sacred duty of every Canadian at home this year, Rev. R. Perdue, Rector of St. Thomas' Church, Walkerton, Ont., said that he, himself, had offered his services for two weeks on the neighbouring farms this spring. Those who can't fight should produce, said the reverend gentleman, and the fact that the total grain crop of South America was a failure this year threatens the British Empire with starvation unless Canada and the other colonies come to the rescue. The crisis, he claimed, was the greatest the Empire was ever yet faced with, and he urged everyone to treat it as a patriotic and sacred duty to cultivate and plant this spring. An acre has been offered free to the church by a party for cultivation purposes, and the children of St. Thomas' Sunday School have undertaken to seed down and look after this plot.

**Highfield House, Hamilton.**

This well-known Boys' School at Hamilton was badly damaged by fire early on the morning of the 5th inst. The upper story of the house was destroyed and the contents of the building were completely ruined by smoke and water. The fire originated in the bathroom of the upper story. The damage done will amount to about \$12,000, and there is an insurance of about \$10,000 on the building. Fortunately, no one was hurt. An effort will be made to keep the day school going until the damage can be made good or accommodation for all of the pupils provided.

**THE ORIGINAL EXPEDITIONARY FORCE.**

"Two canvas walls converging into a funnel screened the approaches to Southampton Dock. All beyond was darkness and mystery. Down this fatal funnel passed the flower of the youth of Britain, and their folk saw them no more."—Conan Doyle, in Strand Magazine.

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To any boy who sends us the names of 50 new annual subscribers, with subscriptions, between now and July 1st, we shall send free a new \$80 bicycle.

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WRITE FOR FULL PARTICULARS

### THE TORONTO GENERAL TRUSTS CORPORATION

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## LATE BISHOP OF ONTARIO.

(Continued from page 299.)

the Holy Land. From personal experience I can testify to his delightful companionship on a journey, even a journey at sea. He had met interesting people in his travels, and was a keen observer of men and things. His outlook was therefore never merely parochial or provincial.

In the general councils of the Church he was a sound and wise adviser. He never spoke, unless he had something to say. He spoke to the point. He was free from fads. He was not carried off his feet by passing fancies. He never "suffered fools gladly." He was strongly of opinion that if people used existing methods effectively instead of spending so much time in conferences about new methods, better results would be more speedily obtained. He was a good man of business, of excellent judgment and with the capacity of getting to the heart of any proposition.

The whole Canadian Church suffers a great loss in his passing. The times are critical. The opportunities will be countless. The responsibilities of meeting them will be almost overwhelming. The Church can ill spare an official leader, whose head and heart were so sound and whose vision was so clear, as that of Bishop Mills. He has left his mark for good on the Church life of Canada. He goes to join his old colleagues, Carmichael, DuMoulin, Baldwin, Henderson, DesBarres, who have gone on before him. His works do follow him. His friends will miss him sorely. They join in extending sincerest sympathy to his devoted wife, who gave herself wholeheartedly to his ever-widening tasks and responsibilities. May I offer this personal tribute of affection and esteem to the memory of a true Bishop in the Church of God: a friend beloved, and one who, above all else, would wish to be known as "a man in Christ Jesus"?

The Toronto "Globe," has emphasized the need of strong religious papers in Canada. "Every Church," it says, "should have its representative paper, strong, vigorous, keen-sighted, alert, sympathetic and spiritual. No religious organization can afford to be without its weekly journal, and every such paper should aim to give its readers the very best available information and instruction. There is scarcely any field in Canada to-day more full of possibilities than that of Church journalism, and if only the members of the churches were alive to the duty of supporting and extending their own Church paper the effect would soon be felt all over the land. It is bare truth to say that no intelligent Church member can afford to be without his Church paper."

## Correspondence

### SUNDAY WORK IN ENGLAND.

Sir,—The enclosed extract from a letter from England may be of interest as showing the agitation caused by the recent action of the Archbishop of Canterbury. The writer has for years been in close touch with the working class.

"You cannot imagine how it has roused the ire of the working classes that the Bishops should urge working on Sunday. Quite a 'righteous' revolt has been stirred up in their hearts. For although they make great use of Sunday for gardening on their allotments, the idea that Bishops should pronounce it necessary and right to till the ground on Sunday is denounced as desecration of the Sabbath,—quite wrong and unjustifiable. No reasoning makes any impression,—mercy, pity or charity, are beside the question—which is regarded as the thin end of the wedge to deprive the working classes of their day of rest and most inconsistent on the part of Bishops. But the people are all willingly giving overtime to digging the allotments of those at war, and wherever necessary."

X. Y. Z.

### THE RESPONSE TO THE APPEAL FOR ST. JOHN'S CHURCH, MATHESON.

Sir,—May I, with your kind permission, take this opportunity of acknowledging the response so far to the above appeal now being made? I am pleased to say that altogether, including several promises of donations, the sum of \$255 has come to hand. I trust, at an early date, when these promises are matured, to forward you a detailed list of donors, with their gifts. I believe also that our Bishop has received other donations recently not included in the above total.

May I further venture to kindly suggest to any friends in the south and elsewhere who may purpose (D.V.) to assist us with their gifts that it would tend to considerably help to realize the amount required (\$2,500) if they could conveniently forward their offerings as early as possible? This will be seen not only because, as the appeal indicates, the material and financial position of St. John's is, alas! one of direst need and difficulty, but also since, owing to the all too brief duration of our northern summer, we must be enabled to begin building operations by not later than September 1st if we are to finish the exterior of the new church before the Arctic rigours and blizzards of November are upon us. In such a strenuous situation, not only is it inexorably binding upon us as a com-

munion to see that, as far as may be, we maintain unscathed and unimpaired our Church's honour, prestige and prospects in Matheson—a most vital and virile "nerve-centre" of this great and spacious Northland; but, as a minor issue, it is equally true that should we chance to fail in these supreme things, to that degree will the Presbyterians and Romanists, who are vigorously pressing us for place and power, essay to wrest from us that unique position in the community which is ours alike by right and by tradition. And this, just because both Presbyterians and Romanists may be justly held to come safely within the categories of that article in our Creed, "I believe in the Communion of Saints."

R. A. Robinson.

### EVENING COMMUNION.

Sir,—I shall be glad if you will permit me to make some remarks on Mr. Bousfield's letter in regard to the above-named subject.

1. Mr. Bousfield speaks of Evening Communion as "an ever-recurring sentimental bogey." This is an entire misapprehension, so far as those who believe in Evening Communion are concerned. With them the practice is neither "sentimental" nor a "bogey." They believe it embodies a Divine principle, which has ample warrant from Scripture, history and practical convenience. It is well that Mr. Bousfield should know clearly what is held by those who follow this practice.

2. Mr. Bousfield thinks that the institution of the Eucharist at the time of the Passover Supper really suggests the "first hours of the Jewish day," as though this were identical with our morning. But even though the Passover lamb was slain "between the two evenings," that is, at twilight, yet the time is still evening. Then, too, Mr. Bousfield has quite forgotten the statement of St. Matthew that our Lord sat down "when the even was come."

3. But Mr. Bousfield knows, or ought to know, that the real question is not at all connected with the time of celebration. The Rev. F. W. Puller, who is a well-known writer in England connected with the extreme Anglican school, has the following in a paper of his read before the Confraternity of the Blessed Sacrament:—

"We have, I hope, got beyond the notion that the early Church objected to afternoon and evening celebrations. The early Church in no sort of way objected to evening celebrations *per se*. She celebrated continually in the afternoon or evening. She had an evening celebration every day in Lent."

Why, then, did she never celebrate late on Sundays or festivals? Undoubtedly, the true reason is that a late celebration, or at any rate a late Communion, involved a long and rigid fast, and the early Church refused to turn Sundays and festivals into fast days. The latter clause gives the key to much of the present agitation against Evening Communion."

These words show the real objection to Evening Communion, namely, because of the impossibility of fasting, and yet there is no warrant in Scripture or in the primitive Church for Fasting Communion. Bishop Kingdon, of Fredericton, wrote a book, "Fasting Communion," which has never been answered, because it is unanswerable, and Bishop Samuel Wilberforce once spoke of the practice as gross materialism and "disgusting." If Mr. Bousfield wants further Anglican testimonies to this fact, ample evidence is forthcoming. Meanwhile, this one may suffice for the present: Dean Goulburn, a well-known Churchman of last century, has said: "It must be admitted that no exception whatever could be taken

to Evening Communion, either from Holy Scripture or from the Canons or Constitutions of the Church."

4. It really matters not whether the Greek word "deipnon" means "breakfast" or "dinner" or "supper" for Mr. Bousfield himself admits that its general meaning is that of "principal meal," and certainly it must be distinguished from the other meal, the first of the day, named "ariston." But, as Mr. Bousfield will recall, it is clearly stated in the Gospels that our Lord instituted the Holy Communion "as they were eating," and "after supper." So, also, the Apostle Paul says, "He took the cup when He had supped."

5. It is astonishing that Mr. Bousfield can say, without any qualification or explanation, that "the early Christians met before dawn to make a 'sacramentum.'" He evidently refers to the use of this word in the celebrated letter of Pliny, but he either knows, or else ought to know, that there is not only no proof that "sacramentum" was intended to refer to the Lord's Supper, but the overwhelming opinion of scholarship is that the term is used by Pliny in its original Latin idea of a solemn oath.

6. Mr. Bousfield speaks of an argument that "Evening Communion is necessary for the tired Protestant of the Anglican persuasion." I would remind him that this is not at all the reason why Evening Communion is maintained by Anglican Protestants. There is no virtue or merit in Morning Communion, and there is no necessary question of feeling "tired" in the evening. The matter is one simply for that liberty which is of the essence of New Testament Christianity. Mr. Bousfield ought to remember, unless he is unwilling to accept the testimony of those who observe the practice, that Evangelicals do not intend to yield on this matter. They claim their right to observe the Holy Communion at any hour of the day—morning, noon, afternoon or evening—and they intend to maintain this position.

7. Meanwhile, it may be fearlessly said that no sound and solid objection has ever yet been raised to Evening Communion.

Anglican.

### BOYS' WORK.

Sir,—May I call the attention of your readers who are interested in boys, to the "Canadian Boy Builder." This paper is devoted to the Canadian Standard Efficiency Tests, and is issued bi-monthly at the subscription price of 25c. per annum, 5c. a copy. Subscriptions and communications should be sent to "Canadian Boy Builder, 15 Toronto Street, Toronto, Canada." This paper is invaluable to parents and Sunday School teachers of adolescent boys. The official handbook of the Canadian Standard Efficiency Tests may also be purchased at the same address as above, or from the Sunday School Commission office at 10c. a copy. Church of England parents and Sunday School teachers should not be slow beyond the point of prudence in getting acquainted with the Canadian Standard Efficiency Tests, the aim of which is to build Canadian boys foursquare, in the way of Jesus. "Jesus increased in wisdom and stature, and in favour with God and man." To help parents, teachers and mentors to develop boys intellectually, physically, spiritually and socially is the purpose of the "Canadian Boy Builder."

S. S. Hardy.

A clergyman of the Church in Canada told recently of noticing the following striking motto in a pulpit where he was preaching:

"Blessed be he that maketh short addresses because he shall be asked to speak again."

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PRAYER BOOK STUDIES.

(Continued from page 300.)

ing sentences in this Collect from the ancient Church of the East, "common and symphonious prayers," suggested to Cranmer's mind the title that has become the distinctive glory of our Church—Common Prayer, a theory that has possibly more probability than the suggestion that it was taken from the Apologia of Justin Martyr.

The last prayer is a verse of Scripture, 2 Cor. 13:14, though why the verse as well as the chapter is not given in the Prayer Book, is a puzzle to many. It is

**The Benediction.** a prayer, a very short prayer, but full of beauty and of blessing. It has always been regarded as a trinity of benedictions from the Ever Blessed Trinity. It sets forth also, not theologically or explicitly, but practically the unity in grace and love of the Three in One, and One in Three. The word-fellowship is a very beautiful one. In our Bible version it is rendered the Communion of the Holy Ghost. Perhaps, the simplest meaning of the word partnership. Its the idea of Luke 5:10, of our sharing things. How different our work for Christ would be, and our worship in Church would be, and our witness for God would be, if we were to realize practically the partnership of the Holy Ghost, and in that community of interest which partnership implies enjoy the grace of Jesus and the love of God. This crowning prayer is a beautiful ending to Anglican worship. If we send forth the Amen in spirit and in truth, it would soften all asperities, sweep away all animosities, and send us forth to life's duties and battles, in the canopy of the grace of Jesus, and the sunshine of the love of God.

STUDIES—

(Continued from page 297.)

of the Logos, and the Divinity of the Logos; and verse 2 concentrates these three into one.

Bengel calls the first "a peal of thunder from the Son of thunder; the voice from heaven!" and St. Augustine, one of the greatest of the Fathers of the Church, beautifully says: St. John, as though he found it oppressive to walk on the earth, opened his treatise, so to speak, with a peal of thunder; he raised himself not merely above the earth and the whole compass of the air and heaven, but even above hosts of angels and every order of invisible powers, and reached Him by whom all things were made, saying: "In the beginning was the Word and the Word was with God and the Word was God." The Prophet Micah had uttered the prophecy (verse 2), "whose goings forth have been from of old from everlasting," and it is here fulfilled in the record of the fact. "The Word was God" is absolute dogma. The Church in all her councils and decrees and creeds has added nothing to this.

The late Bishop Hoare asked an officer who had served in China if he had ever found traces of the influence of Christianity among the higher classes or among the highest officials. The officer said he had once asked a high Chinese official if he had ever read the Bible. The man brought out a note-book full of extracts from the New Testament, saying he had read the New Testament through and through, and had copied all that he admired most. Then he laid his hand on the book and said: "If the people who profess this religion lived in accordance with its precepts, it would spread all over the world."

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"Silver Pinions"

By Lillian Leveridge.

"Mother, there is a story you have never told me. I want you, please, to tell it to me now."

"What story, Dora?"  
 "You know, mother—about my brother Kenneth."

The dew-washed morning glories, pink and white and blue, tapped against the window-pane; a little, playful wind whispered among the roses; a purple finch perched upon the silver maple tree and from an over-full heart sang his love song to his mate. Apart from these sounds that drifted in from without, there was silence in the breakfast-room.

Dora balanced a silver spoon on the edge of her teacup and waited, half-reluctant of breaking the mysterious spell that at the mere mention of Kenneth's name had always fallen over her mother. The sad, soft eyes were turned southward with a far-away look in them, and Dora knew that they had spanned the leagues of distance and rested upon that beautiful home of which she herself had but a dim, dim remembrance.

At last the girl broke the silence. "Mother," she said, "I know it makes you sad, and you don't want to talk about it. But whenever I have asked you, you have always said you would tell me sometime. Why not to-day? If you knew how often I have wondered and wondered, and how I long to know! I have only a faint, hazy remembrance of Kenneth, but I know that I always loved him. I am sixteen to-day, old enough to be trusted with a secret. It is a beautiful book you have given me, mother, and it truly delights me—I have wanted Keats so long—but I want your confidence more. We have only each other, you and I."

Mrs. Dale's eyes returned from their faraway quest, and rested lovingly

upon the fair, earnest face of her daughter. "You are right, girlie," she said. "It is time that you should know. Trust you—I know I can trust you to the last limit; but I didn't want to overshadow your sunny childhood, that is all."

Dora smiled. "Brook and river are meeting now, mother," she replied, gently. "I'm not afraid of the shadows. Won't you please begin?"

Then, while the world of Nature thrilled and throbbled with the ever-old, ever-new passion of love and joy, the soul of the girl entered the shadow that, year after year, had faded the bloom from her mother's face.

"It is a long story," Mrs. Dale began, "and I can only give you the main facts now. The details you shall hear by-and-by, for we have a morning's work ahead of us, you know."

"It happened when you were five years old. Kenneth, as you know, was my only son, and a dear, dear boy he had always been. His character was in some ways the opposite of his father's, and that was partly the cause of the trouble—only partly. Your father was a keen business man, absolutely honest and straightforward, but a little hard, a little "tight." Kenneth was loving, open-hearted and generous, but he was allowed very few privileges. Though we were rich, he had almost nothing to spend, and as he grew up to young manhood and entered college, he felt his restrictions keenly. Kenneth never knew that in my heart I was on his side, for I had always tried to nurture in him the honour and obedience that was his father's due.

"I don't know how it happened, nor why—it has always puzzled me—but one black day there was a bank robbery, and Kenneth was suspected and arrested. He pleaded 'Not guilty,' but circumstances were dead against him, and your father believed him guilty. Just before the last day's trial I went to him, placed my hands upon his shoulders and looked into

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his face. 'Kenneth,' I said, 'you could not deceive me if you would. Tell me that you didn't do this thing, and I will believe you against all the world.'

"Dora, his white soul looked up at me through those blue, blue eyes of his, and his answer was: 'Mother, I don't understand it at all. I am as bewildered as you are; but, by all you have taught me to hold sacred, I swear to you that I am innocent.'

"That very day some cruel and inexplicable fate forged the last link in the chain of evidence against him. The money—part of it—was discovered hidden in his room. This evidently conclusive evidence was given at the very last moment. Kenneth answered not a word to the crushing charge. They pronounced him guilty, and sentenced him to five years' hard labour in the penitentiary.

"Your father was hard and unfor-giving, and I thought my heart would break; but before a week had passed, Kenneth somehow escaped from the prison. Where he went to no one ever knew; and, Dora, from that day to this I have never had a word from my boy."

The girl's face had sunk upon the table, and she was weeping quietly; but as her mother's voice faltered and ceased, she looked up and asked, tremulously: "You don't know for sure, then, that Kenneth is really dead?"

"It is not an absolute certainty," her mother replied. "I have no out-ward proof, and it has been one long, wearying suspense. But I have given up hope long, long ago; for if my boy had been living he would have written to me, no matter where he was."

There was a long silence. Then Dora said: "Tell me the rest of it, mother. What happened to you after that? And how did we come here?"

"That is soon told. Your father seemed to lose his grip on things, and made some rashly imprudent business deals, which brought him to bankruptcy. His health had been gradually giving way, and this fresh shock hastened his end. You and I were left alone with only a few thou-sands saved from the wreck. I was sick of the city, so I sold the old home and came here, lured by a cleverly worded advertisement that appealed to me. It seemed a quiet hermitage, where I might retire from the cruel world and perhaps find peace. It was necessary to eke out my slender income; so, as I was fond of the sweet, beautiful out-of-doors, I took to gardening. Nature took me in hand, and healed me, and I have found peace, though never joy.

"I always meant that you should have the best educational advantages the place afforded, and you have had them, but they were small. I don't know how I could have done without you these last few years; but you have more than the average capability—your teachers have always said so—and you ought to have a better chance. It worries me that I can't give it to you."

Dora left her place, and, seating herself on the arm of her mother's chair, threw a slender brown arm caressingly around her shoulder, and rested a pink cheek against her mother's faded but still beautiful face. "Don't worry about me, mother, dearest," she whispered. "I, too, love the sweet, beautiful out-of-doors, and I am always happy. We can sell everything we grow, and I'll work harder and make the garden pay. Then, little by little, we'll accumulate a library of choice books. A good library, and you, are all the college that I need, so I'll be educated in time. Don't ever worry about me. Thank you for telling me the story, mother. How you must have suffered! But you've believed in Kenneth all along, haven't you?"

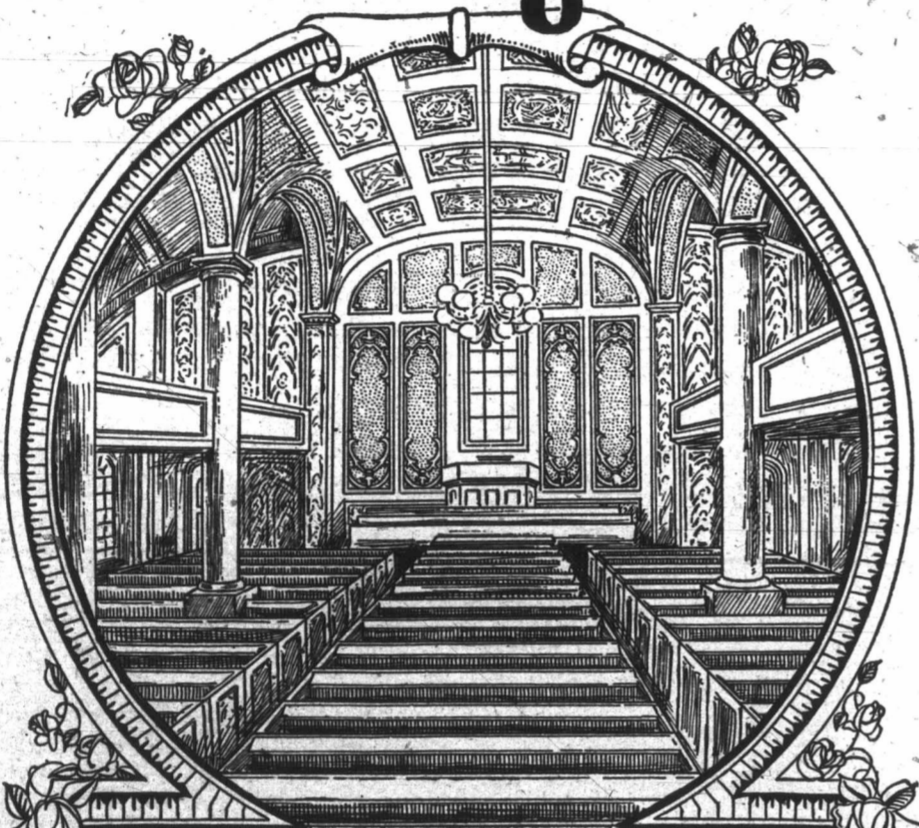
"Yes, dear, always. I have never once lost faith in him."

"I believe in him, too, and that is the main thing. To doubt his inno-cence would be worse than mourning for his death. But, mother, I can't help hoping that he is alive, some-where."

Mrs. Dale smiled sadly. "Hope is natural to youth," she replied; "but it cannot be, you know. He would have written."

Dora picked up from the table her mother's birthday gift, a volume of Keats, tastefully bound in blue and

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gilt, and read in a musical, softly modulated voice those exquisite lines:

"Whene'er the fate of those I hold most dear  
Tells to my fearful breast a tale of sorrow,  
O bright-eyed Hope, my morbid fancy cheer;  
Let me awhile thy sweetest comforts borrow:  
Thy heaven-born radiance round about me shed,  
And wave thy silver pinions o'er my head."

"Mother," she said at the conclusion, "I'm going to take 'bright-eyed Hope' for my daily companion. Suppose you do the same."

"Yes, dear. I know that I shall find my boy, sometime, somewhere."

"And, now, mother, it is late, late, and I must get to work. You know I'm going to the village this afternoon, and Mary Radcliffe wants to go with me. I'll be glad to have company, and mustn't keep her waiting. There are all the raspberries and red currants to gather, and the vegetables to get ready. I'll have quite a load this time."

Shortly after dinner Dora hitched up the faithful horse, Darby, and, accompanied by her friend, Mary Radcliffe, set out with a load of small fruits and vegetables for the village. Mary was in the best of spirits, and chatted gaily all the way; but Dora found it difficult to chain her thoughts down to the little nothings that col-

oured Mary's world. Dora had begun a new chapter that day. Her life current had entered the shadow, and, though she carried with her the radiance of hope's "silver pinions," her spirit felt subdued. Consequently, she gave a superficial attention to the frivolous and unobservant Mary, and lived meanwhile in the deeper undercurrent of her own thoughts.

The eight-mile drive at an end, Dora shook off her musing mood and gave her undivided attention to business. Most of her produce was disposed of to private customers, and she drove first to Mrs. Nicholson's, one of the pleasantest residences in the village. Here Dora was at any time welcomed as a guest, and for her sake Mary found easy entrance there. Of late a warm friendship had grown up between the two farm girls and Maizie, the bright and amiable daughter of the house.

Dora was just lifting out some raspberries which Mrs. Nicholson had ordered when Maizie ran down the steps. "Oh," she cried, as she hastened to lend a hand, "I'm so glad to see you. Did you get my note? And are you coming to my party?"

"Why, no," Dora replied, "we didn't get a note from you. I never heard a word about any party. Did you, Mary?"

"Not a word," answered Mary. "When is it to be, Maizie?"

"This very night. I'm so sorry you didn't get word before, but I was afraid the invitation wouldn't reach you until to-day. It is so awkward that you get only one mail a week. You'll each find my note when you get home. I'm getting up the party on rather short notice because my cousin Lola is going away this week, and I want her to be there. You see, last week father gave me a splendid Victrola. He had promised it to me if I should win honours at the exams., and I did. I'm so proud and pleased with it that I want everybody to enjoy it along with me; so that's mainly what I'm having the party for. I've such a lot of records, most of them very choice—because father is particular, you know—and some of them are simply exquisite."

"Oh, won't it be perfectly lovely!" cried Mary, excitedly. "And it's to be to-night, you say?"

"Yes. Now, how can we arrange things? You don't have to go back to-day, do you? Couldn't you stay to-night and go home in the morning? You'd both be perfectly welcome, and we can easily find a place for Darby."

A wistful, eager look passed over Dora's face, but she remained thoughtfully silent.

"I could stay as well as not, and I'd love to," said Mary, "if only I had something to wear."

"What's the matter with the dress you've got on?"

"O Maizie! For a party, when everybody will be dressed so nice! And I have a new dress just made—a pretty one—at home."

"We'll have to put our heads together and think a way out of that difficulty," said Maizie, the resourceful. "Your folks would need to know, too, wouldn't they?"

Suddenly Maizie called to a man driving by. "Mr. Peters, will you wait a minute? I want to talk to you."

Mr. Peters stopped, and Maizie laid the case before him. "You pass Mrs. Radcliffe's on your way home, don't you?" she began. "Would you mind running in with a message? You see, I'm having a party to-night, and I want these girls to stay; but their folks don't know about it. You tell Mrs. Radcliffe that they are going to stay, and see if Mr. and Mrs. Radcliffe won't come out to my party to-night, and bring Mrs. Dale with them, and the girls' best dresses."

"Sure I will!" agreed Mr. Peters.

(To be continued.)

## Boys and Girls MOUSELAND LAW

Pussy caught a mouse for dinner,  
But the mouse was wise and old,  
"Wait a bit," spoke he unto her,  
"Have you never yet been told  
That there is a law in Mouseland  
That pronounces it disgrace  
To begin to eat your dinner  
Ere you go and wash your face?"

Pussy felt ashamed, "A cat should  
Do as well as mouse can!"  
Loosed her claws—and in a jiffy  
Off the wise mouse lightly ran.  
Very vexed, the pussy scolded:  
"Mouseland laws would work disgrace!"

This should be the law in Catland—  
After eating wash your face."

—Little Folks.

Dear Cousins,—After all the years the weatherman and I have known each other, you would have thought he wouldn't do me the mean trick he did on Saturday, now wouldn't you? He knew perfectly well that I wanted to go out all day, and what must he do but let it rain so hard nobody could stir out of the house. I was dreadfully disappointed about it, because I'd been looking forward so to visiting my wood and introducing it to a friend of mine. However, I suppose it will have to wait a week longer for me now, and anyway, I think I'll be pretty certain to get good weather when I want it. Do you know why? Well, I went round to the weatherman's storeroom, where he keeps all his days in stock, and I borrowed three of his very finest spring and summer days—they were wrapped up all in a separate drawer by themselves, so I knew they were the best—and I'm going to keep them till I want to use them. He doesn't know I've got them—my word, no! but, of course, I shall return them when I've finished with them, and, perhaps, he'll remember me next time I ask him a favour, and not be so nasty about it. Really, I've never known him so ungracious.

How many more of you are getting busy with seeding and planting? I know a garden in the town here where the girls in a big school are spending quite a long time every day digging and planting seeds of all sorts. There ought to be a fine vegetable garden there by about June, I should think, and there are lots and lots of people making gardens out of every corner they possibly can. It's got to be done, too, or else we shall be terribly short of food before long. But aren't you glad there are so many ways we can help in these days? There's something for everybody to do, and everybody's help is needed. I have a girl cousin whom I know rather well, and she is aching for the summer to come, because she is going to take the place of a groom and take care of a horse all summer. It means giving up a visit to one or two places

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where she wants to go very much, but she's so glad to be able to help that she doesn't mind that a scrap. I think it's splendid.

I can't ink any more just now, as there's a robin talking away in a tree outside my window. I can't imagine what he's talking about, for it isn't such a beautiful day to-day. It isn't raining, that's true, but I suppose he's making plans about his summer home, and that always makes you feel happy. He's got the sparrows in now to talk it over, so I'll have to stop and see what they're up to.

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