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No. 31.

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Personal & General

The Bishop of Niagara and Mrs. Clark are spending a month in Muskoka.

The Right Rev. Dr. Ridgeway, Bishop of Chichester, England, was seventy-five years old on July 14th.

The Bishop of Exeter has definitely stated that it is his intention to resign his Bishopric at the end of October next.

Mr. Gordon Wiswell, son of Mr. Arthur B. Wiswell, Halifax, N.S., a well-known laymen of the Church, has been awarded the Military Cross.

The Rev. Canon Mowat has resigned his position as head of the Southern Alberta Mission and has been succeeded by the Rev. A. W. MacMichael.

The Rev. John Francis, B.D., a retired clergyman of the Diocese of Niagara, passed to his last rest on Monday last, July 31st, at the City Hospital, Hamilton, Ont., in his seventy-ninth year.

Among recent casualties are the names of Lieut. Gerald Blake, eldest son of Mrs. E. F. Blake, Toronto, who was killed at the front on July 23rd, and Lieut. Harold Wrong, second son of Rev. Professor G. M. Wrong, of Toronto University, who has been missing since July 6th.

Rev. W. T. Kingsley, who, on June 28th, celebrated his 101st birthday, died five days afterwards at the Rectory, South Kilvington, England.

deceased clergyman held that living for the long period of 57 years. He was a personal friend of John Ruskin and a cousin of Charles Kingsley. His widow, who survives him, is 90 years of age.

Rev. Canon Maxwell Smith, Vicar of Chippenham, England, has been appointed to the Bishopric of Ballarat, Australia. The Bishop-Designate is a graduate of St. Peter's College, Cambridge, and was ordained in 1895.

The death is announced of the Right Rev. H. E. Cooper, Bishop of Armidale, N.S.W., which took place recently at the age of 71. He was consecrated to the episcopate in 1895 as Bishop-Suffragan of Ballarat and he became Bishop of Grafton and Armidale six years later, retaining his jurisdiction over Armidale, when it was separated from Grafton in 1914.

On Monday, July 10th, the Rev. C. C. Owen was in the trenches in France; on Sunday, the 23rd, he preached at the morning service in St. Clement's, Eglinton, and at the evening service in St. Anne's, Toronto, Canada, and on Sunday, the 30th, in his own church in Vancouver.

The colours of the Regina Battalion were deposited for safe keeping in Canterbury Cathedral lately. Six officers and 60 men attended the ceremony. The Dean of Canterbury, Dr. Wace, and Canon Stuart officiated.

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Canadian Churchman

Toronto, August 3rd, 1916

The Christian Year

The Eighth Sunday After Trinity, August 13.

The remarkable advance of Modern Science is due to the use of the Inductive Method in research. During the Middle Ages Science was practically at a standstill, owing to the fact that the Deductive Method dominated the minds of the thinking men of the time. That is to say, the "Schoolmen," as they were called, believed in a certain ready-made set of rules and laws, largely inherited from Aristotle, and tried to make Nature fit into these rules. If they came across some obstinate and awkward fact, which seemed to prove that their theory of things was wrong, they at once proceeded to try to accommodate the fact to their theory—never to alter their theory to correspond with the actual fact. The result, of course, was a foregone conclusion. They made no progress in discovery. They never got beyond their few miserable rules and preconceived theories.

Francis Bacon (he of fictitious Shakespearean fame) has much of the credit for altering this deplorable state of things. He realized that no advance in Science could be made until men adopted the Inductive Method; that is to say, until they collected the actual facts of Nature and then made their theories accord with the facts, instead of futilely trying to square the fact with an antiquated theory. The result of the adoption of this method, the only scientific and rational method, because the only method based upon reality, was the almost immediate advance of scientific discovery, leading to the amazing intellectual triumphs of the modern era.

Now, it is instructive to notice that only in the sphere of religion has the antiquated Deductive Method succeeded in surviving. In this one region of life claims and theories still largely rule the field. The possession of exclusive privileges and prerogatives is loudly proclaimed, and men are asked to accept the theory and blink any awkward fact. But the Modern World is insisting, with an ever louder and more urgent voice, that modern method be extended into this sphere also. Men are demanding from the Church not empty claims, but proof of those claims. "Show us not your words, but your power. Are you efficient? Are you achieving anything? What is your work? What, briefly, have you done?"

In this demand the world is entirely right. Our Lord Himself commanded the use of this practical test. "Ye shall know them by their fruits. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." If the Church were obedient to her Master, there would be a startling breaking down of middle walls of partition between many Christian Communions, which, judged by this test of spiritual efficiency, are, indeed, living members of the Church of Christ.

Mark, finally, that in the "Epistle" St. Paul applies the same test to the individual. "As many as are led by the Spirit of God; they are the sons of God." Not theoretical privilege, but actual fact is the test. Are you "led by the Spirit of God" in your daily walk? If you are, all is well. "The Spirit itself beareth witness with our spirit that we are the children of God." Have you this inward and convincing testimony? If each Church member judged his own life by these vital tests the world would soon be satisfied that the Church was achieving something, that she was possessed of a divine efficiency, which maketh not ashamed.

Editorial Notes

Forest Fires.

From earliest times one of the greatest dangers that new settlements have had to face has been that of fire. Many a settler has seen his home, that he has worked hard to construct with his own hands, wiped out of existence in a few minutes, whether in the forest or on the prairie. When to the loss of property is added that of life, the sympathy of the whole country is called forth. Five years ago a large part of New Ontario was swept by terrible fires and hundreds of settlers in village and country lost their lives or were left maimed and destitute. The fires of the past week have not been so widespread, but for rapidity and destructiveness have probably been unsurpassed. Flourishing towns and villages and happy and hopeful homes of less than two weeks ago are masses of charred ruins to-day. In every loss of this kind the Church must bear its share both in the destruction of life and property. The Diocese of Moosonee, in which this fire was located, is one of our missionary dioceses, and one of those least able to bear such loss. No word has as yet come from the Bishop, the Right Rev. J. G. Anderson, who makes his headquarters in Cochrane, which is reported to have suffered severely, and no particulars can be given of the loss sustained. We can, however, take it for granted that he needs all the help the Church outside can send him and that any assistance that can be rendered will not only be deeply appreciated but will be put to the best possible use.

* * * * *

The Revised Prayer Book.

The announcement has been made that copies of the revised Prayer Book have been printed and will be distributed to members of the various Provincial Synods in time for the meetings to be held this autumn. Those who were privileged to attend the meetings of the General Synod when this matter was being debated will not soon forget the spirit of earnestness and fairness that characterized the discussion. We sincerely trust that the subject will be discussed in the same spirit in the forthcoming meetings. Difference of opinion there must be on such matters and it is only by a frank and courteous expression of different points of view, guided by the Holy Spirit, that we gradually reach the truth. A strong effort will doubtless be made in certain quarters to block the movement towards revision but it is more generally realized now than even at the time of the General Synod that something must be done to provide more elasticity in our services. More variety and choice in the prayers, and in the psalms and scripture lessons would do much to enable clergy to adapt the services of the Church to the varying conditions of this country.

* * * * *

The Church and the Chaplains.

We have referred several times to the problem that will be created by the return of large numbers of soldiers from the war. We have said nothing hitherto of the returning Chaplains. We believe, however, that the solution of many of our difficulties will rest with these clergy who have been living with men in their camps or in the trenches. They are dealing with men who are facing death in its most horrible shapes, who are suffering untold mental agonies, and who despise much that we at home lay stress upon in our religious life. Those who minister to the spiritual

needs of such men are compelled to go to the very heart of things, and they must be collecting experiences and ideas that will be of inestimable value to the Church in the future. They are, moreover, looking back at the Church at home from a distance where they can see things in a different perspective. Surely an effort out of the ordinary should be made to secure and conserve these experiences and ideas. The Archbishop of Canterbury stated at a meeting of Canterbury Convocation that a series of questions had been sent to the whole of the Chaplains of the Army and Navy as to what they "were finding to be the things that emerged as to difficulties that had led to the present ignorance, or apathy, or indifference, or sin." While we doubt the advisability of asking for this information at the present time, there can be no question regarding the importance of this step. We trust that the information will be placed at the disposal of the whole Church. The Chaplains, and the Chaplains only, are able to give us the views of the men in the trenches. Such views are not necessarily of great value in themselves, but they should prove of tremendous value as a side light and corrective. We trust that steps will be taken as soon as possible after the return of our Canadian Chaplains to secure from them, either individually or collectively, similar information.

* * * * *

Holidays for Clergy.

No person can do his or her best work without an occasional period of relaxation. Constant contact with the same surroundings sooner or later dulls one's mind and energy and makes effective work practically impossible. In a busy parish life there is a constant drain on the sympathies, energy and mind of a clergyman. Sunday to him in place of being a day of physical and mental rest, as in the case of the vast majority of his parishioners, is a day of strain and exhaustion. The multiplicity and complexity of organizations in the modern parish gives him little opportunity for rest on other days, with the result that in too many cases our clergy are compelled to take what rest they get in snatches here and there. Added to his other duties he is expected to be effective in his preaching, which entails constant study and thought. We are aware of the fact that some parishes make small demands upon the clergy, and that there are some clergy, just as there are men in every other occupation, who pay little attention to the demands made upon them. We have in mind the average parish and the average clergyman, who is quite as conscientious as the average man in any other calling, if not more so. It stands to reason, therefore, that at some time of the year, not only for their own benefit but also for that of their parishes, the majority of our clergy should have a period of complete change. And it will, moreover, pay parishes to provide the money to make this possible. The present is a particularly trying time for the clergy. To comfort the bereaved or to announce the death of a son or husband, are among the most trying tasks that can fall to the lot of a human being. We are grateful to them for what they are doing. Let us show our gratitude in some practical way that will be a blessing to them and to the cause they are trying with God's help to serve faithfully.

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IN."

Thoughts for the Thoughtful

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—Marcus Aurelius.

* * * * *

True worth is in being, not seeming, in doing each day that goes by some little good, not in dreaming of great things to do by and by.—Alice Cary.

* * * * *

Take courage; offer to God your pain incessantly; pray to Him for strength to bear it. Get a habit of living perpetually in His presence, and forget Him the least you can.

* * * * *

This is a very dreadful world of ours by reason of sin. It was so to Jesus, and it is so still and will remain so to all who are His, and who walk in His footsteps.—Alexander White.

* * * * *

He who puts on the towel of service, puts off a world of care. There is no surer and no readier remedy for our own cares than to try and lessen the cares of other people.—Mark Guy Pearse.

* * * * *

Speak a shade more kindly than the year before, Pray a little oftener, love a little more, Cling a little closer to the Father's love; Life below shall liker grow to the life above.

* * * * *

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

* * * * *

Ten things for which no one has ever yet been sorry: Doing good to all. Being patient toward everybody. Hearing before judging. Thinking before speaking. Holding an angry tongue. Being kind to the distressed. Speaking evil of none. Asking pardon for all wrongs. Stopping the ears to a talebearer. Disbelieving most of the ill reports.

* * * * *

"I am going home some day;"

So moves the dream of all the roving world—
The seekers of far-off lands who've lost their way,

God's countless aliens by the current swirled
From out the harbor, and by the tempest tossed
To unknown lands where they must roam.
But this is all that makes life worth the cost—
This endless dream: Some day I am going home.

* * * * *

God visits a soul when He brings before it a new vision of truth or duty, a new range of opportunities, a new endowment of force as well as insight at some time to which all that precedes has led up, and from which all that follows depends in its solemn history. No divine visitation leaves us where it found us; it always leaves us better or worse; if not better, then certainly worse.—Henry Parry Liddon.

* * * * *

It is impossible to doubt that our Lord means us to find both peace and joy in looking forward to His reappearing. Sinners as we are, with memories of so many transgressions clinging to us, we yet are invited to find our springs of comfort here. And therefore if we are, however insufficiently, yet truly loving Christ, and in the midst of all our shortcomings, faults, and failures are yet having our loins girded, and our lights burning, we may, nay, we ought, to rejoice in this blessed prospect: "Where I am, there ye may be also."—Rev. T. V. Fosbery.

Spectator

Comments on Matters of Interest from Week to Week.

The church parades of Camp are among the most impressive features of the soldier's life. In the first place, it is a congregation of men. It is such an unusual experience for a clergyman to speak to a large body of men only, upon spiritual things that he cannot fail to be deeply impressed himself and the emotions of his own soul cannot fail to reach his hearers. In the next place, these services are carried out with clock-work punctuality. There are no people strolling in late. As a matter of fact the chief difficulty is to keep many of the battalions from coming too early. When men have to stand too long they naturally become restless and when the service proper begins they are thinking of getting back to their tents. Finally the service is brief. The entire time from the beginning to the close is limited to thirty-five minutes. This gives not more than fifteen minutes for the address and not infrequently only ten. To address men effectively in ten minutes is not an easy thing to do. Everybody that is accustomed to public speaking knows how vain it is to cast the main message of his address too hastily upon his congregation. It takes a certain time, apparently, for the human mind to adjust itself for the intimate consideration of a subject. It takes time to draw the mind of the audience away from the incidents of the moment to the full contemplation of the thought of the speaker. Consequently, an atmosphere has to be created, the soil prepared for the sowing. In a military service it is assumed that as the officers punctually deliver the bodies of the soldiers into the hands of the chaplains, presumably their minds go with them and thus they have ready made the very conditions they are looking for. However, the difficulty that is so keenly felt at the outset gradually disappears, and as men become more and more accustomed to the service the more readily they enter into it. It is truly inspiring to hear three or four thousand men sing in the open, in the early morning sunshine, "All people that on earth do dwell," or "Stand up, stand up." The most careless of men under ordinary circumstances, love to sing old familiar hymns when they have proper leadership. There are abundant evidences that men who usually disguise their religious feelings are deeply touched by the messages of the Gospel simply and effectively told. Thus, these fifteen or twenty thousand men in Valcartier Camp are paraded off in four open air services every Sunday morning, and thus the higher things of life are ever kept before them in their arduous and trying life.

* * * * *

Spectator met the Moderator of the General Assembly of the Presbyterian Church a few days ago and was told that the Assembly had appointed a committee to give special attention to the needs of the soldier. This committee is to see that there is a fair proportion of Presbyterian chaplains selected by the Church rather than by political pull. It is to aid the chaplains through the Department of Militia by improved services, and finally, it may give assistance in the way of employment to returned soldiers. The attention of the Bishops of the Church is called to this with the hope that Anglicans will not be overlooked in the arrangements that may be made for the spiritual welfare of our troops. The House of Bishops could easily undertake this work with the Department of Militia, much to the advantage of the Church and of the public. At the present time I am in-

formed that there are twenty-four chaplains who have received appointments in some capacity or another in connection with the Camp at Valcartier. Only two of these, so far as Spectator knows, belong to the Anglican Church. The fact of the matter is that Anglican soldiers are for the most part ministered to by Methodist chaplains. We have already seen that the Methodist contribution to the militant end of the army is abnormally small. It would appear that its contribution to the staff of chaplains is abnormally large. This isn't a rebuke; it is an evidence of industry and alertness on the part of the Methodist authorities. According to recruiting statistics, Anglicans supply six times as many men to the army as the Methodists. This only needs to be forcibly and effectively shown to the authorities at Ottawa to see that a due proportion of Anglican chaplains is appointed to minister to them. And what is more, a watchful eye might be kept open to see that Anglicans are not overlooked in the promotions that are made. That, of course, is a matter within the army, but nothing is lost by chaplains having friends that see that their executive and other qualities are known to those in authority. Spectator is not suggesting that an unseemly scramble should be made for the good things of the army, but he does suggest that there is no use being fools.

* * *

THE HEATHEN CHILD TO THE AMERICAN CHILD.

If you had been born in a far-off land,
Far over the deep, wide sea,
And I in America had my home,
In America, land of the free,
If you were I and I were you,
Do you know what I would do?

If you had been born with a swarthy skin,
And people looked on you with scorn,
When I knew nothing is black but sin
And the soul may be white as the lily at morn;

If I had a chance to uplift you,
Do you know what I would do?

If you were an orphan and homeless, too,
And never had heard of the Lord,
While I had been taught from earliest days
To love and obey His Word,
If you were poor and ignorant, too,
Do you know what I would do?

I would save my pennies and nickels and dimes,
And send them over the sea,
That you might be fed and clothed and taught
To worship the God Who is dear to me!
If you yere I and I were you,
That is what I would do.

I'd tell the boys and girls around
Just what I was working for, too,
And I'd never give up till I'd got them to help

Send the Gospel to needy like you;
That is what I would do,
If you were I and I were you.

—Selected.

* * *

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. St. Peter knew what perplexities and problems were, and when he closed that letter to the Roman Church he wrote: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life, which expresses the power of the indwelling Spirit of God.—John Timothy Stone.

THE KINGDOM OF GOD

Sermon by Rev. R. C. BLGRAVE, D.D., Rector of Christ Church, Belleville, Ontario.

"Grace and truth came by Jesus Christ"—JOHN I: 17.

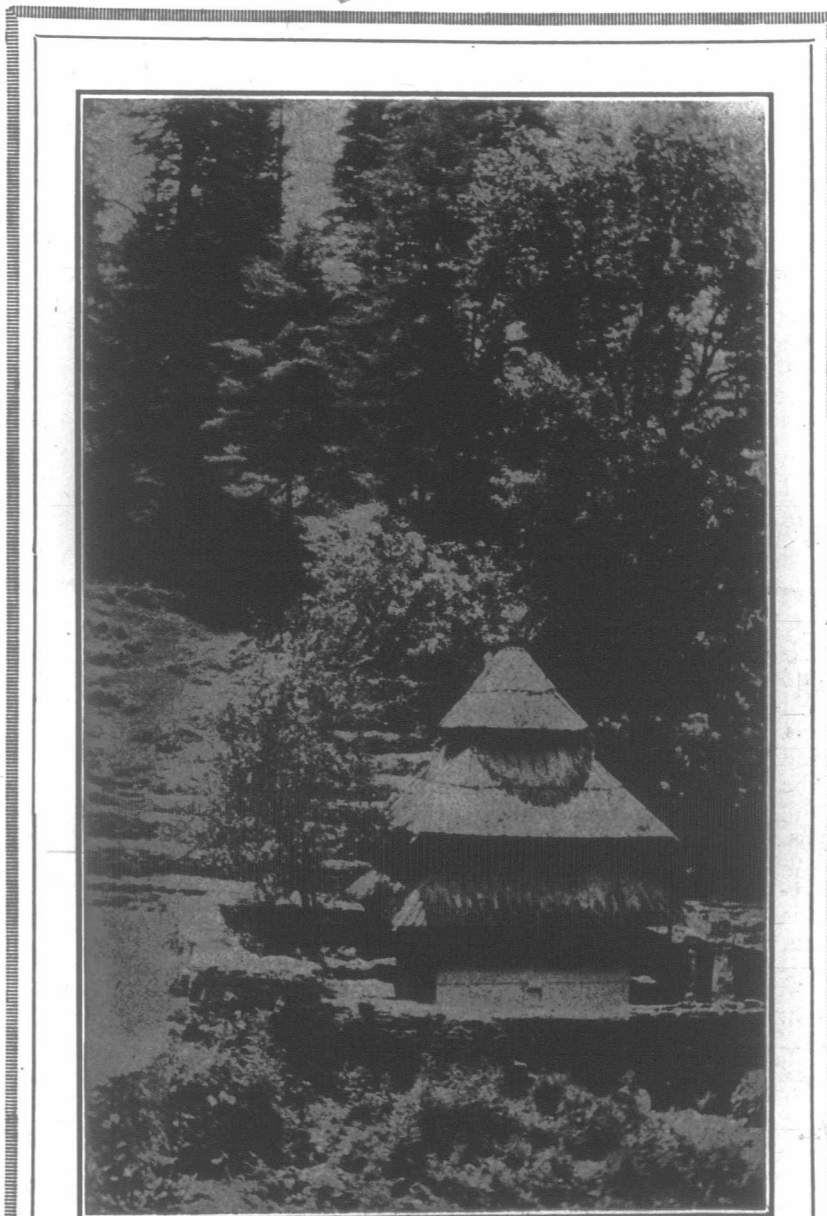
THE Kingdom of God is a Kingdom of Truth as well as Grace. The Gospel is the message of the Kingdom, the Church is the instrument of the Kingdom, and the Gospel in the Church proclaims the truth of the Kingdom. Truth in the abstract is self-sufficient, self-existent, and unchangeable. But to become effective it must be related to life. Truth may pass over the head of man, it may miss him altogether, as it did, for the most part, before Christ came. Jesus formed the nexus between it and life. But there is still something to do on our side, for the motor power of truth may yet pass by us. We cannot inherit the Kingdom unless we are of the truth. "He that is of the truth heareth My voice." Jesus is Himself the Truth, as He says, "I am the way, the truth, and the life." Jesus is Truth because He is God, Who is the source of all Truth, Himself all Truth; hence the truth as it is in Jesus, in Whom all things subsist.

Jesus in His life here broke through what is recognized as natural law. His life was what is called a miracle. It is so called because it does not fit into the categories of human experience, because the ascertained processes of nature, as they can be classed and tabulated by man, cannot account for Him. And this is as it ought to be, because all truth has not yet been ascertained by man, and may never be here. "Now we see through a glass darkly." Truth is inexhaustible. Jesus transcends human experience because He is truth, and the processes of human scientific endeavour may continue for many ages yet before they can approach within measurable distance of the finality which is in Him. Jesus is unaccountable by human standards because they are limited, and He, being Truth, is not. Hence the only way that truth as it is in Jesus could be adequately revealed is in the form of that which to us is miracle, just as it often happens that the same truth can be fully expressed only in the form of a paradox.

Jesus did not come to propound a philosophy. All philosophy is but the vapourings of the imagination when compared with Him. Even though they be broken lights of Him, He is still much more than they. Jesus did not come to establish any postulates of science, though they have their place, and are but evidences of Him Who is Truth everlasting. He spake as one having authority. Pilate in irony asks, "What is truth?" He was rightly enough reflecting the questings of the time, and the conflict of systems of thought and belief. Truth was not so far off at the time. It was standing before him. Perhaps Pilate would have better understood the answer to his question if it were put in terms of his understanding, viz.: Jesus came to proclaim the truth about destiny, redemption and free-will. In whatever form the revelation of Him found expression or in whatever direction, it was in content final. In all that He said, and did, and was, Jesus was founding a Kingdom in which Truth, that is to say, He Himself, was, at one and the same time, centre and circumference. So that the Kingdom was destined to consist of those who knew the truth and by it were made free.

The Kingdom is, therefore, one in which truth is to be believed as well as lived. To believe in it is to obey it, or at least before obedience must go faith. No one can be expected to follow Jesus unless he believes in Him, and believes in the finality and eternity of the truth. He delivered. Here is the old question of the relation of creed and conduct. The Christian must have a creed. True, there is little said in the New Testament

about creeds, but there is a great deal said about creed, that is, about belief. Belief was made in the very beginning a condition of enrollment in the visible Kingdom. If the disciples did not believe in the Resurrection of Jesus their efforts were, indeed, vain. "If ye believe not, ye shall die in your sins." "By Him all that believe are justified from all things." "He that cometh to God," says the writer to the Hebrews, "must believe that He is." In the two latter texts a double significance is attached to belief. In the



A HINDU SHRINE

in the Kulu Valley, District of Kangra, India.

The roof of this temple shows the influence of Buddhism on Hinduism. The visiting deity is brought to take up his abode here once or twice a year. This is in the M.S.C.C. district in India.

one case it is used in the mystical sense, by which the believer is linked up to the active potency of the grace of God; in the other, the practical belief is necessary to life, that is, one cannot be expected to live the life unless he is absolutely convinced of the truth of the thing to which he is committing himself. If belief touches the forgiveness of sins, it also touches the resolve to live. The modern slogan one hears expressed so often in so many varying forms, "Away with creeds," is unreasonable as well as pernicious. There may be some reason in the cry, "Away with creeds," as signifying the peculiar tenets, in non-essentials, of the sects, but there is nothing but evil in it when indicating "The Creed," that is to say, the truth of the Gospel as expressed in the symbol of Nicaea. Everything we do in-

volves some principle, and on belief in the principle is conduct determined. Even in the smallest things of life there is this inferred, "I do, because I believe," or, "I believe, therefore I do." We must believe in Jesus Christ and have faith in Him as the Truth and Word of God if we are to put ourselves, body and soul, in His keeping and commit our way to Him. That very belief is a creed. The symbol of Nicaea is but an expression of what the truth is, as also the apostles' creed; and it is not a circumference in which truth is confined, and the human heart and mind limited, but a centre from which, as an anchor of the soul, we may not depart without doing violence to truth and to ourselves. In God's Kingdom, then, truth is vitally related to life, and the Person of Jesus represents the great millbands by which the power of truth is communicated to life.

The truth, of course, is enshrined in the Gospel, but it is committed, Gospel and all, to the Church. The Church, which is the Kingdom, or the Kingdom in embryo, or only the agency of the Kingdom, is, in any case, empowered and sanctified, and is charged with the preservation of the truth. With whatever urgency, therefore, changing thought, or the clamour of "the times," or rationalizing tendencies, may demand the adaptation of the creed, or the spoliation of it, the Church must remember that she speaks, not for herself, but for the ages, past as well as to come; that she is entrusted with the preservation of the truth, and can tolerate no watering down or compromise or surrender of the whole or any part of the Gospel as she has received it. The faith once delivered to the saints is the truth of Jesus Christ. This faith involves the truth about Jesus as well as the truth that is in Him.

There must be certain facts about Christ which serve to define Himself, His Personality, His Nature, His Being. Our faith in Him is assured by what we believe about Him. It is those things which we believe about Jesus that constitute the major portion of our creed, and are absolutely essential to the truth which is in Him. We believe He is God, as He Himself said, "I and My Father are one." This is the first and last thing about Him, as He said through St. John, "I am the Alpha and the Omega." We believe He is also God's Son. "God so loved the world that He gave His only begotten Son." We believe further that He is Saviour, "That whosoever believeth in Him should not perish." "He shall save His people from their sins." We have a definite belief as to the method of the saving process. "He thought it not a prize to be grasped at to be equal with God, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of man." Hence He is called the Son of Man. By death He brought life. "Who His own self bore our sins in His own body on the tree," that having died unto sin we might live unto righteousness; and "Behold, He is alive forevermore," the first fruits of the Resurrection. These are truths about Jesus Christ from which we are assured of the truth as it is in Him with all the spiritual powers and possibilities involved. The Kingdom of God is the realm of this truth, and of all these truths which concern the most intimate life of man. They can be believed in, and they are, as a matter of fact, believed in the more implicitly,

inasmuch as they transcend the limited understanding of man, and so rise to the height of the soul's abiding needs, and are worthy of God and religion Fellowship in God's Kingdom requires for every one of us a right belief as well as right conduct. The Christian creed is the expression of that belief, which, when truly apprehended, felt and lived, is the abiding source of that liberty wherewith Christ hath made us free.



All the millions of men in the armies of Europe, and all the wealth of the world—without God—are unequal in power to one weak, penniless man with God.—Robert E. Speer.

re twenty-four chaplains appointments in some in connection with the Only two of these, so far belong to the Anglican the matter is that Angli- the most part ministered lains. We have already list contribution to the rmy is abnormally small. its contribution to the abnormally large. This evidence of industry and of the Methodist authori- recruiting statistics, Angli- as many men to the army This only needs to be shown to the authorities at a due proportion of appointed to minister to ore, a watchful eye might at Anglicans are not over- ons that are made. That, r within the army, but plains having friends that ve and other qualities are thority. Spectator is not uselessly scramble should l things of the army, but here is no use being fools.

CHILD TO THE AN CHILD.

in a far-off land,
wide sea,
d my home,
of the free,
were you,
I would do?
n with a swarthy skin,
l on you with scorn,
ng is black but sin
be white as the lily at
uplift you,
I would do?
an and homeless, too,
ard of the Lord,
ought from earliest days
His Word,
d ignorant, too,
I would do?
pennies and nickels and
ver the sea,
d and clothed and taught
d Who is dear to me!
were you,
d do.
girls around
working for, too,
up till I'd got them to
o needy like you;
I do,
were you.
—Selected.

l's Holy Spirit means a l a joyful, peaceful life. it perplexities and pro- n he closed that letter to e wrote: "Now the God all joy and peace in be- abound in hope, in the spirit." We need a hope- lled life, a peace which bundant and abounding s the power of the in- d.—John Timothy Stone.

NEW BOOKS

The Boy Problem in the Home.

By Dr. W. Byron Forbush, President of the American Institute of Child Life. The Pilgrim Press, Boston; Upper Canada Tract Society, Toronto (xi. + 287 pp.), \$1.00 net, postage 10 cents.

Not as a philosopher who, from the easy vantage of an armchair, dictates to parents the intricacies of a problem he has never experienced, nor as a scientist, who thinks he has uncovered the secret motive life of boy and can work out a theory with mathematical exactness, does Dr. Forbush write on this baffling subject. But as a pastor, a social worker, and, best of all, as the father of three boys who have grown up to be his companions, does Dr. Forbush make his contribution. It is just this intimate touch, won by experience with the actual problems that arise in the actual home life, that gives this book its value for parents. Here are the suggestions of one man who, in his own way, has met, and not dodged, the difficulties that come in the home where there are growing boys. Putting it in a nutshell: "Frankly, the trouble is that we love our boys, but we do not like them. Isn't that just it? We cling affectionately to their lives and health and future, but we do not like their clumsiness, their irritating ignorance and conceit, their maddening folly and obstinacy, their loss of all that we think is worth while." Dr. Forbush treats the Home Training of (1) Young Boys, (2) of Schoolboys, (3) Adolescent Boys. Under each head he deals with home government, sex discipline and religious nurture. His chapters in each section on the Parent's Attitude will prove rather searching and painful reading for some of us. Sometimes the parents and not the boy ought to be punished for the boy's mistakes. Government of some kind there must be if the home is to exist at all. But is it to be the government of an autocrat, even a Christian autocrat? Read what he says about government by suggestion, by words, through choice, by punishment. Dr. Forbush is no sentimental idealist. He believes that corporal punishment is sometimes the only thing. How should it be administered and followed up? "When a boy gets old enough to tussle with his father, he should not be whipped except by his own consent." How would you get your boy's consent to such a thing? The High School age is the difficult one for parents. The lad is neither a boy nor a man. How are you going to treat the question of companions, cards, dancing, theatres, Sunday habits and the thousand and one practical issues? Read Dr. Forbush's sane suggestions. You may not agree with him, but his viewpoint is worth having. Love and trust the boy. Your companionship is the best thing you can give him. Take time to be his friend. The reading of this book will save parents from thinking that the boy's prospects are ruined because he is passing through a trying period with crude notions and rude strength, with his streaks of obstinacy and conceit. Every boy is a hero-worshipper. Give him a good hero. One of the best points of Dr. Forbush's book is that he cites definite examples where such-and-such treatments have been helpful. His book is a compendium of parental experience and suggestion. If there is a boy in your home you cannot afford to be without it. It is written for the parent, not for the social service student or specialist.

The excellence of this book is easily understood by those who are acquainted with Dr. Forbush's previous book, "The Boy Problem." Pilgrim Press, Upper Canada Tract Society (210 pp., 50 cents net), which has gone through seven editions. In it Dr. Forbush wrote on the By-laws of Boy Life, the Gang Spirit, and kindred themes. He gives a critique of Boys' Clubs and Church Work for Boys. He has a long chapter on How to Help Boys—a constructive thing. This is the book for teachers, social workers and clergymen who are thinking about other people's boys. It gives a splendid view of the possibility of boy life under good leadership.

* * * *

"There is a notable lack of opposition to Christianity among students in China at the present time. Confucianism is still asleep. Buddhism has little hold on the educated classes. Taoism is still more disorganized. This leaves the field for the moment practically free from all opposing elements such as are able to offer any organized resistance to Christianity."—Dr. W. E. Taylor.

THE STOLEN BIBLE

THREE years have now passed since, while travelling, I fell in with a French professor who had some employment in Spain. After having insulted me before our travelling companions by telling them that I was connected with a secret society, which, under cover of the mantle of Christian philanthropy, was engaged in smuggling into Spain what its agents designated the Word of God, but which he, as a man of learning, had detected to be a simple parody of the true Bible, he advised them, one and all, to turn a deaf ear to the offers of the seller of such a bad book. The discussion was continued during the whole journey, and judge my surprise when, on getting out of the omnibus, the professor said to me: "Though we may entertain different views, I must ask you to sell me one of your little Bibles, for our conversation has made me desirous to read it." But the most interesting part of my story has still to be told.

Some few days back I proceeded to an inn in a small town where I intended to sell Bibles. I had already been seated some time in the room where I was taking my meal when a gentleman, who had been intently watching me, and in such a manner as somewhat to annoy me, rose from his seat and came to the table where I was sitting, and without any preface exclaimed: "Were you not in such a year at Barcelona, and were you not then occupied in selling the Bible?" "Yes," was my reply, and on examining his face narrowly I recognized the professor, who, at that time, was living in Spain. "Come into my room," he said, "for I have something astonishing to tell you about the Bible which you sold me on getting out of the omnibus." I did not need to be asked a second time, and I eagerly followed him. On being seated in his room he related to me the following:

"Some time after our meeting in the omnibus I went back to Spain to resume my duties as professor of the French language, and likewise to resume my life of dissipation in company with one whom I called my friend, though he was really one of the worst characters that the world ever saw; but he had more money than I, and he bore the brunt of our orgies. Very soon, owing to my bad conduct, I lost all my pupils, and whilst waiting for their return I set to smoking from morning to night, and in order to show my contempt for the Bible which you had sold me, and which I had taken good care not to open, I began tearing out leaf after leaf for no other purpose than to light my pipe or my cigars. One day, when I was wanting one of these leaves, I looked in vain for the remnant of the book, of which perhaps one-third was still left, but not finding it I thought no more about it. By little and little I marked with surprise that my boon companion was becoming cool towards me, I no longer found him in the places of pleasure and amusement where we had been in the habit of spending a considerable portion of our time, and I became the more sensible of his absence from his being no longer at hand to pay what I had expended. Very soon my position became intolerable. Over head and ears in debt, and no longer able to obtain credit anywhere, I became aware of the dire fact that the moment was approaching when, if I wanted to live, I must beg in the streets. Before, however, getting to this point, I determined to apply for assistance to my old companion. I went and knocked at his door, which was opened to my intense delight as well as to my eternal welfare, as you will presently learn. As I saw that my former friend was not frowning at me I took courage, and after having explained to him my sad position, I exclaimed: 'Help me, or else I shall die of hunger, for I know no one else in Madrid, and though it is but too true that I am a very sorry character, and as bad as you or any one else can think me, I cannot turn thief.'

"On this my companion interrupted me, and smilingly said: 'I am the more bound to help you because it was I who robbed you.'

"'Robbed, robbed!' I exclaimed. 'What could you possibly have taken from a fellow who had not a farthing to help himself with?' 'Ah! you had a treasure, and the treasure of all treasures, and here it is.' Saying which he took out from a drawer a book, which, from its binding, I at once recognized as the Bible which I bought from you. 'Ah, for such a theft,' said I, laughing, 'you will never be sent to the galleys, and, moreover,

(Continued on page 497.)

The Church Abroad

There was a falling off of \$21,000 in the income of the Church Missionary Society for the three months ending the 30th June last.

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Bishop MacInnes, of the Jerusalem and the East Mission, is appealing for funds for the erection of a Cathedral in Cairo, Egypt, in memory of Lord Kitchener.

* * * *

In the year 1911 the proportion of Christians to the total population in the kingdom of Buganda, Africa, was 46 per cent.; in 1915 it had risen to nearly 55 per cent.

* * * *

Through contributions received from Sunday School scholars and adults in the United States, the World's Sunday School Association, in cooperation with the American Bible Society, has provided nearly 500,000 Testaments and Gospels for the European soldiers.

* * * *

It has been suggested that the Protestant Episcopal Church of the U.S.A. be asked to take up work in India in the area affected by the internment of Lutheran missionaries. The above Church has not undertaken work in India, as all the Bishops there are appointed by the British Crown.

* * * *

The movement on the part of the Buddhists in Japan to keep the children away from the Christian Sunday Schools is growing rapidly. Mr. H. E. Coleman, who was sent to Japan last fall by the World's Sunday School Association, as Educational Secretary for the Empire, writes that, according to investigation, there are about 680 Buddhist Sunday Schools throughout the country with an enrollment of 110,000 children. The Buddhists plan to bring their Sunday School membership to 228,000.

* * * *

Archdeacon W. S. Moule (C.M.S.), of Ningpo, writes of the brave behaviour of two Chinese Christian soldiers quartered in that city. They and another soldier were threatened with death if they did not worship the idols. The comrade gave way, but these two remained firm. They were not shot, but were dismissed from the army without any means of gaining their living; their chief concern, however, was for the friend who had fallen. The Ningpo Christians gladly voted a sum of money to start the two ex-soldiers in business. An old Ningpo Christian remarked to the Archdeacon: "Would I have chosen death rather than do that act?"

* * * *

Dr. John R. Mott recently gave the following samples of letters from the trenches: "I received the Book in the trenches. I sacrificed my last candle. When the morning dawned, I was alone with the Book. I had read nine hours." "The trenches have become real closets of prayer, which are a blessing to all of us. We are resting in God's hands when the bullets are hissing about us. God is a marvel to turn these trenches into places of prayer." "I know there is a false, self-assuring hope that holds us until the hour comes when we must look death straight in the face. Then there is the giving away of false props and the Bible becomes the most precious thing on earth."

* * * *

In the centre of the Nile Delta lies Tanta, a city of 70,000, largely Moslem. In one of the poorest quarters of this city a Sunday School has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday School secretary for work among Moslems, describes a recent visit to this school: "The upper floor of a house has been rented, and we found every classroom full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the Government Schools have been attending. They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday School. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet."

ch Abroad

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Archbishop of Canterbury and the War

The following extract is from the address of the Archbishop at the Canterbury Diocesan Conference held on Thursday, June 22nd.

"TIME OF OUR VISITATION."

THE more thoughtful of us, and those who study history and draw comparisons, have all, I suppose, wondered sometimes what it would have been like to be alive, say, during the Wars of the Roses, or at the height of the Reformation controversy, or on the night when the flaring beacons told the country that the Spanish Armada was in sight, or when Charles I. stood on the scaffold at Whitehall, or when William III. landed at Torbay. What would it have been like, do we ask, to be alive then, or then? Why, my friends, the most notable of those days was almost petty in its import as compared with this Midsummer, 1916, wherein you and I are solemnly bidden to bear our part. Do we realize, do we rise to this "time of our visitation"? It is not a light burden of responsibility. That we should be the men on whom God has laid the trust of such an hour in the unrolling of our country's story is a personal thought which should solemnize any one of us. "They feared as they entered into the cloud." "Fill us, O Lord, with the spirit of Thy holy fear." Then shall we bear the great trust as we ought. Then in courage and calmness, in perseverance and high resolve, shall we carry ourselves in a manner worthy of the great emprise. May He who has given us the opportunity of service show us, by His grace, how to use it aright. May He give us at home and in the field leaders worthy to be followed, and men and women worthy of high leadership. Among the men of English history the towering figure of Lord Kitchener will stand for ever in its place: the strong life of tireless service and its ending in the tempest of the Northern Sea. You know Robert Browning's "Prospice":—

Fear death?
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go.

Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.

And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend.
Small change, shall become first a peace out of pain,
Then a light
And with God be the rest.

Not to-day, not here, must we discuss the war and its issues. Rather with bowed head and set lips and quenchless resolve we gird ourselves afresh, and pledge ourselves afresh to withhold nothing, to bate nothing, so only that we "see the thing through" and discharge our part of the world trust laid upon us for the well-being of its peoples in the unborn years which lie ahead.

THE APPEALS TO THE PRIMATE TO INTERVENE.

The man who holds my position must needs at such an hour in our history be beset, as he is beset, with earnest appeal from eager souls who, as fellow-citizens in the Society of Christ, call upon him to move in the Name of the Prince of Peace for an immediate ending—somehow, yes, anyhow, if only it be an ending—of the hideous and devastating strife. If the heart of any Christian man could be unstirred by such appeal, I am not that man. To hold high office in the Church of God must involve for anyone who thinks and cares and prays a sense of unutterable yearning that the hour might come for his sharing in the attempt to promote such mediating and pacificatory counsels. And yet, and yet, where lies the true faithfulness, the staunchest loyalty to our Lord and to His message for man? Surely in the quiet, unshaken and unshakable adherence to what in these long centuries He has taught us about the principles of Christian liberty and Christian honour; not about peace only or primarily, but about His fundamental laws of probity and liberty and truth.

For those principles we must contend unswervingly, and so long as they are flouted and are, either overtly or covertly, denied there is no

common basis whereon peace can be sought. Expressed in terms of national or international life, the case stands thus—I quote thoughtful words:—

Europe must be slave or free. Its peoples must be at liberty to pursue their own policies so long as they respect one another's rights, or they must take their orders from one paramount Power. Until this, the first fundamental principle at stake in this war, is settled there can be no peace. It is impossible to make peace between peoples committed to these opposite ideals. There will be no peace until the question whether Europe is to progress in freedom or is to be compelled to comply with the German will through fear of the consequences of refusal is settled finally one way or the other.

NO BASIS ON WHICH TO ENCOURAGE PEACE PROPOSALS.

My brothers, you may feel that I should have asked your pardon for introducing thoughts more political or international than those which are wont to find expression in a Conference like this. But I ask no pardon, for I am anxious that you should understand my own position, in face of such appeals as I have referred to—nay, that you should even share, if you will, my burden of responsibility—God knows it is a heavy one—when, in reply to their appeal, I tell my friends that I find as yet no basis on which to encourage or justify our approaching with proposals of peace those with whom we are at war. So long as they assure us that they are committed irrevocably to principles which I regard as absolutely fatal to what Christ has taught us—fatal to the very principles, surely, on which all sound national or international life must stand, I should look on it as flimsy sentimentalism were I to say that I want immediate peace. Of course, with our whole hearts we want peace, we pray for peace, but not on terms the acceptance of which would cut right across the very fabric of our loyalty to Christ as Lord and loosen our hold upon the Christian liberty, for nations as for men, wherewith Christ has made us free. If God grant us, in answer to our prayers, the sight, ere long, of some opportunity of moving peacewards without sacrifice of principles which the whole Empire has by its deeds declared to be dearer far than life itself—once let that gleam, that loophole, appear, and then in the very earliest cohort of those who strive to make the hope a reality I shall crave the privilege of any place or voice that may be allowed me.

THE VALOUR OF OUR MEN.

To stand, as I have been allowed for successive days to stand, within sight and sound of the endless line of combatants in France and Flanders, to hear the shriek of shells, and to meet with words of cheer the dauntless men of grit and fibre who in thousands are holding their own in muddy trench or shattered street; or, sadder far, to mark the rows of stretchers, and clasp the hands of stricken men—those experiences must redouble in the heart of any man worthy of the name the eager craving and the fervent prayer that, in our Father's mercy, the war-horror may be ended. But, once more, the peace for which we pray and strive and pray again must be a rightful and abiding peace. Meanwhile, our Lord be thanked for the valour of our men by sea and land, and for the opportunity and privilege allowed to those whose high task it is to be ministering day by day, in things physical or things spiritual, to the whole and to the sick. If we are tempted sometimes to denounce the scientific ingenuity which gives itself largely to the devising of engines of destruction, either chemical or mechanical, which shall be yet more deadly than before, remember, too, what science, either chemical or mechanical, has wrought in this war for the successful combating or prevention of disease.

THE WORK OF THE CHAPLAINS.

Our own thoughts turn, perhaps, more readily to the work of our Chaplains. It was with me a main object in visiting the Front to understand and appraise that work. The high estimate I formed of its value may very naturally be discounted. Not so the tribute borne by general officers, not in one or two places, but practically in all. Among the hundreds of clergy, both of our own and of other Communion, who are now at work by day and night in the fields of France I have found scarcely any who were not the objects of well-weighed and considerate praise, spontaneously and even eagerly offered, by the officers who have the best opportunity of judging. In gathering after gathering at different centres along our whole Front I was able to satisfy myself of the devotion which had evoked that praise—evoked it to a degree which I had certainly not

(Continued on page 497.)

An Indian School Re-Union

WE regret exceedingly the delay in publishing the following interesting account of the re-union that took place on the Blood Reserve, Southern Alberta, on the 28th and 29th of May last. As the writer, Mrs. Houlton, Secretary for Indian Work of the Calgary Diocesan W.A., points out, the contrast between many of the Indians of to-day and those of fifty years ago should give rise to feelings of gratitude. Albert Mountain Horse, whose death at the front is referred to, enlisted early in the war.—Ed.

The sky was overcast, threatening clouds had gathered upon the horizon, high winds were blowing, the bridge had been washed out, fording with teams was impossible owing to the rapid rising of the river with its swift and dangerous currents, yet with all these drawbacks our spirits rose as we looked around us and saw the bright faces of our ex-pupils who had braved the elements to attend the Confirmation Service held by the Bishop of Calgary for the Indian candidates at St. Paul's Mission on May 28th. Eight young Indians were confirmed and two Indian girls. Three older men who had been prepared by Rev. S. Middleton were unable to be present at this service owing to a bridge having been washed away at Stand-off. The heavy state of the roads made travelling so difficult that it was six p.m. before they got to the ford, then only to find it utterly impossible to get across that night. They waited patiently on the other side of the river until next morning, when they took a row boat and so got across, but at great danger to their lives. Dauntless and eagerly anxious to be admitted into membership of the Church they loved, to publicly declare their love and trust in the Lord Jesus Christ, they walked into the study of the missionary at 9.30 a.m., on Monday, May 29th, and placing upon the table their duplex envelopes containing their weekly subscription to their Church, they inquired if the Bishop of Calgary would hold a Confirmation Service for them that day, as it had been quite impossible to get over for the service the day previous. After satisfying himself that they had been properly prepared and were in earnest, their request was readily granted, and they were confirmed in the afternoon by the Bishop. Thus commenced in a most encouraging manner the third reunion for the ex-pupils of the school. May 29th had been looked forward to as another of those links binding the school and the Reserve together, which have already been most successful in helping the Blood Indians upon the Reserve to feel that their white brothers and sisters are looking to them to use the opportunities given to them to be a self-supporting and industrious race of people. That they are indeed proving themselves to be good farmers is shown by the government agent's reports year by year. The writer visited several farms managed entirely by ex-pupils of our schools during the past year, one of which was that of Maxwell Weasle Fat, a Blood Indian, and an ex-pupil of St. Paul's Mission School, who also afterwards went to the Industrial School at Elkhorn. After working for eight years earning all he could, he asked for land on the Reserve and started his farm. His house is a frame one, and is most beautifully kept by his industrious and hard-working wife. His farm cannot be beaten to-day. He has a daughter in St. Paul's School, and his small son, aged seven, will soon be there too. At the Conversation held on the afternoon of the 29th, Maxwell spoke especially to the boys and girls in the school. He told them that the ex-pupils of St. Paul's beat all the other schools, in that they spoke better English and were better educated than those ex-pupils of Calgary or of Elkhorn Industrial schools, and he further told them that they were splendidly treated in school and urged them to learn all they could and prove themselves worthy indeed of St. Paul's.

The Reunion commenced with Divine Service at 10.30 a.m., when the Bishop of Calgary gave a most inspiring sermon, followed by the Celebration of Holy Communion, of which fifty communicants partook. Pleasing indeed was the sight of the ex-pupils walking with easy grace and dignified bearing to partake of that most sacred Feast. It was most impressive to see young husbands and

(Continued on page 495.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XVII.

The Colonel's Perplexities.

GILBERT had fully made up his mind to leave Otter Lake as soon as possible, but he could not go until the packing season was over. Every hand was needed in the work of preparing and grading the beautiful fruit and shipping it to the markets. It had been a good year, and a "bumper" crop had to be disposed of. Otter Lake had an enviable reputation for the excellence and reliability of its produce, the "Otter brand" was a guarantee of good quality.

The routine work went on as usual under the joint direction of David and Jaek, the foreman. For Colonel James had not made a good recovery. He was, indeed, able to lead his normal life again, but his powers both of body and mind were enfeebled, and it was obvious that he would never again hold the reins of leadership.

Dr. Graham had not returned to Otter Lake. Mrs. Lane had telephoned to the hospital for him, but the sister in charge had merely replied that Dr. Graham had unexpectedly left, and her evident reticence showed that some mystery was attached to his departure. Dr. Collins had called to see Colonel James as soon as he returned to Albertville, and had been shocked at the alteration in his old friend. After carefully examining his patient, he spoke seriously to Mrs. Lane.

"Has Colonel James any near relatives?" he asked abruptly.

"No, I think not. He told me one day that he had lost touch with all his connections in the Old Country, and that some unknown cousins were his only blood relatives. Almost all his life has been spent in foreign service before he settled here. His partner, as you know, died last year. I believe my brother-in-law, Sir Gerald Lane, is one of his dearest friends. Do you think he is dangerously ill?"

"Well, I wouldn't quite say," said the little grey old man, "but there are certain symptoms I don't much like. There has been always heart trouble to a small extent, but it seems to have increased very much lately. Well, if he has no relations, there is nothing to do but to keep him quiet and free from worry. Let that little girl of yours be with him as much as possible; he seems to have taken a great fancy to her, and her chatter will do him more good than all my medicine. I'll look in again soon. Good-bye." And he was driving away before Mrs. Lane realized that he was going.

She stood leaning against the railing of the verandah as in a dream. Once more it seemed as if death would step in to shatter her life. At Colonel James' earnest request she had consented to live on at the farm until his health should be restored, and although he refused to allow her to share the expenses of housekeeping, she could not but realize that the arrangement was as convenient to Colonel James as to herself. He was evidently a wealthy man and could afford to pay highly for the luxury of a comfortable *menage*. And, as Dr. Collins had pointed out, the old man had become deeply attached to Marjory, who in her turn willingly devoted a good deal of her time to "Uncle Jim" as she had nicknamed him. Of the two boys, Gilbert was undoubtedly his favourite. He understood and sympathized with the boy's view generally; yet he had sufficient perception of character to

observe and admire the effort which David had made to grasp the management of a large and complicated business.

But it was quite obvious to Mrs. Lane that, in the case of Colonel James' death, David could not manage the farm alone, even with Jack's help. It would be too severe a strain for so young a boy, and Gilbert's attitude made it even more impossible. Her conversation with Gilbert had resulted in a truce rather than peace between the brothers. Gilbert was content to preserve as far as possible a sulky silence towards his brother, only speaking to him when obliged to do so.

He never mentioned Dr. Graham, but Mrs. Lane felt, rather than knew, that they corresponded with one another, and she had learned to dread Gilbert's visits to the post office to fetch letters. Rumours that Dr. Graham had been compelled to leave Albertville after attempting to attend patients while under the influence of drink had filtered out to Otter Lake. Gilbert had heard, but had not commented on them, except to smile cynically when Marjory unwisely enlarged upon the subject one day at dinner. She had never forgiven Dr. Graham for having loosened the tie between herself and Gilbert, and was rather glad to repeat any report which might discredit him.

Colonel James had taken up the cudgels warmly in defence of the man who had pulled him through such a dangerous illness, quite unaware, of course, of any special reason for distrusting him; and Mrs. Lane had herself advised Marjory not to repeat unauthorized reports, although she felt in her heart that they were only too likely to be true.

Mrs. Lane thought of all these things as she stood looking absently out over the lake where patches of scarlet and yellow in the woods by the bank foretold the coming of autumn. The summer months had passed as in a dream. They had been happier than she would have thought possible six months ago. Had it not been for her anxiety over Gilbert, she would have confessed that they had been really happy. The busy life in the farm had proved a valuable sedative to her shattered nerves. The pure air, the radiant sunshine, the spirit of optimism which seemed infectious, had all helped to restore her to perfect health; and her inward peace was reflected in the sweet gravity of her face.

Marjory, with a keenness of perception which seemed to visit her at intervals, exclaimed one day:—

"Why, mother darling, you look just saintly nowadays"; and even her sons had been vaguely conscious of a new strength in the mother whom they adored. And now, when life threatened again to become complicated and entangled, Margaret Lane knew that

"There is a peace which deeper grows in midst of toil and strife."

She turned slowly into the house. Colonel James was sitting in unwonted idleness by a bright wood fire, for he felt chilly even in the warm September days. He called Mrs. Lane as she would have passed the door.

"So Collins thinks I have my marching orders," he said pleasantly.

Mrs. Lane gave a start of surprise, and Colonel James went on.

"No, don't try to put me off the scent, dear lady; I have guessed for weeks past that this poor old heart of mine would not last much longer; and I guessed what Collins refused to admit, though he could not deny it. Don't grieve for me my friend," for the tears were welling into Margaret Lane's eyes—"I shall be glad to see my wife and boy and my little girl again. But I am sorry for you. I must think what I can arrange for

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The War As Seen by a Foreign Missionary

EXTRACT from an address given by the Rev. J. Cooper Robinson at the fifteenth annual meeting of the Conference of Federated Missions in Japan. Mr. Robinson is president of the Conference during the present year:—

The last subject I wish to refer to is the unparalleled war that has been raging for one year and five months. Last year our chairman referred to it under the Biblical name of "Armageddon," and at that time people were asking if this conflict really might not be that foretold in the Revelation under that name. Our chairman probably did not intend it to be understood that he thought it was, and, for my own part, I think it has been clearly shown that the battle referred to in the Apocalypse is still in the future. That this war is without parallel in the history of this blood-soaked earth can, however, be affirmed without hesitation.

This conflict has now assumed such proportions that it seems impossible that any thoughtful, conscientious human being can be indifferent to it, and it is to be hoped that such people as an American newspaper correspondent recently informed us he came into contact with on the opposite side of the Pacific who "didn't think or talk about the war, except when there was a chance to make money out of it," and who were anxious to "keep out of that European mess," as they called it, have become exceedingly few in number. A dear missionary brother from the United States said to me the other day: "This war has taken a tremendous hold upon me, and is increasing its grip daily. I have come to realize that it is no mere fight for supremacy between nations, but is a contest to the death between conflicting principles and must be fought to a finish." I believe that this brother spoke for a vast, and still increasing, number of the best people in neutral countries, as well as for the citizens of the Entente Powers, who naturally, perhaps, grasped the situation more quickly.

Is it not being realized that the chastening hand of the Almighty has been stretched out over a selfish, carnal-minded, God-forgetting Christendom, and that even the nations not yet involved have little reason to think that it is on account of their superior degree of godliness that they have so far escaped, and that their turn will never come?

We are being convinced that the world is not so civilized as we thought it was, even as the Church is not so Christian as it was supposed to be.

Without venturing into the region of prophecy and making predictions as to when, why, and how the war will end, I wish to notice some of the results already visible:—

1. A large number of assertions, opinions, and even deep convictions, made and held by good and wise people, have been utterly disproved and discredited.

We had grown accustomed to being told that there never could be a great war again because:—

(1) The world had become so civilized that such a barbarous method of settling disputes would not be tolerated, that everything would henceforth be arranged by treaty or by arbitration at the Palace of Peace at the Hague. But what have we seen? The most solemn treaties torn to tatters, crumpled up or cast away like a scrap of waste paper. Hague conventions absolutely set at naught, and such barbarities practised by those who posed as the most civilized and cultured people in the world as would

have shamed their ancestors of centuries ago.

(2) The financiers would not furnish the necessary money and the workingmen, on account of the spread of socialistic ideas, would go on strike and refuse to fight.

(3) With modern weapons war would be so dreadful that armies would simply be annihilated in a few days, if not hours. Zeppelins and submarines were so destructive that people would be afraid to use them, and that if the different nations would only provide themselves with a good supply of such things no one would dare to start the fray. That the best way to prevent war was to prepare for it. How does such talk sound now?

2. The idea that the race has greatly degenerated has been shown to be false. Philosophers used to be on the lookout for "a moral equivalent of war" to keep the race from deteriorating, and some of them were complimentary enough to the missionaries to suggest foreign evangelization as the best means of keeping up the moral fibre of the good Christian nations to whom war no longer appealed. Well, if any one thing has been made clear by the war it is this, that the world is as full of patriotism and heroism, both among its men and its women, as it ever was. Even poor, old, decadent Britain, besides the financial help given to her Allies, beginning with poor, martyred Belgium, has in a little over a year raised, trained, equipped and sent out to fight a snug little force of three million men, and is now at work on the fourth million. And what soldiers they are! Not conscripts, nor hirelings, nor adventurers, but free men; peace-loving, home-loving, yeal pleasure-loving, but withal lovers of liberty, righteousness and justice, and, in large measure, God-fearing men, who can fight as no others can.

3. The conversion of a large number of pacifists into fighters—not because they have come to hate war less than they did, for they certainly hate it more—but because they have discovered something more hateful still, and that it is only by war that this utterly abominable and intolerable thing can be got rid of.

4. Demonstration of the fact that the need of the human heart is Jesus about the thing called Christianity, Christ and His simple Gospel.

Whatever may be thought and said about the thing called Christianity multitudes have undergone a radical change of mind in regard to Him after whom this thing has been named—the Creator of all things, the source of life and light, "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end."

Men are now asking as never before, "Sirs, we would see Jesus." They don't ask to be taught some new theology, or to hear the gospel of good health, or any of the other gospels, good enough in their place, but unworthy to be called by that sacred name; or to talk about social service, or to listen even to beautiful music, but to hear about Jesus Christ. I read the other day of a party of soldiers who were entertained by some kind ladies shortly before they started for the front. The refreshments were sumptuous, there was music and other forms of entertainment, and all sorts of good wishes were expressed for the welfare of the brave boys. When the time came for the party to

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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.

Seventh Sunday after Trinity.

Holy Communion: 256, 258, 386, 646. Processional: 385, 448, 653, 664. Offertory: 390, 393, 397, 426. Children: 453, 705, 707, 710. General: 5, 22, 392, 404.

Eighth Sunday after Trinity.

Holy Communion: 140, 257, 262, 407. Processional: 7, 376, 397, 653. Offertory: 343, 619, 620, 753. Children: 392, 402, 711, 731. General: 38, 560, 654, 750.

The Bible Lesson

By Rev. Dr. Howard, Montreal

7th Sunday after Trinity, August 6th.

Subject:—"What is Christian Love?"—1 Cor. xiii.

INTRODUCTION.

LAST Sunday we studied the story of the first propagation of Christianity in the heathen city of Corinth. St. Paul, on his second great missionary journey had remained at Corinth for eighteen months. (Probably from September 51 A.D. to March 53 A.D.) This period of missionary activity had met with abundant success. Among the Jews of the city, Crispus, the chief ruler of the synagogue, had accepted Christianity (Acts xviii: 8, 1 Cor. i: 14); among the many Gentiles who came out of heathenism, may be mentioned Erastus, the chamberlain of the city, and Gaius (Rom. xvi: 23). Soon after St. Paul had left Corinth, Apollos, a converted Jew from Alexandria ("an eloquent man and mighty in the Scriptures") went to that city. His work at Corinth contributed greatly to the progress of the Christian faith. But difficulties arose among these converts from heathenism. The Church at Corinth became divided into parties (1 Cor. xxi: 1-3). There was much discussion concerning (1) the lawfulness of eating meats that had been offered to idols; (2) the nature of the resurrection of the dead; (3) the place of moral purity in the Christian life; and (4) the exercise of spiritual gifts. Sins of impurity had occurred among the members of the Church, irregularities in the celebration of the agape (the evening meal connected with the Lord's Supper) had taken place, and,

perhaps, other disorders had crept in. St. Paul heard of these things at Ephesus. The Corinthians had written to him of their state and of their difficulties. There may have been several letters exchanged between the Apostle and the Christians of Corinth. St. Paul mentions an earlier letter than those which we possess (1 Cor. v: 9). Unfortunately, this letter has not been preserved. In answer to it some of the Corinthians had written to him setting forth their difficulties, divisions and evil doings (1 Cor. vii: 1). That which we call the First Epistle to the Corinthians was the Apostle's reply. It was written at Ephesus in the year 55 A.D.

The famous thirteenth Chapter of this letter, which we study to-day, is the Apostle's praise of Christian Love. The Corinthians had questioned him regarding spiritual gifts (speaking with tongues, power of working miracles, prophecy). He takes occasion to show them in this passage that there is one Christian grace that exceeds all others—namely, Christian Love. It is a grand thing to be an apostle, prophet, teacher, miracle worker. It is very fine to be able to heal diseases, to speak with tongues, to "interpret" (1 Cor. xii: 29-30). "But desire earnestly the greater gifts," says the writer. "And a still more excellent way show I unto you" (1 Cor. xii: 31). In other words, the Apostle declares: "The way to all higher gifts is the gift of love; gifts, however great, without love are nothing."

Read the chapter in the Revised Version with thoughtful care. It is a masterpiece of literary excellence, a passage full of profound thought, of elevated feeling and of chaste eloquence. It surpasses in its literary style anything else that we possess from the Apostle's pen. As a piece of literature it ranks among the choicest masterpieces of the world's production; in its thought it eulogizes the highest spiritual quality that the human soul can possess.

ANALYSIS OF THE LESSON.

I.—Christian love is indispensable to true Christian character; it is the supreme quality of Christian life (vv. 1-3).

1. The greatest eloquence in speaking varied languages is worthless without love. The best of such speaking is as discordant as "sounding brass or a clanging cymbal," if Christian love does not warm the heart.

2. Love is compared with power of prophecy, knowledge and faith. These are great gifts, but the individual who possesses them and is yet without love is "nothing."

3. Comparison is then made between the making of great self-sacrifices (feeding the poor, giving the body to be burnt) and the possession of love. Great as these sacrifices are, they might be performed simply from a sense of duty. If love prompts their performance (love to God and men), the motive for their being done is an exalted one.

II.—The Apostle then describes the Characteristics of this Christian love (vv. 4-7). These characteristics are manifold.

1. Love suffereth long and is kind. In Christian love there is long suffering—i.e., "gentle and forbearing patience," and this is coupled with kindness and benevolence. What a combination; long suffering with the faults and evil deeds of others, joined with kindness towards those who commit such wrongs!

2. Love envieth not. Envy is the most insidious evil; it warps one's judgment of others, makes us unjust in action and embitters the soul. The antidote for envy is love.

3. Love vaunteth not itself, is not puffed up. Love does not produce boasting or self-exaltation. Where love

is there is a tendency to self-forgetfulness and humility.

4. Doth not behave itself unseemly. Where love is present there is no unkind action or selfish assertion towards those who are loved.

5. Seeketh not its own. Love restrains its possessors from seeking even those things that legitimately belong to him—his own interests or profits.

6. Is not provoked. The man of Christian love does not give way to anger. His soul is softened towards the evil doings of others.

7. Taketh not account of evil—does not give thought to the evil done to it. In other words, love overlooks insults, unkindnesses, injustices and such like.

8. Rejoiceth not in unrighteousness but rejoiceth with the truth. He who possesses Christian love finds no joy in any unrighteous incident that may take place, though such might bring him gain; he rejoices ever "with the truth," no matter what results may flow to him from such.

9. Love beareth all things. For the sake and furtherance of that which is right Christian love teaches its possessor to "bear all things," to cheerfully put up with opposition, ridicule, persecution, failure and any other burden that may be put upon him.

10. Believeth all things. Love entertains no feelings of distrust, it is prone to think the best of men and of their motives.

11. Hopeth all things. Love ever hopes for the best to show itself in men.

12. Endureth all things. Love is brave and patient. Its possessor heroically endures any responsibility or does any work in order that truth and righteousness may prevail among men.

From a careful study of these Characteristics of Christian Love we see that in the possession of such love we lose selfishness, appreciate the worth of goodness in others, seek to further the interests of truth, and, with patient endurance, hope for the best from mankind. In a word, Christian love is the antithesis of, and antidote for, human selfishness.

III.—The Apostle passes on to emphasize the Abiding nature of this Christian love (vv. 8-12).

1. Love never fails. Prophecies shall be done away, tongues shall cease, knowledge shall be done away. Prophecies, tongues, knowledge, all have a temporary existence; they will endure only until "that which is perfect is come." When the Lord comes these will no longer be needed, but love is eternal; it never fails.

2. The Apostle in comparing the past with the future uses as an illustration the contrast between childhood and manhood. In childhood there was imperfect speech, feeling and thought; in manhood these are left behind for something better. So now we have need of prophecies, tongues and knowledge, but in the perfect days these will all be "done away," but Love will remain.

3. Another illustration is used. Now we see God and life only as it were in an imperfect reflection (in a mirror). But the day is coming when we shall see Him face to face. Now we have imperfect knowledge. But in the day of the Lord we shall know God even as God knows us. Even such knowledge will not do away with the presence of love.

IV.—The Apostolic climax regarding the worth of love (v. 13). "Now abideth faith, hope, love, these three; and the greatest of these is love." He has been looking to the future and there he sees Love eternally present after faith has been replaced by perfect knowledge, and hope has received its fullest satisfaction. Faith is no longer needed, hope has been replaced by the possession of the things hoped for, but Love endures; therefore the greatest of these is Love.

Progress of the War

July 25th.—Tuesday—Allies continue to gain ground on all sides. Russians make considerable headway south of Riga.

July 26th.—Wednesday—Fierce fighting at Pozieres on British front. Russians advancing toward Lemberg, and also approaching Erzincan in Armenia.

July 27th.—Thursday—Russians capture Erzincan, one of the chief military depots in Asiatic Turkey. British occupy the whole of Pozieres.

July 28th.—Friday—Desperate fighting north of Pozieres. Russians fighting for Brody.

July 29th.—Saturday—Russians occupy Brody, 58 miles north-east of Lemberg. They also capture over 9,000 men, including two generals, two regimental commanders and fifty officers in the Lutsk section. British capture the whole of Longueval and the Delville Wood. Servians attack Bulgarians in Northern Greece.

July 31st.—Monday—French and British make advance, the former reaching the village of Maurepas. Russians report capture of over 30,000 prisoners in past two days.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—The whole passage is an eloquent commentary on our Lord's definition of true religion. Once He was asked: "What is the great commandment in the Law?" This was but the Jewish way of asking, What is true religion? for the Jews look upon religion as obedience to the law. Christ's answer was unhesitating and definite; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Thus personal love to God, coupled with a love of your fellowmen, is declared by Christ to be the very kernel of true religion. No wonder that St. Paul became so eloquent in his treatment of Christian love!

II.—Love is of pre-eminent value as a Christian grace because its presence nullifies selfishness. From the first, sin has been an assertion of selfishness. The first sin was an act of selfish self-assertion against God. It may be said that all sin participates in selfish desires. We harm others, and thus sin against them, to gratify our own selfishness. If we loved our fellowmen this selfishness would not manifest itself and sin would be absent. If we loved God we would forget self in our desire to further His will.

III.—The Kingdom of God will be characterized by the fact that all its members love God and love one another. This is the ideal towards which God is working. Eventually, it will be attained. In the meantime, that blessed day is hastened, and the Kingdom of God advanced among men in the exact proportion that love of God and love of men fills the hearts of those who profess to follow Jesus Christ. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God," 1 John iv: 7.

N.B.—Great help may be derived in the study of this lesson from reading Professor Drummond's "The Greatest Thing in the World."

The recruiting office of the 201st Battalion, referred to last week, is at 13 Queen St. E., Toronto.

amed their ancestors of cen- go. ie financiers would not fur- e necessary money and the men, on account of the spread istic ideas, would go on strike ise to fight. th modern weapons war would iredful that armies would e annihilated in a few days, hours. Zeppelins and sub- were so destructive that ould be afraid to use them, if the different nations would vide themselves with a good of such things no one would start the fray. That the best prevent war was to prepare How does such talk sound : idea that the race has greatly ated has been shown to be hilosophers used to be on the for "a moral equivalent of keep the race from deteriorat- some of them were compli- enough to the missionaries est foreign evangelization as : means of keeping up the bre of the good Christian na- whom war no longer ap- Well, if any one thing has ide clear by the war it is this, world is as full of patriotism oism, both among its men women, as it ever was. Even ld, decadent Britain, besides ncial help given to her Allies, ng with poor, martyred Bel- as in a little over a year trained, equipped and sent out a snug little force of three men, and is now at work on th million. And what soldiers e! Not conscripts, nor hire- or adventurers, but free men; wing, home-loving, yea! pleas- ng, but withal lovers of lib- ghteousness and justice, and, e measure, God-fearing men, n fight as no others can. e conversion of a large num- pacifists into fighters—not be- hey have come to hate war in they did, for they certainly more—but because they have red something more hateful id that it is only by war that erly abominable and intoler- ing can be got rid of. monstration of the fact that d of the human heart is Jesus he thing called Christianity, and His simple Gospel. ever may be thought and said the thing called Christiani- des have undergone a radical of mind in regard to Him hom this thing has been named reator of all things, the source and light, "Who for us men our salvation came down from , And was incarnate by the host of the Virgin Mary, And ade man, And was crucified r us under Pontius Pilate. He d and was buried, And the lay He rose again, according Scriptures, And ascended into , And sitteth on the right hand Father. And He shall come with glory to judge both the and the dead: Whose Kingdom ave no end." are now asking as never be- 'Sirs, we would see Jesus." don't ask to be taught some eology, or to hear the gospel d health, or any of the other s, good enough in their place, worthy to be called by that name; or to talk about social , or to listen even to beautiful but to hear about Jesus Christ. the other day of a party of sol- who were entertained by some adies shortly before they started he front. The refreshments umptuous, there was music and forms of entertainment, and all of good wishes were expressed e welfare of the brave boys. the time came for the party to (Continued on page 496.)

Church News

ONTARIO.

William Lennox Mills, D.D., LL.D.,
Bishop, Kingston, Ont.
Edward John Bidwell, D.D., D.C.L.,
Bishop of Kingston and Co-
adjutor of Ontario.

Kingston.—Bishop Bidwell has received a cablegram announcing that his cousin, Captain Leonard Bidwell, who left Saskatoon with the 18th Battalion, C.E.F., who was reported dangerously wounded on July 10th, and who has undergone a serious operation, is so far recovered as to be able to be removed to a base hospital. Captain Bidwell's wounds were so serious that for a time his life was despaired of.

TORONTO.

James Fielding Sweeny, D.D., Bishop,
Toronto, Ont.
William Day Reeve, D.D., Assistant.

Toronto.—St. James' Cathedral.—It was with great sorrow that the congregation of St. James' learnt that Lieut. James Welch, only son of Canon Welch, the Vicar of Wakefield, formerly Rector of St. James' Cathedral, had been killed in action in France. James Welch had left Canada with his parents about seven years ago, but although then barely in his teens, he had impressed those who knew him as a boy of singularly winning personality and exceptional promise. This promise was amply fulfilled during his subsequent life in England. He won a scholarship at Rugby, one of the foremost English schools, and not long ago repeated his success at King's College, Cambridge, his father's old Alma Mater. But his heart was in Canada. He always spoke of himself as a Canadian, and looked forward to giving his life to the Dominion—probably in the academic or educational sphere. Such was his hope. But Providence had another, and not less noble, destiny in store for him. War broke out, and James Welch, as almost all the members of the British Universities, heard the call of duty and volunteered for active service. In due course he received his commission, and was sent to France. About the beginning of June he received an unexpected grant of leave and passed a few days in England, to the great joy of his parents and his only sister. They marked the happiness and boyishness of his spirits. His mother saw him off from Southampton herself, and heard of his safe arrival in France. Not long afterwards the great "offensive" was launched. News came that James was missing, and, later, that he had laid down his life on the field of honour with words of unselfish bravery on his lips, "Never mind me! Carry on!" At the morning service in St. James' Cathedral on Sunday, July 16, a special anthem, composed by Dr. Ham, was sung by the choir, "The souls of the righteous are in the hands of God." Reference was made to Canon and Mrs. Welch's bereavement in the sermon, and at the conclusion of the service the "Dead March" in "Saul" was played.

St. Anne's.—The preacher in this church on Sunday evening, July 23rd, was Major the Rev. C. C. Owen, who is just back from the battle front on a short holiday and rest.

Church of the Redeemer.—The Rev. Dr. Hallam, of Wycliffe College, will preach in this church at the evening service during the month of August. His subjects will be as follows: Aug. 6th, "Does God hear German prayers?"; Aug. 13th, "Ought God to stop this war?"; Aug. 20th, "Do the Allies need God?"; Aug. 27th, "Does God need the British Empire?"

St. Luke's.—An interesting ceremony took place in this church during Morning Prayer on Sunday last, when the Rector, Rev. G. F. B. Doherty, dedicated two flags which had been donated to the church by several generously disposed members of the congregation. The two flags will from henceforth adorn the walls of the chancel.

Wycliffe College.—Word has been received that in the activities around Ypres about June 1st, Pte. E. L. Wasou, a student of this College, was taken prisoner. His address is No. 111506, Reservelazarett III., Rollfchuhbahn, Stuttgart, Germany. Letters and food will be very welcome. Pte. A. C. S. Trivett, a graduate, who was recently wounded by shell fire, is doing well at Orpington Hospital.

Spadina Lodge.—In October, 1914, shortly after the outbreak of the war, large numbers of girls with little or no money were seriously affected by the state of chaos that existed in the business world. With the help of a number of generous friends, Mrs. Broughall opened the above home at 184 Spadina Avenue, Toronto, and it has justified its existence many times over since then. Girls coming to the city from the rural communities or towns outside Toronto, will find here a pleasant home life, together with careful oversight. Mrs. H. D. Warren is convenor of the committee in charge and Miss Cholmundley, who was for some time in charge of Georgina House, is the superintendent.

Deer Park.—Christ Church.—Captain the Rev. F. C. Ward-Whate, Rector of St. John's, Lunenburg, N.S., and Chaplain of the 6th Division, preached in this church on Sunday morning last. Mr. Whate has helped to raise several Battalions in the Maritime Provinces.

Newmarket.—St. Paul's.—The Rev. T. G. McGonigle, Chaplain of the 127th Battalion bade farewell to his people on Sunday evening last.

Swansea.—St. Olave's.—The late Private Thomas George Earle, who died in action on May 31st last, formerly a butcher in this suburb, left in his will, which has just been probated, the sum of \$100 to this church.

Bedford Park.—A memorial service for Private Edwin Reynolds was held in this Mission on Sunday evening last, in the presence of a large congregation. Rev. A. H. Powell conducted the service and gave an eloquent address from the words of Our Lord: "Greater love hath no man than this that a man lay down his life for his friends." The late Private Reynolds lost his life in France a few days ago.

Cobourg.—St. Peter's.—The annual Sunday School outing was held a short time ago, when 140 went out to Rice Lake—12 miles distant—in automobiles and carriages. The Primary Departments of both Sunday Schools had their outing on the same day in the Park. The choir excursion to Rochester was a very great success, over 600 people crossing on the ferry that day. The committee have decided to give part of the proceeds for the Red Cross work.

Deanery of Haliburton.—A meeting of the Chapter of the Rural Deanery of Haliburton was held at Haliburton on July 13th and the 14th. The following clergy were present: The Bishop of Toronto, Rev. P. B. de Lom, Rural Dean; Rev. E. F. Hockley, Kinmount; Rev. W. A. Pippen, Minden; Rev. E. G. Robinson, Cardiff and Monmouth; also Mr. J. H. Stringer, student-in-charge of Stanhope and Mr. Geo. Bemister, of Haliburton. The Deanery meetings were opened by the Bishop, who conducted a "Quiet Hour" in St. George's on Thursday evening. His Lordship spoke to an appreciative congregation from the text "learn of me," Matt. 11: 29. To learn of Christ—His meekness, gentle-

ness, courage—to grow more like Him in character; and to learn from Christ, and to teach what He taught, should be the aim of every Christian worker. Holy Communion was celebrated at 8 o'clock the following morning. At 9 o'clock the clergy enjoyed the hospitality of Mr. and Mrs. de Lom at breakfast in the church house. The business of the Chapter began at 10 o'clock on Friday, with reports from the various missionaries present. These were all of an encouraging nature. They were followed by the discussion of the salient points contained in the reports, until 1 p.m. At the afternoon session the Rev. E. F. Hockley, read an able paper on "What is practical in S.S. work in the Rural Deanery of Haliburton." His paper contained much valuable information, the result of many years' loyal work in the Deanery. He was followed by Mr. J. H. Stringer, of Stanhope, whose subject was, "Why S.S. work is so difficult in Rural Districts." Rev. E. G. Robinson, of Wilberforce, contributed a paper on "Young People's Work." The Rural Dean, Rev. P. B. de Lom dealt with "Points for Practical Application from the Bishop's Synod Pastoral." The Bishop gave some valuable suggestions based upon the papers, on S.S. and Young People's work. This, the second session of the Chapter's meetings concluded with a discussion of the most important points raised. In the evening a reception was held at the Church House, when many of the parishioners gathered to meet their Bishop. Refreshments were served by Mrs. de Lom, the remainder of the evening being spent in social intercourse. A very happy hour was concluded by the Benediction pronounced by the Bishop. It was a great privilege and pleasure to the clergy and laity of Haliburton Rural Deanery to have the Bishop with them for the Rural Deanery meetings. Despite a very strenuous week-end, spent negotiating the bends and dips of the I. B. and O. Railway and the bumps and stones of Cardiff and Monmouth Mission, his Lordship was just as helpful and ready for more work, as if he had arrived straight from Toronto. The Rural Dean and Mrs. de Lom were the personification of hospitality, which was greatly appreciated by both clergy and laity. Not the least profitable part of a helpful series of meetings was the opportunity afforded to the various missionaries of social intercourse. The opportunity to meet with one's fellow-clergy in other places does not come often in the somewhat remote and scattered districts of Haliburton County, a fact which will add to the reasons why the Rural Deanery meetings of 1916 will be long remembered by those present.

NIAGARA.

W. R. Clark, D.D., Bishop,
Hamilton, Ont.

Bridgeburg.—St. Paul's.—The Rev. F. C. Walling, who has been Rector of this parish for the past year, is resigning and will move to Hamilton early in August.

Wentworth Deanery.—A small company composed of members of this Deanery and their wives and a few friends spent a very pleasant time at the rectory of Barton and Glanford parish, from 3 to 6 o'clock on Monday, July 17. A number of times the Deanery has enjoyed the hospitality of Captain the Rev. Geo. and Mrs. Pugsley and were sorry that this was to be the last. Chaplain Pugsley will devote himself altogether to his work with the Canadian Mounted Rifles. To show their appreciation of him and their interest in his new work, the members presented him with a field set of Communion linen. It would remind him that he was being upheld

by their prayers. In accepting it the Captain gave a very interesting account of his round of duties with the men—duties which one quickly realized were his pleasure to perform. Mrs. Pugsley provided a bountiful repast on tables under the trees. The members believe that Captain Pugsley is specially fitted for the very important post of Chaplain and have no doubt but that he will give a good account of his stewardship.

HURON.

David Williams, D.D., Bishop,
London, Ont.

Windsor.—All Saints'.—The Rev. Arthur Carlisle, the Rector of this parish, who has been serving for some time past as a Chaplain at the front, has resigned, and is returning to Canada.

Brantford.—St. James'.—Lieut.-Col. Harry Cockshutt, in addition to his other good works, has generously offered to give to this church, the proceeds of a mortgage, and cash, amounting in all to \$1,800 on the purchase price of a rectory, provided the congregation raised the balance. This splendid offer has been gladly acted upon, and a sufficient sum is now in hand to purchase the new rectory. At a recent meeting of the congregation, the Rector and churchwardens were asked to convey to Lieut.-Col. Cockshutt personally their grateful appreciation of what he has done for that parish.

St. Thomas.—Trinity.—A most delightful lawn fête was given on the 27th ult., under the auspices of the Ladies' Guild of this church at the residence of Mr. and Mrs. Arthur Harbour, by which the sum of \$50 was realized for the fund to provide comforts for the soldiers.

Yarmouth Heights.—St. Luke's.—A successful lawn social was held at Mr. J. H. Cook's residence on the 25th ult., in aid of the Building Fund of this Mission Church, whereby the sum of \$80 was raised.

MOOSONEE.

John George Anderson, D.D., Bishop,
Cochrane, Ont.

Timmins.—St. Matthew's.—A tennis court has just been built by the young people of this church at a cost of over \$400, and is proving a great attraction to all. When the idea was first broached, it was heartily taken up by all the church people and the result is a great credit to their efforts.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop,
Kenora, Ont.

Sioux Lookout.—St. Mary's.—On Sunday, July 23rd, the sixth anniversary of the opening of this church was observed, the services being conducted by the Rector, the Rev. A. A. Adams, the Rev. Canon Lofthouse, General Missionary of the diocese, being the special preacher at both morning and evening service.

Ignace and Dinorwic.—The Rev. A. J. Bruce, Incumbent of this parish, has accepted the incumbency of St. Thomas', West Fort William. He will take up his new duties at the end of August.

Synod Office.—The following delegates to the Provincial and General Synods were elected at the recent meeting of the Synod of this diocese: Provincial Synod.—Clerical, Ven. Arch. Maltby, Rev. Canon Lofthouse, Rev. Canon Gibson, Rev. C. G. Fox; substitutes, Rev. A. J. Bruce, Rev. A. A. Adams, Rev. E. Diamond; lay dele-

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Gibson, Rev. C. G. Fox;
Rev. A. J. Bruce, Rev. A.
v. E. Diamond; lay dele-

gates, C. H. Carpenter, J. A. Kinney,
C. Pope, C. J. Hollands; substitutes,
J. S. Carrie, W. A. Hill. General
Synod.—Clerical, Rev. Canon Loft-
house; substitute, Rev. Canon Gib-
son; lay, J. A. Kinney; substitute,
C. H. Carpenter. The following reso-
lution was passed: "That no clergy-
man of the Church of England in
Canada shall admit to the Holy Com-
munion any person who has been re-
married after divorce, during the life-
time of his or her former partner,
without satisfactory evidence that such
person is the innocent party in the
said divorce and that every case must
be referred to the ordinary whose
decision shall be final." It was also
agreed to allow women to vote at
meetings of parishioners.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L.,
Archbishop and Primate,
Winnipeg, Man.

Winnipeg.—The Archbishop is at
present at Victoria, B.C. His health
is reported to be somewhat improved.
Archdeacon Fortin is holidaying in
Eastern Canada.

Rev. and Mrs. F. W. Goodeve, who
have had a most anxious time owing
to the serious illness of their eldest
daughter, are greatly relieved at ob-
serving some slight improvement in
the patient.

Rev. R. B. McElheran has been
away for three Sundays. His place
at St. Matthew's has been supplied by
Rev. H. L. Roy, Rev. G. W. Findlay,
and Rev. Canon Jeffery.

Christ Church.—Work on the new
church has been started, and the build-
ing will be completed before winter.
It will be a beautiful solid stone struc-
ture, which will be the pride of the
Anglican Communion in this city.

St. Patrick's.—The Rev. G. H. Wil-
liams is at present in camp with his
Boy Scouts at Headingly.

Pilot Mound.—Dr. H. M. Speechly
has said farewell to Pilot Mound,
where he has been one of our leading
citizens for 10 years. He goes to Eng-
land for military duty, and on his
return will practice in Winnipeg. Mrs.
Speechly and the family will remain
here for a short time. Dr. and Mrs.
Speechly have been everything to the
church here and it is difficult to see
how we are going to get along without
them.

Rivers.—St. James'.—St. James'
Day was marked in a very special
manner this year. Holy Communion
was celebrated at 8 a.m., the Rector
being celebrant, assisted by Rev. V.
S. Bell, Vicar of Moore Park. After
service, the wardens, vestrymen and
choir were entertained at breakfast at
the rectory. In the afternoon a garden
party was held by the church council
in the rectory grounds. Tennis, cro-
quet, quoits, etc., were freely indulged
in. Tea was served in a mar-
quee. A large crowd attended and the
weather was grand, warm sunshine,
tempered with a cool breeze. At 8
in the evening service was held in the
church. A good congregation was
present. The service was intoned by
the Rector, the Lessons were read by
C. W. Angel (Lay Reader of the
parish) and a most helpful and
thoughtful sermon was preached by
Rev. V. S. Bell, Vicar of Moore Park.
Special music was well rendered by
the male choir.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop,
Prince Albert, Sask.

Saskatoon.—St. James'.—A crisis in
the history of this church has been
averted, and on the 25th ult., a thank-
giving service was held, at which
Canon Smith, Rector of St. John's, of

Saskatoon, spoke on "Thanksgiving
and Praise." In his address, Canon
Smith outlined the work of the Col-
onial and Continental Church Society,
an organization founded many years
ago. It was through aid given by this
Society that St. James' maintained it-
self. A musical programme was ren-
dered at the close of Canon Smith's
address, and later a reception was held
in the parish hall. The Revs. Dr.
Carpenter and H. Wilson, the Rector
of the church, took part in the service.

CALGARY.

William Cyprian Pinkham, D.D.,
Bishop, Calgary, Alta.

Lothbridge.—St. Augustine's.—
Sixty-seven men have joined the ranks
from this parish, many of whom were
earnest Church workers.

Diocesan Notes.—The Rev. H. M.
Shore, Rector of St. Michael and All
Angels', Calgary, has been given leave
of absence to become Chaplain of the
137th Battalion. A reception is to be
given to him, when a presentation will
be made. Rev. F. R. B. Leacroft,
Rector of St. Gabriel's, will act as
locum tenens at St. Michael's.

Rev. F. R. Rawle, B.A., with Mrs.
Rawle, have just arrived from Eng-
land. He will take up work at Innis-
fail, etc. His predecessor, Rev. A. C.
Tate, returns to England.

The Bishop will administer the rite
of Confirmation in St. Barnabas',
Three Hills, next Sunday.

Rev. A. W. MacMichael, M.A., is
now Head of the Archbishops' South-
ern Alberta Mission, in succession to
Canon Mowat, who has returned to
England.

The Bishop Pinkham College School
has been temporarily closed.

We are in urgent need of a few
really energetic and capable young un-
married priests; yet so many Church-
men have enlisted from our different
parishes, that to carry on the work
satisfactorily, has become a very seri-
ous problem.

The gathering of the clergy of the
three southern Deaneries at Cardston,
during the second week of July, ar-
ranged for by the Chief Missioner of
the diocese, Archdeacon Dewdney,
during which a "Quiet Day" was con-
ducted by Rev. Canon Stocken, proved
one of the most helpful clerical gath-
erings the diocese has known.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca
Landing, Alta.

Diocesan Synod.—The Bishop has
fixed the Athabasca Diocesan Synod
for Wednesday and Thursday, August
16 and 17, at St. Peter's Mission,
Lesser Slave Lake, Grouard.

COLUMBIA.

Victoria.—A meeting of the Ruri-
decanal Chapter of the Southern Deane-
ry will be held (D.V.) on October
4th, the day preceding the meeting
of Synod for the election of a Bishop.

Obituary.—News was recently re-
ceived in this city of the death of
Canon Cooper, the Rector of St. Bot-
olph's, Lincoln, England. Canon
Cooper was ordained in 1877 in St.
Paul's Cathedral, London, and was
priested the following year in the same
Cathedral. From 1885 to 1890 he was
Vicar at Milford, Surrey. Three years
after leaving this charge he was in-
vited by Bishop Perrin to accompany
him to British Columbia, and the year
of his arrival in the diocese was given
an incumbency at Northfield. The fol-
lowing year he went to Wellington,
where he built a rectory which he after-
wards presented to the church there.
This rectory was destroyed by fire
about three years ago. From Wel-

lington, where he remained for five
years, Mr. Cooper went to Nanaimo,
commencing a five-years' incumben-
cy there in 1899. There, too, he
built a rectory which he presented to
the church, and which is still used as
a residence by the Incumbent in
charge. In 1904 Rev. Mr. Cooper came
to St. Saviour's, Victoria West, suc-
ceeding Rev. Mr. Barber as Rector
of the parish and as Chaplain to the
forces, St. Saviour's at that time being
the naval and military church for the
district. He remained in charge of
St. Saviour's until 1911, one of his
notable interests outside of his church
work being in connection with the
Boy Scout movement, which he was
instrumental in organizing and foster-
ing. For a long time he was scout-
master for the corps in Victoria West
and Esquimalt, and, always an ath-
lete, he was, perhaps, never so happy
as when he was conducting the lads
on a camping expedition or a forage
march. A man of considerable
scholarship as well as of notable or-
ganizing ability he was sent to the
Pan-Anglican congress in London in
1908 as a delegate from the diocese
of British Columbia. In 1910, when
Bishop Perrin constituted the Chap-
ter, he was one of the three Canons
created for the diocese. His resigna-
tion from the charge of St. Saviour's
took place a few months prior to that
of Bishop Perrin as head of the diocese
of Columbia, Canon Cooper leaving
almost immediately for England and
assuming the rectorship of St. Bot-
olph's, Lincoln, where he was in
charge until the time of his death.
In a number of ways the late Canon
Cooper is well remembered. In addi-
tion to his work as Rector of the vari-
ous parishes on the island, his enthu-
siasm in boys' work, etc., his name
will ever be associated with the estab-
lishment of the Columbia Coast Mis-
sion, for the advancement of which he
gave of his time, energy and money
without stint. When Rev. John Antle,
of Vancouver, was sent on his first
trip up the west coast, later bringing
in a report of his observations, Canon
Cooper was one of the warmest advo-
cates of the establishment of this Mis-
sion which has since then done such
enormous good in the lumber camps,
etc.

**AN INDIAN SCHOOL
RE-UNION.**

(Continued from page 491.)

wives the children of men wao, only
fifty years ago knew nothing at all of
Our Saviour and His love for man-
kind, the result of patience and zeal
in the Master's vineyard shown by
the pioneer missionaries. How many
people in Eastern Canada, when they
read these lines, will lift up their
hearts in loving praise to God for
giving them the privilege of helping
win these Blood Indians to His fold
by their gifts of money and clothing,
and above all by their prayers?

The afternoon saw the rain pouring
down a perfect deluge, but more ex-
pupils braved the elements until when
the *Conversazione* commenced at 3
p.m., there were forty-eight present,
and of these only ten were old In-
dians who were not ex-pupils; but
these ten were each keenly interested
in the reunion, having children or
grandchildren attending the school to-
day.

The Bishop occupied the chair and
the Rev. A. W. MacMichael led the
speeches by giving his own impres-
sions as an Englishman who was visit-
ing the Indians for the first time. He
proved himself to be a most humour-
ous and witty speaker and won the
heart of every Indian present before he
sat down. Then it fell to the lot of
the writer to make her speech which
was followed by an address from the
Principal, telling the ex-pupils how
they had to live up to the good name

already won by them as ex-pupils of
the school, also to follow in the foot-
steps of St. Paul after whom the
school was named, and each and
everyone of them try to emulate him
in missionary work, especially amongst
their own people living on the Reserve.

Several of the Indians then spoke
in a most able and comprehensive
manner, the gist of each speech being
sincere gratitude for all that the
Church and Government are doing for
them to-day, and each one determined
to be self-supporting as soon as pos-
sible.

Mountain Horse, the father of the
brave warrior—Albert—who recently
gave his life for his country, spoke
in a most touching manner. He was
one of the three who were confirmed
by the Bishop that afternoon. He
said that the old men amongst them
who speak no English, when they hear
the school pupils talking, feel like
men blindfolded. He advised the In-
dians to attend service, to take their
part in it, to get their wives to take
part in the singing as well, not to
sit idle and not take part. And es-
pecially to keep themselves clean.

One quaint old Indian said the
young married men and women look
like the white man, now they are
getting rich and pretty. He also urged
that every child should be sent to
school and that everyone should give
all he could to the Church, and es-
pecially to the memorial window which
is to be put into the east end of the
church in memory of brave Albert.

The Bishop gave the closing ad-
dress, after which he held the Con-
firmation service for the three delayed
Indians.

At 6.30 a splendid banquet was held
in the spacious dining-room at the
Girls' Home.

Many more ex-pupils had crossed
the dangerous river during the after-
noon, men who could not leave their
duties for a whole day, but came in
time for the evening entertainment.
Eighty-four Indians sat down to the
banquet. The tables were arranged
in "T" shape, at the top being seated
the Bishop of Calgary with Mrs.
Houlton at his right and Rev. S.
Middleton, Principal of the school on
his left, the visitors and staff being
seated at the same table. Everyone
looked smiling, gay and satisfied with
life in spite of the inclemency of the
weather outside, which showed no
signs of abating, but no one worried.

The Bishop started the toasts by
giving one to the Principal and his
staff of efficient workers. Other
toasts followed in rapid succession.
One old Indian gave his to the Bishop
and said he was very handsome and
had eaten more than all present which
caused lots of laughter. But Eagle
really meant that he himself had eaten
more than all present; and he also
thought every young man should go
to the war and take his share in the
fighting for his country. He said
more ex-pupils would have been pre-
sent but for the stormy weather. He
told the teachers to be kind to the
children in school, to always feed them
well, because full *Tummies* made
children happy. Mike Oka, another
of the older Indians, informed the
writer she was a good woman, the best
of white women, and he thanked all
the ladies of the society she represent-
ed (meaning the W.A.) for the good
things sent to them, more particularly
at Christmas.

The crowning toast of all was given
by Joe Mountain Horse, ex-pupil of
the school, brother to the late Albert,
and of Mike, who is in training prior
to going to the front to take Albert's
place. His toast is exactly as he gave
it and is the following:—

"Your Lordship, Reverend Gentle-
men and Ladies,—Permit me to ex-
press our thanks on behalf of the ex-
pupils and Indians who are here to-
day, for your trouble in coming here
to show the interest you take in us,
and also for your good work toward

us which we sincerely hope will be shown by our deeds."

Not many white men could give a toast in better taste or wording than that.

Much more could be said but space is valuable. The reunion ended with songs and lantern slides, which were enjoyed by all. Most of the Indians had to spend the night at the school, where Mr. Middleton found space to give them sleeping room, as it was impossible for men with their wives and small children to cross the river in its flooded and dangerous state in the dark. However, all crossed in safety the next morning and so ended the third and best reunion of St. Paul's Mission School, Blood Reserve, Alberta.

Amongst Prisoners of War

The following is an extract from a letter received from an earnest Christian French soldier, who before he was recalled to the colours had done a great deal of Scripture distribution in France. The Secretary of the Mission endeavoured to meet him in Paris when he was over there recently. He says:—

"I am very sorry that we could not meet in Paris, as I was away when you were there. Since the beginning of the war I have been almost always at the front. The life I now live seems sometimes to be very long and very tedious. I have, however, to thank God for His loving kindness and for so many tokens of grace He gives me each day. I have had narrow escapes, but what have we to fear? Death is no longer a dreadful thing to the Christian.

"Since the beginning I have been employed in different services of Ambulance work, and it is surely a wonderful place for a Christian to serve the Lord and to be useful to other souls. How many have died at my side from sickness or wounds and at that solemn moment I have been able to talk to them about their souls, and point them to the Cross of Calvary when their eyes have practically closed to earthly things. Sometimes by a little movement I have been able to gather that I was yet heard and understood. I shall ever remember the looks of these dying soldiers.

"Quite recently a young fellow was brought in; he could not speak a word. He was dumb through sickness. While I was talking to him sitting by his bed and moistening from time to time his dry lips and his feverish face, he opened his eyes and I understood that he had something to tell me, but in vain—he could not utter a word. His lips moved, but no sound. A tear dropped from his eyes. I gave him a caress on his poor feverish head and told him the old, old story. At last he opened his eyes, a little smile appeared on his face, a move and then nothing else. His soul had left the body, flying to where there are no more tears or sorrow.

"I tell you this case as a sample of many who pass through here leaving for other hospitals farther south. They all carry away with them a copy of a Gospel or a New Testament."

The above will give an idea of how the Word is permeating the French soldiers.

One could go on writing for hours giving incidents which have attended the circulation of God's Word amongst our own troops as well as those of our Allies, and even in enemy countries, but time and space forbid.

We feel sure, however, that our readers will not fail to pray for this most encouraging work which is being carried on by the Scripture Gift Mission.

Donations may be sent to the Editor, or to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

Correspondence

CHRISTIAN FELLOWSHIP.

Sir,—On July 9th a service was held in Bloomsbury Chapel, London, of more than ordinary interest to those who believe that Christian fellowship ought not to wait upon formal unity.

We are informed that Anglicans, Roman Catholics, Greek Catholics, Free Churchmen and even Jews, were present when Father Nicholas Velimiroc, Chaplain to the King of Serbia, and, of course, a Greek Catholic, preached. Father Nicholas before entering upon his sermon, explained why he stood there in a Nonconformist pulpit. He had, he said, been remonstrated with when the announcement was made, but had answered: "Do they not gather there in the name of Christ? Then He is there and I can go there." The reply was at once simple, yet profound. It goes to the root of things. More than ever, in these sad days we are called to earnest and sincere reconsideration of our organized Christianity. One of the most important questions for Anglicans is just this question of fellowship. "Why do I refuse fellowship with fellow-Christians?" Father Nicholas had to face that question. Is his answer right or wrong? If he was right what are we going to do about it?

Herbert Symonds.

Christ Church Cathedral, Montreal.

THE BROTHERHOOD ASKS FOR HELP.

Sir,—May I appeal through the columns of "The Canadian Churchman," to the people of our Church to assist in the work that the Brotherhood of St. Andrew are doing among the soldiers at Niagara-on-the-Lake?

We have a large canteen, reading room and religious service and concert tent and there are some hundreds of men making use of these various departments every evening. We want now to replenish our store of gramophone records and reading matter of a religious nature, and should be very grateful to those who will donate old or new disc records of hymns, songs or musical selections, or papers suitable for Sunday reading.

Thanking you, sir, in anticipation of your bringing this request before our people,

I am yours sincerely,

C. C. Stenhouse.

WHEN IS A MAN DRUNK?

Sir,—How I wish that every one could read an article under the above heading in the American magazine for April. As that is improbable, I will try to condense it for your readers.

Scientific experts say that one little drink will set you back 7 per cent. in physical endurance and 15 per cent. in your ability to remember things.

This is no temperance lecture. It is the findings of cold scientific ac-

curacy and shows the moderate drinker that he does not need to make a fool of himself to get drunk. One glass of beer will make him drunk in the sense that he will be that much less of a man than he was before in body and brain. We all want life and want it more abundantly, but science shows us that alcohol in any form and even in small quantities lessens our life, our vitality and our efficiency.

One of the first things the scientists found out when they commenced to measure drunkenness was that every man who drank alcoholic liquors was drunk—in degree—for two or three days afterwards. Now it may be too much to ask the moderate drinker to believe that. He thinks he has increased his vitality, instead of lessening it, but there is no getting over the ergograph or the hundreds of memory tests. The ergograph is a little instrument that tests muscular strength and endurance, first without alcohol for several days, and then with a glass of wine after meals for several days. These experiments were duplicated hundreds of times.

It would require too much space to describe the other tests and the machines used to secure accuracy. The results prove that a man cannot write as fast or as accurately after one drink, and the strange part of it is that he thinks he is writing more rapidly. That has fooled many a man.

The memory tests were interesting and instructive. These were carried on for two weeks without alcohol, and then for two weeks with alcohol, and the results showed, first, that memory power was weakened 15 per cent.; second, that when alcohol was taken before breakfast, it required four times as long to memorize a given task.

Dr. Ridge, an English physiologist, carried out a series of experiments on medical students, nurses and porters, to ascertain the effect of liquor on eyesight, with the startling result that the average man who had taken the equivalent of a pint of beer had to approach 20 feet nearer to read letters that he had read at 30 feet the day before, and that the effect lasted from four to five hours after drinking.

When we consider how much depends in this awful war upon the vigour of body and clearness of brain of our soldiers, and when we think that they are not only permitted, but are actually tempted to drink, that a few men may make money, it shows us that a large number of people are still ignorant of the true nature of this terrible poison.

H. Arnott, M.B., M.C.P.S.

The religious England to which I look forward is one which has been taught by the awakening of the spirit of Christian patriotism, that in life the beginning and the end of perfection, for nation, as well as individual, is the willing offering of body, mind, and spirit in order that it shall be easy for humanity to be free and for right to triumph over evil. May it be our Empire's glory to have the grandest share in this great offering. —Bishop of Birmingham.

THE WAR.

As Seen by a Foreign Missionary.

(Continued from page 492.)

disperse, one of the men in khaki stood up as the spokesman for the group, and, after fittingly expressing thanks for the kindness of their hostesses, added this significant remark: "We wish, however, you would give us something else. We are going forth to a fight from which some of us, and possibly all of us, will never return, and we are anxious about our souls. Some of us are not ready to die, and if you could help us to prepare for that it would be more valuable to us than anything else."

What an appeal! What a rebuke to many Christian people that they are not qualified, or neglect to use their qualifications for spiritual work!

The words of the Psalmist are finding an echo in millions of hearts today as never before: "My soul thirsteth for God, for the living God; when shall I come to appear before God?" Men are realizing that they are sinners and are in fear before God. A few years ago a great British scientist said: "People no longer regard themselves as sinners or fear God." Blessed be His Holy Name, multitudes through this war have got rid of that Satanic delusion, and, having come to the only, but the all-sufficient Saviour from sin, are heroically saying with a brave soldier of a former generation:—

"I fear not man nor devil, but, though odd, I'm not ashamed to own, I fear my God."

5. Another noticeable result of the war is the drawing together of classes and denominations. Since this is clearly a conflict between the freedom of democracy and the tyranny of militarism, democratic principles—even in democratic countries—are being emphasized as never before, and, undoubtedly, in spite of any opposition to the Kikuyu proposals, or any discouragement that may be received by such persons as the originators thereof, it cannot be doubted that the war has promoted good fellowship, mutual recognition and co-operation to a very large extent. Many facts illustrating this could be quoted, but the following story, written by a Presbyterian Chaplain serving with Scottish troops in training in England, about an English Rector, will suffice here. The "Free Church Monthly" was the paper to which the Chaplain wrote as follows:—

"This Rector permits the regular morning service in his church to be almost entirely transformed into a Presbyterian military service, jointly shared in by troops and parishioners. We use our Metrical Psalms together with hymns common to the Presbyterian and Anglican books. On entering the church the Rector goes to his stall and the Chaplain to the pulpit, the Chaplain conducting the whole service, except that the Scripture lessons are read by the Rector. A still more remarkable fact has been a joint service of Holy Communion, the order mainly Presbyterian. We began by singing the paraphrase, 'Twas on that night.' Then the Chaplain offered prayer and read a portion of Scripture. The Rector offered the consecration prayer, and then took the bread to the communicants in the pews (military and civil), followed by the Chaplain, who gave the wine. After a concluding prayer by the Chaplain and the singing of 'O Thou, my soul,' the Rector gave the benediction."

As further illustrative of the change that is needed, and, we believe, has already begun, I would quote a few words from an address by Dr. F. L. Patton, ex-President of Princeton University, who, in his own inimitable



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HUNDRED & SIXTEEN

For calendar and terms: R. I. Warner, M.A., D.D., Alma College, St. Thomas, Ont.

THE WAR. by a Foreign Missionary. (continued from page 492.)

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way, calls attention to the difference between the sermons of many modern preachers and the story told in the New Testament. This is how the contrast is put:—

"The modern minister of the Gospel takes a few tablets of doctrine, dissolves them in a gallon of rose-water of sentimentality, puts a little in an atomizer and sprays the congregation with the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells a different story: that man is a sinner and has been redeemed, that the only way of salvation is through faith in Jesus Christ. For a Christianity, the results of which do not transcend the grave, I have no use."

Does not this describe a good deal of the preaching which has been done in Japan, even in connection with our great "National Evangelistic Campaign"?

One more brief quotation and I conclude. Under the heading "War and the Bible," Sir William Robertson Nicoll, editor of the "British Weekly" and the "Expositor," wrote the following significant words in a recent article:—

"When we are delivered from this German bondage men will see that the faiths which were central in our Lord's mind cannot be repudiated without tearing the Bible to tatters."

The bondage here referred to is, of course, intellectual and theological, and it is clear that both British and American scholars have for some time past been gradually brought under it. That this has now been realized and liberty demanded is a refreshing sign of the times. What about Japan? Have not many in Japan been brought into bondage to Germany in various departments—military, educational and theological—and is it not time for a stand to be taken against this bondage, which, of course, especially in matters theological, poses as the very goddess of liberty? Brethren, I believe there is only one true liberty, and that is, as the old Book of Common Prayer states, the service of Jesus Christ, "Whose service is perfect freedom." Saint Paul gloried in calling himself "the bond servant" of Jesus Christ," because he believed in Him as "God manifest in the flesh"—or, if we take the rendering of the R.V., which alters the words without changing the meaning—"The mystery of godliness, Who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

And where should the needed revolt against the bondage referred to commence if not with us missionaries, who ought to be, and, I believe, are still, regarded by the best of the Japanese as their leaders in spiritual matters, however they may wish us to keep in the background in regard to the management of outward and visible Church affairs? There are times in the history of the Church at large, as well as in their own individual experience, when men have to stop and examine themselves as to "Whether they are in the faith or not." I believe that such a time is now upon us, and that the success or non-success of the future depends very largely on the decisions we arrive at.

"For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the Gospel of God?"

THE ARCHBISHOP OF CANTERBURY AND THE WAR.

(Continued from page 491.)

ventured to anticipate. In my last conversation with Lord Kitchener—it was only three weeks ago—he asked for particulars of what exactly I had seen and heard, and he volunteered to me the emphatic assurance that it was his intention on the very first available occasion to bear strong testimony in the House of Lords to the high value he himself attributed to the work done by Chaplains throughout the war. It is clear that we must relax no effort to ensure that that service shall continue in the fullest possible efficiency.

The nation's tobacco bill for 1915, according to figures circulated by the British Anti-Tobacco League amounted to £38,480,910, representing a consumption of 116,580,700 lb., and including an expenditure of £861,330 on pipes, matches and other sundries.

This is an increase of £5,597,485 over the amount smoked in 1914, at an increased cost of £4,840,084.

No account is taken here of the large quantity of tobacco supplied duty free to the men in the trenches or to the wounded soldiers in military hospitals.

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H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.

"THE COWARD BOY"

"The coward boy upon the village green

Shrinks whining back at each repeated blow.

One formula he thinks enough to know—

'You dare not hit again!' is his refrain, The while the bullies jeer and hit again.

Of courage yet to come he makes some show;

Of courage now at hand and ready—no;

Whate'er the need, he flinches from the pain.

"America! art thou the coward boy Among the nations? Dost thou wincing stand,

The bullies' butt, the nations' common toy,

The hustled, smitten, undefended land—

For sullied honour, foully outraged right

Always—too proud, sayst thou?—too cowardly to fight?"

—Dr. Benjamin B. Warfield in the "New York Tribune."

THE STOLEN BIBLE.

(Continued from page 490.)

the Book was well-nigh torn in pieces.' 'That is true enough, but the portion which escaped destruction has been sufficient to lead me to that repentance which is not repented of; it has sufficed to change my heart.' 'Indeed, indeed. But are you really speaking seriously?' 'Most seriously, and never more so, and it is quite manifest to me that God in His love has worked a real miracle on my behalf. One day, on entering your room and not finding you there, I was looking about when my eyes fell on your book, which was lying on your table. I opened it, intending to read it whilst awaiting your return, but seeing that it was so very much torn, I concluded that it must be a book of very little value. I, however, began to look into it, and my eyes fell upon this passage: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11: 28.) Without troubling myself very much as to what might be the meaning of this verse, it made a deep impression on me. It is quite true that for some time previously I had become dissatisfied with myself and every one else, and this dissatisfaction haunted me wherever I was or whatever I was doing. I felt in spite of myself, that the life I was leading could not make me happy, and that, cost what it might, I must make some change. However, my bad habits again got the upper hand of me; but in the end I could not but feel that the passage had struck home. I wished to know more about the Book, and fearing lest you should refuse to lend it to me, I took possession of it. On my return home I devoured—yes, that is the right word—all the pages which had been left untorn, and the more I read the more was I led to acknowledge Jesus Christ as the Saviour of my soul.'

"Strange enough, what my friend thus told me suddenly brought into my mind all the particulars of our conversation on the journey to Barcelona, and what you told me about the change which was sure to be produced in the mind and in the heart of every one who diligently read the Bible, with prayer to God, in the name of Jesus Christ, that by its means he might become enlightened, convinced, and changed. With this impression I listened with all the more attention and seriousness to my old companion, and before long the Lord granted to us the favour of being able to regard each other as companions, alike saved by sovereign grace and marching onward in His ways towards a blissful eternity."—Selected.

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BIRTH NOTICE

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So the mothers say, and doubtless it is true, This being the case we are in debt to them.

We owe them protection and every advantage that training of the body and education of mind and heart can give.

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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

A TURN OF THE ROAD

(Continued from page 492.)

you all. It hardly seems possible that six months ago we were complete strangers, and now I feel as if you were my own kith and kin. That little maid of yours has found a very soft place in 'Uncle Jim's' heart. I must think what I can do. I wish those lads were a few years older. I wish that Gilbert was twenty-seven instead of seventeen. He'll make a first-rate farmer when he's settled down. He'll do better than David, without any of the worry David spends on it, for Gilbert's got the knack of managing men. David has made them all respect him by sheer pluck and determination, but Gilbert is the sort of chap who inspires confidence unconsciously. Seems a bit sulky though, sometimes. What's the matter? An attack of calf-love?"

Mrs. Lane sat down and briefly outlined the story of Gilbert's apparent infatuation for Dr. Graham. The old soldier listened, with his heavy eyebrows drawn down over his dark eyes, evidently thinking deeply. "I'm glad you have told me this. I shall certainly have to think out the future very carefully. I owe Graham my life, but I would not trust him as a friend."

Mrs. Lane was surprised to find that Colonel James was so keenly alive to the boys' characters and her own difficulties. She had been deceived by his apparent unconcern; she knew now that he had noticed much, though he had said nothing.

"Now don't worry, dear lady. Take my word that we'll find some way out of our present perplexities. Gilbert will come out all right though he seems in an awkward stage just now. He's a fine, manly chap, with lots of good hard commonsense, though there's some nonsense to be knocked out of him, I admit. Don't say anything to the children about this business of mine. Please God, I'll last a bit longer, and we don't want to worry them too long beforehand. Only let me just say now—for I might not have a chance to speak again—that your coming has been a godsend to a lonely old man. Now I'm tired. Do you think Martha could find me some more of her excellent beef-tea?"

After that day Colonel James grew suddenly better and stronger. It seemed as if the confirmation of his own suspicions had removed a worrying uncertainty from his mind, and he even drove with David round the farm, entering into details with more interest than at any time since his illness. He was much struck by the dogged determination which David evinced in mastering the details of his work, and his pluck pleased the old soldier.

But no amount of determination could conceal the fact that the work was not congenial to the lad; he had to put forth a very real effort to be interested in it. Some parts of it indeed appealed to him. The science which underlay the hexagonal method of planting the trees, the whole system of irrigation, the budding and grafting and experimentation in the nurseries—all this was to him an exquisite though unexplored fairyland. He had never dreamed of such applications of science to the humdrum work of farming. Even the book-keeping was not distasteful to him as it was to Gilbert.

But at the same time he loathed and dreaded with his whole soul the daily necessity of coming in contact with men of rough manners if of kind hearts, who did not trouble to conceal their contempt or amusement when the "Britisher" made a mistake. Though he strove to ignore them, their vulgar jests cut him to the quick, wounding him far more than their perpetrators intended or even dreamed of. Had their respective positions been reversed, he would patiently—even gladly have received orders from Gilbert and

would have made an excellent book-keeper or, in time, a successful scientific nurseryman.

Nobody realized—and David would have died rather than confess—the agonies which he suffered when it became necessary for him to dismiss one of the men. They themselves took their "time" (or rather their wages) with the utmost indifference, and gave notice on the most flimsy pretences, but David suffered something like a martyrdom when he had to pass sentence of dismissal, and unfortunately he masked his nervousness under an apparently contemptuous pride.

The men realized that he was "straight" and that he would give them a "square deal" and respected him for his integrity; but most of them cordially disliked him, while Gilbert was popular by reason of his easy friendliness.

Colonel James watched the two boys, anxiously desirous of making good plans for the future, and he was speedily convinced of the necessity of providing a man to take his own place as senior partner in the farm. It would be cruel to leave David alone to cope with this enormous responsibility. But where should he find such a man? He reviewed mentally his neighbours and rivals in the fruit industry. For one reason or another each seemed unsuitable, though almost all of them would have paid highly for a share in the well-known Otter Lake enterprise. He was glad to feel that his health was really improving, contrary to his own and the doctor's expectations, since any reprieve was welcome which might enable him to make a better settlement of his affairs, but he felt that the improvement could not be long maintained.

A solution to the problem came from an unexpected quarter. One day Mrs. Lane received a telegram signed "Claude" asking if he might come down to Otter Lake for a visit. With true western hospitality, Colonel James insisted that Mrs. Lane should invite him at once for as long as he liked, and in two days' time, Claude arrived. He looked pale and thin, and admitted he had been "seedy" lately, and not able to sleep.

"Keeping a hotel is the sort of game one gets tired of," he said half apologetically: "Sandy can manage quite well without me and I felt as if I must have a change. I thought I might perhaps persuade some of you to go camping for a week or ten days. A chap who was staying at The Rat's Tail this summer told me there was splendid fishing in some lakes about fifteen miles beyond Albertville. He has some tents, and a boat and canoe in a shack up there, and gave me leave to use them. What do you say, Mrs. Lane, would you and Miss Marjory come? I brought some fishing tackle down with me?"

Mrs. Lane's first impulse was to say such a thing was impossible, but the delight which the mere suggestion caused to the young people made her hesitate. Colonel James supported the suggestion warmly.

"An excellent idea, Claude. The apples are all packed and shipped, the weather seems set fine and it is not too cold yet, and these young folk haven't had much fun this summer. I shall be all right with Jack and Martha. I have some good fishing tackle and all necessities for camping if you will hunt them out of the barn where I left them. You'd better start to-morrow, and spend this afternoon in preparation!"

The two boys went immediately in search of Jack, while Marjory undertook to see that Martha should provide them with a good baking of loaves of bread.

Mrs. Lane began to protest that she was too old to go camping, but was silenced by Claude's remark:—

"Oh do come, Mrs. Lane; we will take every care of you; and I suppose



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Miss Marjory could not go unless you came too, and she would be so disappointed."

Mrs. Lane was privately of the opinion that the speaker himself would also be disappointed if Marjory were not included in the camping party, and she at once decided to go.
(To be continued.)

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Germany's Method of Undersea Warfare will be Exemplified at the Exhibition.

The ever present perils which must be faced and circumvented by the British Navy when scouring the broad bosom of the sea for a glimpse of the Hun vessel sneaking furtively about, hiding itself under water or sowing treacherous, death-dealing mines broadcast, will be vividly pictured at the Canadian National Exhibition. Hidden mines, torpedo attacks and desperate onslaughts by the aerial corps will each afternoon threaten a sturdy ship of war, which will eventually succumb to the murderous action of an undersea mine, the magazine exploding with a deafening chash, throwing tons of water and wreckage high in the air. Surrounding mines will explode at intervals while the land batteries and anti-aircraft guns devote their energies to the invading air-men, who are hovering about endeavouring to drop their explosive cargoes on a vital spot. It will be a picture of war never excelled at the Canadian National.

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d and d Quickly oroughly

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Marjory could not go unless she was accompanied by her mother, and she would be so disappointed if Marjory was not included in the camping party. (To be continued.)

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Little cricket in the grass,
As I pass,
Loud you chirp your cheerful cry;
Tell me why?
Have you babies hiding there,
Shivering in the autumn air?
Do you sing to them at night.
Tell me, cricket, am I right?

Little katydid so green,
Do you mean
Winter time will soon be here?
That frost is near?
Are your babies cradled high,
On a leaf beneath the sky,
Listening to your endless song,
"Katy-Katy," all night long?

Little frog down in the brook,
May I look
At your babies, fat and round?
Will they drown?
Yours are water babies true;
They can swim as well as you.
Do you sing them all to sleep
With your croakings loud and deep?
—Clara M. Goodchild, in Child-Garden.

MOLLIE'S TERROR BY NIGHT

CARRIE was coming to stay all night with Sue, and little Mollie was as happy as Sue herself. Carrie and Sue were big girls. They wore long dresses and did their hair high; but, to tell the truth, they were not quite used to their long dresses yet. To five-year-old Mollie, however, they were very old indeed—almost as old as grandma. She looked up at them with admiring eyes, and was happy if they spoke to her.

Mollie slept in the little room next to Sue's. Sue's was a charming room with but one drawback: the walls were so made that every little sound in Sue's room could be heard in the other chambers. Mollie thought that this was the most delightful thing about it. It was only a little while since she had been promoted to a room of her own. She was very proud to think of it in the daytime, but at night time it was a different story. She did not like to own that she was afraid, but she did feel as if she could not have stood it if she had not been able to hear Sue's breathing all the time.

Carrie and Sue had a great deal to say to each other. What girl friends ever failed to have, particularly in the middle of the night? When Mollie went to sleep they were talking, and when she woke up they were still talking. Not that it was morning. Mollie did not sleep well that night. Perhaps she had eaten too much molasses candy and popcorn.

The clock was just striking eleven. It sounded very loud in the quiet of the night. When the strokes ceased, it was altogether quiet except for the big girls' muffled voices. No it was not quiet. What a lot of noises there

were! Could those be mice scampering behind the walls with that dreadful scratching? Was it the frost that made the roof give that awful crack, or was it a gun? Carrie and Sue did not hear it. They were too much absorbed in their conversation. Their voices had unconsciously grown louder. Mollie could hear every word they said. Carrie was telling an interesting story when Sue's voice broke in. "Hush!" she said in that ghastly whisper that carries further than any spoken word. "We mustn't talk so loud. Remember the acoustics in this room."

The voices softened and grew drowsy. Carrie and Sue had talked themselves to sleep.

But they had talked Mollie wide-awake. She lay with eyes staring into the blackness fairly shivering with terror. Acoustics! What strange kind of an animal was this? It sounded like a cow! Mollie was desperately afraid of cows. But it could not be a cow because Sue's voice had sounded as if she were afraid of it too, and Sue was not afraid of cows. It must be something still more dreadful.

Mollie lay and shivered until her trembling fairly shook the bed. She wanted to call mamma, but mamma had been sick and they were all very careful not to make any noise that would disturb her. A sudden shock might hurt her very much, the doctor said. She did call Sue, but it was such a choky little voice and Sue was so sound asleep that she did not hear it.

It seemed to her that she lay there for hours, growing more terrified every minute. Suppose, Oh, suppose an acoustic, that dreadful creature, should be standing over her! Mollie could endure it no longer. She climbed out of bed—softly, so that the acoustics should not hear—and slipped down the stairs. But she was no sooner there than she wished herself back again. The dark and the terror were worse in the unfamiliar hall than in her own room.

How she longed for her bed! But she dared not go back, for acoustics were in the room. Sue had said so, and there was only a door between them. But there was also a door between her room and the hall. The acoustics might at any minute come down the stairs. Crouching on the lowest step in the dark, in her thin little nightdress, cold and terrified, Mollie was probably the most miserable child in the world at that minute.

But some one heard her sob. Some one rose instantly from his warm bed and came out into the cold hall. Some one picked Mollie up like a baby. O the comfort of running into that somebody's arms! If you have never known the refuge they make in childish despair, you cannot properly appreciate the prayer that begins, "Our Father."

He carried her into the warm sitting-room and stirred the smoldering fire. He wrapped her in his own fur coat and the pretty silk quilt that mamma kept downstairs and never gave to anybody but company. He carried her to the couch, where she could see his bed through the open door, and tucked her up. He lit the soft night lamp and sat beside her till she was fast asleep. To the day of her death, Mollie will

remember how the night of terror was turned into a night of uttermost comfort by her father's touch.

He thought she had had a bad dream. It was not till the next day that Mollie's frightened inquiries to Carrie and Sue brought the explanation. How her brothers and sisters laughed at her! But her father did not laugh. In her time of mortification, as in her time of trouble, he was her stand-by.

For a long time Mollie was much mortified at the occurrence, but as the years went by it became the dearest of her memories. For there is one thing that turns the most dreadful childish fears and the most heartbreaking of childish sorrows into a blessing forever; and that is the unspeakable preciousness of a father's comforting. —Bertha E. Bush, in Congregationalist.

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