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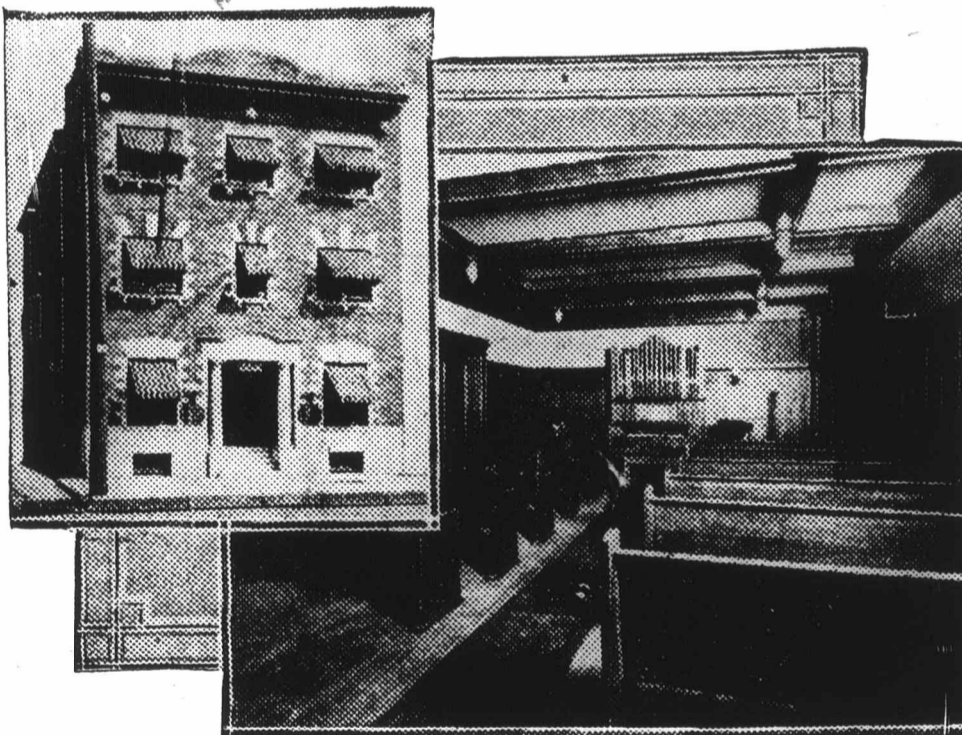
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Canadian Churchman

Toronto, June 22nd, 1916.

The Christian Year

The Second Sunday After Trinity, July 2nd.

The conception of the Christian as a soldier of Jesus Christ has, at least from the time when S. Paul first gave it currency, captivated the imagination of the Church. The virile manhood of the West has especially delighted to think of itself as a body of the knights of God. Each one of us was, at his Baptism, signed with the sign of the Cross, "in token," as our beautiful Anglican formula runs, "that hereafter he shall . . . continue Christ's faithful soldier."

We like to speak of Christ as our great Captain, and yet there is one important element of the military relationship which we continually overlook. *The Army and the Navy are the two services in which excuses are never taken.*

Now it is profoundly instructive to notice that this aspect of the soldier's life, which we prefer conveniently to ignore, is emphasized again and again by Our Lord with insistent urgency. Our Gospel for the Sunday contains one of His most striking parables on this theme. A certain man had made a great supper, and proceeded to send his last and most pressing call to the invited guests. But each and all were ready with an excuse. And admirable the excuses were. The first guest had just made an important investment in real estate. The claims of business were urgent. He begged to be permitted to absent himself from the dinner. The second guest was an energetic farmer, the very back-bone of the community. He was not the sort of man to be a-bed on a summer morning. The most energetic supervision, the latest methods, were seen on his farm. A vital addition had just been made to the traction power of his estate. The five yoke of oxen demanded his inspection. He pleaded to be pardoned for non-attendance at the social function.

The third guest surpassed the others in the excellence of his plea. An engaging and most human sentiment was invoked. To spoil a honeymoon, to leave a newly wedded bride in the lurch—the mere idea was preposterous, impossible. He could not go.

Now mark the result. The excuses were admirable. The host did not argue—much less send to say that he considered himself insulted. But the invited guests missed the feast. That was all. But that, considered rightly, was an appalling and an unutterable loss.

For the meaning of the parable is obvious. God has invited us all to the great feast of life, of that life more abundant and eternal which is to be found in Christ. And the invited guests are failing to enjoy the infinite satisfactions to which they are called, because they are entirely absorbed in what is legitimate, but lower and ephemeral. The excuses are unexceptionable. "Business must be attended to!" "The country must be developed!" "Human relationships must be cultivated!" But God does not take these excuses, and so, silently, but certainly and inevitably, eternal life is lost. We plead the imperative call of the material. We shut our ears to the more imperative call of the spiritual. And so we lose our souls.

God's call of invitation, now more urgently than ever, is being mediated to us, as a nation and as individuals, by this war. Let us no longer make excuses, but rise up and go, ere it be too late.

Editorial Notes

The Church's Challenge.

Have our readers thought of what the premature death of such a large number of the brightest and best of our young men is going to mean to our Church and to our country? During the past few days the names of the sons of several of our most prominent active Church workers in different parts of the country have appeared in the casualty lists. Some were University graduates and some were preparing for a business career. They possessed the courage and the keen sense of duty that would have made them a tower of strength in whatever occupation they chose. In the prime of young manhood they are cut off and in too many cases the gap cannot be filled. The loss is great, but the gain is greater. Their heroic deaths have set new standards for the youth of our land and strengthened the moral fibre of the whole nation. Their conduct will stand out in sharp contrast with that of hundreds of others, just as well able physically to go as they, who listen to appeals with a cynical sneer on their faces. The Church is suffering with the nation, and it is right that it should. It also, however, stands to gain more than it loses if it is loyal to its Founder and awakens to a clearer conception of its true mission in the world. The lives that are being sacrificed on the field of battle constitute a ringing challenge to the Church to shake itself clear from all that hinders its progress and to proclaim with no uncertain voice the simple truths of Eternal Salvation.

* * * *

Church Union.

The subject of Church Union is receiving a great deal of attention at the present time. The difficulties met with in the various mission fields, and the need of more united action to meet the situation created by the war, are compelling all Christians to give the subject more thought than usual. So far as the particular phase of the subject that is now under consideration, the union of Presbyterians, Methodists and Congregationalists, is concerned, it is a difficult matter to understand why there should be any great opposition to it. The points of difference in doctrine are much less clearly defined than formerly and their forms of worship are almost identical. There is, of course, a tendency among some to lay stress upon the saving that union would effect in dollars and cents, and this must be guarded against if it means that money is to be saved for secular purposes. It is not, or should not be, a question of saving, but a question of using to the best possible advantage every dollar, as well as every man, that is available. There is also, of course, the danger of creating a great unwieldy organization. We remember a statement of the President of Toronto University to the effect that weakness is not to be regretted so much as failure to develop the power that one possesses. And so one of the greatest dangers that will face the new Church, or the combination of Churches, is that of dependence on numbers instead of on the only true test, that of spiritual power.

* * * *

A Simple Creed.

There are other dangers to be faced by the union of the three denominations referred to above. We saw some time ago the statement

of belief drawn up for the new united Church and we must confess that it struck one that too great an effort had been made to define the indefinable, or, as an American layman has put it "to unscrew the inscrutable." The average person either cannot grasp, or will not make the effort to grasp, the significance of many of these definitions, and the essentials are lost sight of under a mass of non-essentials. Much of the division in Christendom to-day is, we believe, the result of this, and thousands of Christians, if asked by a Mohammedan or Hindu what they mean by Christianity, would be unable to give an intelligent answer. Union usually means compromise, and very often rightly so, but occasionally this leads to a sacrifice of forms of words that are essential to a simple statement of the main facts of our faith. However, we realize, as Bishop Brent has so well put it, that everything worth while "lies on the yonder side of a risk," and we can assure the members of these Churches that thousands of Anglicans are following their efforts with sympathetic interest and with the prayer that God's Holy Spirit will guide them in all their deliberations.

* * * *

"Short on Publicity."

The Rev. John Antle, Superintendent of the Columbia Coast Mission, among the scattered settlers and lumbermen on the Pacific Coast, visited Eastern Canada in November last in search of funds for his work. In his report, after returning home, he expressed the opinion that they were losing day by day, not only financially, but in interest, through not keeping the people better informed regarding the work of the Mission. We believe he is absolutely right. And this applies not only to this particular Mission, but to every other department of missionary work being carried on by the Church in Canada. And it is not a condition that can be remedied by missionary secretaries alone. They can do much, but the men who can do this most effectively are those who are actually engaged in the work. The proof of this is seen in the interest that has been aroused by missionaries home on furlough from overseas or even by such men as Archdeacon Whittaker or Mr. Antle himself. The people in the older provinces can be interested in the work in the Canadian mission fields but this will never be done as it ought and can be done until the need of regular deputations is realized and carried into effect. Moreover, the unity of the Church in Canada demands a close bond of sympathy between East and West, a bond that is cemented by knowledge of the special problems faced by each and by greater confidence in each other's efforts.

* * *

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He says, "Cast it on me,
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—Marianne Farningham.

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Thoughts for the Thoughtful

Scorn delights, and live laborious days.—Milton.

* * * * *

"To be as good as you were last year you must be a little better."

* * * * *

There are forty men of wit for one man of good sense.—Addison.

* * * * *

Get everything from the Bible: read nothing into the Bible.—Bengel.

* * * * *

As sure as God is good, so surely there is no such thing as necessary evil.—Southey.

* * * * *

Wherever the Spirit of God is, there is life, and wherever life is, there is the Spirit of God.—St. Ambrose.

* * * * *

The universal desire for happiness finds abundant warrant in the Bible which might justly be called a guide-book to joy.

* * * * *

However good you may be, you have your faults; however dull you may be, you can find out what some of them are, and however slight they may be, you had better make some—not too painful, but patient—efforts to get rid of them.—Ruskin.

* * * * *

An invalid lad was playing with a paper horse cut from an illustrated paper. In a boisterous moment he pulled one leg from his plaything and then, seeing the havoc wrought, he began to cry. "Never mind, dear," said the tactful mother, who was sitting near. "Play that your horse is holding up its foot." This was an idea. The lad smiled through his tears and went on with his enjoyment.

* * * * *

It is true that the mightiest successes that come to God's cause are created and carried on by prayer. God's day of power; the angelic days of activity and power are when God's Church comes into its mightiest inheritance of mightiest faith and mightiest prayer. God's conquering days are when the saints have given themselves to mightiest prayer; when God's house on earth is a house of prayer, then God's house in heaven is busy and all potent in its plans and movements, then His earthly armies are clothed with the triumphs and spoils of victory and His enemies defeated on every hand.—E. M. Bounds, in "Purpose in Prayer."

* * * * *

The consciousness of sin is far more than the admission of a fact; it is a cry of sorrow, more or less poignant. Even at its faintest it tells of grief, though it may have a large element of fear, nevertheless always at the bottom speaks of love. God may be little known and vaguely realized. His name may be hardly more than a symbol for the spiritual and the unseen, for what is permanent and perfect. But none the less He is desirable, not for His gifts or favours, but for Himself. The psalmist's cry, "My soul is athirst for God, yea, for the living God," may be, at this first stage, far beyond the power of the awakened sinner. But at least it is no longer alien to him. It has become intelligent and congenial. God is the true end; goodness the true life; and sin has come to block the way and cheat him of the prize.—Bishop Rhineland.

Spectator

Comments on Matters of Interest from Week to Week.

It would appear to Spectator that the Woman's Auxiliary of Canada is entering a new and dangerous phase of its existence. There is a growing restlessness on the part of many women of influence within its membership regarding what they term the narrow outlook of its constitution. It came into being and has been continued for a quarter of a century with the single purpose of missionary effort. It has strengthened the weak missions of the diocese, founded schools and hospitals with a missionary purpose in Western Canada and elsewhere, and it has sent women into the further corners of the world to carry and maintain the gospel of love and mercy to those who otherwise might miss the light. It was a single purpose, narrow if you will, but infinite in its variations and applications. The spiritual idea dominated all. If nurse or dispensary or school were used they were used not merely to heal and instruct but to open the way for the missionary message. It was the one great organization among Anglican women of Canada charged with the single idea of doing pioneer work in carrying the Gospel where otherwise it might be overlooked by the Church. It was what its name implies, a helper of the Church in its missionary aspect. The Woman's Auxiliary has in the pursuit of this simple but pregnant ideal developed women of exceptional gifts of executive and spiritual power, and proven in a hundred ways its right to be called an "Auxiliary" of the Church.

* * * * *

Within the past couple of years there has been a growing, a rather insistent demand on the part of not a few women who realize the unity of humanity and of all human problems, to enlarge the scope of the Auxiliary to include all kinds of work for all kinds of people in all kinds of places. If you are interested in the Hindoo on the Ganges, they say, why cease to interest yourself in him when he moves to the banks of the Fraser River? If it be desirable to teach the Eskimo to be clean in body, why not go into the slums of Toronto and Montreal and proclaim the same gospel? If the people of Africa should be taught to avoid crime, why leave the criminal classes in Canada without the same instruction? Is missionary work only for those that are far off and not for those right at hand? Are the gateways to the spirit of men, portals which are not infrequently entered through social service, to be overlooked by a great spiritual organization? Thus they reason and thus the movement grows for a larger outlook, for the calling to the membership of the Auxiliary women who are not particularly interested in what is strictly missionary work, but women who are interested in these allied services to men.

* * * * *

This whole position is full of danger. The argument is soothing to the ear, appealing to those who do not look beneath the surface or into the future. It possesses great possibilities of oratory but in the final analysis it shows a disposition to tire of the one great task that is being done by the Woman's Auxiliary and no one else, and reaching out for a share in work that is being done in one form or another by many other organizations. No woman is forbidden to enter into all kinds of social work if she so desires, but an organization long established in successful service should hesitate to disturb those elements of success. The

Woman's Auxiliary has been built up in membership, of women possessed of a vision of missionary service. To undertake to build up a new clientele within that membership, of women more or less interested in some phase of social service, is, in our judgment, the first step towards the downfall of an honoured body. There is the possibility of an organization such as this spreading out its efforts so broad that they cease to have depth. Besides, where is the good work to end? Immigration, child rescue, fallen women, prison reform, care of the insane, instruction of the blind, parks and play-grounds,—a hundred avenues open for service, and each one has just as strong an appeal as the other. It is only a step from this to the assumption of oversight of every parochial activity,—Bible classes, font rolls, and everything else that is supposed to be under the supervision of the parish priest. This is all said in the spirit of a friendly discussion of a very critical proposal in the life and usefulness of a really great organization. It may be valued or it may be rejected, but the expression of candour from one who has honoured in his heart the special work of the Auxiliary cannot do much harm, and it may perchance be of some service.

* * * * *

The awakening of a great Military Camp is an interesting and painless process. At half-past five in the morning a cannon booms apparently in the very ear of the sleeper, rocking his tent and suggesting a small earthquake. Before the echoes have died away there are a few faint toots from a bugle by way of tuning up. Then a second later, every bugle band instrument and drum that can be brought into play, strike up some lively air and the process is continued for a quarter of an hour. Each band is playing within the lines of its own battalion, or if it be a "duty" band it is doing the "wake-up" act for the whole brigade. Bands and bandmen are very human and there is always great rivalry between them. Each tries to out-do the other, and while music in the early hours is intended not to sooth but to arouse, nevertheless the artist cannot forget his harmonies or his artistic tonal effects. For the most part, therefore, the daily call from slumber and dreams is one of pleasure rather than pain, although one is liable to hear from neighbouring tents decidedly candid expressions concerning climatic conditions or other impediments to happiness. One feels that things would be much worse were music not invoked to call up the sleepy soldier. From six to six-thirty mild physical drill is taken amid yawns of the most candid and vigorous nature. At seven, breakfast is served and at eight-fifteen the work of the day begins in real earnest. Spectator would state here that much attention ought to be paid to the lighter side of camp life. When a man has drilled vigorously from six o'clock in the morning to five in the afternoon with intervals for meals he needs entertainment rather than "sports." The younger and stronger may still have vitality left, but the great majority prefer to be amused without further effort on their part. The entertainment tent, therefore, becomes one of the most useful equipments of the camp. There is an opportunity for the Government, and until the Government takes it up, the benevolent public, to do much in entertaining in a wholesome way, men who have grown weary in fitting themselves to be good soldiers, and good defenders of our liberties.

* * * * *

Real courage means courage to stand up against the shocks of life—sorrow and pain and separation—and still have the force left to make of the remainder something fine and gay and brave.

AFTER THE WAR

From the Charge to the Synod of the Diocese of Nova Scotia
by the Most Rev. CLARE L. WORRELL, D.D.

THE year that has passed since the Synod of 1915 has been one that will long be remembered in the history of the world. Over the entire globe the horrid cloud of war has hung, lifted only to disclose fresh flashes of angry strife and murderous acts. All events, political, social, ecclesiastical, have been measured with one eye on the progress of the war and the other on what effect that war may have upon them. What is to be done "after the war" is the inevitable thought discussed in every connection. It is practically accepted as an axiom that nothing will be the same. International relations must be affected by the possibility of some nation following the lead of Germany and casting treaties aside as only "scraps of paper." Nations will henceforward find they must study the art of war

What that is was forcibly laid down in the address recently given in London by the Metropolitan of Serbia:—
"All modern efforts to provide substitutes for Christianity have brought the world by different ways to the same end—war. Science, divorced from Christian spirit becomes a diabolic act of killing. Art, divorced from Christian religion presents a dangerous confusion. Democracy, divorced from the Christian idea of the Fatherhood of God is nothing but a juridic gamble. The watchwords, liberty, equality, brotherhood, as substitutes for Christian goodness have proved till now a failure. Even the Churches have contributed to this war. The failure of the Churches is due to the fact that they have been too much Churches and too little Church—I mean one Church represent-

versal Father's family emphasized. It is a thing devoutly to be hoped and prayed for, but cannot be forced or made effective by any legislative enactments. I am of opinion that the plans of the Conference on Faith and Order are the best that have been devised and by backing up these and acting with the leaders we shall most surely hasten the desired result. Meanwhile, as a first step I would welcome what seems a natural outcome of the present alliance with Russia, a better understanding and closer relationship between the Anglican and Eastern Communions. But even for this practical problems demand first place.

We recognize the splendid spirit of unity throughout the Empire, which was born in the South African war and brought to maturity in the present conflict, even if this be accentuated by the poltroon efforts of Sinn Feins and Hyphens and their German backers. We recognize the spirit of generosity that has provided war funds of all kinds to meet the needs of the soldiers' families and to equip and maintain the hospitals and ambulances and convalescent homes that have sprung up everywhere, at the same time that we hear with sadness of the shameful tricks of a few who have sought to get instead of give. We recognize the splendid display of manhood which has been shown in every rank and profession, and the brave yet womanly spirit of those of whom it



CANADIAN INDIANS IN KHAKI

A large number of Indians have joined the Canadian forces, and several tribes have given generously to Patriotic and other funds. They are not only showing gratitude for what has been done for them in the past, but are earning greater consideration in the years to come.

and devote more attention to the work of preparation for defence and self-preservation. Schools and colleges will know more than ever the sacred duty of developing and strengthening the life of children of both sexes. All, too, must face the crippled condition which the wasteful destruction of the war has produced and yet the demands for all purposes will be greater than ever.

With these things in mind there are two matters to consider: One is, what will be the results of the war on the economical conditions of the world? and the other is, what will be the consequent place and work of the Church?

I need hardly say that I do not speak from a military point of view. From that angle every Briton sees the same fine picture of ultimate and complete victory. I speak rather of our national life when our soldiers and sailors have accomplished the task they are now doing with such conspicuous bravery and have presented us with a realization of the picture in the shape of a world freed from Germanic tyranny and perfidy and the material philosophy which has been their foster father, but with the colossal task of clearing away the debris and building upon the ruins of former mistakes with a clear conception of the true foundation on which to build.

ing one Body of Christ and one inspiration by the Holy Spirit, the spirit of holiness. There are many spirits in the Churches; that is the tragedy of Christianity—the impure spirits of pride, self-sufficiency, economics, politics, fear, pessimism, doubt, helplessness, and many others. If Christ came again and asked His Church, "What is thy name?" the reply in truth must be, "O Lord, the name is Legion, for we are many." And I imagine that Christ would do as He did in the country of the Gadarenes, send all the impure spirits to dwell in impure bodies, and establish in His Holy Church one Holy Spirit. Having many Churches with many spirits we are sinning against the Holy Spirit—an unpardonable sin. Among all institutions in the world the Christian Church possesses the greatest fund of moral force. It alone has a remedy for the evils which are culminating to-day in this great war. It alone possesses the base on which a durable peace can be built."

This raises the question of Church union as a possible panacea for all the ills existent in the ecclesiastical world and suggests the thought that in this dance with death to which the war has issued a blank invitation, and in which people of all religious convictions are partners, differences may be obliterated and brotherhood in the uni-

once was said that they must weep while others worked, has been an inspiration to all. It seems to me, however, that there is room for a little adverse criticism of the methods of mobilization, for they not only affect the circumstances immediately around us, but also the conditions to be faced when the war is over. We must carry on our business and farming operations and the scarcity of men for these is already being felt and will be to a still greater extent as the months go by. Now, no one has a more unstinted admiration than I have for the men who, in good faith, have given up lucrative positions and comfortable homes and offered themselves for service. But the question is whether the method now followed is fair to them or expedient for the country. Why should men be taken away from necessary work and gathered together months ahead to do a little route marching and physical exercise and left for the greater part of the day and night to idleness or the mischief with which idle hands are ever provided?

It seems to me that men might be left at home to attend to their business during the greater part of the day and drill in the evening or take two days a week for military operations and the

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NEW BOOKS

The Inspiration of Responsibility.

Addresses and papers, by the Rt. Rev. Charles H. Brent, D.D., Bishop of Philippine Islands. Longmans, Upper Canada Tract Society, Toronto. (236 pp.; \$1.50 net.)

By sheer weight and worth Bishop Brent has won his present position of international influence. All his public utterances require attention. He does not allow his mind to be caught in *mufti*. This book is a collection of twenty-two addresses on a variety of subjects.—Brent's *obiter dicta*. He has the knack of saying the uncommon thing, but it is not a knack, it is due to penetration. Six addresses are concerned with missionary matters. He insists on the high qualifications necessary for success. "St. Paul gave Christianity to the world at large. St. Peter could not have done it. He had neither the head nor the training for it. The mere prophet, moralist and exhorter have each their place in the mission field, but prophets and preachers who possess balance as well as fervour, conviction without bigotry, are somewhat rare. No man below intellectual par and without *savoir faire* should be eligible for missionary work." Church Unity comes in for another six papers. We like the Bishop's insistence on the inclusive meaning of Church and Catholic. The Bishop is no "little Anglican" that believes that all Christendom must be gathered under the skirts of a Bishop's rochet. Of course the Philippine questions are discussed. He gives character studies of Queen Victoria, Alexander Hamilton, Abraham Lincoln, and some American citizens. The Bishop's ethical studies—Responsibility, Home, Brotherhood and Manhood—are alone worth the price of the book.

Quadruple Chant.

By James Edmund Jones, B.A., Humphrey S. Millford, Esq., Oxford University Press, London and Toronto.

For the Te Deum or long Psalms a quadruple Chant is of great service and there are so few, and those few are so threadbare, that Clergy and Choir Masters will welcome a new one and especially the tuneful and dignified one which is the subject of this notice. Mr. Jones has been distributing some of these amongst his friends and if there is sufficient demand for them he will be glad to print a substantial edition and dispose of them at cost to the readers of the "Canadian Churchman." He has sent us some sample copies and we shall be glad to forward same to any of our readers if they will communicate with us.

* * *

RECENT FICTION

Under the Country Sky.

By Grace S. Richmond, author of *Red Pepper Burns*, etc. Toronto: McClelland, Goodchild and Stewart. (350 pp.)

Georgiana is a clever young country girl who in spite of depressing conditions keeps her sunny nature and wins a place among the noble men and women of her day. Jean is a society girl who realizes her highest away from the city. The men of the story see more in life than extravagance and dissipation. The plot is laid in the ordinary places of life. There is no straining after effect. It is a book with an uplift, the kind you can put into the hand of a young girl. It has its shadows of sorrow but not of sin. Mrs. Richmond has shown the high ideals which may be reached by persons in varying circumstances. It is the right sort of a story told in a charming style.

Samaritan Mary.

By Sumner Locke. Toronto: McClelland, Goodchild and Stewart. (340 pp.)

Mary, a dear old body, the soul of goodness, manages to play Providence to two young people whom a motor accident throws in her way. Mary is one of those characters that just has to talk. The monologue habit gets on your nerves a bit at first but that is soon forgiven as the delightfulness of Mary's character unfolds. Her philosophy of life is just helpfulness. She thrives on other people's troubles. The village gossip of some few faded summers makes some humorous situations in her angling after a callow youth. He's better than nothing, and she makes him a good mother. Only once the modern society girl is introduced and at a decided disadvantage. It is a good story and leaves a pleasant taste in the mouth.

The Challenge of the Future

AT the Prize-Day at Havergal College, Toronto, Miss Knox, after speaking briefly of the successful year's work, the opening of the new Preparatory School at 278 Bloor Street, West, and the new Gymnastic Teachers' Training Course, continued as follows:—

"The question of training becomes daily more urgent in the harsher light of to-morrow, in other words, in the aftermath of the war. The heavy toll of taxation will continue year by year; the inrush of emigration will congest work; the loss of life,

The brave hearts that never more shall beat,
The eyes that smile no more,
The unreturning feet."

will be more and more keenly felt. The girl of to-morrow must depend upon her own clear power of judgment, her own conserved power of endurance.

"We are too careless over this question of conserved nerve power. We lay the blame of nerve exhaustion upon examinations, forgetting that nurses in hospitals, girls in boarding schools, take heavy hours, answer examination papers, and leave hospital or boarding school stronger and more enduring than they were before.

"It is true there are certain nervous girls who ought not to take examinations, just as there are certain frail students who cannot stand the rugged cold of a Canadian winter, but the normal girl is the healthier for rendering an account of accurate, well-mastered work, just as she is the healthier for a clear frosty day. The truth is, in hospital and school, girls do better because they are shielded from outside excitements which strain nerve power. These excitements used to be 'not out' parties, to-day they come in the form of 'Movies,' and entertainments for soldiers. The girl on board ship who determined to go through with her marriage as soon as a passenger assured her she would find movies even in her far-away lot in the North West, is not as abnormal as we might think. It is true Havergal day-girls have plenty of exercise and outdoor games, and worry their heads less about movies than most girls, but even they have heard of an Eldorado, a perpetual holiday in which a girl posing for a few hours receives more salary than a Bank Manager.

"But the question of posing is not the danger, for it is too impossible; the live danger is the excitement of the picture show. A girl who has been at a movie goes to bed exhausted after one or two hours in a vitiated atmosphere, her imagination teeming with exciting adventure, (a small child a few days ago said, 'I wish it was not always murders and falling over parapets,') to say nothing of suggestions of a more or less unelevating character. To older people the movie is a fairy tale, impossible, untrue; to a girl it is life, and marvellous life at that.

"But second to the movies in nerve excitement comes the question of the soldiers. Rehearsals for raising money which entail keeping a girl up till all hours of the night for a week or ten days previous to the entertainment may bring dollars but may equally be poor economy in the long run. The girl chooses between risking her Matriculation, or, if she works on, overstraining her nerve power, by burning the candle at both ends.

"Next comes the question of Tag Day. England as unhesitatingly needs money for patriotic and philanthropic purposes as Canada, yet the leading Head Mistresses in England have signed a memorial calling attention to the excellent intentions of those who use this method of raising money, but questioning as to whether the danger entailed may not far outweigh the gain. These dangers, they say, touch 'not so much the well-to-do girls at present taking a leading part in the collections,' but the far larger number of girls of all classes encouraged to take up street begging in the name of patriotism and charity.

"But, however, this may be, one thing is certain; Tag Day heavily exhausts and strains the young girls who take part in it, and we in Canada, like the petitioners in England, ask 'Is it worth while?'

"But next, as to the future. On the one hand we see the sheltered dignity of the early Victorian girls passing; on the other hand, a spirit of initiative, chivalry and responsibility develop-

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The Church Abroad

From Annual Report of M.S.C.C.

JAPAN alone among the belligerents, probably among the neutral nations as well, has not only not increased her national debt during the war, but has lessened it.—Bishop Hamilton.

* * *

The diocese (Mid-Japan) owns 15 church buildings, including temporary and permanent ones, all but one being of wood or plaster. Some of these buildings contain rooms for other meetings and workers' residence, and there are eight other buildings for such purposes.—Bishop Hamilton.

* * *

The Japanese admire honesty, purity, truth, generosity, self-control, as Western people do. Indeed, having had a long experience of both Canada and Japan, I should say the Japanese, as individuals, admire some of these virtues more than Canadians do—perhaps, because, they are more rare in Japan.—Rev. J. G. Waller.

* * *

If I were asked what has been the most prominent feature of our work or cause for thankfulness I should unhesitatingly reply, God's wonderful answers to prayer. One has been forced out of action sometimes by overwork, and it is then one can stand still and see the things God can do and is doing.—Miss Archer.

* * *

Our rule in this district (Nagano) is: "Receive a man as candidate for baptism as soon as possible—defer his baptism almost as long as possible, or until he shows unmistakable signs of faith abiding." Only the change of heart, the advance in spirituality, is real progress. And you cannot check that off by mathematics.—Rev. J. G. Waller.

* * *

Ichinomiya, Japan.—One man, two women and one child were baptized here during the year, and there has been improvement in the attendance at the services. There are some hopeful inquirers but the most encouraging part of the work seems to be that which is going on amongst the children. Between 300 and 400 youngsters—the majority of them boys and some of them quite big fellows—are in attendance at the three children's meetings held every week by Miss Archer.—Rev. J. C. Robinson.

* * *

It is evident that the Shintoists deliberately made use of the Coronation ceremonies in Japan to the fullest possible extent to inculcate and strengthen the teaching given in all Government schools regarding the heavenly origin of the nation and the divinity of the Emperor. Everything was done very nicely and cleverly. A considerable number of decorations were distributed, three or four of them going to leading Christian ministers. But songs were issued to the schools which many thoughtful Christians could not conscientiously sing on account of the teaching they contained regarding the Imperial House. The Imperial address itself, and that of the Prime Minister, contained language that one hardly expected to hear used in this 20th century. Those of us who have been increasingly convinced that the real struggle before Christianity in this country is yet to come and is to be with Shintoism, have had our fears deepened while others have been led to recognize difficulty in a direction from which they have not been expecting anything of the kind to arise.—Rev. J. C. Robinson.

* * *

One special need of the Mission (Mid-Japan) at present in the way of buildings is houses for our Canadian missionaries. We shall need 14 or 15 houses altogether this year, and the Mission owns four. In some places fairly suitable Japanese houses can be rented, but in others only unsatisfactory ones. All of these need altering or adapting to some extent, a process which Japanese landlords do not appreciate. The house next door to my own is empty, and I need it as an annex, but the landlord refused to rent, preferring no income to the chance of his house being injured by chairs, tables and shoes. Four new houses at a cost for building and land of about \$2,500 each would equip the Mission in this respect, and add greatly to the efficiency and comfort of the missionaries, more especially in our colder districts, where light walls, paper windows, and, perhaps, stoveless rooms, do not harmonize with plentiful rain or driving wind in spring and autumn, and heavy snow or sharp frost in the winter.—Bishop Hamilton.

Diocese of Nova Scotia

Annual Synod, Halifax, N.S.,
June 6-7, 1916.

THE 39th annual Synod of the diocese of Nova Scotia opened on Tuesday, June 6th, with a celebration of the Holy Communion at All Saints' Cathedral at 7.30 a.m., and the business session began promptly at 10 a.m.

Mission Work.

The greater part of the first session was given up to a discussion on the work of the Diocesan Mission Board. His Grace in presenting the report stated that the smaller churches in the diocese had shown remarkable ability to withstand the present strain and that the contributions this year exceeded those of previous years.

During a discussion of the best means of raising funds, it was suggested that relief to many parishes, which face a very large apportionment at the end of the year, might be found in regularly submitting apportionments at the end of each quarter. Some lay the blame for the difficulty in raising funds on the clergy, others on lack of organization or system, others still on lack of lay co-operation. As the discussion proceeded intense missionary enthusiasm was aroused and one speaker told the story of a Philadelphia church which gave no less than 25 times as much toward Foreign Missions as for local needs. Closing the discussion His Grace expressed pleasure at the number who had taken part and the interest displayed. He also answered a number of questions which had arisen and with encouraging words urged greater zeal in the cause of Missions.

Clerical Stipends.

A discussion followed on the subject of clergy stipends. Discouragement and despair were attributed to financial difficulties. One speaker drew a graphic picture of the results of poor stipends, comparing the average amount received by a country clergyman with the income of an average farmer. Discouragement, debt and ultimate discredit, mental starvation and inefficient work are all results of this widely existing cause. Proceedings were interrupted by the terrible news of the sinking of H.M.S. "Hampshire," and the loss of Earl Kitchener and his staff. Greatly moved, His Grace offered prayer—the Synod instinctively falling to a kneeling posture as he rose and in earnest words commended the nation to God. A unanimous motion to adjourn followed the singing of the National Anthem and a resolution of sympathy and loyalty to be despatched to his Majesty the King.

Cablegram to the King.

At the afternoon session the Ven. Archdeacon Armitage read the following motion: "That the following cablegram be sent to his Majesty the King: 'The Synod of the Diocese of Nova Scotia, the Metropolitan of Canada presiding, desires to offer your Majesty its loyal and respectful homage, to express its sympathy in the Empire's loss in the destruction of the "Hampshire" with its freight of precious lives sacrificed to the great cause of human freedom, and voices the determination of our people, with God's blessing, to prosecute this righteous war to a successful issue. Clare L. Nova Scotia, Archbishop, Chairman.'"

A number of reports of Committees were then presented, provoking considerable discussion and much interest. In the majority of these, notes of encouragement and satisfaction were dominant, but in every case an appeal was sounded out for more zeal and interest in the cause of Christ's Church.

Annual Synod Service.

The evening session took the form of the annual Synod service in All Saints' Cathedral, at which Rev. Dr. Boyle, the new Principal of King's College, Windsor, was the preacher.

Resolution re Late Canon Powell.

On the second day of the Synod reports of the Church Men's Society Committee, the Brotherhood of St. Andrew, and a resolution of sympathy in reference to the death of the late Canon Powell, were brought before the Synod. The latter was worded as follows: "That this Synod desires to place on record its sense of the loss which the Church in Canada has sustained

by the death of the Rev. Thomas Wesley Powell, D.D., D.C.L., formerly President of King's College, and Canon of All Saints' Cathedral. Canon Powell was a man of lofty ideals, fearless in the defence of right and an indefatigable worker for whatever he thought tended to the uplifting of humanity to the glory of God and the extension of the Kingdom of Christ. He worked as seeing Him Who is invisible and we cannot but feel that, in the higher life to which he has been called, his activities and interests are still exercised for Christ and His Church. During his five years' residence in this diocese he exercised a powerful influence for good, winning confidence by his transparent sincerity, and there are many who felt when his death was announced that they had lost a personal friend. We extend to Mrs. Powell and the members of his family the assurance of our deepest sympathy."

Parochial Missions.

During the discussion of the report of the Committee on Parochial Missions many earnest words were spoken regarding the present condition in the Province and the urgent need of definite spiritual work. A list of parishes was submitted where it was proposed to hold Missions this coming October. His Grace then warmly commended the work of the committee.

Biennial Synods.

A good deal of discussion followed on the subject of a Biennial Synod—some being strongly in favor of a change, while others held equally strongly to the present custom. Dean Llwyd spoke eloquently on this question and showed clearly that the uniform experience in other dioceses was that Biennial Synods were a failure and that there had been a general return to the former plan. He pleaded for a higher standard of spiritual values than that which was continually measured by the dollar mark and cries of expense. He spoke of the division of interest, the severing of links which at present held the Synod together. It was decided to adhere to the present custom.

The Church and Agriculture.

Principal Cumming, of the Government Agricultural College at Truro, N.S., addressed the Synod during the final session on Wednesday afternoon. He stated that he regarded it as a great privilege to speak as a representative of the fundamental industry of the Province—namely, "Agriculture." The outstanding feature of recent years was the increase of urban population and rural decadence. He quoted numerous figures showing the decrease in rural population, which is widespread over the whole Dominion. This was traced to the introduction of farm machinery, by means of which one man can do the work previously requiring many. The result of this movement was to raise the cost of the products of the farm. The only watchword of the present time was "Production" and no greater national wealth can be obtained than by exploiting the natural resources of the land. The question before the speaker was whether the rural church and its clergy could do anything towards bettering conditions. The great need is for leadership and if the country clergyman was so minded, he could accomplish great things. If the proper proportion of rural population is to be maintained, life must be made interesting and profitable. The speaker then told of what a number of individual clergymen had done in various districts—of the establishment in some districts of co-operative creameries—and in many ways introducing factors which would stem the tide of urban immigration. Principal Cumming's speech was able and telling and the Synod showed its warm appreciation.

Social Service.

Canon Vernon presented the report of the Diocesan Committee on Social Service, and spoke feelingly of the lack of appreciation in many minds of the fact that Social Service and Evangelism must go hand in hand. He urged aggressive and progressive interest in social welfare and the application of spiritual principles to practical life. He then moved resolutions strongly deprecating the use of any methods or schemes for raising Church funds which savour in any shape or form of gambling, lotteries, or raffles. He also touched on election tactics and affirmed strongly the Synod's feeling in reference to corrupt practices.

Missionary Meeting.

On Wednesday evening a well-attended missionary meeting, addressed by Ven. Archdeacon Martell and Dean Llwyd, was held in St. Paul's Church and was full of inspiration to all who were present.

Diocese of Quebec

Annual Synod, Quebec City, P.Q.,
June 6-8, 1916.

THE 31st Synod of the diocese of Quebec was convened in Quebec, Tuesday, June 6th.

There was a celebration of Holy Communion at 7.30 a.m., and the Synod service at 10 a.m., the preacher being the Right Rev. George Y. Bliss, Coadjutor-Bishop of Vermont. He took as his text 1 Cor. 12: 27 and 13, "Now are ye the Body of Christ. For in one Spirit were we all baptized into one Body." The preacher pointed out that the business of those who are members of Christ's Church is to perpetuate and to make known in a world too apt to ignore it, the revelation of God made in the Incarnation of His Eternal Son. This business implies an instrument and that instrument is the mystical Body of Christ in the world. As Christ in his bodily presence on earth was here "as one that serveth" and offered himself a willing sacrifice, suffering for our sins; so the thought of the Church as the Body of Christ brings into prominence these three ideas concerning our work and worship, Service, Sacrifice and Suffering. The Church should be foremost in service—full of zeal for God, and the service should be intelligent—the clergy must keep abreast of questions of the day. But let us not forget what Christ told his eager Disciples in answer to the very question, "What must we do?" It was, "This is the work of God, that ye believe on Him whom He hath sent"—unshaken faith and personal knowledge of God must inspire all effort. Our Saviour by His example invites his followers to sacrifice as a matter of course. Both the Church and individual members have often failed at crises to take the right stand for fear of the privation, sacrifice and suffering involved. From all quarters of the earth in doors of opportunity, Christ invites to sacrifice, and welcomes the sacrifice when it is made. And the suffering will not be purposeless pain, but remedial and healing. In times like these when great moral principles are being fought out in the furnace of affliction, much dross is being purged away, the things worth while will remain and a new world be born. The suffering and sacrifice will have brought their reward.

Bishop's Charge.

The Bishop's Charge was the first since his elevation to the episcopate. He referred to his election by the Synod 18 months ago and his consecration. He felt then and still felt the enormous responsibility of his office, but he acknowledged with profound gratitude the help he had received from Almighty God, and from the co-operation of the clergy and the welcome given to him throughout the diocese. Of episcopal acts performed by him since his consecration, he mentioned 99 Confirmations, the consecration of one church and three burial grounds, of the Gibbs' Home for Boys in East Sherbrooke, and the blessing of the colours of the 117th Regiment in Sherbrooke. He had ordained only one. All the other men who would under other circumstances have been ordained in the diocese had gone to the war. Speaking of the proposed memorial of the late Bishop Dunn, the Bishop said that all felt that it was only right and fitting that they should have such a memorial, and the object proposed, an endowment fund for the Labrador Fund, was one very close to the late Bishop's heart. The matter had been postponed because of the war, but some action could not be longer delayed. The appeal had therefore been sent out. The Bishop said that he had known before something of the generosity and tireless zeal of his predecessor, but now that the mantle had been placed upon his shoulders he knew far better how much Bishop Dunn had accomplished for the diocese.

The Bishop then dealt with the question of clergy enlisting as combatants. He knew how strongly many of them felt the call of patriotism and how anxious they were to do all in their power to help the Empire in her righteous cause, but he was strongly of opinion, as were also the leaders of the Church in England, that, unless engaged as Chaplains or in hospital service, the duty of those in Holy Orders was in their parishes. If the spiritual forces of the Empire are allowed to decline, God will not give us the victory. Many of the clergy had, he knew, volunteered as Chaplains, and in spite of the needs of the diocese he would be glad to let them go if they were

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER XI.

The Secret of Peace.

THAT night, long after the three children had retired to rest—Marjory in her pleasant room at Rockside and David and Gilbert at the hotel below—Mrs. Lane talked of their future with Mrs. Campbell and the Bishop. She felt instinctively that she could find in them both a wise judgment and a wide sympathy. First, it was necessary to decide how and where they would pass the week's delay for which Colonel James asked. Mrs. Campbell pressed Mrs. Lane to remain at Rockside with Marjory and Martha, and even suggested that David and Gilbert should join them. But Mrs. Lane felt it impossible to accept so great a favour from a total stranger. It was almost equally impossible for her to face the prostrating heat of a city hotel. She craved for the country; could they not get lodgings at some farmhouse for a week?

"No, dear lady," said Mrs. Campbell with a smile; "the farmhouses would be either too poor for you to tolerate, or too well-to-do to tolerate you. You must remember that over here the farmers are not, as a rule, of the superior class of the English farmer. They are like the English day labourer, and would have no accommodation for boarders; and I don't advise you to sample the country hotels or boarding-houses."

Suddenly the Bishop gave a sort of shout.

"Why, Aunt Anne" (he was not related to Mrs. Campbell, only one of a large company who like to pretend to kindred), "why didn't we think before of the 'Rat's Tail'?"

Mrs. Campbell lightly clapped her hands.

"Of course! the very place if Claude has room for them. Wire to him to-night from here, and then he will get it to-morrow morning when he drives into Mindaho for the mail. But first we must explain to poor Mrs. Lane what we are so coolly proposing to do for her."

"You'd better let me tell the story," said the Bishop. "I'm afraid you might not tell the truth, or, at least, not the whole truth."

"Very well. You may tell it, only be sure you tell 'nothing but the truth.' After all, it's a very commonplace story. But remember that Mrs. Lane is very tired after her long day and don't be too long-winded."

"Oh, no; I'm really quite refreshed by this delicious air and the quiet after the throbbing of the screw," interposed Mrs. Lane. "I'd like to hear about Claude and 'Rat's Tail' and Mindaho. It sounds like a stanza from Hiawatha."

A full moon was pouring a flood of white light over the river below. Stars hung like golden lamps, suspended from the sky, sparkling in the clear air with a brilliance unlike the quiet summer shining of stars in England. Mrs. Lane was vaguely conscious of the stirring of an interest in life to which she had been a stranger since her husband's death; she was already feeling the invigorating influence of the new land. The Bishop stood leaning against the rail of the gallery, the strong lines of his face plainly visible against the brightness beyond.

"Well, Mrs. Lane, you must understand that Mrs. Campbell, some three years ago, found a young Englishman lying seriously ill with pleurisy in a wretched boarding-house in the city. Of course, she had the hospital ambulance there in about five minutes after she found him; for her name, for obvious reasons, will unlock the door of every charitable institution in the city."

"My dear Hugh!" interjected his hostess. "Do remember, 'nothing but the truth.'"

"All right, Aunt Anne. I'll merely mention that after several weeks in a private ward in the hospital this young Englishman developed symptoms of incipient tubercular trouble, and in spite of his penniless condition, he spent the next year at the most successful—and most expensive—sanatorium in North America. He left it cured, but with a warning from the doctor to go, if possible, to the mountains and live an open-air life for some years."

"Just at that time a lady—who wishes to remain anonymous," as the subscription-lists say—was travelling in the Rocky Mountains, and in one of her rambles discovered a most lovely spot close by a lake, with mountains all round and a waterfall in the background, where a settler had built an excellent log-house—then proceeded to drink himself to death. He had been dead about three months before her visit, and the house was empty. As the fishing was excellent, the scenery lovely and the whole place within a two-hours' drive from one of the big hotels on the railway, this same lady decided that Claude should be set up here as a hotelkeeper, with a funny little chap, who was once a gamekeeper in Scotland and a soldier in his younger days, as general utility man."

"Now, we propose that you should go to 'Rat's Tail' (this is the translation of the unpronounceable Indian name for the 'waterfall'), and put in a lazy week there, sketching or fishing. It's quite rough, of course, but I really believe you'd enjoy it; and Claude and Sandy would do anything in the world for friends of the 'anonymous' lady. Now, then, shall I telegraph?"

"Isn't it too late?" Mrs. Lane felt that although the plan sounded delightful it was almost indecent to decide upon it so quickly. "Surely the telegraph offices, would be closed after ten o'clock on Sunday night?"

"Oh, dear me, no," laughed Mrs. Campbell; "it's only in the Old World you can all afford to sleep at once. On this side of the Atlantic there's always somebody working. Just ring up the telegraph office, Hugh, and ask Claude Lonsdale if he can take four visitors, at once—friends of mine. Prepay a reply, and tell the telegraph people to collect here for both messages? And then I really must send Mrs. Lane to bed."

"Very well," said the Bishop, "after that broad hint I'll go at once. I must say good-bye, Mrs. Lane, as I leave on the early train for Port Victor. Will you remember that as Bishop of Port Victor I shall be your pastor? If I can help you or the boys, please don't hesitate to send for me. In any case I shall look in on you during the summer. Colonel James always expects me for a Sunday in the year, and I shall be anxious to know how you are faring. Good-bye, and may God bless and keep you all."

Margaret Lane felt that she had gained a friend in this man, who, in the midst of his busy life, found time for personal friendship when other men thought themselves compelled to deal with their kind only in crowds. Hugh Neville, in truth, did but imitate his Great Exemplar in thinking that even for those who had much work to do in the world there was

(Continued on page 401.)

Rev. J. J. Robinson, D.D.

Warden of St. John's College,
Winnipeg, Manitoba.

NEWS of the death of the Rev. Dr. Robinson, of St. John's College, Winnipeg, of heart failure on the 14th inst., will come as a shock to the many friends he has made during his short residence in Canada. He had been in failing health for some time past, but sank rapidly towards the last.

Dr. Robinson before coming to Canada was Dean of Belfast, Ireland, and was a distinguished representative of the Irish Church. He was a cultured scholar, a wise leader, a genial friend, and a powerful, spiritual preacher. He came to Canada some six or seven years ago and took up parish work in the city of Edmonton as Rector of St. Andrew's Church. Four years ago he was appointed Warden of St. John's College, Winnipeg, and in the short time he was there made a deep impression on the students. His death is a distinct loss to the Church, not only in Manitoba, but throughout the whole Dominion. He leaves, besides his widow, three sons, all of whom are serving at the front.

The Churchwoman

Calgary Diocese.—Annual Meeting

W.A.—The 12th annual meeting of the W.A. of the diocese of Calgary opened with a celebration of Holy Communion at 10 a.m., in St. Augustine's Church, Lethbridge, Wednesday, June 7th, with the Bishop of Calgary as celebrant. Rev. Canon Murrell-Wright, Lethbridge, preached the opening sermon. Immediately after the service the business session opened in St. Augustine's Hall. Mrs. Stavert, convener of the committee on revision, explained the attitude of her committee, which, she said, had been accused of disloyalty to the head of the Church, in omitting the words, "Under the control of the Bishop," from the constitution. She pointed out that this same omission had been made in the constitutions of 23 other dioceses in Canada, and no sentiment or personal feeling had been allowed to influence the step. In view of the great difference of opinion on the matter, the committee brought in a motion that the constitution be tabled indefinitely. An amendment was made and carried that a committee, consisting of Mrs. Stavert, Miss Pinkham and Mrs. Mitchell from the board, Mrs. Ayres, of Red Deer, Mrs. Jones, Gleichen, and Mrs. Murrell-Wright, Lethbridge, representing outside branches, Canon Murrell-Wright, Lethbridge, Dean Paget, Calgary, and a consulting legal committee, consisting of Chancellor Conybeare, Lethbridge, Judge Jennison and Mr. H. P. O. Savory, Calgary, revise the constitution and report at the next annual. The reports of the different officers were very encouraging, showing that the year just closed was the best year in every way, in the history of Calgary diocese. Too much cannot be said in praise of the untiring efforts and spirituality of the retiring president, Mrs. W. A. Geddes. Her prayers and ever-ready help and sympathy have been a constant blessing to her fellow officers and members. As a slight token of the love and esteem in which she is held, the delegates presented her with a beautiful bouquet of red and white roses, tied with the W.A. colours; her officers gave her a beautifully bound Prayer Book, and the ladies of St. Augustine's parish, a handsomely bound copy of Nellie McClung's latest book. Mrs. Akitt, recording secretary, reported an increase of six Branches and a membership of 205 over last year. The diocese now has 77 Branches with a membership of

Progress of the War

June 13th.—Tuesday—Determined assaults by Germans at Verdun are repulsed. Greece blockaded by Allies. Russians attacked by Germans.

June 14th.—Wednesday—Canadians recapture trenches taken by Germans. Russians continue pursuit of Austrians. Italians also make successful attack. Greek army demobilized.

June 15th.—Thursday—Naval engagement in Baltic resulting in destruction of several German vessels by Russian submarines. Russians attack Germans at Baranovitche.

June 16th.—Friday—Russian captures to date since June 4th officially reported as 1 general, 3 commanders, and 150,000 soldiers. French capture trench on slope of Dead Man's Hill. Italians resume offensive. General Smuts makes headway in G.E. Africa.

June 17th.—Saturday—Movement of troops from England to France being accelerated. Russians capture 100 more officers and 14,000 more men. Italy gaining ground. Continued progress reported from G.E. Africa.

June 19th.—Monday—Capture of Czernowitz by Russians reported officially. German attacks at Dead Man's Hill repulsed.

1,387. Several Branches did not affiliate in time to be counted in the year's report. There are now six General Life members in the diocese and 37 Diocesan Life members. Mrs. W. James, Mrs. E. A. Lilly, Mrs. F. Greivitt, Calgary, and Mrs. McMillan, Lethbridge, were made life members this year. The total amount raised during the year was \$8,439.84, an increase of \$1,000 over last year. The thank-offering amounted to \$94.45. Of this amount \$16.80 was designated, the balance being equally divided between the literature department and expense fund. The E.C.D.F., \$59, was equally divided between the three appeals—house at Fort McPherson, itinerating in the Yukon and the translation of Dr. Lee's obstetrics. The General Board pledge was raised to \$300; the Indian pledge remains as before, \$500. Miss Robbins, of Honan, China, gave three delightful talks on the work in St. Mary's Home and also in other parts of China. Her addresses were eagerly listened to and proved exceedingly interesting. Mrs. S. Houlton, Mrs. F. Sage and Mrs. Murrell-Wright were elected delegates to the General Board meeting in Montreal; Mrs. Akitt, Mrs. Stavert and Mrs. Mitchell, substitutes. Mrs. Houlton brought in the following motion, which was passed by the Board and will be forwarded to the General Board: "That the travelling expenses of five delegates from each diocese be paid to the triennial meetings of the Woman's Auxiliary, from a fund to be created in a manner similar to the system now used by the General Synod of the Church of England in Canada." A reception was given to delegates by Mrs. Murrell-Wright, and Mrs. S. Houlton gave a splendid illustrated lecture on "Indian work in the diocese." The following officers were elected for the ensuing year: Hon. pres., Mrs. Pinkham; hon vice-pres., Mrs. W. L. Bernham; pres., Mrs. F. Eaton; 1st vice-pres., Mrs. Murrell-Wright, Lethbridge; 2nd vice-pres., Mrs. H. Montgomery; recording sec., Mrs. S. Akitt; corresponding sec., Mrs. S. Nease; Indian sec., Mrs. S. Houlton; treas., Mrs. W. H. Mitchell; Dorcas sec., Mrs. F. A. Sage; literature sec., Mrs. F. L. Stavert; Junior sec., Miss Wyndham, Okotoks; E.C.D.F. sec., Miss Heeney; U.S.O. sec., Miss Tims; Babies' sec., Mrs. Ingram, Lethbridge.

News of the War

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Canadian Churchman

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First Sunday after Trinity.

Holy Communion: 245, 433, 630, 643.
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 Children: 697, 701, 707, 715.
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 Processional: 384, 433, 468, 673.
 Offertory: 610, 619, 656, 657.
 Children: 688, 691, 694, 695.
 General: 3, 26, 652, 664.

The Bible Lesson

By Rev. Dr. Howard, Montreal

1st Sunday after Trinity, June 25th.

Subject—"Missionaries Called to the West."
 —Acts xv.: 36—xvi.: 15.

INTRODUCTION.

THE three first Sundays of this third quarter have had special lessons, owing to the fact that they are Sundays of outstanding importance in the Christian year. On these Sundays we have studied the subjects of the Ascension, the Outpouring of the Holy Spirit, and the Holy Trinity, respectively. We now return to a study of the missionary efforts of St. Paul.

After the Council of Jerusalem St. Paul returned to Antioch. With him there went Judas and Silas—the latter a Gentile Christian—as representatives of the Council to the Church at Antioch. At Antioch Paul and Barnabas remained for some little time. They were busy "teaching and preaching the word of the Lord." In this work they had many associates (Acts xv. 35). Evidently they were thoroughly successful in reconciling the brethren at Antioch to the decrees of the Jerusalem Council.

But though engaged in good work at Antioch St. Paul's heart and mind went out to the scattered churches which he and Barnabas had formed on their first missionary journey. He now conceived the idea of revisiting these centres in order that he might see how they were progressing. He broached the subject of such a journey to his former travelling companion, Barnabas. This is where the Lesson for to-day begins.

ANALYSIS OF THE LESSON.

I.—The beginning of St. Paul's second missionary journey (xv. 36-41).—This was probably early in the year 50 A.D. The journey became a very extended one in both distance and time. It took them as far west as Athens and Corinth; they did not re-

turn to Jerusalem until the year 53 A.D.

1. The quarrel with Barnabas (vv. 36-38.)

When approached by Paul to undertake a second journey Barnabas desired to take with them his nephew, John Mark. Paul objected; Mark had left them on the previous journey, and the Apostle may have thought that he would repeat his former action if taken again. Unfortunately there "arose a sharp contention" between the two older missionaries as to whether Mark should be taken or not. They quarrelled over it, and separated.

2. The separation: (vv. 39-41.)
 Barnabas took his nephew and went to Cyprus. This separation between Paul and Barnabas was probably final. We do not know that they ever met again—certainly they never worked together again. St. Paul mentions his old friend somewhat later in his First Epistle to the Corinthians (ix. 6.)

When Barnabas went to Cyprus, Paul chose the young Gentile Silas to be his travelling companion. They began their journey, not by sea as before, but by land; they went "through Syria and Cilicia, confirming the churches." (Look up these places on the map.) Cilicia was the province in which St. Paul was born. It is just possible, even probable, that the churches of Syria and Cilicia owed their origin to St. Paul's work during that period of his life between his return from "Arabia" and the day when Barnabas came to Tarsus and carried him off to Antioch.

Their work in Syria and Cilicia is described as a *confirming* of the churches. By this is meant that they settled them or quieted them after the quarrels and dissensions that had arisen over the keeping of the Mosaic Law. They, no doubt, delivered the decrees of the Jerusalem Council and exhorted them to be contented to pin their faith on Jesus Christ without anxiety as to laws and ordinances of the past.

II.—They visited Derbe and Lystra (xvi. 1-3).—It might be well to read again the accounts, already studied, of the first visit to these places. They found Timothy, probably, at Lystra. His mother was a Jewess who had become a Christian. She and her young son had been influenced by the preaching of Paul and Barnabas on their first journey. Here Paul would find himself among old friends. Timothy had been doing good work as a missionary at Lystra and Iconium, where he was highly esteemed. Paul desired another companion and decided that Timothy was the man needed. Accordingly he had Timothy circumcised. This he did in order that he might win the Jews, or at least set aside their prejudices. To St. Paul "neither circumcision was anything nor uncircumcision." He submitted Timothy to the Mosaic law for expediency. Although he was on the side of Christian Liberty in this matter yet he was in this instance broad-minded enough to make concession to the prejudices of those whom he would influence.

III.—The journey continued (vv. 4, 5).—They proceeded through South Galatia. Evidently the old disputes that had caused dissension at Antioch and in the churches of Syria and Cilicia had penetrated to the churches of Galatia also. The Apostle "delivered them decrees" that the Jerusalem Council had agreed upon. These decrees were of a broad-minded nature as we have already seen. They apparently commended themselves to the minds of the people of Galatia. We are told that two things occurred:

(1) *The churches were strengthened in the faith:* the Council's decrees had given a definite definition of Christianity on its inner side, and the delivery of these decrees made believers strong in a definite faith: (2) *The churches increased in number daily:* the broad-minded decree at-

tracted men to the Gospel. Here was a faith that would commend itself to all seriously-minded men.

IV.—The call to wider fields (vv. 6-10).—Eventually the missionaries made their way under the guidance of the Holy Spirit to Troas. The places mentioned in vv. 6, 7, should be carefully followed on the map.

At Troas Paul had a vision. A man of Macedonia stood before him beseeching him to come to Macedonia and preach the Gospel there. Who was this man? Probably it was the Evangelist St. Luke. At Troas Paul may have met him, have talked with him of spiritual matters and won him to the Gospel. Immediately he would desire that the people of Macedonia should hear the Word of God. He would urge the Apostle to cross to Europe for the purpose of teaching Christianity there. Perhaps St. Paul hesitated to do this. But at night the vision convinced him that it was God's will that he should go. After the vision the journey to Macedonia was immediately begun. Note carefully the change of pronouns—"When HE had seen the vision, straightway WE sought to go forth to Macedonia." The change from the singular to the plural shows that the writer of Acts had now become one of the travelling companions of St. Paul. Thus we conclude that St. Luke, who wrote the Acts, had come into touch with the Apostle, had learned Christianity from him, had probably influenced him to go to Macedonia, and had now become associated with him in the work of evangelization. Is it possible that St. Paul had been sick and had consulted the physician, Luke, at Troas with the train of consequences that we have just noted? If so, what great events often turn on minor occurrences!

V.—At Philippi (vv. 11-15).—The journey from Troas to Philippi is carefully described. Follow it on the map. Philippi was a Roman Colony, that is, "it was a collection of Roman citizen-soldiers settled on a military road to keep the enemies of the Empire in check." In a Roman Colony of this nature the constitution would be modelled on that of Rome.

After a few days' residence in the place the missionaries had their first convert (vv. 13-15.) Lydia of Thyatira, "heard them gladly," was baptized and became their hostess.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—God overrules our weaknesses and shortcomings for the furtherance of His work. Paul and Barnabas quarrelled. They were flesh and blood like ourselves. But their dissension produced two missionary efforts instead of one. Serious dissensions in the Christian Church have frequently produced similar effects. God overrules the errors of sincere believers for the good of His own cause. Good often comes out of evil.

II.—The Spirit of God is the guide upon whom all believers should rely. These missionaries from Antioch to Philippi surrender themselves to the Spirit's guidance. In some mysterious way He never failed them. At one time He "suffered them not" to preach, at another He led them to Macedonia. The same Spirit is our Guide to-day. Men have convictions that they should undertake certain work; they will tell you that they feel themselves "called" to it. This call is none other than the Spirit of God speaking to the attentive conscience of the believer.

III.—The needs of men are a call of the Spirit of God to all who can give help to be up and doing. The mere fact that any of our fellow-creatures are in need is an indication that God desires us to help them according to our ability. Are they ignorant, sick, dispirited, helpless, or without God in the world? Their need, whatever it is, is a voice of God urging us to satisfy that need.

Church News

Preferments and Appointments.

- Harrington, Rev. J. S., to be Assistant Curate at St. Aidan's, Toronto.
- Roche, Rev. Henry, B.A., to be Assistant Curate at St. John's, West Toronto.
- Smith, Rev. W. H., B.A., to be Assistant Curate at St. Philip's, Toronto.
- Wallace, Rev. W. F., M.A., to be Assistant Curate at Church of the Redeemer, Toronto.
- Mills, Rev. J., to be Assistant of All Saints' Church, Windsor, Ont., diocese of Huron.
- Hill, Rev. W. J., Rector of Christ Church, Petrolia, to be Canon of St. Paul's Cathedral, London. (Diocese of Huron.)
- Walsh, Rev. Canon, Rector of Brampton and Rural Dean of Perth, to be Chaplain at Petawawa Camp for the season. (Diocese of Algoma.)
- Boustead, Rev. G., late of the Archbishops' Mission, Edmonton, to be Incumbent of the Mission District of Killam, Loughheed and Sedgewick. (Diocese of Edmonton.)
- Smith, Rev. G. N., to be M.S.C.C. Missionary in Honan, China.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Archbishop, Halifax, N.S.

Halifax.—Major J. P. Edwards, late of Londonderry, has been appointed inspector of taxation for Nova Scotia, and has opened an office in the Dennis Building. Mr. Edwards is well known in the Maritime Provinces as having been manager of the Iron and Foundry Works at Londonderry for many years; he has devoted much time and care to the manufacturing interests of this province. Major Edwards is a warm-hearted, earnest Churchman.

All Saints' Cathedral.—Four young men were ordained to the diaconate on Whitsunday. His Grace Archbishop Worrell officiated and was assisted by Dean Llwyd who read the Litany, Canon Vernon, who presented the candidates and read the Epistle, and Rev. L. R. Bent, one of the newly ordained deacons, who read the Gospel. Dr. Boyle, President of King's College, preached a sermon of unusual strength upon the words of the Apostle Paul to the Corinthians, "To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some." The aim of the preacher, very fully realized, was to show that the minister of Christ must, if he would perform his divinely assigned duty, be strong to uphold truth and right, but also gentle, as was his Master. True gentleness and true strength should mark him as he goes on his mission to the souls of men, bent on saving them.

St. Paul's.—The Rev. Gordon Brown, B.A., an Old Boy, preached his first sermon, after ordination, in the mother church of Canada, on Sunday evening, June 4th.

Trinity.—At the evening service, Sunday, June 4th, the Rev. L. J. Donaldson made reference to the death of Corporal George North, a member of this church for many years and whose parents are most active workers in the parish. Special music in the evening included the singing of Hymn No. 20, the favourite of Corporal North, and special selections by the choir.

St. Mark's.—Rev. Mr. Woods, Chaplain of one of H.M. ships, conducted both services at this church on Sunday, June 4th. Both sermons were very forceful and held the attention of the congregation throughout.

QUEBEC.

Lennox Waldron Williams, D.D.,
Bishop, Quebec, P.Q.

Quebec.—Cathedral of the Holy Trinity.—A public memorial service to the late Earl Kitchener was held in the Cathedral on Monday evening, June 12th. This was attended by the Lieut.-Governor, Sir P. E. LeBlanc, and Col. Fages, the Commander of this Division. The Bishop gave the address.

Lennoxville.—Bishop's College.—The annual Convocation of Bishop's College, Lennoxville, for the conferring of degrees and distribution of prizes was held on the 15th inst. Chancellor John Hamilton presided and there was a large attendance. The following is the list of degrees conferred: D.C.L., "Honoris Causa," the Most Rev. C. L. Worrell, D.D., Lord Archbishop of Nova Scotia, the Rev. Canon J. M. Almond, M.A., C.M.G.; D.D., "Jure Dignitatis," the Very Rev. E. C. Paget, D.D., Dean of Calgary; B.D., "In absentia," the Rev. C. G. Hepburn, B.A., the Rev. W. Ferguson, M.A.; M.A., "In Course," the Rev. N. R. Ward, B.A., the Rev. A. W. Reeves, B.A.; B.A. "In Course," H. D. Caswell.

Bishop's College School.—The closing exercises of this School took place on the 14th inst. It is interesting to note that there are 200 Old Boys of the School at the front. Among them are seven generals and one admiral; five have gained the D.S.O.; two C.B.'s; and one has gained a K.C.B. One is a G.S.L., another a C.I.E., and one a D.C.M. Lieut. J. M. C. Badgley, of the Gloucester Regiment, son of a former headmaster, has won the Military Cross. Ten have been mentioned in despatches. The honour roll of students who have given their lives for the cause, includes Lieut.-Col. Baker, Capt. the Hon. A. T. Shaughnessy, Capt. Edward Greenshields, Sergt.-Major Percy Scarth and Corp. Robertson, D.C.M.



MONTREAL.

John Cragg Farthing, D.D., Bishop,
Montreal, P.Q.

Montreal.—Christ Church Cathedral.—A memorial service in memory of Lord Kitchener and Lieuts. N. K. Patterson, A. A. Wanklyn and W. McK. Notman, the last three of whom had at one time been members of the Cathedral congregation, was held in this church on Sunday evening, the 11th inst. The sermon was preached by the Rev. Dr. Symonds, Vicar of the Cathedral.



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.—St. George's Cathedral.—A special memorial service was held in this Cathedral in honour of Earl Kitchener on Friday, the 9th inst. A very large and representative congregation was present including a large number of soldiers and cadets. After the opening ceremonies which included the chanting of the 23rd Psalm, an impressive address was delivered by the Bishop of Kingston. In the time of her direst need, England had called upon this soldier to accomplish a seemingly hopeless task; yet, in the face of overwhelming difficulties, on a scale undreamed of in history, he had built up an army able to cope with soldiers having long years of training. The magnificent army that bears his name is a testimony none can gainsay. He accomplished this task because he had behind him the nation's entire confidence, a trust inspired by his personality because his life was one of

unselfish devotion to duty. He had been taken from us by the inscrutable decree of Providence, yet such a life is a nation's possession forever. So long as the Empire can produce men of his type it need have no fears for the future. A heartfelt tribute was also paid to our own Canadian dead, whose young devoted lives have been cheerfully yielded up in defence of the country that bore them.

Frankville.—Obituary.—Rev. W. S. Gooding, the Rector of this parish, who was but recently ordained, died suddenly on Friday last of pneumonia. He was 30 years of age. It is thought that his system had been weakened by over study. The body of deceased was taken to Consecration for interment.



OTTAWA.

J. C. Roper, D.D., Bishop,
Ottawa, Ont.

Ottawa.—Christ Church Cathedral.—A tablet, presented to the Cathedral by the members of the 77th Battalion, was unveiled at the morning service on the 11th inst. The church was filled with members of the Battalion and their friends as well as other members of the parish. At the service, Lieut.-Col. P. B. Taylor, second in command of the 77th, on behalf of the members of the regiment asked that the tablet be unveiled. The tablet was unveiled by Archbishop Hamilton, after which the dedicatory prayers were said by Archdeacon Mackay. The tablet is located on the centre of the nave on the right-hand side and is of brass. On it is inscribed that it was presented by the members of the 77th Battalion, who had worshipped in the Cathedral during the seven months the regiment has been in training. The sermon was preached by Archdeacon Mackay.



TORONTO.

James Fielding Sweeny, D.D., Bishop,
Toronto, Ont.

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—At the Trinity ordination last Sunday morning the Lord Bishop of Toronto ordained eight deacons and advanced ten deacons to the priesthood. Canon Plumtre preached the sermon. Social reform was the burden of his message. Speaking from Isaiah 11: 13, 14, he said a divided Christendom should be united against the common foe of social injustice. In the development of the sense of social responsibility lies the hope of the Church coming to its own as an influence in national affairs. Archdeacon Ingles presented the ordinands. Archdeacon Warren, Principal O'Meara, Canons Macnab and Gribble, Dr. Hallam and Prof. Cosgrave assisted in the service. Those advanced to the priesthood were Revs. T. J. Dew, D. B. Langford, Wm. Morgan, B.A., Herbert Naylor, J. J. Robbins, E. G. Robinson, W. J. Taylor, B.A., N. H. Noble, C. Spencer, B.A., W. C. Turney, B.A. The first seven are graduates of Wycliffe College and the last three of Trinity. The deacons were: J. S. Harrington, Henry Roche, B.A., W. H. Smith, B.A., W. F. Wallace, M.A., G. N. Smith, B.A. (for China), Alfred Clark (for Qu'Appelle), E. A. Green (for Fredericton), Sydney Childs, B.A. All but the last one named are graduates of Wycliffe College. Rev. W. F. Wallace, M.A., of Wycliffe, read the Gospel.

St. Monica's.—On Tuesday, the 13th inst., 11 candidates were admitted by the Rector to full membership of the Girls' Friendly Society. They were presented by Miss Crisp, the president of the branch. In addition one associate was admitted. The Rector preached from the text, Jer. 31: 12, "Their soul shall be as a watered garden," showing the value of cultivating

the best in life and character, and pointing out plants worth growing, such as courage, diligence, fortitude, courtesy, modesty, sympathy, simplicity, patience, etc. He also dwelt upon the importance of home life, loyalty to parents and clergy, and the rules of the G.F.S. The service was choral and was assisted by a good turnout of the choir, under the leadership of Mr. Barcham, the choirmaster and organist. Many of the girls have already visited the new G.F.S. Lodge in the city and are deeply interested in its welfare. The Branch took the opportunity of showing their warm appreciation of their Rector and Chaplain, by presenting a beautiful altar cloth for the church, richly embroidered by one of the associates. At the same time the confirmees of this year presented a handsome oak credence table. These two gifts will be greatly appreciated by both the Rector and the congregation.

Eglinton.—St. Clement's.—The Ven. Archdeacon Radcliffe of Erie, Pennsylvania, was the preacher at the morning service in this Church on Sunday last. In the evening the annual service of St. Clement's College for Boys was held in the church, the Principal, the Rev. A. K. Griffin, being the preacher. After the regular offering in the evening a special offering, the result of a canvass made during the previous two weeks, was presented. The amount collected in cash and in promises is in the neighbourhood of \$2,800, half of which is for the reduction of mortgage debt and the balance for repairs and alterations to the buildings.

Brampton.—Christ Church.—Canon Walsh, who has been the Rector of this parish for 26 years and for 15 years Rural Dean of Peel, has been offered, and has accepted, the chaplaincy of the camp at Petawawa for the season. He will enter upon his new duties immediately.

Cobourg.—St. Peter's.—Ex-Mayor A. R. Boswell, of Toronto, a former resident of this town, has promised to present this church with a beautiful memorial pulpit and a prayer desk, in memory of his wife who died in Toronto some months ago and also of their son who has been killed in action on the Western Front.

Port Hope.—Trinity College School.—Friday of last week was Speech Day at this school and as usual the event brought together a large number of visitors from outside places, and amongst them Dr. Rigby, the late headmaster of the school. The closing service was held in the chapel at 11.30, the Bishop of Toronto officiating. Later on, during the afternoon, the Bishop presented certificates to those who were the successful prize-winners. The Headmaster stated that the prize-winners in work and in sports had most generously given the value of their books toward the maintenance of a bed in the Queen Mary Canadian Hospital. Sir William Osler, the first head boy of the school in 1865, has kindly offered to make the necessary arrangements. In his report the Headmaster expressed his thankfulness for the wonderful health of the boys throughout the year, and also announced some important successes. First he asked all present to stand in silence while the honour roll was read. This contained 27 names. The number of those Old Boys serving is over 400, which is an honourable proportion of their strength, being four times the normal generation of the school. Among those serving are eight generals. Despite the war, attendance was considerably larger. The prize for the best essay sent in by the schools of Canada is won this year by Argue Martin. The beautiful trophy awarded by Mrs. R. W. Leonard thus comes to the school, and Martin has a substantial money prize. Eight candidates from the school have passed into the Royal Military College. The

governor-general's prize for mathematics is awarded to M. Grayson Smith. The jubilee exhibition for mathematics, H. G. Smith. The Culverwell reading prize, Prewer. The bronze medal, Cruickshank.



NIAGARA.

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

Hamilton.—St. Luke's.—On the evening of the 15th inst., Rev. R. H. Ferguson, late of Port Dalhousie, Ont., was inducted as the Rector of this church, the ceremony being performed by Archdeacon Forneret, who acted on behalf of the Bishop of the diocese. At the close of the induction service Archdeacon Perry, of St. Catharines, delivered a short address. The Rev. R. H. Ferguson succeeds the Rev. C. E. Riley in this charge.

St. James'.—A very large congregation attended the Kitchener memorial service, which was held on the evening of the 11th inst. It was also a memorial service to three members of the congregation reported killed during the past week, Private Frank Bell, Corp. Gaines and Private A. Baylis. In front of the Holy Table was a large laurel wreath with palm leaves draped with the Union Jack and Allied flags decorating a large photograph of Earl Kitchener. The Rector, Rev. George W. Tebbs, preached from the text, "I have fought a good fight, I have finished my course," 2 Timothy 4: 7.

Church of the Ascension.—A similar service to the above was held in this church on the same date, when the church was completely filled. Acting Mayor Thomas S. Morris and almost the entire city council attended, as well as representatives from the Irish Protestant Benevolent Society, St. George's Society, St. Andrew's Society, the Canadian Club, the Women's Canadian Club and the Daughters of the Empire. Dr. Renison spoke on the life and example of Lord Kitchener, and chose as his text 2 Samuel 3: 24: "Know ye not that there is a Prince and a great man fallen this day in Israel?" Similar services were also held on the same day in Christ Church Cathedral, St. Peter's and St. Philip's.

Port Dalhousie.—On Monday evening, June 12th, a large number of the parishioners met in the Parish Hall for a social evening. The Rev. R. H. Ferguson, M.A., who has been appointed Rector of St. Luke's, Hamilton, was presented with an address and purse of \$100. The members of the choir presented him with a handsome Hymn Book with music, and Mrs. Ferguson with a Prayer and Hymn Book combined.



HURON.

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

London.—St. Paul's Cathedral.—On Whitsunday the Bishop of Huron held a general ordination in this church, when the following candidates were presented: Deacons, Messrs. H. Payne, R. J. Lee, B.A., J. Whealen, B.A., R. Kaine, B.A., and J. Mills; priests, Revs. H. B. Metcalfe, M.A., Courtright, W. Moulton, Middleton, W. Jones, Walter's Falls, R. Charles, B.A., St. David's, A. Everest, Thedford, and J. Cottam, Muncy. The Rev. H. Payne will take charge at Preston during the absence of Capt. R. Herbert; Rev. R. J. Lee, B.A., relieves Capt. R. S. Howard, of Chatham; Rev. J. Whealen, B.A., relieves Capt. S. M. McKeegney, of Brantford; Rev. R. Kaine, B.A., relieves Capt. J. Tully, of Thamesville; Rev. J. Mills will act as assistant to Rev. P. Harding, of Windsor, during the absence of Capt. Arthur Carlisle, of the 18th Battalion C.E.F. The candidates were

's prize for mathe- led to M. Grayson... exhibition for G. Smith. The Cul- prize, Prewer. The ruickshank.

AGARA.

k, D.D., Bishop, lton, Ont.

Luke's.—On the 5th inst., Rev. R. H. of Port Dalhousie, ted as the Rector of ceremony being per- deacon Forneret, who of the Bishop of the close of the induction on Perry, of St. Cath- a short address. The rguson succeeds the y in this charge.

A very large congrega- e Kitchener memorial was held on the even- h inst. It was also rice to three members ation reported killed week, Private Frank ines and Private A. ent of the Holy Table urel wreath with palm th the Union Jack and orating a large photo- Kitchener. The Rec- e W. Tebbs, preached 'I have fought a good nished my course,' 2

Ascension.—A similar bove was held in this same date, when the pletely filled. Acting S. Morris and almost council attended, as natives from the Irish nevolent Society, St. r, St. Andrew's Society, ub, the Women's Cana- the Daughters of the Renison spoke on the leaf of Lord Kitchener, s text 2 Samuel 3: 24; that there is a Prince an fallen this day in ilar services were also e day in Christ Church 'eter's and St. Philip's.

le.—On Monday even- a large number of the et in the Parish Hall evening. The Rev. R. A.A., who has been ap- of St. Luke's, Hamil- ented with an address roo. The members of ted him with a hand- book with music, and a with a Prayer and mbined.

HURON.

ams, D.D., Bishop, ndon, Ont.

Paul's Cathedral.—On e Bishop of Huron held nation in this church, owing candidates were eacons, Messrs. H. Lee, B.A., J. Whealen, e, B.A., and J. Mills; H. B. Metcalfe, M.A., Moulton, Middleton, ter's Falls, R. Charles, id's, A Everest, Thed- Cottam, Muncey. The e will take charge at y the absence of Capt. ev. R. J. Lee, B.A., re- S. Howard, of Chat- Whealen, B.A., relieves ckKegney, of Brantford; B.A., relieves Capt. J. mesville; Rev. J. Mills istant to Rev. P. Hard- or, during the absence ur Carlisle, of the 18th F. The candidates were

presented to the Bishop by Archdeacon Young and the ordination sermon was preached by Rev. R. J. Perkins, M.A., Rector of Ingersoll, his text being, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

Petrolia.—Christ Church.—The Bishop of Huron has appointed the Rev. W. J. Hill, the Rector of this parish, to be a Canon of St. Paul's Cathedral, London. The Rev. W. J. Hill takes the place vacated by the late Canon Ridley, of Galt.

Paisley.—A very successful meeting of the Bruce Deanery was held here on May 31st. The Holy Communion was administered by the Rev. Rural Dean Perdue, of Walkerton, at 10.30 a.m., and a very helpful sermon was preached by the Rev. W. E. Phillips, of Chesley. At the afternoon session an interesting discussion on mission- ary giving took place. The Rural Dean urged the clergy to make more earnest efforts to raise the apportion- ments. An able and instructive paper on "The Religious Press," was read by Mr. L. N. Baldwin, after which an address was given by Rev. C. C. Brett, of Ripley, on his work in the Yukon. The Rev. Canon Gould gave an elo- quent address on the missionary work in Canada. A missionary service was held in the evening when Canon Gould gave a wonderful vision of missionary opportunities in the East. The ladies of the congregation entertained the clergy and delegates to a banquet on the church lawn.

ALGOMA.

George Thorneloe, D.D., D.C.L., Arch- bishop, Sault Ste. Marie, Ont.

North Bay.—St. John's.—A memo- rial service to the late Corporal Tandy, who was killed recently in action in France, was held in this church on Sunday morning, the 17th inst., a large congregation being present. The Rector, Rev. C. W. Balfour, officiated. The men of the 150th Battalion and the members of the local lodges of the Sons of England attended the ser- vice.

RUPERT'S LAND.

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

Winnipeg.—One of the interesting features of the meetings being held in Winnipeg by the General Assembly of the Presbyterian Church was the introduction of a delegation of the Anglican Church in the Diocese of Rupert's Land to bring greetings from our Church. The deputation consisted of Dean Coombes, Col. Car- ruthers and W. J. Tupper, the spokes- men being Dean Coombes and Col. Carruthers, both of whom gave ex- pression to the kindly feelings ex- isting in the Anglican Church for Presbyterianism, and expressed the hope that they might be guided by God's Holy Spirit in all their delib- erations.

Oak River.—Sioux Mission.—The Archbishop visited the Sioux Mission on Sunday, June 11th, and was grati- fied to note a great revival in the work of the Church at that point since the date of his last visit. Under the ministry of the Rev. A. Birch, who, with the hearty co-operation of his devoted wife, is putting his whole soul into the work, the Mission is passing through a very bright and encouraging epoch in its history. On the Friday preceding the Archbishop's arrival the missionary admitted by the Sacrament of Holy Baptism three Indians to membership in the Church. Two of these were between 50 and 60 years of age, and one of them had been an out-and-out pagan up to a few months ago. The service held by the Archbishop on the Sunday was of quite a varied character. It

began with the baptism of an adult woman, the wife of a Christian Indian, who up to a short time ago continued to adhere to Paganism. After the baptism His Grace dedi- cated a very beautiful brass cross, which was presented to the church by the daughters of the late Mr. John Horsman and his wife, who had been pioneer Church people in the parish of Oak Lake. In speaking of the presentation he referred to the inter- esting fact that one of the daughters, Mrs. Dickson, who was largely in- strumental in obtaining the cross, had been closely associated with the late Canon Burman, the founder of the Mission, whose widow was a visitor to the Mission, and was at the service, to the great delight of many of the Indians, who remembered her with deep affection. The third part of the service consisted of the con- firmation of 16 candidates, all adults except one, and some quite advanced in years. The preface to the Con- firmation service and the special les- son were read in the Dakota language by Mr. Joseph Itoye, one of the local lay readers, and the Archbishop's addresses were interpreted into the same language by the other native lay reader, Mr. John Noel. The ser- vice throughout was most impressive, and especially beautiful was the sing- ing of the chants and hymns by the school children in the soft and mellow words of the Sioux language. It was very striking, when looking into the faces of those people and listening to them joining in the service of God, to remember that they were the descendants of the refugee Sioux Indians who, in the sixties of the last century, were guilty of such serious misdemeanours in the neigh- bouring republic that they had to seek refuge in Canada. One could not help acknowledging what a won- derful tribute it all was to the power of the Gospel of God to change and enlighten the darkest heart. On the Saturday night the daughter of one of the Christian Indians died. Her name was Florence Mazawasicuna, and she had been one of the brightest and best of the pupils of the Govern- ment day school on the Reserve. It is the custom with the Indians of this Reserve, whenever a death of a Chris- tian Indian occurs, to procure a coffin as soon as possible from the neigh- bouring town, deposit the remains in it and then conduct it to the church, where it is reverently placed and rests till the time of the funeral. On Sunday night the body of the girl was deposited in the aisle of the church, and on Monday morning the funeral service was conducted by the Archbishop and Mr. Birch, and the mortal remains of their schoolmate were borne to the cemetery nearby by six of the school children. Reference to the children recalls the fact that an excellent day school is conducted by Miss Havard, a most devoted Church woman, and that it is pro- ducing most encouraging results. The starting of this school and many other useful features which are leading to so marked progress, industrial and otherwise, on the Oak River Reserve, owe much to the wise management and interested work of the Govern- ment agent, Mr. Jas. McDonald, and his enthusiastic wife, Mrs. McDonald.

Brandon.—St. Mary's.—The Rev. J. A. Maggrah has been appointed to take charge of this parish during the absence of the Rev. H. C. Cox, who is serving with the Ambulance Corps. St. Matthew's.—The Rev. C. S. Quainton preached a very strong ser- mon on Sunday last at a memorial service for Earl Kitchener.

SASKATCHEWAN.

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

Hardisty.—St. Mark's.—A Confir- mation service was held in this church

on May 28th, 12 candidates being pre- sented to the Bishop, many of them being elderly people who had missed opportunities in the past. Six of these candidates had been baptized prior to the service by the Incumbent, Rev. G. H. Holmes. The newly formed Junior Auxiliary gave a lawn social in the rectory grounds on May 24th.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

Edmonton.—During the month of May the Bishop of Edmonton held Confirmation services at Wetaskiwin, Edson, Fort Saskatchewan and Keep Hills. Similar services were held at Battenberg and St. Luke's, Edmon- ton South, on June 4th and June 18th respectively.

Rev. G. Boustead having completed his term of service with the Edmon- ton Mission, has been appointed In- cumbent of the mission district of Killam, Lougheed and Sedgewick.

The Bishop of Edmonton left about the middle of June to take part in an Ordination service at Regina.

St. John's.—A social was held in this parish on May 29th, when a wel- come was extended to Rev. H. Alder- wood who, as Assistant at Christ Church, will have special charge of St. John's and St. Mark's Missions.

Holy Trinity.—A social under the auspices of the Anglican Sunday School Association was held in the school-room on May 30th, when two excellent addresses on Missions to the Chinese and Eskimos were given by Miss Robins and Rev. W. H. Fry re- spectively.

Rev. Prof. Mowll, of Wycliffe Col- lege, Toronto, preached in Holy Trinity Church at the evening service on June 4th.

All Saints' Pro-Cathedral.—A social in honour of the Rev. and Mrs. Fry was held in the Parish Hall during the first week in June, when an excellent address on "Missions in the North" was given by Mr. Fry.

A memorial service to commemorate the death of Lord Kitchener was held in the Pro-Cathedral on Whitsun- day, the sermon being preached by the Bishop of the diocese.

St. Mark's.—A social was held in this church on the evening of June 2nd for the purpose of welcoming Rev. H. Alderwood and bidding good-bye to Mr. G. W. Jones, Honorary Lay Reader, who has been assisting in the ser- vices at St. Mark's since the parish was formed.

St. Peter's.—A social for the pur- pose of welcoming Rev. T. W. Scott and bidding farewell to the Rev. W. H. Davis, was held in this church during the first week in June. Mr. Davis, the first Incumbent of St. Peter's, was presented with an address and received many handsome presents as a token of the esteem in which he is held by the congregation. Mr. Davis expects to join one of the Ed- monton Battalions as Chaplain at an early date, and is now taking a short holiday before taking up his military duties.

Christ Church.—Rev. Prof. Mowll, of Wycliffe College, preached in this church on the morning of the Sunday after Ascension Day.

St. Paul's.—Mr. Gee, the people's warden, has been engaged by Bishop Lucas, of the Diocese of Mackenzie River, to build the new Indian school at St. Peter's Mission, Hay River.

St. Luke's.—On Sunday, May 21st, the first church service was held in the King Edward Park District.

St. John the Evangelist.—Rev. Canon Howcroft, Rector of St. Paul's, was the special preacher at Evensong on Whitsunday.

AFTER THE WAR.

(Continued from page 393.)

remaining days for civil employment. For two or three months before going overseas a concentration at certain points might take place. The danger lies not only in the crippling of our existing industries and mercantile and agricultural enterprises, but in the unsettling of a large number of men who are thrown into an entirely new sort of life amid the same surround- ings as those of ordinary times with the addition of unwonted mothering and coddling indulgence and pleasure. At the same time all honour is due to those who have given time and money and thought to make the soldiers com- fortable and show them how deeply their self-sacrifice in offering them- selves for King and country is appreci- ated. Of these surely it will be record- ed as it was of one of old who disre- garded the adverse criticism of slack- ers and do-nothings,—"Let her alone. She hath done what she could." It will be difficult if not impossible for these men to return to the old routine. It is a different thing when men go to a different life among scenes abso- lutely at variance with regular work. They can go from familiar scenes to the shock of war and perhaps return and carry on the old round again. Yet, even so, great changes must come. The man who occupied some menial office and was nobody to the passer-by, has donned his khaki and become a hero to many a giggling maiden, and finds an easier life than he ever had before. Such a man will be unfitted for his old avocation and be without resources for anything but a soldier's life. No doubt a much larger number of regular troops will be maintained than formerly, and many of our returned men will be needed for this purpose. But besides these there will be many concerning whom questions must be met and answered. What are we going to do with them? Those who have been un- settled, partially crippled or incapacitated? Efforts at organization with a view to preparing for these conditions are being made by the Government and by others. It will be in this that the Church will have its opportunity and the test of its power to meet that opportunity will be a severe one. It can only be met then by ready pre- paredness and organization now.

Lord William Cecil has spoken strongly on this subject: "It must always be remembered that if his- torical analogies are of any value, we may expect as the result of the war another and dangerously wicked move- ment. The man who does not find religion in the moment of danger tends to return to an epicurean philosophy; therefore the soldier throughout all history has been either a stern re- ligious or a dissolute ruffian. If the eternal verities make no appeal to the soul the uncertainties of life as seen on the battlefield make a man keen to catch at every pleasure ere brief life passes. Those who think that the world will certainly become religious and sober after the war, will probably be sorely disillusioned—crime will largely increase (especially violent crime), and the drink question will become more acute. This tendency towards licentiousness will further complicate the situation. One dreads to hear in years to come the state- ment, 'After the war I thought I would go to Church, but I soon gave it up again.' It is, therefore, of the first importance for the Church to make ready for the home-coming of our men by a reconsideration of our present position. With only too many Churchmen, the enthusiasm they feel in Christianity is largely a question of the character of the service which they attend, but loyalty to the person of our Saviour, a loyalty so easy for the hero to understand, who has seen others lay

down their lives for the brethren, is quite hidden from them. To the returned soldier all trivialities will seem annoying. They want the real thing, the service of the King."

The value of human life will be felt more than ever. In an address not long ago by Dr. Henri Barnstein, a Jewish Rabbi, he said: "The old Jewish tradition tells us that when a brick fell from the tower of Babel there was great consternation and wringing of hands, but when a man fell to his death no notice was taken. Bricks cost money but human beings were cheap. Strange how history repeats itself. The destruction of Rheims Cathedral was a dire disaster, but the destruction of 21,000 of the flower of England's youth during the first eleven days of October is merely a passing incident in the great war." But as ship after ship is sunk, and regiment after regiment is decimated, we are becoming more alive to the fact that the real loss to the world is not a few ships' timbers, or war munitions, or public buildings, but the brawn and brains of Britain's boys. Physical, intellectual and spiritual training will be needed, and that too of the most practical and effective kind. If superficial education gets its deathblow as an outcome of the present struggle; if the need for religious instruction be emphasized; if soft and self-indulgent habits are crushed; and formalism and cant abolished some good will ensue. If in the great life of eternity, to which so many of our most promising young men have been suddenly summoned,—

"Not one life shall be destroyed,
Nor cast as rubbish to the void."

then every life must be made the most of and innate powers developed. Our educational problems will be of the first moment, primary, secondary, and higher, and the probability is that money will be so valuable that governments will be tempted to withhold it from the enterprises which are of the most vital importance. The example of Germany cannot be lightly disregarded. The discipline to which the people of that country are subjected is shown over and over again in the war to have been an advantage, and whether the principle of compulsory military service be adopted or not, there must at least be some plan for teaching our boys and men the art of self-defence so that they may be ready for any emergency and able to enter upon the service of the State with the greatest advantage, both to themselves and their country. All able-bodied men should be compelled to work at something, and anyone found idle or unemployed should be used by the State for military purposes. Such a measure would solve the problem of the unemployed and help towards a universal recognition of the principle that every man owes it to his country to make the most of the talent with which God has endowed him.

Our Statute Books to-day are fuller, if not richer, than a short time ago, by recent legislation. Can we say that our lives or the life of the community are richer by reason of them? That depends and always must depend upon the principles and practice of individual life. It is this for which we are responsible, and the question to ask ourselves is, are we taking every step to meet the responsibility. The really important things for the Church are not questions and disputes about matters of ritual or even of doctrine but all that makes for the betterment of the spiritual condition of our people. If I can get a man to cease from drinking or impurity or gambling or graft it does not matter to me whether that is accomplished by High, Low or Broad Church environment. If I can get men to recognize the duty of worshipping God and respecting His Day, I care very little whether they are led to do so with their faces to the east or their eyes on the gallery. Those

who divert attention from the real struggle before us by indulging in religious controversy are almost as much to be blamed as are the political machines who seek for party capital by throwing mud and weakening the power which might be developed from the united action of a people centering all thought and action upon the great needs of the Empire.

THE CHALLENGE OF THE FUTURE.

(Continued from Page 394.)

ing, and this spirit rightly guided the characteristic of the womanhood of the coming century. How can we develop that characteristic and bring it to the best service of our country?

"In the first place, we can emphasize saving. In the light of the awful casualty list day after day, what right have any of us to spend money without a feeling of the gravest responsibility, without the consciousness that we must one day render account for every idle, self-indulgent spending we are guilty of in this day of need? Trifles, ribbons, flowers, candy, which yesterday were matters of choice, to-day are matters of idle luxury and selfishness.

"Secondly, we can discuss various professions, leading girls to discover their particular bent and arousing them to the consciousness that a life's dower consists not in dollars laid by, but in the power of service dormant in each one of us.

"And thirdly, in considering the claims of rival professions, we can let Christ's call be heard above the call of purely personal ambition.

"In the 'Outlook' a few weeks ago an account was given of the picture, 'Am I My Brother's Keeper?' which, after obtaining a prize in the Royal Academy in London, England, had been presented to a fashionable West End School in New York, in order that the girls might keep in thought the poverty and misery around them. But after a few days the picture was taken down and stored in the basement by the Principal's orders lest there should be any 'jarring or depressing note in the girls' lives.'

'Perfumed and powdered, manicured and curled,

Let them know nothing but their heart's delight,

Let all the world go hungry if but they

Are full of bread and do not see the strife.'

"Dare we stow away, as it were, in the basement of our girls' imaginations, the claims of the poor and sick of our Allied countries? of our fellow-subjects? as, for instance, of to-day's call of India, a call far more urgent for women than for men? Where should we be to-day if India had, like Ireland, struck the keynote 'Sinn Fein'—'for themselves,' instead of, as they did, accepting the challenge of the War and cabling, 'To the last man, to the last pie?'"

"But given ambition, given enterprise, we ask again, Is an assured future ahead of our girls? Dr. Cody, in an inspiring school sermon, said that the wiser a man, the more silent as to the future, because in such chaos none can foretell the future; but I think he would agree that certain outlines are already arising. For instance, there is no question but that the sphere of women's work is enlarging itself from day to day with startling rapidity, and this enlargement is the more welcome as it brings with it the ennoblement of every type of labour, and thus creates one of the compensating outlooks of the War.

"Two years ago, who would have believed that well-born, well-educated women would to-day be ambulance drivers, tram-car conductors, cooks, assistant cooks in military hospitals?

Who could have believed that positions of responsibility and trust in the War Office, in the Government, throughout the country generally, would be opening up to women on every side? A cable a few weeks ago appealing for women doctors for England, offered double the salary hitherto given to men. Canon Simpson at a recent meeting of the clergy announced the decision that during the National Mission, services would be held in the Naves of the churches, and women, as well as men, invited to speak in them?

"Woman's prayer for place and power has been answered and over-answered, in judgment and in mercy, and all thinking women are filled with a deep sense of responsibility and humility. Will these openings pass from them when the longed-for day of peace comes? Many posts will pass back again, and ought to pass, for the men who are risking their all have the first claim, but certain will remain in women's hands, for, in labour as in all else, the survival of the fittest holds good, and women who have proved themselves valuable will remain and will keep the door open for those who come after them.

"Our second hesitation goes deeper, and touches the fear of the effect which the thrusting out of girls into the labour market may have upon the future womanhood of Canada. This danger would have been more threatening two years ago than it is to-day, but to-day, out of the midst of the chaos, the determining lines between virtue and vice, which were hopelessly blurred, are once more defining themselves. Isaiah denounced the land which called "evil good and good evil," and woe and danger to our girls would have been upon us had we continued bespattering Virtue and whitewashing Vice, spending our energy, for instance, in every novel on exposing the hypocrisy of the good man and discovering the innate virtue of the villain.

"But more potent in cleansing power for the future of our country even than the arising of the distinguishing line between virtue and vice is the inspiration of the coming ideal. The aristocracy of the dollar, the most insidious of all aristocracies (for the moment, at any rate), is in the background. We reverence the heroes of the battlefields, the heroines of the hospitals, the Red Cross Societies, the Patriotic Leagues; we shun the Achan's, the grafters and the Demas', the men and women, the slackers, who are drawing a bar sinister across their ill-gotten wealth just as they are drawing a bar sinister in the sight of God across their own souls.

"If, therefore, the aristocracy of the future is to be the aristocracy of the spirit, how does it touch our girls? What is the challenge of to-day? We understand the challenge of yesterday. As Christ bought back the freedom of our souls at the cost of His Heart's Blood, so our soldiers are buying back the freedom of our land at the cost of their hearts' blood. It cost much to redeem our souls; it costs much to redeem our land. Our land is henceforth sacred, for it bears the hall mark of the men who died upon it. The gauntlet flung yesterday at the feet of our men is flung to-day at the feet of our women. Will they in their turn take up the gauntlet? Will they accept the blood-bought trust? Will they rebuild in purity a new land, a land of God-fearing faith, truth and chivalry? Our men wrote across the cheque book of their lives the words, 'Hardship, Suffering, Death.' They might have written, 'Ease, Safety, Plenty.' Our girls have the cheque book in their hands. Are they cancelling 'Self, Luxury, Frivolity' in the cheque book of their lives? Are they writing in their place, 'Service, Sacrifice, if need be Death?'"

"Two men looked through the prison bars,

The one saw mud, the other stars.'

"Our lads saw the prison bars of Germany closing down. They might have sunk into the mud of indifference; they chose the stars. Our girls to-day take the choice between sinking back into the mud of self-indulgence and frivolity, or pressing forward towards rebuilding the land according to its high calling in Christ Jesus. Are they following the spirit of the French gunners, who poured water, given to slake their thirst, upon their heated guns, or slaking their own thirst? What might not our Canada be if they would stamp the impress of a newer and deeper purity upon their heated guns, or are they going on slaking their own thirst for pleasure? What might not our Canada be if they would stamp the impress of a new purity upon every profession they take up, if they would stamp the impress of a newer and deeper purity upon the homes that may one day be theirs, upon the children who may one day surround them? Do we and they realize sufficiently that every God-fearing home, every band of God-fearing children as certainly safeguards the future of our nation as our ironclads in the North Sea most certainly safeguard the future of the world. Be it navy or be it home, like Spenser's flying pursuivants,

'They for us wait, they watch, they dewly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward.'

"Work Amongst Italian Soldiers."

"The other day I was at the great barracks here and was able to make a good distribution of Gospels. Yesterday I went to the military port and distributed many hundred of Gospels to soldiers just going on board for departure for one of the fields of war. On my return from the port I was able again to distribute largely, and a number of soldiers who had already received copies from me and partly read them raised unexpectedly the cry, which was taken up with much enthusiasm, 'Viva l'Evangelo! Viva l'Evangelo!' (Three cheers for the Gospel!)"

"There are here some 7,000 soldiers who have just been called up to arms. There is a wonderful and ready eagerness to receive the Scriptures, but my supply is exhausted. I beg of you, if possible, to despatch me another lot. I thank you, I thank you with all my heart for what you have done. The Lord Himself bless the great work in which you are engaged."

"Many grateful thanks for the Gospels sent. The place is full of soldiers, and I have a wonderful opportunity, which I long to be able to use well."

"A pathetic letter comes from one of the military prisons. The writer, though a man, we believe, of quite good character, has committed some military offence, but in his enforced confinement he has read the Gospels we have sent him, and they have set his soul hungering to know more of the Word of God. And what has touched us much, his desire is so strong that others should share the blessing he has received, and his letter sends names and addresses that Scriptures may be sent to them."

"One writes from near the Carso front: 'I cannot thank you enough for the Gospels received. They have been such a blessing to me. Please pray much for me.'

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

Correspondence

THE PAYMENT OF THE CLERGY.

Sir,—I would like to see the "Churchman" take up the burning question of clergymen's salaries in the Anglican Church. As someone said the other day, "Clergymen's salaries are a joke"—rather a grim and ghastly one, I fear. The other day a neighbour of mine, who has a girl in the United States teaching in some High School, told me that she was getting \$1,500 (fifteen hundred dollars) per annum. I have known the girl from her babyhood. She was just an average bright girl of a type that may be met with in any of our Canadian country towns by the score. His other daughter is a trained nurse, making her \$100 per month with board. Our chartered banks will not permit their clerks to marry on less than \$1,200 per annum. And yet our laity, we are told, prefer or demand a married clergy whose average stipend stands at about \$800. Four or five years ago the stonecutters working on our new post-office in this town received \$5 a day. Clergymen's salaries have, I don't deny, slightly risen in the last thirty years, but utterly out of proportion when compared with other callings. In that time mechanics' wages have at least doubled, and all other salaries show a very marked increase of from fifty to one hundred per cent. Domestic servants' wages have advanced about three hundred and fifty per cent. Then clergymen have lost all their special privileges. Thirty years ago in Ontario they were exempt from municipal taxation, and every merchant, as a matter of course, gave them a rebate of ten per cent., they had reduced rates on railroads, the hotels also made a reduction in their charges, etc. All these privileges now are gone and forgotten, with one exception. The doctors still attend them without charge, but not the dentists or specialists. The lot of the clergyman is getting a very hard one in this respect. People sometimes talk slightly of their business capacity. I wonder how many laymen could do as well under the same circumstances. I am inclined to think that the evil is at its worst in our Church, with perhaps one exception. Time was when the Anglican clergy were probably the best paid in Canada. To-day they are very near the bottom. It is high time that this matter was taken up. With your permission I would invite discussion on this subject in your columns from clergymen and laymen.

Nemo.

THE EMPIRE'S SUPREME NEED.

An open letter to Canadian Churchmen:—

Sir,—When are the Christian people of Canada going to learn that the Empire's supremest need to-day is that of a changed national attitude toward God, and the realization that the true secret of victory lies in humble intercession. The motion by Dr. Hoyles in the Synod of Toronto, and seconded by Judge Hodgins, was a laudable effort to arouse the spirit of serious thought in our Church, and to seek in co-operation with all other Christians the possibility of a universal declaration of our need of the help of God in this great crisis and of our sense of our shortcomings as a professing Christian land.

The Need of the Hour is an awakening of the Christian consciousness of the nation to the fact that this war cannot be won by men and munitions

alone. The magnificent enrollment of men, the incredible response in resources and sacrifice, the grandest expression of patriotism that history has recorded—all these will be in vain if the greatest Factor of all is left out. The Factor of factors is God; the help of God, dependence upon God, the national acknowledgment of God. The primary need is such an awakening of the collective Christian consciousness of the Empire that all who profess and call themselves Christians shall give themselves, individually and unitedly, to the work of intercession, and that all ministers of religion of every name shall daily call out and themselves daily lead the reserves for the victorious work of prayer. We believe, further, that there is a widespread desire in the heart of the Christians of Canada for the setting apart of a day of national intercession and humble supplication—a day upon which the nation as a nation will acknowledge by its lowly prostration before the Most High God that it is turning to Him as its Refuge and Strength in time of trouble. We must not be misunderstood when we speak of humble supplication. We are not down-hearted. God forbid. We are not humiliated, as our enemies are, before God and the nations. We are not ashamed of our cause, our country, our warrior representatives. We are proud of the justice of our cause, the glory of our country's sacrifice, the splendour of our soldiers' spirit. We are, indeed, proud to think that God has honoured our Empire in giving it the lead in this titanic struggle against world-tyranny. But surely every Churchman in our land knows that unless a change is wrought by prayer through God's Spirit coming over our people the victory that we believe to be God's will not and cannot be granted. If almost looks as if the Christians of Canada, as they mix with the heedless, frivolous, church-avoiding crowds of our towns and cities, are losing their sense of the seriousness of God's call to them. And while our brave soldiers are giving their days and nights of service and self-sacrifice in this great struggle for righteousness, God's people are deaf to the call to prayer without ceasing. Any reader of the Bible knows perfectly well that it was only when the

nation through its official leadership turned to God that God granted relief. It is the same to-day. God is waiting for the earnest prayer of His strenuous intercessors in order that He may bring deliverance to our Empire and victory to our glorious cause.

Dyson Hague.

WRITTEN vs. EXTEMPORE SERMONS.

Sir,—Phillips Brooks, in his lectures on preaching, says, that while the very greatest sermons preached had probably been "extempore" so-called, the highest general average has been attained by the written sermon. Bishop Brooks, if I mistake not, "read" his sermons. Personally, I don't think it matters much, so long as a man has really worked over his sermon and got filled up with it, and puts his soul into it. A preacher of this kind is always interesting and inspiring. His manuscript no more interferes with his effectiveness than the ballast with the buoyancy of the ship.

The great majority of the distinguished preachers that I can remember at this moment in England or Canada, certainly read their sermons—Liddon, Farrar, Chalmers, Bishops Sullivan and Carmichael—to mention a few that come into my mind. The question is one of preparation rather than of delivery. If you have a message people will listen. Both written and extempore sermons are too often an excuse for indolence, the sermon scribbled off with the aid of some "outline," or the outcome of a few "headings," jotted down on a slip of paper. No man, it may safely be said, who puts in good, hard, honest, painstaking labour on his sermons, unless abnormally stupid (and such men hardly count) is ever dull or uninteresting. What a man has laboured, and prayed over, and infused with his own individuality has always an attractiveness of its own.

Delta.

ACKNOWLEDGMENT.

We beg to acknowledge receipt of \$25 towards the Scripture Gift Mission from "A. S."

DIocese OF QUEBEC.

(Continued from page 395.)

accepted. The names of those who were already acting in that capacity were held in honour by them, and the whole diocese rejoiced in the distinction conferred by his Majesty the King upon Canon Scott in making him a C.M.G. It was a matter of thanksgiving that the Churchpeople of Canada had been foremost in showing the spirit of patriotism and self-sacrifice. Of 263,111 volunteers from Canada for overseas service, no less than 124,608 were members of the Church of England, though in the census of 1911 the Church of England ranked only 4th in point of numbers among the religious denominations of the Dominion. From the school and university of Lennoxville more men have gone in proportion to their numbers than from any other educational institution in Canada. The Bishop referred feelingly to three clergy of the diocese who have passed away since the last meeting of Synod, the Rev. Canon Von Iffland, the Rev. A. Stevens, and the Rev. H. A. Dickson. In conclusion the Bishop urged the diocese in this time of visitation to turn to God. Pray earnestly, he said, for the spirit of service and self-sacrifice that we may serve our Empire and so doing may serve God. Pray for victory, and pray for a real spiritual and religious revival that our prayers may be answered because we are seeking God's help and God's blessing in prayer and worship and righteousness of life.

(To be continued.)

A TURN OF THE ROAD

(Continued from page 396.)

time for human friendship and sympathy; and he swayed the crowd the better because, he saw not the mass but the many living, varying individuals who composed it.

For a few minutes after the Bishop left, the two women sat silent in the darkness, listening to his retreating footsteps. Then Mrs. Lane impulsively rose and knelt by Anne Campbell's chair.

"Mrs. Campbell," she said, speaking almost in a whisper. "What is it that makes you and the Bishop so strong and calm? It is not that you have not known trouble; you at least have known the loneliness of widowhood, and the Bishop has grieved over the sin and sorrow of others, if not over his own private troubles. But you both seem to stand above the struggle—as if you had won through, and so could help other people. I feel adrift in life. Can't you teach me the secret of your peace?"

Anne Campbell sat silent for a few moments, but the touch of her hand carried sympathy with it.

"My friend," she said at last—speaking slowly, for she was not one who found it easy to talk of the deep things of life—"my poor, dear child, if I tell you my secret you will think it a mere commonplace—something you have known since childhood. It is simply this—I have found it true that 'His will is our peace.' When my little boy was killed before my eyes in a carriage accident, I felt like you—adrift. My husband was even then partially paralyzed, and never fully realized our loss. It was a sorrow in which friendship could not share. Life stopped for me; then it had to begin again and on some other plane.

"Just then I met Hugh Neville for the first time; and, like you, I recognized in him a strength of which I knew nothing save by hearsay; I asked him to tell me his secret. I

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cannot tell you all he said; I really hardly remember anything. Only I suddenly realized that if I were ever to be of any use in the world I must find an anchor—no, a Pilot; I could feel nothing—the shock had numbed my emotions. And Hugh told me simply to act as if my creed were true; as if God were my Father; Christ, my Saviour; and the Holy Spirit, my Guide and Comforter.

"At first, it seemed a mere pretence. Only I went doggedly on, trying to do the one right thing as I came to each hour. And then, one by one, the things I believed came true. And now His will is my Peace. My dear, it sounds very dull and prosaic. Others have found their peace by other roads—this was mine."

The low voice ceased, and again silence fell. Then Margaret Lane said, wistfully:—

"I am like you in that all my feelings seem numb. But for the children's sake I, too, must start living again, and I must find some philosophy of life. Do you think if I do as you did—as far as I can—that in the end I shall find a Guide—either a philosophy, or, as you say, a Pilot? I feel as if I don't care about doctrine—I want something that will touch my everyday life. Is it enough just to go on trying to do right?—I think in some degree I have always been trying to do this—and always falling short of the best. It has never brought me near to God."

"Are you sure, my dear? Do you think you are far from Him now? Draw one step nearer so that you may see Him more plainly, near enough



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to speak to Him and ask that you may soon find Him consciously near. "He that doeth the Will shall know the doctrine." Those are the words which Hugh Neville quoted to put me on the right path; and then "He will give the Holy Spirit to those that ask Him." Act as if this were true, and He will not leave you comfortless. And for your philosophy of life, take the old counsel of living one day at a time."

"But how shall I know His will day by day? How can I be sure when the Spirit is guiding me?" asked Mrs. Lane.

"Ah, my child, thank God, there is no difficulty there.

"Whoso hath felt the Spirit of the Highest Cannot confound, nor doubt Him, nor deny,"

or, as St. Paul himself said, "I know Whom I have believed." Like Whittier, in the midst of the changes and chances of life, "I only know I cannot drift beyond His love and care." And now I am going to take you to bed; you are worn out; good-night, my child. God bless you."

The commonplace words fell like a true benediction on Margaret Lane's storm-tossed soul.

Before she slept she knelt by the open window in the moonlight, and, for the first time in her life, strove to realize that she was stretching out her hand to a living, loving Person, and not merely putting herself into harmony with essential Goodness and Beauty.

Then she crept into bed beside Marjory and slept until the sun blazed in at the open window, and Martha stood by the bedside with a dainty breakfast for her mistress.

Personal & General

Sir Douglas Haig was fifty-five years of age on Monday last.

The Very Rev. J. B. Kite, Dean of Hobart, Australia, has resigned and will return to England very shortly.

Mr. and Mrs. J. M. McCormick, who have been spending some time in Eastern Canada, left for Winnipeg on Friday last.

The Rev. R. H. A. Haslam will assist at the Summer Schools at London and Port Hope. The Rev. W. E. Taylor, Ph.D., will also assist at the Port Hope School.

The consecration of the Rev. J. I. Peacocke to the Bishopric of Derry took place in Armagh Cathedral on Easter Tuesday, the Primate, assisted by three other Bishops, officiating.

Sons of the following Canadian clergy have been wounded recently at the front: Rev. C. J. James and Rev. Dyson Hague, Toronto, and Rev. T. B. Jeakins, Brantford, Ont.

In the diocese of Toronto there are 44 Missions, with 114 Mission stations, with 34 Mission clergy. The amount raised for this work in the year 1914 was \$27,185.75 and in 1915 \$22,541.24.

The Archbishop of Canterbury, assisted by Bishop Gwynne, held a drumhead service near the British headquarters in northern France on the occasion of His Grace's recent visit to the front.

Rev. Canon Carnegie, Rector of St. Margaret's, Westminster, S.W.,

has been appointed Chaplain to the House of Commons at Westminster in the place of the late Archdeacon Wilberforce.

The General Synod of the Church of Ireland, which had been summoned to meet by the Primate during Easter Week, will meet, if the restrictions imposed by martial law have been removed by that time, on June 20th.

Officers' casualty lists show that the total losses since the beginning of the war to date are 26,304. Of this number 8,108 have been killed or have died of wounds, 16,344 have been wounded, and 1,852 are missing.

We are pleased to know that the Rev. R. A. Armstrong, Rector of Trinity Church, St. John, N.B., who has been on his back for nearly two years as the result of an unfortunate accident, has been able to occupy his pulpit again.

The old gentleman's wife was getting into a carriage, and he neglected to assist her. "You are not so gallant, John, as when I was a gal," she exclaimed in gentle rebuke. "No," was his ready response, "and you are not so buoyant as when I was a boy."

The various British societies in New York held a service in memory of Earl Kitchener in Trinity Church on June 14th. There was a very large attendance, and among those present were the Marquis and Marchioness of Aberdeen.

Miss Mary Pinkham, daughter of the Bishop of Calgary, was recently appointed by the King an Honorary Associate of the Order of St. John of Jerusalem. Miss Pinkham has been for a long time associated with patriotic and philanthropic work in the diocese.

We regret exceedingly a mistake in the list of Chaplains from the Diocese of Montreal given in the "Canadian Churchman" of June 8th. The Rev. A. C. Trench and the Rev. R. L. Carson are both at the front and not in Canada as stated. The former is Chaplain to a British regiment now in Egypt.

There are 7,130 Barnardo boys known to be serving at the present time in the Army, the Navy and the Mercantile Marine. Sixty-six have lost their lives in the war, 118 have been wounded, and 15 taken prisoner. Six have gained commissions and one of these has reached the rank of Major.

We extend our deepest sympathy to the many members of the Church who have recently lost sons at the front. Among those whose names were recognized are the sons of Mr. G. O. Dickson Otty, St. John, N.B.; Mr. J. M. McWhinney and Mr. Dyce Saunders, Toronto, Ont.; Mr. E. G. Henderson, Windsor, Ont.

In urging a closer federation among the principal Nonconformist bodies in England, the Rev. J. H. Shakespeare, a prominent Baptist minister, recently said: "It is certain that things are not going well with us, and that still more certainly our devotions make no appeal to the consciences and intellect of the best elements of the nation." He further asserted that "the present system is ineffective, that denominationalism does not commend itself to the members of our Churches, and that it affects the ministry most disastrously."

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Notre Dame Church, Montreal	82 "
First Baptist Church, Syracuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
Sinai Temple, Chicago, Ill.	63 "
All Saints' Cathedral, Halifax	52 "

In the Diocese of Llandaff about eighty sons of the clergy are serving with the Forces. No fewer than six sons of the late Rev. Hugh Price Jones, Vicar of Mynyddislwyn, have joined the colours. Six sons of the Rev. G. H. Kilby, of Leamington, are also serving. Four volunteered at the outbreak of war, and one of these, who obtained a commission, was badly wounded at Suvla Bay. A fifth, resident in Australia, paid his own passage home to enlist in King Edward's Horse, and is now a second-lieutenant of Lancers. The sixth, rejected for general service, joined the Army Service Corps Motor Transport, and is now in German East Africa.

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Boys and Girls

THE HOUSEWIFE AND THE FLY

"Don't come into my parlour," said the Housewife to the Fly;
"There's a screen at every window, and your entrance I defy.
There are microbes in your footsteps and a crust upon your head, Which, if not microscopic, would fill our hearts with dread.

"You carry germs of typhoid and spread consumption's bane, And our sanitary teachers paint your crimes in language plain.
Don't come into my parlour; and for safety I would pray
If you walked into my dining-room upon some sunny day.

"There are seeds of vile distempers hidden in your tiny wings And your many feet have travelled over nameless filthy things.
You're a menace to our safety, you are powerful though small, And the mischief you accomplish would the bravest heart appal,

"If you enter, I have poison all prepared for you to eat,
And paper spread to tangle your germ-laden wings and feet,
I will poison, trap or mash you if you do not leave my door;
For our modern sanitation will endure your calls no more."

—Adalena F. Dyer, in Good House-keeping.

PRINCE AND THE DOVE POLLY

A True Story.

AND who is Prince? Prince is a large black and white dog of the shepherd strain, with a fine, handsome face, and as good a disposition as dog or man ever had. And Polly is a beautiful white dove, with the pinkest toes and feet, bright eyes and a pretty arching neck. It is of these two that I write a true story, every word of it, and Prince and Polly can be seen any day, just as I describe them, at the farmhouse of Mr. Cary Carpenter in Bolton, Connecticut.

About a year ago Polly for the first time came to the place from no one knows where, but evidently she liked her new home, and instead of going off for a mate, as doves are wont to do, she soon began to show an unusual interest in Prince, and made him her companion and friend. In the early spring as one morning I was approaching the farmhouse, but some distance away, in the edge of the woods, I found Prince on the top of a rail fence sniffing up a hollow apple tree where squirrels had passed the winter, and there, not two feet from him, was Polly keeping watch over the proceedings. Later, I often saw that when Prince attended his master in excursions across the fields or to the neighbours, Polly invariably went along, flying this way and that, and alighting at the end on building or fence, but always near her com-

panion Prince. Each morning when the door of the house is opened Polly is there to make her daily visit, and if Prince, as sometimes happens, is lying across the threshold, she hops upon his back and rests awhile before entering.

A little while since, Mr. Carpenter called his wife to the door to see a pretty picture, for there was Prince half lying down, in the attitude called couchant, and Polly between his fore

paws and nestling under his shaggy breast.

Strangest of all is their way of showing affection for each other. Sometimes when Prince is stretched upon the ground and trying to sleep, Polly will walk round him, stopping every second to peck his tail or his foot, and when this had been repeated a few times, Prince lifts his head, opens his big mouth and takes Polly into it, and yet so gently that

he does not ruffle a feather and Polly does not exhibit the slightest fear. When I see the perfect confidence that Polly has in Prince I think that if all children were good not only to the doves but to all the birds, perhaps some time their fear would be outgrown; and they would come to us for food or kindness and be more than they are to-day our intimate and loving companions.—C. C. Carpenter, in Our Dumb Animals.



"Thank you, I will take the Nerve Food with me."

"I don't want to miss a single dose, because it is doing me so much good. My nerves were so bad that I could not rest or sleep, and would get up in the morning feeling tired out.

"Besides that, I frequently had severe nervous headaches and got so cross and irritable that every little noise would set my nerves on edge. I did not seem to have any energy or strength, and the slightest exertion would use me up entirely.

"Then a friend told me of the benefit she obtained from using Dr. Chase's Nerve Food, and I decided to give it a trial. It was not long till I found that I was sleeping better and

enjoying my meals. There did not seem to be so much to worry me, and I began to find a new pleasure in life. It is wonderful the way the Nerve Food is building up my health and strength, and since I have been using it I have found out that many of my lady friends have had a similar experience."

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