

Canadian Churchman

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CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

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THURSDAY, MAY 4, 1916.

No 18.

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This Week

Spectator —
A Great Bishop
(Continued)
Rev. Dr. Symonds
Sermon —
Rev. Canon Plumtre

Next Week

The Purpose of the Waste
Miss Knox



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Make Your Labour Efficient

In war-time do not waste time and energy on unimportant and unprofitable work. Economize labour. Put off unproductive work till after the war, and, if possible, help in producing something needed now. Let us not waste labour. Canada needs it all. If possible help to feed the Allies. Make your backyard a productive garden. Cultivate it with a will. Make your labour count for as much as possible.

Do Not Waste Materials

There should be no waste in war-time. Canada could pay the annual interest on her war expenditure out of what we waste on our farms, in our factories, in our homes. Every pound of food saved from waste is as good as a pound of increased production. The way for a nation to save is for every individual to save. France is strong to-day because of thrift in time of peace. The men and women of Great Britain are not only "doing" but are learning to "do without."

Spend Your Money Wisely

Practise economy in the home by eliminating luxuries. Wasting our dollars here weakens our strength at the Front. Your savings will help Canada to finance the war. Save your money for the next Dominion War issue. There can be no better investment.

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Canadian Churchman

Toronto, May 4th, 1916.

The Christian Year

THE THIRD SUNDAY AFTER EASTER.

What is the Church's most valuable asset? What should be her most prized treasure? What should she seek to cultivate with all the energy at her command, with all the resources at her disposal?

Whatever her theory may be, the Church has, in fact and practice, given different answers to this question at various periods in her history. The answer of the Apostolic Church and of the Church under pagan Rome we will for a moment pass by. She was in those days braced to health by the tonic winds of adversity. No sooner, however, did she begin to bask in the seductive sunshine of imperial favour than a marked change of emphasis was observable. Controversy succeeded controversy like waves of the sea. Doctrines and dogmas, some in themselves, indeed, of mighty import, were debated with fratricidal rancour. Church life descended largely from the sphere of the spirit to that of the intellect. Orthodoxy, with all its narrow meaning of "my doxy," came to be valued more highly than righteousness. Correct belief was the prized treasure of the Church.

In the Middle Ages, when the Church aspired to sway the sceptre of the Cæsars, world-politics and world-power were, in practice, treated as the *summum bonum*. The whole machinery of the curia, the whole diplomatic skill of the subtle Italian mind were exerted to raise the Pope to the position of "King of kings."

In the spacious days of the Reformation, with all their glory, there was the ever-present temptation to put party before principle. A man was not valued for his goodness, but according as he looked towards Rome, or Augsburg, or Geneva, or Canterbury.

Nor, in more modern days, has our own Church always been true to the Christian spirit of her formularies. At the Restoration, Churchmanship was valued more highly than vital religion. Nonconformity was the unpardonable sin, rather than the reactionary licentiousness of the Cavalier. In the eighteenth century men were hounded out of Oxford University, not for drunkenness or immorality, but for cultivating the spiritual life in a manner then termed methodistical. In the nineteenth century a visitor from Mars, who scanned the Church Press of England to discover what the Church prized, would at least have placed endowments and coloured stoles in the first rank. He would have found to his amazement that, to the perverted vision of many, "tradition" and "custom" shone with a more alluring light than the gleam from Galilee. He would have concluded that the introduction of an ornate ritual was of more moment to Churchmen than the relief of sweated thousands or the abolition of the drink curse—that rubrics outweighed not only the Decalogue, but the divine law of love.

With what relief we turn to the Apostolic perspective! Gospel and Epistle ring with the message of the supreme importance of the life—the life of righteousness. "This is the will of God, even your sanctification." "Not every one that saith unto Me, Lord, Lord; but he that doeth the will." "Be ye, therefore, imitators of God"—and so the

(Continued on page 280.)

Editorial Notes

The Christian Year.

One of the most valuable legacies handed down to us by the Church is the arrangement in regular succession of different parts of the year with the central facts in the life of our Saviour. These facts are made to stand out with clearness, and serve, so to speak, as pegs on which to hang the great fundamental doctrines of our faith. It is fitting, therefore, that this should be the first subject dealt with in a Church paper. The Rev. C. V. Pilcher, of St. James' Cathedral, Toronto, has kindly agreed to be responsible for this column, week by week, and the fact that a Western daily saw fit to reprint what he said regarding the Easter festival is sufficient testimony to the interesting way in which the subject is presented.

* * * *

The Bible Lesson.

Through the kindness of an old University friend of the Editor, the Rev. Dr. Howard, of Montreal, we were able to begin last week a series of outlines of the Bible lesson for each succeeding Sunday. These outlines are intended primarily for adults in the home and for members of Bible Classes, and in this way we are able to provide what we believe will be valuable reading matter without interfering to any appreciable extent with the work of the Sunday School publications.

* * * *

Dr. Mott and the Present Situation.

Dr. John R. Mott visited Toronto recently in connection with the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, and was accompanied by Dr. C. H. Patton, chairman of the American section of this Committee. The object of the visit was to bring before the different mission boards in Canada the importance of providing an adequate supply of Christian literature for non-Christian lands, especially at the present time. In so-called Christian lands, with the multitude of printing presses and publications of various kinds there is almost a surfeit of printed matter, even on religious subjects. In non-Christian lands this, however, is far from being the case. On the other hand there is a marked revival in education in these lands, and there is pouring into each of them a stream of literature from Western lands, the vast bulk of which is either anti-Christian or non-Christian in its teaching. As Dr. Mott so well said, we cannot stop this stream, but we can control it. We can control it by providing an adequate supply of Christian literature, but this can be done only by increasing tremendously the present output. One of the most serious features of the situation is that much of the literature being taken to these lands is distinctly impure in its teaching, and this is being read in vast quantities by the student classes. Dr. Mott illustrated this fact by reference to a visit he had made with an interpreter to a street in Tokyo lined with bookshops. He had watched the students making their purchases and had examined the character of the books being sold to them.

* * * *

How to Meet the Situation.

The suggestions made to each Board as to the best means of meeting the situation were:—

1. A careful study of its own literature work.
2. An outline of a progressive literature policy in each field occupied by the Board.
3. Increasing of regular appropriations for literature work.
4. Setting apart individual missionaries for this work.
5. Setting apart and training natives for this work.
6. A consideration of the question of conducting this work on a co-operative basis.
7. The appointment of a standing committee on literature as a part of the Board's organization.

* * * *

The Church and the Liquor Traffic.

There is an impression abroad that the members of the Church of England are lukewarm supporters of the prohibition movement. As a matter of fact, some persons would go further and declare that they are opposed to it. Unfortunately, there is too much ground for the impression, and the indifference or opposition, we fear, is not always due to a difference of opinion regarding the most effective means of enforcing a prohibitory law. There is, we are thankful to say, a rapidly increasing number of Anglicans who are out-and-out supporters of prohibition, and who believe that it is in the best interests of the Church and of our nation that both the manufacture and sale of intoxicating liquors should be stamped out as quickly as possible. We would think twice about allowing an insane man to enter a house where there is a defenceless woman and small children. Yet we allow men under the influence of strong drink, men who are not in possession of their right senses, who are a menace to both the community and to their homes, to do this day after day. No one can estimate the extent of the suffering and mental agony that is caused to the helpless unfortunates in these homes, and every person who has it in his or her power to prevent this condition of affairs, and fails to do so, must be regarded as morally responsible for it. Indifference or lukewarmness is not enough. What is required is energetic action, for we are facing in this matter one of the greatest obstacles to Christian progress that exists to-day.

* * * *

The War and the Y.M.C.A.

No matter what one's views regarding the work of the Young Men's Christian Association may have been in times of peace there is little doubt regarding its value at the present time. The thousands of envelopes bearing the stamp of the triangle that have found their way into Canadian homes from the brothers and sons and other dear friends at the front have told one story. The power of adaptability to all sorts of conditions, the combination of the religious and the social, the resourcefulness and spirit of self-sacrifice shown by its officials have won for it not only the good-will and support of the military and civil authorities but of the men in the camps and trenches as well. The Prime Minister of England has referred to it as "the finest thing in Europe," and Lord Derby has said: "It is indispensable in war time."

* * *

Men weave in this life the garments which they must wear in the world to come.—H. W. Beecher.

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Spectator

Comments on Matters of Interest from
Week to Week.

The rebellion in Ireland is the most bitter blow the Empire has received since the war began. It isn't the military significance of the uprising that gives us pain, but it is the consciousness that while the fiercest enemy that ever assailed our Empire is pressing us sorely from without, our own fellow citizens should rise within and render them aid. Sad as is the necessity of slaying a foreign enemy and being slain in turn, it seems infinitely worse to have bloodshed in the very inner room of the household of our Empire. It has always been said that family quarrels are more bitter, and more difficult to reconcile than those between strangers. This, too, adds to the sorrow of the situation. There is one thing that ought to be observed by our citizens and that is to abstain from any generalizing about the cause and extent of the rebellion. It would be manifestly unjust to seem to make any sweeping statements about the disloyalty of the Irish people or of the citizens of any particular locality. Every section of Ireland is represented in our battle lines in France and, there is no race that throws more soul and energy into the defence of their country and Empire than the Irish. What is more, there is no race animated by a more chivalrous idealism in their knightly service to their King than the people of Ireland. To assume that the unfortunate rebellion now in progress, initiated, stimulated, financed and organized by the Germans, is the expression of the attitude of Irishmen of any creed or locality is to do a grievous wrong to a high-spirited people. The point, however, that Spectator wishes to emphasize is this: There are thousands of Irishmen in the Canadian army and the wagging of loose tongues regarding causes and motives, and who are to blame, will do no possible good and may do much mischief. It is idle and profitless to generalize. We are all bent on defeating the common foe and we want no foolish element of discontent interjected into the ranks of the Canadian army. This point is insisted upon as of the utmost importance.

* * * *

One hears murmurs about the situation in some of our mission fields and presumably the Board of Management of M.S.C.C. is handling the matter with wisdom and courage. It is exceedingly important that faith should be kept with the contributors to the missionary funds of the Church. They naturally expect that these funds are administered in such a way that reasonable results may be attained. The Church public, of course, has every confidence in its representatives on the Board and will trust them fully. However, it not infrequently strengthens the hands of men who are working to a given end that the pressure of public opinion should be let in upon the operations of that body. Some, for example, are enquiring why all the missionaries have been withdrawn from the region of Lake Harbor in the Arctic territory. Perhaps the question might be put in another way, Why have the missionaries withdrawn themselves and engaged in work elsewhere, and why is all that work—represented to the Canadian Church as of the utmost importance—left without a representative of the priesthood? A situation of that kind ought to be definitely and thoroughly understood by the Board of Management and if these good Eskimos are left to their own resources it ought to be the result of definite policy or inability to secure the requisite missionaries to man the

field. Again, it is an open secret that there are difficulties in the way of the progress of the Church in China, and it would appear to be most important that the Church public should be assured that every effort is being put forth to adjust matters there in such a way that missionaries will be able to develop their powers to the greatest advantage of the people and the Church.

* * * *

All preparations for national adjustment and personal prospects after the war sound hollow and unreal. There will, no doubt, be a day when this cursed war will be a thing of the past, and presumably it is the part of wisdom to make preparations well in advance of that day, but the end of the war is so far in the future, and the issue of the war still so far from certain that preparations for peace at this date seem to be born out of due time. Every ounce of energy and power must be devoted to making victory an ultimate certainty. That is the business of the hour and nothing should be allowed to hamper it for a moment. What shall be the channels of commerce? What shall be the status of the Church? What shall be the changes in democracy after the war? are interesting subjects of speculation, but they have no place in the public mind to-day. Unless we win this war there will be no need of worrying about the future. The Germans will attend to that. When we hear of lecturers calmly setting forth the probable course of events after the war, we feel mad clear through and desire to know what they are doing to bring the war to a right issue. British and Canadians are disposed to take great comfort, and repose in great confidence, when the newspapers tell us in large type that a German vessel has been sunk or a few yards of German trench have been taken. But anyone with common-sense can see at a glance that such things have no material effect upon the issue. Until we sink the enemy's navy, surround an army, or cut off supplies, we have made no progress that brings victory measurably nearer. Until our people have turned from money-making to the high ideals of duty and service, and given themselves unreservedly to this war, victory will not be ours, nor shall we deserve it.

* * *

THE CHRISTIAN YEAR.

(Continued from page 279.)

mighty tones rise and swell through the length and breadth of the New Testament.

There is only one appeal that will win the world—the lure of the life. This is the single compelling advertisement which the Church can scatter up and down the highways and byways of the earth. "Ye are one epistle, known and read of all men." "Having your conversation honest among the Gentiles; that . . . they may, by your good works which they shall behold, glorify God in the day of visitation."

Well may we pray, in the words of the Collect, "Grant unto all them that are admitted into the fellowship of Christ's religion, that they may follow all such things as are agreeable to their profession." This is the true Apostolic Succession—succession to the Apostolic life.

* * *

In our uttermost need, when perhaps we have almost ceased to look for any deliverance, He will come; and when He comes He will speak, if not the word of power with which He called forth Lazarus, yet the word of peace.—Rev. T. V. Fosberg.

Trinity College Convocation

THE Annual Convocation in the Faculty of Divinity was held on Thursday last, when the degree of D.D. by reason of their dignities was conferred upon the Bishop Co-adjutor of Ohio, the Rt. Rev. Frank DuMoulin, and the Dean of Niagara, the Very Rev. D. T. Owen, both graduates of the College.

Both recipients of the degree addressed Convocation, paying, as was natural, especial attention to those members of the audience who belonged to the Divinity Class. The Bishop dwelt upon the necessity for preparedness to deal with the new condition of things created for the Church by the war, impressing upon the men that leadership and still better preaching will be demanded. The Dean emphasized the attractiveness of the ministerial calling, and told the men to hold their faith firmly, to have confidence in their message, to trust their people, and to give them of their best.

By reason of general enlistment for the war, the College is small on the men's side, only fifty in Arts and Divinity being left at the close of the session—a marked decrease from those who came up in October last. Consequently, also, the number to receive their diplomas was small. They were Messrs. Gooding and Turney, the year being allowed to Messrs. Dixon and Paull on account of military service. Five other men pass out, two of whom, Messrs. Kingston and Clarke, have been taking an extra year for B.D. work. The former is now in the M.S.C.C. office and goes in the autumn to King's College, Windsor, N.S., as lecturer on philosophy. The latter, who has been at St. Augustine's Church, Toronto, is taking Priest's Orders in the Diocese of Ottawa and a curacy under the Rev. G. S. Anderson at St. Matthew's. Mr. Spencer remains on at St. Alban's Cathedral, Toronto; Mr. Mackey will be ordained at Advent in the Diocese of Toronto, and Mr. Parkinson in the American Church, to which he belonged before coming to College.

The prize list was as follows: *General Proficiency* in the second year of the Senior Divinity Class, W. C. Turney; in the first year, S. Childs. *Dogmatics and Liturgics*, second year, W. C. Turney. *New Testament Subjects and Church History*, first year, S. Childs. *Greek Testament*, both years, S. Childs. *Apologetics*, both years, S. Childs and A. T. Lawson, equal. *Patristics*, both years, A. T. Lawson. *Old Testament*, both years, (1) A. T. Lawson, (2) H. A. Leake. *The Judge McDonald prizes for Bible Knowledge*, both years, (1) S. Childs, (2) H. A. Leake. *The College Reading Prize*, W. E. Ryder. *Mrs. Doolittle's Prize for Improvement in Reading*, C. J. R. Drew. *Sir Edmund Osler's Prizes for Reading*, (1) L. Bruce, (2) W. E. Ryder, (3) C. Spencer.

The last item on the programme was the presentation by the Provost, on behalf of the Corporation, of the resolution of that body to Dr. Boyle, congratulating him on his appointment to the presidency of King's College, Windsor, N.S., and bidding him God-speed in his important undertaking. Accompanying the resolution was a handsome piece of plate, presented by the Corporation as a mark of esteem for Dr. and Mrs. Boyle, and as a token of appreciation of the work done by Dr. Boyle as Professor of Church History and Dean of Divinity in the College during the past six years.

In the evening a reunion of the graduates of 1856, 1866, 1876, 1886, 1891, 1896, 1906 and 1916 was held at dinner in Convocation Hall. Several graduates and undergraduates of other years who have been accepted for active service were also present.

Convocation

on in the Faculty of Thursday last, when by reason of their on the Bishop Co. v. Frank DuMoulin, the Very Rev. D. of the College.

gree addressed Con- s natural, especial of the audience who Class. The Bishop or preparedness to n of things created r, impressing upon l still better preach- e Dean emphasized istorical calling, and aith firmly, to have ge, to trust their t their best.

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A GREAT BISHOP

By Rev. HERBERT SYMONDS, D.D., Montreal, P.Q.
(Continued from last week).

WHILST Bishop Potter ranked himself with the Evangelical school of thought, he was not indifferent to the *externalia* of the Church. But these he treated in the same large spirit that he brought to bear upon all matters. From a very early period in his career he felt that a great city like New York should have some worthy visible expression of its religious life. The American Church has never been unanimous on this point, and the Bishop knew it. "We are told," he said on one occasion, "that new problems confront us in America at this hour, and the building of Cathedrals will not help them." But in reply he urged that a structure which stood for the honour of God "cannot be too stately, too spacious or imperial, and most surely cannot be an anachronism in any age or in any land."

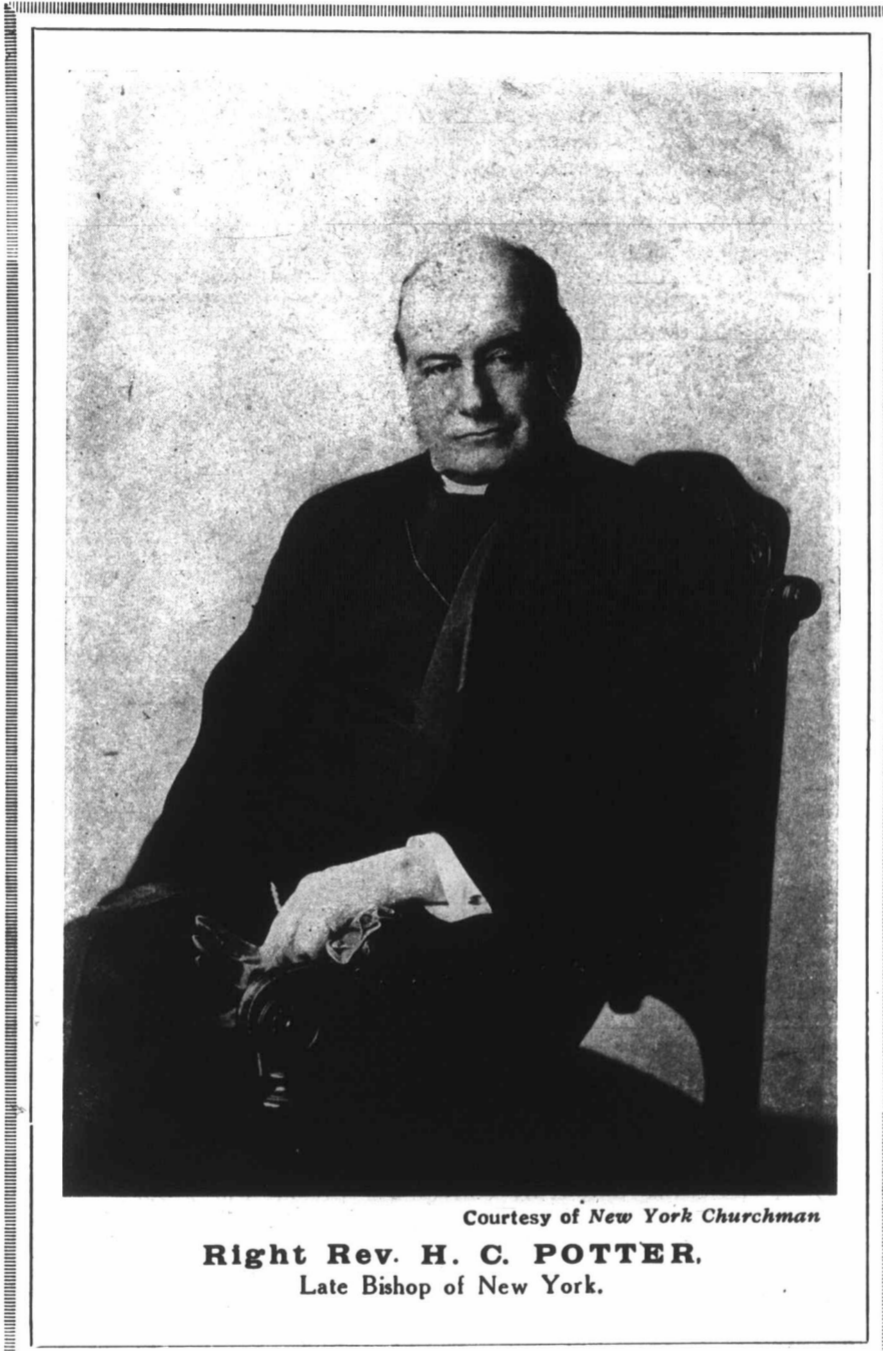
In May, 1887, the Bishop made a public appeal to the citizens of New York. After referring to the generosity which had done much for the intellectual, artistic and philanthropic activities, he urged the need "in this great and busy centre of a nation's life of a sanctuary worthy of a great people's deepest faith." He set forth five urgent demands such a building would meet. It would be a people's church; a centre of practical philanthropies; it would have a pulpit in which the best preachers of various schools of thought would be heard; it would be a shrine of memorials of the honoured dead; and finally, "it would tell to all men everywhere that the life is more than meat and the body than raiment, that man is, after all, a child needing guidance, comfort and pardon; and that he best lives here who lives in the inspiration of an unseen Leader and an immortal hope."

That the Bishop's ideas were framed on no mean scale, that his own personal ambitions were not enlisted in this cause, and that he was well aware that a worthy scheme could not, even in New York, be completed in a year or two, we all know. The assurances given that the Cathedral would be a symbol, not of any Romeward movement, but "the exponent of those great religious ideas in which the foundations of the Republic were laid, and of which our open Bible, our family life, our language and our best literature are the expression."

It was a striking indication of the position which Dr. Potter was coming to hold in New York, that almost the first response to his appeal came in the shape of a contribution of one hundred thousand dollars from a Presbyterian, Mr. James. The Bishop hoped the scheme might be completed in twenty years, but thirty years have almost elapsed and the great nave is not yet begun. Yet probably more has been accomplished than the Bishop anticipated. It was decided that after a sufficient portion of the building was erected to permit of public worship, the exterior and accompanying buildings should be built. So the fine building for the meetings of the Convention, the Bishop's house, the Dean's house, the boys' boarding school for Choristers, a Home for Aged people, and a Deaconess College, are all erected and carrying on their respective parts in the Cathedral life. The Chancel and the great Crossing are complete and a congregation of 1,500 people can be seated, and the Nave is at length about to be begun. Moreover, several of the "Chapels of the Nations," that unique and truly catholic feature of the scheme, are completed, amongst them that which was erected as the memorial of the great Bishop whose labours were crowned with an ever-growing success. This happy condition of affairs is in no small degree owing to the devoted labours of Dean Grosvenor, whose churchmanship and policy is of the same

broad and generous character as that of the founder.

Bishop Potter was, however, far more than an ecclesiastical statesman. He was profoundly interested in the social side of the Gospel. He deeply felt the reproaches levelled against New York of political and municipal corruption. Once at least he spoke to the whole country in plain terms of the dangers that beset its onward course. At the Washington Centennial in 1889, he delivered an address, of which the *New York Times* said that "the most remarkable address brought



Courtesy of New York Churchman
Right Rev. H. C. POTTER.
Late Bishop of New York.

out by the centennial celebration, was the sermon by Bishop Potter at St. Paul's Chapel." One or two brief excerpts will show the line taken by Dr. Potter: "A generation which vaunts its descent from the founders of the Republic seems largely to be in danger of forgetting their pre-eminent distinction. They were few in numbers, they were poor in worldly possessions, but they had an invincible confidence in the truth of those principles in which the foundations of the Republic had been laid, and they had an unselfish purpose to maintain them. The conception of the National Government, as a huge machine, existing mainly for the purpose of rewarding partisan service—this was a conception so alien to the character and conduct of Washington and his associates, that it seems grotesque even to speak of it."

"Another enormous difference between this day and that of which it is the anniversary, is seen in the enormous difference in the nature and influence of the forces that determine our national and political destiny. Then ideas ruled the hour. Today, there are indeed ideas that rule our hour, but

they must be merchantable ideas. The growth of wealth, the prevalence of luxury, the massing of large material forces, which by their very existence are a standing menace to the freedom and integrity of the individual, the infinite swagger of our American speech and manners, mistaking bigness for greatness, and sadly confounding gain and godliness—all this is a contrast to the austere simplicity, the unpurchasable integrity of the first days and first men of our Republic, which makes it impossible to reproduce to-day either the temper or the conduct of our fathers."

Some severe criticisms were passed upon the address, for the President of the United States (Harrison) was there, but on the other hand, the Bishop was warmly congratulated. One eminent man said of the celebration: "One thing that will stand out with the greatest emphasis will be the fact that in 1889 a real Bishop filled the See of New York, and like a true prophet bore solemn witness against the materialism and corruption of the time." From this time on Bishop Potter's reputation was national.

The municipal politics of New York exercised his mind more than once. He had spent a summer in residence in a poor and vicious part of the city, and in consequence had knowledge of the fact that the police were in many cases indifferent and in some cases were actually supporting vice. His vicar, Rev. R. L. Paddock (now Bishop Paddock), was abused and insulted by the police themselves, when he sought their co-operation in his campaign against vice. The Bishop wrote a very stern letter to Mayor Van Wyck: "The thing that is of consequence, Sir, is that when a minister of religion, whose calling, character, experience and truthfulness are all alike widely and abundantly recognized, goes to the headquarters of the police in his district to appeal to them for the protection of the young, the innocent and the defenceless against the leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met not only with contempt and derision, but with the coarsest insult and obloquy." The letter was effective. The Mayor, the Chief of the Police and even the head of Tammany Hall were moved to action.

A week later the Bishop spoke on a Friday at noon in St. Paul's Chapel, Broadway, on "God and the City." I was privileged to be present on that occasion. The Chapel floor and gallery were crowded with a congregation that represented as probably no other had ever done, New York's most notable men of every creed and none. The Bishop, with that simplicity which was not his least charm, without parade of procession, staff or vergers, quietly stepped into the pulpit and delivered his address in a low, even, but penetrating voice, which held the closest attention of the vast audience. He spoke less as a Bishop than as a man, but because he spoke thus he was recognized as something more than a Bishop, a prophet. The movement thus inaugurated had permanent practical results.

In many other fields of social service the Bishop laboured. He had the confidence of all, because he was a man and a Christian first, and a member of a particular Communion second. "He was," says his biographer, "the people's Bishop. His supreme concern in public and private was to bring the rich and the poor into vital and fraternal relationship. His ideal of the Church, as he expressed it in precept and in his own example, was conceived in terms of social sympathy and helpfulness. He believed in a ministering Church. He saw in its history the gradual fulfilment of a Divine purpose, beating down the barriers that divide man from man, and race from race, and hastening the time when the Fatherhood of God shall mean no less than the Brotherhood of all His children."

Christ still walks the earth in the shape of Charity; religion, after all, is best preached by putting its maxims into practice; the poor are always with us, and the first duty of the Christian is to bind their wounds and soothe their sorrows.—H. Rider Haggard.

NEW BOOKS

The Holy Catholic Church and the Communion of Saints: A Study in the Apostles' Creed. By Henry Barclay Swete, D.D., Emeritus Professor, Cambridge. Macmillan Co. of Canada, Toronto. (viii. + 202 pp.; \$1.00 net.)

For 26 years Dr. Swete has been Regius Professor of Divinity in Cambridge and for 58 years he has been in Holy Orders, so in these lectures given to his classes 1913-14, we have the conclusions of a lifetime. They are written with his usual clearness and charm. The first half takes up the Church, its Notes, Life, Order, Functions and Relations. Dr. Swete has unbounded confidence in the ultimate fidelity and triumph of the Church, because of the Master's word, "Lo I am with you always," and therein the book would make good reading for pessimistic Churchmen. The condition for staying in the zone of power of the Master's Word is loyalty to the Apostolic tradition. One cannot help but notice that in the last analysis Dr. Swete makes the essential point of this tradition to be the threefold Order of the Ministry. This comes out strongly in the Note on the Unity of the Church. He admits that "the Christian societies hold the substance of the primitive faith and retain the sacraments of Baptism and the Eucharist." He admits that the baptized members of such societies are members of the Body of Christ. He thanks God for "the high moral and spiritual level attained by many of these communities, their manifold works of piety, the evidences of personal sanctity, contributions to sacred learning and achievements in the Mission field." But they lack the note of unity which characterizes the historical Church. Churches in the strict and scriptural sense they are not. (p. 19.) They do not lack unity with Christ but unity with the Historical Episcopate. With this definition of the word "Church," we can imagine our non-episcopal brethren asking what is in a name. In speaking of the Catholicity of the Church, Dr. Swete says: "The title Catholic must be vindicated for all churches that retain the great sacraments, the doctrine of the Catholic Creeds and the succession of the Historical Episcopate, and it must be denied to bodies which, however great their spiritual efficiency, do not fulfil these necessary conditions of genuine Catholicity. He has admitted the possession by voluntary bodies of all these necessary conditions, except the Episcopate. Catholic ultimately means Episcopal with Dr. Swete. That non-episcopals should have to be described as spiritually efficient, should make Dr. Swete uneasy about the logic of his position. Again, he says, "The visible Church is the manifestation in human life of the spiritual and invisible." (p. 51.) Just where he gets room for "the spiritually efficient" non-episcopals he does not say. Dr. Swete is too honest minded to deny the gifts of those who do not belong to the Established Church. This presentation is broken down by his own admissions.

In the last half, the Communion of Saints is discussed historically and Biblically. Dr. Swete advocates the private use of Prayers for the Dead, and hopes for their public use, even though the only Biblical evidence is 2 Tim. 1: 18, which he admits to be slight and whose ambiguity is the only thing which allows the suggestion. He discourages the Invocation of Saints as a practice which is neither primitive nor universal and which has been found to be dangerous. (p. 244.) This book is valuable to those who agree with Dr. Swete as being the latest statement regarding the Church by an acknowledged authority and to those who do not agree, as revealing the weaknesses of the position, even when stated by a lifelong exponent.

Illustrations from the Great War.

By J. W. W. Moeran, M.A. George H. Doran Co.; Upper Canada Tract Society, Toronto. (x. + 258 pp.; 90 cents net.)

A ready entrance to the very centre of the hearts and imaginations of congregations to-day is infallibly afforded by the recital of an actual occurrence at the front. Mr. Moeran has given over 200 telling incidents, many of them given publicly here for the first time. They are arranged alphabetically under subjects, and an index of notable persons and places makes reference easy. No clergyman can afford to be without this. It is exactly the book we have been waiting for.

The Natural Theology of Evolution.

By the Rev. J. N. Shearman. London: George Allen & Unwin, Limited. (10s. 6d. net.)

The aim of the writer is to show that Natural Theology so far from being destroyed by the doc-

Roll of Service

Bishop's College, Lennoxville

BISHOP'S College, Lennoxville, reports that well over 50 per cent. of its students have responded to the call of King and country. Corporal Eustace has given his life for his country, and two others, Lieut. J. C. Stewart, the Bursar, and Private Lennox Robertson have distinguished themselves by conspicuous acts of bravery. Canon Scott is the senior Chaplain of the First Canadian Division, and recently received the honour of the C.M.G. at the hands of the King. Canon Almond is the head of the whole Chaplain's department in the field. No less than 14 of the graduates are serving as army Chaplains.

Bright and encouraging letters have recently been received from most of those who are on the firing line and an account has just come to hand of a Bishop's College dinner in Canon Scott's billet, at which a dozen Bishop's College men were present, and the Bishops' yell at the finish struck terror in the German lines.

The following graduates, members of the staff, undergraduates and past students of the University have enlisted for active service. This, the first list, is necessarily incomplete, and the Principal, Dr. Parrock, will be glad to receive additions and corrections:—

Revs. Canon F. G. Scott, Canon J. McP. Almond, C. W. Mitchell, J. Wayman, W. Barton, E. W. Browne, R. L. Carson, C. G. Hepburn, W. H. Moorhead, C. G. Lawrence, R. J. Shires, H. W. Ievers, R. Andrews, V. E. Hobart, W. R. Walker, F. G. Sherring.

Messrs. N. C. Qua, M.A., J. S. Stewart, J. McD. Ford, B.A., M.D., H. W. Blaylock, B.A., C. A. Pope, B.A., E. Miall, M.A., R. F. Gwyn, B.A., G. K. Boright, B.A., W. B. Scott, B.A., A. Joly de Lotbiniere, B.A., A. C. M. Thompson, B.A., F. R. Robinson, B.A., A. A. Sturley, M.A., H. P. Wright, B.A., M.D., J. S. Brown, B.A., F. W. Crawford, B.A., H. H. Scott, B.A., C. H. Savage, B.A., E. H. Ireland, B.A., D. I. Cameron, B.A., R. H. Waterman, B.A., F. A. McCrum, B.A., M. H. Wells, B.A., J. A. Lobban, B.A., T. Eustace, B.A. (killed in action), N. D. McLeod, B.A., S. D. Craft, W. H. Knapp, E. Scott, L. A. Robertson, E. H. Baker, G. Roe, H. F. Cocks, G. E. Wilkinson, T. E. Burton, C. V. Ward, J. Robinson, W. P. Griffiths, J. Vokey, T. V. L'Estrange, S. W. Clements, K. W. Hunt, E. B. Worthington, L.L.B., G. Hughes, J. W. Williams, H. P. Lovell, W. S. H. Bernard, R. J. Meekren, F. R. Belford, G. P. Belford, A. P. Williams, H. H. Cotton, J. C. B. Porter, J. H. Ormsby, A. A. McKindsey, E. Almond, M. R. Pickel.

trine of Evolution is in reality more potent and convincing than ever. In a somewhat difficult but very important part of the book the author explains Chance and Necessity and examines into their possibilities. The result is a decidedly interesting and truly convincing presentation, putting the argument on what will seem to Christian minds an absolutely impregnable foundation. Then the discussion extends to instances of evolutionary progress. The book contains quite a number of interesting illustrations, and the entire discussion will make its appeal to those who are prepared to give serious thought to religious and scientific matters. It is written on the assumption that Evolution as generally stated in modern days is true, and while the book might well have indicated the attitude of many leading scientists in opposition to that theory, yet on its own basis the argument is decidedly weighty and powerful in support of Divine purpose. It is essentially a book to be read and studied.

The Dawn of Religion in the Mind of the Child.

By Edith E. R. Mumford. New York: Longmans & Co. (50 cents net.)

This is a perfectly delightful book and one of real value. Its spirit is beautiful and its ability unquestioned, a combination of Christian experience and scientific knowledge which cannot fail to help. Everything is based on the searching word that "we cannot give what we do not first possess." (p. 110.) Not the least element of value is the emphasis placed on our Lord as the revelation of God, "I would have the little children night after night live in thought with Jesus." Thus the child is led through Christ to the Father.

M. S. C. C.

THE Summer Schools being held by the M.S.C.C. and Sunday School Commission during the coming summer are:—

London, Ont., Huron College, June 19 to 24.
Lennoxville, Que., Bishop's College, June 19 to 24.
Port Hope, Ont., Trinity College School, June 26 to July 3.

Rothsay, N.B., Collegiate School, June 26 to July 1.

Among those who, in addition to the staff of the above organization are taking part are: Dr. Waller, Dr. Silcox, Prof. Wright, Canon Tucker, Canon Sage, Rev. F. H. Brewin, Rev. F. J. Sawers, Rev. C. V. Pilcher, Dean Owen, Dr. Rexford, Rev. D. B. Rogers, Rev. J. E. Fee, Rev. A. R. Beverley, Rev. J. J. Willis, Prof. Howard, Prof. Vial, Mr. John Bradford, Mrs. Griffin, Miss Cartwright, Miss Metcalf, Miss Woolverton, Miss Morley, Mrs. Waller, Mrs. Gahan, Miss Evans, Miss Dalton, Mrs. Beagley and Miss Sieveright.

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The Rev. G. F. Kingston has begun his work in the office of the M.S.C.C. He will assist temporarily until the autumn, when it is expected that a permanent successor to the late Educational Secretary will be appointed.

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Mr. J. M. McCormick, Superintendent of the Church Camp Mission, is at present in Ontario reorganizing the work for the summer along the Welland Ship Canal. He preached at the Easter services at Milverton and last Sunday in Hamilton.

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The Rev. W. H. Fry, of the Eskimo Mission at the mouth of the Mackenzie River, was married on Tuesday of last week, April 25th, to Miss Christine Peddie, of St. Jude's parish, Brantford. Mrs. Fry has been an earnest missionary worker for several years, and will be of great assistance to her husband in his noble and self-sacrificing work in the Far North. We wish them every happiness and blessing in their united efforts for the extension of Christ's Kingdom on earth.

* * * *

Canon Gould attended a meeting of the Indian Committee in Winnipeg last week. Those present at the meeting in addition to the Primate and Canon Gould were the Bishops of Mackenzie River, Calgary, Saskatchewan, and Keewatin. Encouraging progress was made in this most difficult but most important matter.

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The Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca, has been ordered by his physician to take a complete rest, and has gone to the Pacific Coast. His illness prevented his attending the meeting of the Indian Committee at Winnipeg.

* * *

A NOON SONG.

There are songs for the morning and songs for the night,

For sunrise and sunset, the stars and the moon;
But who will give praise to the fulness of light,
And sing us a song of the glory of noon?

Oh, the high noon, and the clear noon,

The noon with golden crest;

When the sky burns, and the sun turns.

With his face to the way of the west!

How swiftly he rose in the dawn of his strength;

How slowly he crept as the morning wore by;

Ah, steep was the climbing that led him at length
To the height of his throne in the blue summer

sky.

Oh, the long toil, and the slow toil,

The toil that may not rest

Till the sun looks down from his journey's

crown,

To the wonderful way of the west!

Then a quietness falls over meadow and hill;

The wings of the wind in the forest are furled;

The river runs softly, the birds are all still,
And the workers are resting all over the world.

Oh, the good hour, and the kind hour,

The hour that calms the breast.

Little inn half-way on the road of the day,
Where it follows the turn to the west!

—Henry Van Dyke.

A National Resurrection

REV. CANON PLUMPTRE, St. James' Cathedral, Toronto.

"Son of man, can these bones live?"—EZEKIEL xxxvii. 3.

EZEKIEL saw in his vision a valley white with the bones of dead men. "There were very many in the open valley, and lo, they were very dry." Then the voice of an unseen companion whispered in his ear, "Son of man, can these bones live?" Ezekiel, halting between faith and unbelief, weakly replied, "O Lord God, thou knowest." Quick came the command, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord: Behold, I will cause breath to enter into you, and ye shall live." The prophet obeyed; he prophesied, and the miracle was worked before his eyes. "There was a noise, and, behold, a shaking, and the bones came together, bone to his bone." Then there appeared in rapid succession the sinews and the flesh and the skin. But still one thing was lacking to complete the revival, "there was no breath in them." Again the command came, "Prophecy unto the wind, prophesy, son of man, and say to the wind. Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live." Again he prophesied and the miracle was complete: "The breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

What did it all mean, this vision of the dry bones restored to life? It meant, so the interpreter told the prophet, a National Resurrection.

The Jews themselves, in the bondage of captivity cut off from home and happiness, were the bones, scattered, very many and very dry, in the valley. Let them but know and believe—this was the prophetic message—that with God all things were possible, and that God would restore them to their own land and make them a nation again. "Son of man, these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost. . . . Thus saith the Lord God, behold, O my people, I will open your graves, and bring you into the land of Israel. And I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

The vision and the prophecy came true. A few years later the Lord—so we are told—stirred up the spirit of Cyrus, King of Persia, and he made a proclamation and put it in writing, saying, "Who is there among you of all his people? His God be with him, and let him go up to Jerusalem." Forty-two thousand Jews responded to the invitation; they returned as one man to the home of their fathers; the altars were rebuilt; the foundations of the Temple were relaid; the National Resurrection had taken place.

Five centuries passed by. A little group of friends were in the throes of despair. Their Leader had been crucified; their Messianic expectations dashed to the ground; all their ambitions and affections lay buried in a Syrian tomb. No prophet came to cheer their saddened hearts with a message of hope and courage. Nevertheless, once more the miracle happened. Christ rose, and "showed Himself alive by many infallible proofs." In the certainty of that resurrection the disciples themselves were as men risen from the dead. They hurled defiance at kings and rulers, "We ought to obey God rather than men." Wherever they went—their enemies being witness—they "turned the world upside down," and a hundred and fifty years had hardly passed before a Christian apologist could boast that "parts of Britain, inaccessible to the arms of Rome, had been subdued to the true Christ."

Since those days, during nineteen centuries of Christian history, the tide, which set in at first so full and strong, has often receded: the Church has had her periods of stagnation and of apparent death.

Many a time the question has been asked, sometimes by friend, sometimes by foe, "Can these bones live?" But again and again when the sky seemed darkest the dawn has broken. Again and again have the words of Christ been verified, "Upon this rock will I build my Church, and the gates of Hell shall not prevail against it." Like the Phoenix rising from its ashes, like her Lord Himself, the Church of Christ has risen to

newness of life. History is ever the strongest cordial for drooping spirits.

Once more the crisis has come; Christianity is at the cross-roads. Friend and foe are asking of us, the heirs of historic Christianity, "Can these bones live?" It is not, Brethren, the war primarily, which is causing men to ask this question. The war is but the symptom of the disease, a disease of long standing and of malignant growth. Any honest diagnosis of the situation cannot satisfy itself now with the comforting assurance—however true—that Germany willed and started the war. The fact is that all life, political and social, as well as international, has been lived on the war basis, and catastrophe was bound to come sooner or later. We have been like boys skating on forbidden ice. Now the ice has given way and the crash has come: and the problem before us, is not only to get out of the water, but to get back again to land.

Civilization—as we know it—has gone astray and is out of gear. And just because the civilization of the twentieth century is such a gigantic and complicated machine, the task of repairing it seems to be beyond our power. This indictment of civilization is not confined by any means to the pulpit: it runs through the whole of our secular press on its more serious side. For instance, the editor of one of our weekly journals, tells us that we are mounted on a runaway horse, and we don't know how to save ourselves. Listen to his words: "Man has found a horse called Material Progress, by many known as Civilization, and on this he has ridden forth with great trumpeting of his animal's virtues, and with a fine faith in his swift achievement of the goal. And well he may boast of his creature's speed, for it has galloped well, and carried him over many a mile. But perhaps the eye of discernment might cause a witness to surmise that the rider has not full control of the horse, or even that he has utterly lost guidance and is being borne he knows not whither. Sometimes, perhaps, he has an inkling that he is not on the right road after all. But he cannot stop the horse. It gallops on. We discovered machinery and we believed it would save our labour; yet everybody works harder than ever. We mastered the sea, the mountains, the air; yet we are still the slaves of destruction. Has happiness been found? Has the soul been set at peace? Far from it. Everywhere is bitterness and unrest; everywhere strife—sexual, industrial, national. Now it is the Moloch of trade, and the cry for longer hours, larger machines, larger profits. Now it is the Moloch of war, and the cry for bigger ships, bigger guns, bigger armies, bigger debts. The horse of Material Progress goes snorting and prancing on its way, and puny man, fingering the reins, and convinced at last of his inability to guide, clings desperately to the rushing monster, mad for a moment with the ecstasy of speed, then stricken with panic at his wild, uncertain fate."

We know all too well the truth of that indictment, and the worst of it all is that Christianity, after 19 centuries of trial, seems so impotent to right the wrong, and to exercise its restraining and purifying influence. Christ said that we were to be "the light of the world" and "the salt of the earth." But our light has grown dim, and our salt has lost its savour. "Son of man, can these bones live?" is the question we may well put to ourselves in all seriousness and solemnity. Can we stop this mad, plunging charger? Can we save ourselves from destruction? Can we make the Church what Christ intended it to be—His instrument for guidance and purification in the world?

The answer of Easter to these questionings is, "Yes, we can; with God nothing is impossible." Christ is risen, and His resurrection is the Divine assurance that we may rise "from the death of sin unto the life of righteousness." The sin of all sins is a lack of faith in the goodness and power of God, and a belief in the ultimate triumph of evil. That is the great apostasy.

Every Easter brings its message of hope. But the Easter of 1916 is calculated to inspire with confidence the most despairing and the most despondent. Seldom surely does a single date bear so many marks of honour as April 23, 1916. It

is Easter Day; it is St. George's Day; it is the tercentenary of Shakespeare's death; it is the anniversary of St. Julien. Every great deed of the past, and every noble thought of the past, spurs us to nobler thoughts and more heroic deeds to-day. As we stand on the threshold of a new era, remembering the past and facing the future, there is peculiar appropriateness in the familiar lines:—

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

For every great achievement of our ancestors, whether in word or deed, in life or letters, we can thank God and take courage to-day. St. George is but a figure of legend. But the fact that he, the soldier-saint, was chosen as the patron saint of England, is both the key to our past and the prophecy of our future. Those who revere the memory of St. George will surely give their lives in willing martyrdom for a noble cause.

And shall the compatriots of Shakespeare be fainthearted? Shall the heirs of that wondrous heritage of song quail before any enemy? Rather a double portion of his spirit shall be ours, who said:—

This England never did and never shall
Lie at the foot of a proud conqueror.

And we will, in his unconquerable spirit, grapple with the only foes that ever will bring England or England's Empire to the dust—the enemy within the gates, our own sins. And if it be said that St. George and Shakespeare are giants of far-distant times, and that we ourselves are fallen on degenerate days, we have our answer ready—St. Julien, Langemarck, Festubert. Competent judges assure us that in the long annals of war there have been no feats of arms more heroic than those of the Canadians in Flanders and of the Australians on Gallipoli. Men and Brethren, shall we who sent such men forth from our own hearths and homes cravenly shrink from the task of the regeneration of the country in whose defence they shed their blood? If we did that blood, like Abel's, would cry from the ground against us. "Can these bones live?" The answer of Easter, the answer of St. George, the answer of our greatest Englishman, the answer of our own Canadian dead is "they can." Yes, and the revival is taking place already before our eyes. There is a "shaking of the bones," and the word has gone forth, "Come from the four winds, O breath, and breathe upon these slain that they may live." A new spirit, like the spirit of spring, is at work in the midst of us. It comes, as Christ said His Kingdom ever comes, "not with observation," not heralded by trumpet and drum, but like the noiseless current of a deep flowing river. It is not a movement primarily within the Churches, though the Churches have contributed their share in bringing it in. It is too deep, too universal, too spiritual to be cabined and confined within the boundaries of any organization. It is the spirit of man made humble and penitent in these sad times reaching up to God; rather, shall we not say? the Spirit of God reaching down to man, inspiring all classes with a new idealism and a new hope. The hearts of men are touched as never before; the secular press rings with the call to a higher life; one fact the war has grafted upon our souls, "Man shall not live by bread alone." Civilization, it is seen, must have a spiritual basis, or there is nothing before the race but shipwreck and suicide. Measures of reform which were regarded but lately as the wildest and most fanatical dream, are now recognized to be within the realm of practical politics. Men have suddenly become weary, and perhaps ashamed, of the familiar excuses why good should not be done; they are saying, "It shall and must be done."

It simply remains for us to decide what part we shall each take in the great forward march. Shall we lag behind, cold, careless, critical, without faith in God, or ourselves, or our fellowmen? Or shall we take the message of Easter to heart, and throw the whole weight of our influence into a National Resurrection?

God grant that this may be our Easter resolution. God grant that we may find in our Lord's resurrection, not only a light that illumines the darkness of the tomb, but the pledge of a Divine power which may be ours to raise to newness of life again what is dead and corrupt in our modern civilization. Let us take the prophet's words as a message from God to our Nation at this time, "Behold, O my people, I will open your graves, and cause you to come up out of your graves; And I shall put my spirit in you, and ye shall live."

C. C.

being held by the
School Commission
summer are:—

ge, June 19 to 24.
College, June 19 to 24.
College School, June

School, June 26 to

dition to the staff of
taking part are: Dr.
right, Canon Tucker,
Brewin, Rev. F. J.
Dean Owen, Dr. Rex-
v. J. E. Fee, Rev. A.
Willis, Prof. Howard,
d, Mrs. Griffin, Miss
Miss Woolverton, Miss
Gahan, Miss Evans,
and Miss Sieveright.

has begun his work
He will assist tem-
when it is expected
to the late Educational

uperintendent of the
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Sunday in Hamilton.

the Eskimo Mission
e River, was married
April 25th, to Miss
e's parish, Brantford.
st missionary worker
e of great assistance
e and self-sacrificing
Ve wish them every
their united efforts for
ngdom on earth.

meeting of the Indian
week. Those present
to the Primate and
shops of Mackenzie
van, and Keewatin.
made in this most
matter.

ns, D.D., Bishop of
l by his physician to
s gone to the Pacific
d his attending the
nittee at Winnipeg.

ONG.

orning and songs for

stars and the moon;
e fulness of light,
glory of noon?
e clear noon,
crest;
the sun turns.
ay of the west!

awn of his strength;
e morning wore by;
at led him at length
in the blue summer

the slow toil,
rest
from his journey's

of the west!

meadow and hill,
the forest are furled;
ds are all still,
g all over the world.
the kind hour,
e breast.
e road of the day,
rn to the west!
Henry Van Dyke.

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER IV.

David's Resolve.

AT Oxford station David hailed a hansom and was driven through the hot dusty streets, and then up the long hill to his home at the Red House. His mother had seen his cab as it crawled up the hill, and came to meet him at the gate. Gilbert and Marjory had returned to school that morning, feeling that anything was better than idleness; and Mrs. Lane had been glad for them to go, for she longed for a few hours of solitude.

David was amazed to find her calm and composed as she was wont to be. A night of sleep, induced by fatigue, and a few hours alone had restored her mental poise, though she seemed to have suddenly passed from youth to middle age. David was keenly aware of the change as he kissed her; though in truth the change in himself was even more remarkable. His mother, as she looked at him, saw that her boy had become a man.

Tea was waiting for him on the pleasant lawn which sloped away from the house down the side of the hill. Below them lay Oxford, the outlines of its towers and spires softened by a haze of heat, with the silver line of the river threading its way by tower and town and meadow down to the sea. The daintiness and refinement of the little meal, the evidences of comfort, if not luxury, in the house, even the rustle of silk as his mother moved about in her new mourning, forced themselves on David's notice. It was from such surroundings as these that his mother must go to face either sordid poverty at home or the rough life of the emigrant in Canada.

Mrs. Lane asked no questions while David ate his tea, though she knew that he must have news for her which would determine their whole future life. She had been content to leave all "business" in the hands of her husband, and had absolutely no idea of the position in which they were left. At last David had finished his meal and felt he could no longer put off the evil hour.

"Let's walk up and down a little, mother," he said as she rose.

He flung his arm round her shoulders with a half-consciously protecting gesture. Mother and son were curiously alike in expression, though different enough in feature. Although not beautiful, Margaret Lane had never lost the air which old Mrs. Williams had described as "so taking." Like David, she had large grey eyes, thick brown hair curling over the forehead, and perfect teeth; but while David's nose and mouth were cut on classical lines, his mother's features were hopelessly irregular. And yet David lacked the "takingness" which the luckier Gilbert, far less strictly handsome than his brother, had inherited.

As they paced up and down the lawn together, David repeated to his mother all that Sir Gerald had told him. He made the story as brief as possible, adding no comments on any part of it; although he had already made up his mind as to the wisest course to adopt. In the train he had read the papers relating to the Canadian farm, and had been convinced that the offer was too good to refuse, though he loathed the idea of emigration. "And so, mother dear," he

ended, "you see we are almost paupers. We must leave this house as soon as we can let it, and we must cut down all expenses at once as far as possible. We have to give Uncle Gerald our answer within a fortnight."

Mrs. Lane's eyes flashed at Sir Gerald's name. As David told his story, she had realized that his uncle was, in truth, paying off old scores. How easily he might have continued to pay the whole or at least a part of his brother's allowance; but she was to suffer now, through her children, for flouting his proposal twenty years ago.

"Of course you must go to college, my son," she said, with a quietness which belied the fire in her eyes. "I will teach Marjory and give lessons in water colours. I have often been pressed to take pupils. And perhaps we could find something for Gilbert—we have so many friends. I am not afraid of poverty, my boy."

David started as the last words fell from his mother's lips; did she remember that once before, in a crisis of her life, she had used the same phrase?

But Mrs. Lane seemed altogether unconscious of any particular association attaching to her words. Her whole soul was bent on making David feel that he had no alternative but to accept his uncle's offer, and go up to Oxford as he had intended; while David was, with equal resolution, forcing himself to look upon university life as a dream never to be realized. How could he accept any proposal which doomed his mother to the penury of an art teacher's life and Gilbert to the drudgery of a clerk's desk? No, that was not to be thought of; and if Canada was the only alternative, Canada let it be for them all.

They decided not to discuss the matter with Gilbert and Marjory at present; it would be better that Mrs. Lane should read first all the Canadian letters, and perhaps also talk the future over with certain trusted friends.

That night, when Margaret Lane retired to rest, she leant out of her window. Overhead the clear sky was spangled with myriads of stars. The world of the unseen seemed nearer, more accessible by night than by day; her dead not so hopelessly lost to her.

And in the room above David, gazing down on the lights of Oxford, made up his mind that, forgetting his ambitions and the glamour of the East and the career he had planned out for himself, he would accept instead the uncongenial life of a farmer in the new lands of the West. For though his mother did not fear poverty as she conceived it, he could not face its stern reality for her. "Your mother." Was she not his father's dying legacy to him?

(To be continued).

WHAT A FOUR MILLION ARMY MEANS.

Some startling figures were quoted by Mr. Herbert N. Casson in an address in London recently. He said Britain's little army of 275,000 became 4,000,000 in such quick time that we could not count the men as they came in. Four million soldiers meant one soldier for every acre in Yorkshire, one for every two houses in Great Britain, and thirty-three for every square mile of this island. We had now an army which, marching four abreast, would be 760 miles long. Let every man carry 500 sovereigns, and there we had the army and the cost—an army which would reach from Land's End to John o' Groat's. We could stand our army round the coast line, elbows touching, and with every man bearing his own weight of silver we had the cost.

The Late George Moberly

THE Church has lost a staunch and worthy member in the recent death of George Moberly, Barrister, of Collingwood, at the advanced age of 86. Mr. Moberly came from England, where he was born, with his father (who was a brother of the late Bishop Moberly, of Salisbury), the late Captain John Moberly, R.N., in the early thirties. Captain John Moberly had command of a gunboat flotilla, with headquarters at the historic town of Penetanguishene, during the war with the United States, and the loyal old sailor and his wife lie buried beside the old church where they worshipped so long ago. Their eldest son, George, in 1859, began the practice of law in Collingwood, then the terminus of the newly-opened Northern Railway, now a branch of the Grand Trunk System. Mr. Moberly, Dr. Stephens, Mr. Hamilton, the father of the present Bishop Hamilton, and a few others, were the founders and mainstays of our Church in Collingwood. All those named now are dead. Through the incumbency of the late Dr. Langtry, Dr. Lett, and other Rectors who have come and gone, through all the trials, troubles and difficulties incident to the theological and financial experiences of the parish, and they were varied and at times strenuous, George Moberly, ever earnest, unselfish, staunch, and courageous, proved himself a model Churchman and a refined and courteous gentleman. On the day of his funeral, a well-known business man of Collingwood was heard in effect to say of the deceased: "The Church in Collingwood has lost its truest friend, and staunchest supporter." What Mr. Moberly was in his character as a Churchman that he was as a lawyer, honourable, upright and indefatigable in his quiet, steadfast way. In public as in private life he was unsparing of himself in the support of all enterprises that were for the good of the community as a whole, and for the promotion of pure living, honest dealing and kindly feeling amongst its members. What he loved he lived—and what he lived, that he taught, more by force of example than by word of mouth. George Moberly possessed in an unusual degree that innate courtesy which combined with sincerity, cheerfulness, modesty and gentleness won for him not merely the regard but the affectionate respect of all with whom he had to do. But beneath that gentle surface there beat a heart as true as steel to honest conviction and a courage that would quietly but steadfastly face any emergency. A finely modelled sword hangs in the hall of the fine old house where stands a vacant chair; an inscription on the blade of the sword sets out that it was given to George Moberly as a testimony of services rendered on the Niagara Frontier. Mr. Moberly was a Major in the 35th Simcoe Foresters, and it was through the loyal and enthusiastic spirit of the good old Veteran that he exposed himself to our chill April weather in seeing some of the gallant lads off at the station that he caught the cold which resulted in his death. A fine amateur carpenter and wood carver, his skill is evidenced by handsome donations which adorn the church at Collingwood, as well as other places of a devotional character. In municipal politics Mr. Moberly was for a number of years returned as Mayor of Collingwood, and on one occasion was chosen as Conservative candidate for one of the Simcoe divisions, but was not elected. A Christian gentleman of the old school, George Moberly's life and example was worthy of all commendation.

The Rev. C. R. Duppy has been appointed home secretary of the Church Missionary Society.

Progress of the War

- April 25—Tuesday**—Germans fail in an attempt to land arms in Ireland and Sir Roger Casement is captured. Riots in Dublin. Three Zeppelin raids on English coast. General Smuts occupies Kondoia, in German East Africa.
- April 26—Wednesday**—Dublin rioters attacked by troops. French continue to make small gains near Verdun. Russian troops approaching Kut-el-Amara.
- April 27—Thursday**—Martial law proclaimed in Ireland. Another Zeppelin raid on England announced. Germans renew attack north-west of Verdun.
- April 28—Friday**—German attacks on British lines. German forces concentrating in Flanders. Irish revolt spreads to other centres.
- April 29—Saturday**—General Townshend surrenders. Attack on British near Arras repulsed. Trouble continues in Ireland.
- May 1—Monday**—Irish rebels surrender. Heavy fighting on British and Russian fronts. The Battle of Verdun apparently ended.

The Churchwoman

The Late Mrs. Fortin

THE Church in Western Canada has lost one of its best known and most zealous workers in the person of Mrs. Fortin, wife of the beloved Rector of Holy Trinity Church, Winnipeg. She passed away on Saturday morning, April 15th, after an illness of several weeks. From the time she went to Winnipeg as a young wife in 1875 she has taken an active part in all departments of Church work, and endeared herself to all who knew her by her loving and unselfish disposition as well as by her sane judgment and unflinching tact. The Primate during the course of a Confirmation sermon in Holy Trinity Church on the day following her death expressed the feelings of all when he said:—"Those of us who know what Mrs. Fortin was to the Archdeacon, his right hand, a helpmeet for him, in the truest and best sense of that old scriptural term, can appreciate what her passing will mean to him. It would not be fitting for me at a special service like this to make more than a passing reference to the great loss to her husband, to this congregation, to the best type of womanhood in our city and the Church generally which will be caused by the removal of this worthy woman, this mother in Israel. Suffice it that I should ask what I know you will give, your heartfelt sympathy and your prayerful support to your afflicted Rector at this time. In the loneliness of this sad severance and separation may the consolations of a loving God which He has so often dispensed to you in your sorrow be abundant to him." Besides her husband, Mrs. Fortin is survived by two sons, both of whom are serving in the army, and two daughters, one of whom is the wife of the Bishop of Fredericton, to all of whom we extend our deepest sympathy.

"Put sadness away from thee, for truly sadness is the sister of half-heartedness and bitterness. He that is sad doth always wickedly; first, because he maketh sad the Holy Spirit; that hath been given to man for joy; and secondly, he worketh lawlessness, because he neither prays to God nor gives Him thanks. Therefore, cleanse thyself from this wicked sadness, and thou shalt live unto God."

Canadian Churchman

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

Second Sunday after Easter.

Holy Communion: 169, 251, 397, 584.
Processional: 50, 168, 412, 624.
Offertory: 433, 476, 520, 536.
Children: 214, 701, 707, 718.
General: 494, 605, 614, 617.

Third Sunday after Easter.

Holy Communion: 252, 257, 258, 259
Processional: 384, 424, 601, 664.
Offertory: 387, 394, 422, 423.
Children: 88, 710, 714, 716.
General: 172, 174, 400, 642.

The Bible Lesson

By Rev. Dr. Howard, Montreal

2nd SUNDAY AFTER EASTER,

The Church Missionaries Go to the Gentiles.

Acts xiii: 13-15, 38-52.

LAST Sunday's lesson ended with the facts (1) that Barnabas and Saul received the call of the Holy Spirit for certain definite work; (2) that the Church in Antioch was called upon to "separate" these two men from the Christian community in that city in order that they might fulfil the duty that the Holy Spirit had put upon them, and (3) that this act of "separating" or sending them forth was performed by fasting and prayer accompanied by the laying on of hands.

This week's lesson deals with some of the events that befel these brave men on their missionary journey.

Before entering into the details of the Bible story it is well to notice that:

(1) This is the first definitely organized missionary effort in the Church's history. Other missionary work had been done, as was seen last Sunday, but that work was the work of independent individuals, who simply went forth and told the good news without being backed up by any definite body of Christians. This is quite different; Barnabas and Saul are "separated" by the Church in Antioch and are launched forth as missionaries by this Christian community. They went forward as men with a divine vocation, who, at the same time, were the representatives

of the Church at Antioch, perhaps supported by that Church.

(2) The two missionaries were not alone. They alone had a divine vocation to missionary work, but they took with them John Mark, the nephew of Barnabas, as their "attendant" (R.V.).

(3) Leaving Antioch, they went to Selucia (its seaport) and sailed to Cyprus. Here they had a very interesting experience. They went on a missionary tour through the island from Salamis to Paphos. At the latter place they came in contact with a sorcerer named Bar-Jesus and the pro-consul (R.V.) Sergius Paulus. The former of these was temporarily punished with blindness for endeavouring to hinder the preaching of the missionaries; the latter accepted their Gospel teaching.

(4) From Cyprus they sailed northward to begin a tour of missionary teaching in certain parts of Asia Minor. John Mark left them here. This forms the starting-point of today's lesson.

ANALYSIS OF LESSON.

I.—The defection of John Mark and the preaching of Paul, vv. 13-15. Mark's reasons for leaving them can only be surmised. (1) He did not feel that he had a vocation to this work; he was but the attendant. (2) The going to Perga may have been a change upon the original plan, a change to which he did not agree. (3) He may have been homesick, or (4) he may have feared that this journey had great dangers in it. Any of these or all of them combined may have determined him to go back to Jerusalem.

Paul and Barnabas landed at Perga, in Pamphylia, and without stopping passed on to Antioch, in Pisidia. On the Sabbath day they entered the Jewish synagogue and were asked to speak to the people. Paul spoke. The address of Paul on this occasion (vv. 17-41) is not a part of this day's lesson, but it should be studied as a sample of apostolic preaching. It emphasized several things:—

(a) That Jesus was of the Davidic line, and was the Messiah.

(b) That being crucified, dead and buried, He was raised up by God.

(c) By the Resurrected Christ there is proclaimed remission of sins to both Jews and Gentiles.

This was Paul's "Gospel of the glory of the blessed God" (R.V.).

II.—The Jewish Synagogue in the propagation of the Gospel. The missionaries began their work in the Synagogue at Pisidian Antioch. The Jews were scattered all over the world, and wherever they went there they erected Synagogues. Here the Law and the Prophets were read every Sabbath Day and discussion thereon took place. To these synagogues not only did the Jews resort, but also many seriously-minded Gentiles. Thus throughout the world the synagogues witnessed in the midst of Gentile heathenism to at least two things:

(1) The Unity of God. (2) The Messianic Hope of Israel. Here, then, were strategic points for missionary enterprise, and these two missionaries took advantage of them for the purpose of preaching the Gospel. In them the Gospel could reach Jew and heathen alike. Thus Judaism, by its numerous synagogues throughout the world, had ploughed much soil for the sowing of the seed of the Gospel. Without such preparation the Gospel could not have made the progress that it did. God not only sent Christ into the world, but in this and many other ways prepared the world for His coming.

IV.—Result of Paul's preaching, vv. 42-43.

(1) They "besought" that on the next Sabbath he would speak to them again.

(2) Many Jews and devout proselytes (Gentiles) conferred privately with the missionaries.

Thus the first effort at Antioch resulted in no small encouragement to Barnabas and Paul.

V.—The Second Sabbath's work at Pisidian Antioch, vv. 44-47.

(1) Almost the whole city came together to hear the strangers teach their strange doctrine.

(2) This stirred up Jewish jealousy—(they had never had such audiences)—so they "contradicted the things that were spoken by Paul and blasphemed."

(3) This act stirred the Apostles to declare that they would now serve the Gentiles. The Jews had thrust the Gospel from them and must suffer accordingly.

VI.—The Gentiles' Joy and the Apostles' Persecution, vv. 48-52.

(1) Great success followed the work among the Gentiles. Many believed, and thus "glorified the word of God."

(2) The Jews stirred the city against the strangers. The "honourable women" and the "chief men" became persecutors. We are not told the precise nature of the persecution, but it was sufficient to force the missionaries to leave Pisidian Antioch. They "shook off the dust of their feet against them and came unto Iconium."

(3) The joy of the disciples is recorded in v. 52. No doubt, they rejoiced, as the Lord had bidden them to do (Matt., v. 12) when men reviled and persecuted them. Their joy is explained by the fact that they were filled with the comfort of the Holy Spirit.

SOME RELIGIOUS LESSONS OF THE PASSAGE.

1. God calls men to service or ministry. He definitely called Barnabas and Paul to be missionaries. This was their ministry. But in a sense all men are called to a ministry—not necessarily to the ministry of the Church—but to be ministers, in whatever place they may be, to the well-being of others. This call comes to all who have heard of Christ. He came "to minister." Conscience tells us all that we should go forth on life's journey convinced that we are to make the world better by our having lived in it. Christian life means service in the name of Christ for the good of others. In this sense everyone is a divinely-called minister, and, according to his ability, is responsible to God for such ministry.

2. God, Who makes this call, also prepares the way for His servants and grants them a measure of success. The synagogues of the Jews were prepared by God as a means of propagating the Gospel of His Son. Barnabas and Paul were journeying on a divinely prepared road and met with sure success in spite of opposition, disappointment and persecution. God, Who has a purpose in each of our lives, sends us forth on a prepared way, and whatever may be our experiences, this we know, that we cannot fail in fulfilling God's purpose if we sincerely depend upon Him and seek to do His will.

3. The truest joy in life comes to those who seek to do God's will. In spite of difficulty, disappointment and very serious persecution these disciples were "full of joy and of the Holy Ghost." So it ever is. Life's truest satisfaction and lasting joy comes to those who seek to serve God—and to those only.

Go, labour on: spend, and be spent—

Thy joy to do the Father's will; It is the way the Master went: Should not the servant tread it still?

A Mohammedan barber advertises as follows in the Indian Picture Magazine: "Mahommed Osman: Hair-cutter and clean shaver. Gentlemen's throats cut with very sharp razors with great care and skill. No irritating feeling afterwards. A trial solicited."

Church News

Owing to the amount of space that would be required to insert the names of wardens and other officers elected at the recent vestry meetings, we have decided to omit them and insert such items of news regarding men at the front and special contributions as are of more general interest.

Preferments and Appointments.

Jefferson, Rev. Robert, Rector of Montague, to be Rector of Holy Trinity, Ottawa. (Diocese of Ottawa.)

Robertson, Rev. F., Rector of Sunderland, to be Rector of Uxbridge. (Diocese of Toronto.)

NOVA SCOTIA.

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

Halifax.—St. Paul's.—Bishop White, of Honan, China, preached in this church on a recent Sunday at the morning service and amongst those present were a number of the officers and men of the 51st Battalion. A very interesting service was held in this church on the afternoon of the same day, when the Bishop of Honan baptized three of the pupils belonging to St. Paul's Chinese class.

St. Matthias'.—A handsome new Holy Table has been placed in this church and Dr. and Mrs. J. Gordon Bennett have presented this church with a solid silver Communion set in memory of their daughter, Miss Constance Bennett.

St. Mark's.—On the evening of April 15th a most enjoyable social was held by the members of the Men's Association of this church. The affair took the form of a farewell to three members of the Association and the presentation of a gold ring to each of them. The names of the recipients were: George Lye, Daniel McDonald and Walter Coolen, all members of the 85th Battalion. The rings were all suitably inscribed. The presentation was made by Rev. N. LeMoine in a very appropriate speech. The young men each expressed his appreciation for the kindness of the members of the association.

Falmouth.—Rev. C. H. Garland has resigned the incumbency of this parish and will shortly return to England.

Kensington.—The Archbishop has appointed Rev. A. W. Watson, M.A., Rector of Kensington, to be Archdeacon of Prince Edward Island in succession to the late Archdeacon Reagh. The new Archdeacon graduated at King's College, Windsor, N.S., in 1905, and took his M.A. in 1909. He was ordained deacon in 1905 and priest the following year. He was missionary at Inverness from 1905 to 1906, Rector of Mulgrave from 1906 to 1910, during the last two years of which he was Rural Dean of St. George's. He was appointed Rector of New London, P.E.I., in 1910, and is now Rural Dean. He has done faithful and solid work both as Rector and Rural Dean.

Truro.—St. John's.—Mr. Frank Stanfield, M.P.P., has donated \$1,000 to the proposed Kaulbach Memorial Hall to be erected by the parishioners of this church.

MONTREAL.

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

Montreal.—An interesting feature of this year's annual vestry meetings of the churches of Montreal, was the

"honour roll," shown by many of them of members serving in the Canadian army. St. Clement's, Verdun, reported 361 members in khaki, while two others, Grace Church and St. Jude's, have over 200 each. Satisfactory progress was reported as having been made during the past year. Many of the meetings were adjourned, owing to the fact that the financial year ends on April 30th in most instances.

Christ Church Cathedral.—The Rev. Kirsoff Lake was a recent preacher in this Cathedral. He is one of the most prominent men in the field of Textual criticism. For a few years he was Professor of New Testament work at Leyden University. At present he is giving lectures at Harvard University. Dr. Lake, amongst many other works, has published "The Text of the New Testament" (Oxford Church Text Books), which is quite the most valuable synopsis we have of the object and method of Textual criticism, the apparatus criticus of the New Testament, chapter divisions and Stichometry. During his visit to Montreal, Dr. Lake lectured before the McGill Oriental Society.

St. Cyprian's.—There are 56 names on the honour roll of this church.

St. Luke's.—This church has over 50 men at the front.

St. Matthias'.—The parents and family of Pte. John McConachie, killed in action, have presented a flagon for the Communion service. The church has 60 men at the front.

St. John the Evangelist.—Rev. W. H. Davidson, late of the Bahamas, B.W.I., has been appointed assistant Curate of this church.

Lachine.—St. Paul's.—Rev. R. Hewton, the Rector, has been unwell for some weeks past and is now taking special treatment in Montreal.

Lacolle.—St. Saviour's.—Mr. David Hodgson, of this parish, has recently handed to the corporation of St. Saviour's a cheque for \$1,000, to be expended as the Rector and wardens may deem best.

Phillipsburg.—Rev. R. L. Carson, the Rector of this parish, has resigned and he is going Overseas with Ambulance Corps No. 104, New Brunswick.

St. John's.—St. James'.—The Bishop of Montreal visited this church lately for the purpose of confirming 12 candidates, all of whom were non-commissioned officers in the 87th Battalion Grenadier Guards.

Mansonville.—Rev. J. M. Coffin, Rector of this parish, has been placed temporarily on the superannuation list owing to enfeebled health. Mr. Coffin by his patient fidelity to faith and duty has won the respect of all who know him, and will have at this time the sympathy and prayers of his brethren.

Verdun.—St. Clement's.—General Wilson, the commanding officer of the 4th Military Division, unveiled on the 18th ult., the roll of honour which has been placed in this church, and although the congregation is a small one, yet there are 361 names on the roll. Seven members of the congregation have already fallen in the conflict.

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.—The Bishop of Kingston is raising a fund for the supply of Prayer Books to members of the C.E.F. stationed in the diocese who need them. A gift of 360 copies has

already been made to the 80th Battalion, and many more will be required for other units. Subscriptions may be sent to the Rev. Canon Grout, Synod Office, Kingston, by whom they will be gratefully received and acknowledged on behalf of the Bishop.

St. James'.—At the vestry meeting there was some discussion about the erection of a new Sunday School building. Already upwards of \$5,000 is on hand and if the desired amount can be raised this year building operations will be started next spring. There are 40 officers and teachers in the Sunday School in addition to the Rector. The number of scholars enrolled is 359.

St. George's Cathedral.—The sum of \$1,700 was given to Missions during the past year. The stipend of the Rev. A. F. Cecil Whalley, the Curate, was increased \$100.

St. Luke's.—Collections for Missions were \$294.25.

St. Paul's.—The report of the Ladies' Guild showed that besides paying large amounts towards helping the churchwardens' account, they had paid \$106 to the Red Cross, independent of the congregation's contribution for the same purpose.

Belleville.—Christ Church.—Easter services were very well attended, there being a large number of communicants. Offerory amounted to \$270. The vestry reports showed the best year in history for current account, all obligations being met with a balance over; \$900 was paid on renovation account; total receipts for the year exceeded \$5,700; 105 men have enlisted.

OTTAWA.

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

Ottawa.—The majority of the vestries of the various churches in this city met only to adjourn, on Easter Monday. In those churches in which meetings were held, it was shown that the past year has been successful as regards the different activities of the parishioners, and that the membership was as large as ever. Many Anglicans are at the front it was noted.

Holy Trinity.—The Bishop of Ottawa has appointed the Rev. Robert Jefferson, Incumbent of Montague, near Smith's Falls, to the vacant rectorship of this church, in succession to the Rev. F. W. Squire. Before Mr. Jefferson went to Montague he was engaged in clerical work at Edmonton. He is a former student of St. John's College, Winnipeg. His appointment goes into effect on June 1 next. Rev. F. W. Squire, the last Rector of this parish, retired last autumn to take a Chaplaincy in the British forces.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—Miss Caroline Playter well known in Church circles and in connection with her work at Trinity College and St. Hilda's, has been laid up for several months in consequence of a severe accident which befell her early in the year. On Easter Eve she was the recipient of many tokens of sympathy and affectionate interest from her numerous friends in the city. Among these tokens was an Easter egg, in a nest of flowers, containing a substantial Easter gift contributed by St. Alban's Sunday School—where she has taught the Infant Class for over 30 years—members of the Cathedral con-

gregation, Trinity College University, and other friends, in token of their sincere appreciation of her work in the Sunday School and in the interests of the church.

St. James' Cathedral.—The improvements to the church fabric, which have cost \$25,000, have been completed and paid for. The church is now practically fireproof. In common with other churches the congregation has been considerably depleted by the enlistment of male members for active service. Eighty-five members are now at the front and an almost equal number are in training in Canada. Special reference was made at the recent vestry meeting to the departure of Rev. Capt. F. J. Moore, who is now Chaplain of the 83rd Battalion.

St. Paul's.—Both Bishop Lucas, of Mackenzie River, and Bishop White, of Honan, China, assisted in the morning service at this church on Easter Day. Archdeacon Cody, before beginning his sermon, referred to the fact that, besides its being Easter and St. George's Day, it was also the anniversary of the death of the immortal Shakespeare; of William Wordsworth, the English poet, and that a year ago Rupert Brooke, the promising and gifted poet, had given his life for his country; and lastly, it was the first anniversary of St. Julien, a day when Canadians had shown to the world that they also were prepared for service and for sacrifice, for so many of our gallant men had made the supreme sacrifice.

Receipts from all sources \$75,965.08. Missionary and other extra-parochial contributions were \$25,082.81, and the building fund, etc., \$19,069.33. Most gratifying was the treasurer's report of the building fund, which showed the total amount due on the magnificent church to be under \$50,000. The approximate cost of the church, including the organ and grounds, was \$390,000, which with \$20,000 paid in interest made a total of \$410,000. The sum of \$17,000 was paid off the mortgage.

St. Michael and All Angels.—There are but 350 families in this parish and out of that number 160 men have enlisted for active service. Seven have already been killed in action or have died of wounds and one member, Corporal Jones, has been awarded the D.C.M.

Excellent progress is being made with the new church. The building, which is of Gothic design, will, when completed, be a very handsome structure. Up to the present time the sum of \$5,000 has been subscribed to the Building Fund.

St. Thomas'.—Contributions to Missions amounted to \$4,318 and donations to war funds \$1,853.33. This does not include the cost of making 1,200 garments for the Secours Nationale. The Rev. C. Ensor Sharp's salary was increased by \$200.

Holy Trinity.—On Sunday morning, the 30th ult., a memorial service for the late Rev. Canon Powell, Rector of this church, was held. The Bishop of Toronto preached the sermon. In the evening Bishop Frank DuMoulin, the Bishop Coadjutor of Ohio, and at one time Curate at this church, occupied the pulpit.

Church of the Messiah.—The services in this church on Easter Day were of an especially joyous character. There were excellent congregations and the number of communicants at the various celebrations were 395. The offertories during the day amounted to the very gratifying sum of \$1,039.

At the meeting of the vestry on Easter Monday evening, the churchwardens, on behalf of the congregation handed to the Vicar, Rev. S. A. Selwyn, a cheque for \$100, which they asked him to accept as a bonus and

they further declared that it was the special desire of the donors that he should use the money in taking a much-needed rest.

About 50 members of this church are on active service.

St. Luke's.—One hundred and six members of this congregation have enlisted for Overseas. Contributions to Missions, \$942.

St. Aidan's.—There are 150 names of men from this parish on the honour roll, including the name of the Curate, Rev. T. H. Stewart, who has gone Overseas with the 81st Battalion as Chaplain. The financial statement is the best ever presented, and shows that the total receipts for the year, including the balance brought forward, amount to \$9,647.47, out of which has been paid the sum of \$5,536.60 for current expenses, \$1,475.61 for missionary purposes, \$969.72 for reduction of church debt, \$439.13 for improvements and additions to church property, and the sum of \$794.63 for sundry special disbursements, leaving a cash balance on hand of \$431.78 and all current liabilities paid up.

St. Simon's.—The sum of \$6,503 was given for missionary purposes being an increase of 50 per cent. on the preceding year. The vestry granted leave of absence to the Curate, Rev. E. G. Burgess Brown, who is going as Chaplain with the 166th Battalion. It was announced that 160 members of the congregation had enlisted for active service, eight of these being men who were on last year's list of sidesmen. Mr. J. W. F. Harrison, who has been choirmaster and organist since the foundation of the parish, tendered his resignation, and as an indication of their appreciation of his splendid services, the vestry voted him an annuity for life of \$200.

Church of the Epiphany.—The sum of \$3,000 has been given to Missions which is a record for this church. There are 136 names on the honour roll. Five of the men of this congregation have been killed in action and a number of others wounded. Receipts for the year totalled upwards of \$15,000.

The official unveiling of the honour roll of the Young Men's Club, belonging to this church, took place on the 25th ult. Out of a membership of 60 this club has sent nearly 50 to the colours.

St. Matthias'.—The total revenue from all sources was \$6,753, and the expenditure \$6,531. The church roll now shows 327 families, while the Sunday School roll has increased to such an extent that in addition to those in the church and Sunday School, classes have to be held in the rectory. There are 145 members of this church on active service.

St. Philip's.—Fifty-five members of this church are on active service.

All Saints'.—The Easter offertory was the largest in the history of the church.

St. Mark's.—One hundred and eighty-one members of this church have enlisted. The congregation have purchased a rectory house at a cost of \$7,500.

St. Matthew's.—The total receipts were \$5,974. The mortgage was reduced by \$775.

St. Stephen's.—Women were placed on several committees at the meeting of this church. In the past year the Parish House was built and the church renovated at a cost of \$17,000. Although 225 men have enlisted, the church membership keeps up well. Financially it is equally satisfactory. The total revenue was about \$10,000. The missionary givings were in excess of last year.

St. John the Baptist.—The names on the honour roll, number 230. There were 450 communicants on

Easter Day. During the past year an extension has been built to the church costing \$6,000.

St. Clement's.—The amount of the mortgage was reduced by \$500.

St. Jude's.—There were 602 communicants on Easter Day.

St. Edmund's.—There were 263 communicants on Easter Day, which is an increase of nearly 100 over the preceding year.

St. Peter's.—Contributions to Missions totalled \$2,577.01.

St. Barnabas.—Over 60 members of the congregation have enlisted for active service.

Church of the Ascension.—All the men who are physically fit have enlisted for active service, including Rev. J. E. Gibson, the Rector, who is Chaplain of the 169th Battalion. The sum of \$2,099 was expended in social service work.

St. Anne's.—This church had receipts from all sources of \$25,516, and when all expenses were met \$38.95 remained. The receipts for Missions were \$4,134, the Easter offering was \$1,550, and the number of communicants 1,440. For patriotic purposes 2,400 different pieces of work were turned out by the women of the parish.

St. David's.—Two hundred and five members of this congregation have enlisted for Overseas. There are now 650 scholars in the Sunday School.

St. Bartholomew's.—This church has a large number of names on its honour roll including the names of both the organist and the choir-master.

St. Augustine's.—The sum of \$3,365.77 has been raised for patriotic purposes during the past year.

St. John the Evangelist.—One hundred and seventy-two members of the congregation have enlisted for Overseas and a number of the families of the men now at the front have returned to England. Over \$700 worth of comforts have been sent to the men at the front.

Grace Church.—There are 68 names on the honour roll of this church, two of whom have been killed in action. One has won the Military Cross and another has been twice mentioned in despatches. There were 421 communicants on Easter Day and the offertory amounted to \$1,638.

St. Monica's.—The contributions to Missions totalled \$244.52. This church has 100 names on its honour roll.

Trinity East.—Although more than 300 have joined the colours, still the financial statement showed a balance of \$415 on the right side. The church is anything but a rich one, yet the offerings to Missions were \$1,528. The Sunday School has 1,574 on its roll in good standing.

Church of the Redeemer.—The sum of \$6,000 was raised by separate subscription during the past year for the purpose of clearing off the church debt, in addition to other moneys, which amounted in all to between \$28,000 and \$30,000. The parish considers that it is a matter of congratulation to have cleared the church of its building debt, as they started to remove it only two years ago. There have been 215 enlistments from this church to date, and the pastor, Rev. C. J. James, says that there are more to come. Five of the soldiers have been killed, one is a prisoner in a German prison camp, and several are wounded in English hospitals. There are few eligibles left in the church.

Deer Park.—Christ Church.—This church has 30 representatives on active service. There were 500 communicants on Easter Day, being an increase of 100 over the previous year.

West Toronto.—St. John's.—The sum contributed to Missions was \$648, while \$1,883 was paid off the mortgage debt.

West Toronto.—St. Mark's.—It was decided to expend during the coming year the sum of \$5,000 in extending the church building.

Eglinton.—St. Clement's.—Four services were held in this church on Easter Day. Considerably over 1,000 persons attended the services and there were nearly 500 communicants.

A most impressive service in memory of the late Canon Powell was held in this church on Sunday morning last. The special preacher was the Rev. Dr. Macklem, Provost of Trinity College. Dr. Powell, in his student days, used to walk out to Eglinton, which was then a Mission of St. John's, York Mills, and assist in the services. Later on, he became Curate in the same parish under the late Canon Osler, and when Eglinton was set apart as a separate parish he became its first Rector. He founded St. Clement's College for Boys, and also a day school in connection with the church. Dr. Macklem emphasized the qualities of self-sacrifice, leadership, purity and fidelity as characteristic of Canon Powell's life.

Barrie.—The annual vestry meeting revealed a very satisfactory condition of affairs, and future prospects are encouraging.

Port Perry.—Church of the Ascension.—The Mission services held during Holy Week were well attended, and proved to be a source of quickening and power to all who attended them. The celebration of Holy Communion at 8 a.m. on Easter Day, had the largest number of communicants at that hour, that the records of the church show in the last 20 years. At the vestry meeting on Easter Monday a building committee was appointed to proceed with the erection of a Parish Hall to cost about \$2,000. About \$1,700 is already in sight towards this object. The churchwardens' report showed the unprecedented balance of \$103 on hand—a record surpassing all expectations. For these blessings and marks of God's good hand, the Rector and congregation felt that they could sincerely thank God and take courage.

Uxbridge.—Rev. R. S. Mason, Rector of this parish, has resigned, to take up work in connection with the Sunday School Commission.

Sunderland.—Rev. F. Robertson, Rector of this parish, has been appointed Rector of Uxbridge.

Alliston.—St. Andrew's.—The annual vestry meeting was held on Easter Tuesday. The financial statement for the year was the most satisfactory in the memory of those present.

The Rector conducted a Lenten Mission nightly during Holy Week, at which the attendance was larger than has been before, and on the morning of Easter Day, the whole congregation present communicated. A beautiful Communion set, solid silver, gold-lined chalice patten and pyx and cut-glass ewers, presented by the family of the late Mr. and Mrs. H. McCullen Wright as a memorial of them, was duly dedicated by the Rev. B. A. Wagner, the Rector.

Brampton.—Christ Church.—Dr. Reeve, the Assistant-Bishop of Toronto, held a Confirmation service on Easter Sunday evening. The Bishop confirmed 18 candidates, 10 males and 8 females.

The annual vestry meeting was held on the following evening, Canon Welsh presiding. The report of the wardens showed receipts of \$2,703.73, and an expenditure of \$2,475.23, leaving a balance on hand of \$228.50. The receipts for the year met all the expenditure, enabled the wardens to pay

off a floating liability and to apply \$300 on the rectory mortgage.

Streetsville.—Trinity.—The Rev. T. O. Curtiss presided at the annual vestry meeting. The total amount raised in the parish for all purposes was about \$1,600; of which \$172.78 was contributed to the missionary and other funds of the church; \$60.75 to the British Red Cross funds; \$12.80 for the purchase of material for Red Cross work by the Willing Workers; the Sunday School contributed \$5.18 to the Soldiers' Comforts Fund; and the W.A. expended \$28.44 on their work for the Mission sales. The Sunday School has on hand \$175 towards the erection of a parish house, and the Willing Workers have a credit balance of \$289.63 which may be used for the Parish House or other parish purposes.

Port Credit.—Trinity.—Receipts, \$1,503.57; balance in hand, \$152.37. During the year the rectory property account showed receipts of \$1,145.12, which enabled the wardens to meet the expenses of the account, pay the interest in full, \$500 of the principal and to leave a balance on hand of \$64.94.

Erindale.—St. Peter's.—Receipts, \$1,399.20; expenditure, \$1,333.91.

Campbell's Cross.—Trinity.—There was a balance of \$20 on the right side after all liabilities had been fully met.

Cobourg.—St. Peter's.—The Mission services held during Holy Week were well attended, and it is felt that much benefit must result to the parish. The services on Easter Day were very inspiring, there being in all about 400 communicants. The Easter vestry meeting showed that the financial condition of the church was in a flourishing condition. After many extra expenses had been met a considerable balance was on hand. The wardens and lay delegates were re-elected.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—Improvements to the heating apparatus of the church have been carried out at a cost of \$1,600.89. Contributions to Missions, \$1,100.57; Synod purposes, \$1,355.21; total receipts, \$18,945. A resolution to contribute to the Church Extension Fund of the diocese 3 per cent. of the ordinary parochial offerings was adopted.

Church of the Ascension.—Receipts, \$12,578.96. The majority of the young men of the congregation have enlisted and the honour roll has 139 names on it. The Rector's late warden, Captain Burbidge, is one of those who have donned the khaki.

St. George's.—This church has 64 names on its honour roll. Amount subscribed to Missions for the past year was \$1,510.72. The Easter offertory was \$224.46, which is the largest in the history of the parish.

St. James.—This church has a large number of men serving at the front. During the year the membership of the Sunday School increased from 120 to 416, with 30 teachers and officers, and a balance on hand of \$93. At the Easter Day services 206 communicants were present at Holy Communion and the attendance at the five services held during the day totalled no less than 1,249 persons; the day's offertory amounted to \$107.

Under the auspices of the parochial Branch of the W.A. the Rev. G. W. Tebbis gave an interesting address on "Irish Wit and Humour," on the evening of the 25th ult., to a large and appreciative audience. The proceeds of the lecture, which amounted to a large sum, were given to the fund for

the new organ which, it is hoped, will be installed shortly.

All Saints.—It was unanimously decided to have all free seats throughout the church in future. Large amounts of money have been given during the past year for war and patriotic purposes.

St. Matthew's.—About 200 men have enlisted for the front from this congregation. During the year the church building has been thoroughly renovated, the basement deepened, and a new maple floor laid, an addition made to the church, containing commodious Guild rooms and two large classrooms, at a cost of \$5,000. On a recent evening a pleasant event took place, when Mrs. W. E. White, wife of the Rector, was presented with a handsome pocketbook, in recognition of her services as organist in place of the regular organist who has enlisted for service Overseas.

St. Luke's.—This parish has 130 names on its honour roll. Notwithstanding the fact that so many men are away at the front there were 250 communicants this Easter. It was decided to go ahead this year with the proposed new Parish Hall.

Trinity.—Receipts, \$1,900. All accounts and apportionments have been paid in full and there is still a good balance in hand. A new class-room has been added to the Parish Hall. Eighty men have gone to the front from this parish.

St. Catharines.—St. Thomas.—A special feature of the reports for the past year was the information that 140 men connected with the church and its work had donned the khaki and were now fighting for King and country. The financial report showed that over \$8,000 has been raised, leaving a substantial credit balance, which completely wiped out the large floating debt which has been hanging over the church for three years. It is worthy to note also that the Sunday School scholars alone raised \$251 for missionary work.

Orangeville.—St. Mark's.—At the annual vestry meeting a special reference was made to the large number of the members of the congregation who have gone to the front. The reports were quite satisfactory. Receipts for the year were \$2,662.87, leaving a balance on hand of \$47.05.

HURON.

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

London.—St. John the Evangelist.—The Bishop visited this parish on April 9th and confirmed twenty-three candidates, who were presented by Canon Craig. On Easter Day at the First Celebration a handsome Brass Cross, presented by Mrs. E. Manigault and her children, in memory of Mr. Manigault, was dedicated. Mr. Manigault was one of the oldest members of the congregation. He was for many years the Assistant Secretary in the Synod Office.

St. Thomas.—Trinity.—Very satisfactory reports were presented at the annual vestry meeting, when the various parochial societies were shown to be in good financial standing. Receipts from all sources, \$4,395.05. After all liabilities had been met there is a balance in hand of \$108.48. The Ladies' Aid receipts were \$805.52, balance in hand of \$26.18. The Woman's Auxiliary had a balance on hand of \$16.81. The Auxiliary expended \$164.43. The church boys' fund collected \$160.78, and has on hand \$119. The Ladies' Guild reported the revenue to have been \$675.62 and spent in war relief fund \$376; balance in bank, \$200.27. The Chancel Guild received \$99.75; disbursements \$50. The report of the Sunday School

showed the enrolment of scholars, 212, teachers 23, officers 5. The receipts were \$281.95, and after providing for all liabilities, a balance is in the bank of \$43.86. The A.Y.P.A. reported receipts, \$71.80; expenditure, \$55.56. The mortgage fund has a balance of \$9.72 left over after paying \$106 for placing steps at the main and east doors of the church.

St. John's.—It was unanimously decided at the vestry meeting to increase the stipend of Rev. W. F. Brownlee, the Rector, by the sum of \$200 per annum. The purchase of a new organ for the church was decided upon.

Chatsworth.—St. Paul's.—The annual vestry meeting was held in the church on Monday night, April 24th. There was a very good attendance of both men and women. The reports of the Rector and the Secretary-Treasurer, Mr. Hugh Collins, were very encouraging, and showed the church to be in a prosperous state. The same officers were all re-elected for another year.

Brantford.—Grace Church.—Several recommendations were made at this meeting, among which was one that a suitable memorial tablet of bronze or brass be erected in the church at the proper time to the memory of those members of the church who have fallen in the present conflict. It was announced that an application had been made for permission to erect a stained-glass window as a memorial to the late Mr. and Mrs. Greer, members of the congregation for over 50 years. Nine of the former members of the Boys' Brigade are now on active service. The Sunday School staff has been greatly disorganized by reason of the fact that all the male teachers and the secretary-treasurer have enlisted in the overseas forces. The average attendance of pupils was 215 against 218 last year, the falling-off being ascribed to epidemics of children's diseases prevalent during the year. The highest attendance was 248. Mention was made of the fact that 15 Armenian children are now enrolled, and this work is expected to largely increase. Mr. Fitton was appointed to convey to Rev. Captain Barrow, Chaplain of the 84th Battalion, the appreciation of the vestry of his services during the six months the battalion has been stationed in Brantford. A suitable resolution, to be illuminated and signed by the Rector, and inscribed on the minutes, is to be presented to Colonel R. Leonard, of St. Catharines, the donor of the tower and bells, which are now completed.

St. Jude's.—Over 50 members of the congregation, in addition to the Rector, Rev. C. E. Jeakins, are now in khaki. The apportionment for Missions has been met and the sum of \$300 has been raised in addition thereto. The salary of the organist was raised \$25. The Easter offertory amounted to \$382.57.

St. John's.—Two or three improvements are contemplated. A change in the manner of running the organ will be gone into, and also there will be considered some method of increasing the capacity of the Sunday School room. Easter offertory amounted to over \$400.

St. Paul's.—About fifty members of the parish are in uniform, including Lt.-Colonel Cockshutt, Lieuts. Arthur and Leonard Bishop, and Lieut. Watson.

Holy Trinity.—Practically every eligible man in this parish has enlisted.

Ingersoll.—St. James'.—At the annual vestry meeting a resolution was passed unanimously increasing the stipend of the Rector, Rev. R. J. M. Perkins, by the sum of \$200 per annum. An honour roll has been placed in this church on which are inscribed

the names of 144 men belonging to the parish who have enlisted since the war broke out.

Goderich.—St. George's.—A most encouraging financial report was presented at the annual vestry meeting. The contributions through the duplex envelopes showed an increase of over \$700 over the previous year. The honour roll contains the names of 84 men, 14 of whom have been members of the choir.

Simcoe.—Trinity.—The finances for the past year showed a surplus of upwards of \$1,000, notwithstanding the fact that over 250 men connected with the church have enlisted, including the Rector's retiring warden, Capt. R. Simpson, now in France. The vestry unanimously voted an increase of \$100 a year in the Rector's stipend.

Lucan.—Trinity.—The Rector of the parish has been granted a month's holiday, his work to be provided for by the wardens. During the past year he organized a committee and collected a considerable sum of money towards the remodelling of St. James' Cemetery.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk, Man.

Timmins.—St. Matthew's.—Ven. Archdeacon Woodall was the special preacher in this church on Thursday of Holy Week—the night of the institution of the Lord's Supper. He gave a very helpful address on "What mean ye by this feast," to the candidates for Confirmation.

KEEWATIN.

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

Kenora.—St. Alban's Pro-Cathedral.—Bright Easter services were held in this Cathedral. The Bishop of Keewatin giving an address on "The Holy Communion" in the morning, and the Rev. Canon Gibson speaking on "Death and Resurrection" at the evening service. The financial statement for the year ending March 31st, 1916, shows marked progress in all departments and reflects great credit on the loyalty of the congregation.

Lac du Bonnet.—The Rev. J. B. Clarke, of this place, died of heart failure on Good Friday. A hard-working and successful parish priest, his passing is much regretted by his parish and diocese.

CALGARY.

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

Red Deer.—St. Luke's.—On Sunday, April 2nd, Rev. G. N. Finn, M.A., was inducted as Rector of this church. The beautiful new Induction Service of the Revised Prayer Book was used, and the service was conducted in a most impressive way by Rev. Canon A. P. Hayes, of Calgary, who preached a very helpful sermon. Previously to coming to Red Deer, Rev. G. N. Finn was engaged in Mission work in Edmonton, and had for five years been a superintending clergyman in the diocese of Saskatchewan. The parish of St. Luke's, Red Deer, has given two Chaplains for active service, the last two Rectors, Rev. W. H. F. Harris and Rev. C. W. G. Moore, being both at the front. Mr. Moore was at Gallipoli and Mr. Harris is attached to a base hospital "somewhere in France." Red Deer possesses a fine stone church, much of the work having been done by St. Luke's first Rector, Canon J. Hinchcliffe. The church also forms

the rallying place for the clergy of the Archdeaconry of Red Deer, who meet periodically under Archdeacon A. J. Dewdney.

EDMONTON.

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

Edmonton.—Easter Day.—The Easter Day services were the best in the history of the Church in Edmonton. Notwithstanding the fact that thousands of our men are "on service," the churches were crowded. A spirit of true devotion, gratitude and joy characterized the services. The number of communicants was large. Generally speaking, the special Easter offerings were in excess of last year. The fact that while the individual amounts were smaller, the number contributing was greater than last year may be taken as a healthy sign.

All Saints'.—Archdeacon Webb preached in the morning and Rev. A. Jones in the evening. There were over 500 communicants, the offering amounting to nearly \$400. The Sons of England and St. George's Society attended the afternoon service, when the Bishop preached.

Christ Church.—Rev. G. W. McKim preached at 11 and the Bishop of Edmonton in the evening. There were nearly 200 communicants, while the offertory amounted to over \$250.

St. Paul's.—The services were the largest in the history of the church. Canon Howcroft preached in the morning and Rev. A. Jones in the evening. There was a large number of communicants. The offertory was \$170.

St. Peter's.—The Easter Day services were of a very hearty nature. There were over 50 communicants, and the Easter thankoffering amounted to \$100. The incumbent, Rev. W. H. Davis, preached at 11 and Mr. T. W. Scott, who has just arrived from Toronto, in the evening.

Holy Trinity.—The church was unable to accommodate all who wished to attend on Easter Day. Detachments from the 202nd, 151st and 196th Battalions paraded at the morning service, when the preacher was the Rev. G. Carruthers, the lessons being read by Lieut. Simmons, 202nd Battalion. The offertories for the day were the best in the history of the church, \$260.

St. John's and St. Mark's (Missions of Christ Church).—Mr. H. Alderwood has entered upon his work in these Missions, and will shortly be ordained by the Bishop of Edmonton.

Camrose.—Rev. G. Weston-Jones is to be congratulated on the parish becoming self-supporting.

KOOTENAY.

Alexander John Doull, D.D., Bishop, Vernon, B.C.

Vernon.—The Rev. J. M. Comyn-Ching, Rector of this parish, and a former member of the R.N.W.M.P., is now acting as Chaplain of the 11th C.M.R.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Carcross.—The Rev. Frank H. Buck, Church Camp missionary to the miners on the Klondyke Creeks, is to be ordained priest on May 7th by the Bishop of Yukon.

Dr. William Boyd Carpenter, Canon and Sub-Dean of Westminster, late Bishop of Ripon, was 75 on Sunday, March 25th last.

Correspondence

We are in receipt of a letter on the subject of the Ministry in Canada in the future, which we are, we regret, compelled to omit on account of its length, eight pages. Brevity is needful in more things than in wit.

THE SARCEE RESERVE.

Sir,—We are confronted with a serious duty on the Sarcee Reserve, and, because the diocese at the moment is grappling with the very important proposition of striving to raise a large sum to meet its serious overdraft it does not seem possible for us to do much towards meeting it.

A new Mission house on the Sarcee Reserve has become an urgent necessity, if the missionary is to continue to reside in the midst of his work, and it must be provided at once. The present Mission house was originally built chiefly of rather small poplar logs. It has been added to from time to time, but it is now hopelessly in decay, and hardly safe.

On April 12th I confirmed a class of 14 in St. Barnabas' Church on this Reserve, 13 being Indians—men and women on the Reserve, and boys and girls from the Boarding School.

The condition of our Indian work, evangelistic and educational, on all four Reserves, has never been so promising.

Archdeacon Tims, who has been fully 33 years in this work, first on the Blackfoot Reserve, and for the past 20 on the Sarcee Reserve, is not only the missionary there, he is also secretary-treasurer for all Indian work and Archdeacon of Indian Affairs. We justly honour all our Indian workers of whom he is the chief. He can retire at 60, but he hopes to spend the rest of his life in the work.

The sum needed for the house is \$4,000. Of this sum I am asking the General Board of the W.A. to be responsible for \$1,500 and our own Diocesan Board for \$500. There still remains half the required sum—viz., \$2,000. For this amount I am, through your kindness, addressing myself to our friends in all parts of Canada, without whose sympathy and kind help what has been done for our Indians could never have been accomplished.

Any contributions may be sent to you, if you will kindly receive them, or to me here by whom they will be duly acknowledged through the columns of your paper.

Cyprian Calgary.
Bishop's Court,
1818 1st Street East, Calgary.
Monday in Easter Week, 1916.

[The Editor of the "Canadian Churchman" will be pleased to receive and forward any contributions to the above object.—R. W. A.]

QUALIFICATIONS OF THE MINISTRY.

Sir,—In accordance with the request made in the editorial of your issue of April 6th, I write to express my views as to the "true nature and qualifications of the Ministry in Canada in the near future." I will confine what I have to say to educational qualifications, which was the primary point raised. The standard for ordination in the Canadian Church at present is certainly not high, and I know that it is possible for a man to go through one of our theological colleges and yet be far below what the Presbyterians require of their candidates. The difficulties that one encounters in entering the Christian ministry should be the

Response

Receipt of a letter on the Ministry in Canada in which we are, we regret, omit on account of its pages. Brevity is need-

SARCEE RESERVE.

Confronted with a house on the Sarcee Reserve, the diocese at the morning with the very im-

I confirmed a class of Indian workers in the Sarcee Reserve, and boys and Boarding School.

Tims, who has been in this work, first on Reserve, and for the Sarcee Reserve, is not only there, he is also

Conditions may be sent to kindly receive them, by whom they will be

of the "Canadian" will be pleased to receive contributions for the R. W. A.]

NOTIONS OF THE MINISTRY.

Concordance with the request of your issue of nature and qualification in Canada in the I will confine what I educational qualifica-

measure of his zeal, and certain it is that the difficulties at present are by no means sufficiently great to bar out a man with average abilities and red, hot zeal.

There is still another angle from which we can view the subject. Is it not rather a slight on God's work to think that we need less preparation for it than for other walks in life?

(Rev.) W. T. Townsend.

Choooutla Indian School, Carcross, Yukon.

A COMMERCIAL TRAVELLER ON PREACHING.

Sir,—Preaching is one aspect of the clergyman's training that must surely be badly neglected, or left out altogether by our theological colleges.

I am a traveller, covering the three Prairie Provinces, and the experience of many other travellers, members of our Church, coincides with mine. In discussing this question in Dauphin a few Sundays ago with a Toronto traveller, he said he had given up

In a conversation with one of our clergymen, he stated that our Church does not make a strong point of preaching, and that his college paid very little attention to it.

In business we hear a great deal about standardizing everything. I think it would be well if our colleges would consider standardizing the training of our preachers.

At this age of the world when we have fine schools and splendid colleges, there surely can be no reason for the manuscript preacher. The young man who cannot stand up in a pulpit for 20 minutes or half-an-hour and preach intelligently and with a fair degree of interest from short notes of his subject alone, should not be licensed to preach at all.

doubt it is an easy way of preparation, but surely the approbation of the congregation ought to be some compensation for the additional effort.

I don't just know how it ought to be gone about to improve the preaching of our clergy, but I am sure that, with the exception of the spiritual aspect, there is no other one cause that is keeping our church attendance small, so much as is bad preaching.

Winnipeg. J. J. Rooney.

CORRECTION.

Owing to an oversight in last week's Churchman, the name of the Rev. Campbell Morgan was confused with that of the Rev. R. J. Campbell, and it was wrongly stated that the former had recently joined the Church of England.

Personal & General

The Rev. Joseph Fennell and Mrs. Fennell have returned to Toronto, Ont., from a visit to Westmount, Que., and are at their former address in the Randolph Apartments.

Principal Maurice Hutton, of University College, and President of the League of Empire, was elected President of the Ontario Educational Association by a unanimous vote at their meeting, which was held on the 26th ult.

The Rev. George Epton Lloyd, who has been in England for some time working in connection with the Colonial and Continental Church Society, has resigned his position as Principal of Emmanuel College, Saskatoon. Two of his sons have been wounded at the front during the present war.

Mr. and Mrs. J. C. Train, Kinmount, Ont., announce the engagement of their daughter, Leta May, to Rev. Reginald C. Gauntlett, a graduate of Wycliffe College, Toronto, Eyebrow, Saskatchewan, son of Mr. and Mrs. A. Gauntlett, London, Eng. The marriage to take place in Winnipeg, Manitoba, May 10th.

Pte. S. P. Harris, 125th Battalion, has been notified by British lawyers that owing to deaths in war he is the next heir to an English Earldom. According to the story he tells, the Earldom, with 900 acres, is now held by his maternal uncle, seventy-six years of age. Harris was a Barnardo boy, and with slight prospects until the war came and the heirs met their fate.

THE SITUATION AT VERDUN.

"Unless the French line is broken the whole of Europe can see that the failure is a really bad strategic defeat. It was a deliberate gamble from the beginning."—Land and Water.

N.B.:—Kindly examine the label on your paper—it will tell you how your subscription stands

British and Foreign

The treasurers of the S.P.G. recently received an anonymous gift of £1,000.

Lord Hardinge has been made a Knight of the Garter on his retirement from the Viceroyalty of India.

The Venerable Archdeacon Wilberforce, although still weak from his recent severe illness, was able to resume his work on Sunday, April 2nd.

The Sunday evening services at St. Paul's Cathedral, London, were resumed on Easter Day, when the Bishop of London was the preacher.

The Rev. Cyril B. Bardsley, honorary secretary of the C.M.S., is acting as one of the secretaries of the National Mission, to be held in England in the autumn.

A bust of the late Mr. Joseph Chamberlain was recently unveiled in Westminster Abbey by Mr. Arthur Balfour in the presence of the Dean, Bishop Ryle, who read the dedicatory prayers.

Lord Bryce has said that "the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Saviour Jesus Christ."

The Chaplain-General of the British forces reported recently that there were over 800 (as against the normal 91) commissioned Chaplains devoting their whole time to the troops, and 130 naval Chaplains.

The Bishop of London, preaching in Peterborough Cathedral, England, said that when the Church could rouse two millions of laymen in England to realize their priesthood to the full, the whole face of the country would be changed. How about Canada?

King George has given out of his Privy Purse £100,000 to be placed at the disposal of the Treasury. He explains in a letter to the Prime Minister that he gives the sum in consequence of the war, and wishes it to be applied in the way the Government think best.

The Bishop of Norwich has appointed the Rev. C. Lisle Carr, Vicar of Great Yarmouth, to be Archdeacon of Norfolk in succession to Archdeacon Pelham. The new Archdeacon is in the prime of life, having been borne in 1871, and has had varied parochial experience in large and important spheres. After doing a notable work in the Liverpool diocese, he succeeded Canon Willink at Great Yarmouth in 1912.

Canadians at Shorncliffe have had the privilege of the ministrations of two of their own Bishops this Easter, Bishop Harding, of Qu'Appelle and Bishop De Pencier, of New Westminster, who has just arrived in England. Both dioceses have been received by the Bishop of Canterbury. Bishop De Pencier was at Westminster Abbey on the 25th ult. while the Anzac memorial service was in progress.

Before this war the highest military honour, the Victoria Cross, was not open to the Indian army, but since this rule was abrogated five Victoria Crosses and twenty-five Military Crosses have been won by Indian soldiers. In Gallipoli the 14th Sikhs went into action with fifteen British officers, fourteen Indian officers and

514 rank and file. The next day there were three British officers, three Indian officers and 134 rank and file.

The Rev. A. G. Hamilton Dicker, former Rector of St. Luke's Church, Toronto, Ont., and St. Paul's Church, St. John, N.B., was inducted as Vicar of Upchurch, near Sittingbourne, Kent, England, on March 25th last. A reception was held afterwards in the parish schoolhouse, which was attended by a large number of people, who gave a hearty welcome to the new Vicar and Mrs. Dicker. Before leaving Buxton for their new home Mr. and Mrs. Dicker were presented with a beautiful lamp.

The Primate of All England, Most Rev. Dr. Davidson, celebrated his 67th birthday on April 7th. In 1891, when 43 years of age, he was consecrated Bishop of Rochester, previously, at the age of 35, having been appointed Dean of Windsor. The See of Rochester at the time of Dr. Davidson's appointment thereto included South London. Four years later he was transferred to Winchester, and in 1903 succeeded Dr. Temple in the Chair of St. Augustine. Those who know Dr. Davidson best are persuaded that he will go down to posterity as one of the great Archbishops.

The Bishop of Lichfield emphasized, in the course of a dinner-hour address at Birmingham Cathedral, the need of a real fellowship in commercial and other internal relations after the end of the war. Were we going to relapse, he asked, into the old antagonism of political parties, of capital versus labour, of classes which could not understand one another? God forbid! When we had arrived at a truer fellowship within the State, then we should be on the road to establish that fellowship amongst nations which would render the hideous nightmare of war impossible in the days to come.

The Bishop of St. Asaph completed on Lady Day the twenty-seventh year of his episcopate, having been consecrated by Archbishop Benson in Westminster Abbey on Lady Day, 1889. He is the senior prelate in point of continuance in office in the Province of Canterbury, but his brother-in-law, the Bishop of Chester, the senior prelate in the Province of York, beats him by one month, having been consecrated on St. Matthias' Day, 1889. Both have lost sons in battle, the Bishop of St. Asaph's son having been killed in Flanders on May 16th last year, while in 1901 the Bishop of Chester lost a son in the South African War.

The anniversary of the landing of the Australians and New Zealanders on Gallipoli Peninsula was celebrated on April 25th by a march of some 2,000 Australasians to a service in Westminster Abbey, conducted by the Dean of Westminster. Similar services were held at other centres throughout the Empire. The King sent the following message to the authorities in Australasia: "Tell my people that I am joining them in their solemn tribute to the memory of their heroes, who died in Gallipoli. Their valour and fortitude have shed fresh lustre on the British army. May those mourning their loss find comfort in the conviction that they did not die in vain, but that their sacrifice has drawn our peoples more closely together, and has added strength and glory to the Empire."

Forty-five huts erected and tented in 1776 by the American army under General William Heath and by the British and Hessian troops who

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drove the Americans from Manhattan Island in the battle of Washington Heights have been unearthed at Broadway and 203rd Street, near the old Dyckman mansion. The site is soon to be turned over to the city as an historical park. The huts, occupied first by Americans and then by the British and Hessian troops, were composed in part of bricks stood in three rows, and contained many relics, including English and Hessian coins, a set of dice fashioned from musket bullets, quartz arrow-heads and broken china. Buttons and belt-buckles of the Seventeenth Leicestershire Foot, Fourteenth Buckinghamshire, Coldstream Guards, Twenty-third Welsh Fusiliers, two Black Watch regiments and an Inniskilling regiment were found. Some of the huts will be reconstructed in the park.

* * * *

A C.M.S. missionary who recently visited the Bhil country, in India, writes: "In response to a petition from the inhabitants of 'The Robbers' Hill' a school has been started in that village, and all went well till the teaching of the Ten Commandments commenced. They were fairly staggered by the eighth, and declared that such teaching was subversive of all their principles, and they wondered what would become of their time-honoured profession if such teaching was given the children! However, as they had had a good many successful raids of late, and much cattle and loot had been safely garnered in, they felt inclined to let it pass for the present, and, as police

surveillance had become embarrassing, and the attentions of the force were rather too plainly directed towards their manner of life, they concluded that perhaps on the whole it would be a good thing to reform, and turn their attention more exclusively to agriculture, which they have done, to the general satisfaction of people in those parts."

* * *

WE WOMEN.

The War still rages fiercely, and the sacrifice is great,
And our hearts are sorely stricken at the lust of them that hate;
But we know that after conflict cometh victory to the right;
For God reigns.

We can always pray, we mothers, we sisters, and we wives,
For our husbands and our brothers, and our sons who give their lives,
And the prayers we pray are earnest with a love that never dies;
And God hears.

We can patiently bear burdens the way they used to do,
For the love of home and children, and the love of country, too;
So we gladly give our life-blood in the only way we can;
And God knows.

We can watch beside the wounded and the dying from the field.
We can comfort those in sorrow, and the little children shield.
We can bravely face to-morrow, knowing Righteousness shall win;
For God rules.

Then when peace comes after conflict, tho' our hearts are lonely still,
And the sacred places of our dead an alien country fill,
We shall know that we have conquered in a cause that God had led,
For God leads.
Lyle R. Malcolm.

* * *

THE WORLD VISION.

It is not for us to know the times or the seasons, but it is for us to know the opportunity and the responsibility. The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we see. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. . . . It is the call of humanity itself—East and West, black and white, brown and yellow—all bearing the tarnished image and superscription of God.—President Faunce, of Brown University.

Downeaster

Thoughts of an Eastern Churchman

WAR expenditures keep mounting up, and we are apparently not yet in sight of the beginning of the end. With at least 200,000 more men to raise and equip, it is difficult to make anything approaching an accurate estimate of the total cost of the war. i.e., the "straight cost." Pensions and contingent charges will come later. The actual war outlay has, I believe, been estimated at a billion dollars (one thousand million). This will be a heavy, but hardly an oppressive load for a country like Canada. At the close of the Napoleonic wars England found herself saddled with a debt of eight hundred million sterling, say, four billion dollars. The population of the United Kingdom was barely twenty million, about two and a half times that of Canada to-day. Man for man or family for family, Great Britain, as compared with Canada to-day, was, I should say, the poorer country. And yet with what ease she has carried that vastly heavier burden, and with what fortitude she faces the certainty of having to shoulder a still heavier one. And with a billion dollars or more of a public debt, the per capita rate of Canadian indebtedness will still be considerably below that of the Australasian Dominions before the war. As a matter of fact, the country as a whole, so far, has not suffered directly by the war, in a financial sense. There are, of course, the enormous war orders. And then, again, thousands, and possibly tens of thousands, of poor families and aged women have been, for the first time, placed above want. The allowances to wives, mothers and children comes, of course, "out of the country," but it comes out of the pockets of those who can well afford it. Many and many a poor married woman, who has for years been slaving along and fighting a desperate and losing battle with poverty and want, with a husband whose winter wages would not pay his own board, now finds herself for the present in a position of assured comfort, with her husband clothed and fed and earning good wages, and many a lone, elderly woman, living in penury and dependence, can now hold up her head and pay her way with the best of them.

* * * *

Rev. J. H. Shakespeare, chairman of the Free Church Council of England, made a startlingly outspoken speech the other day on the evils of denominationalism. After referring to the numerical decrease in the membership of nearly all the Nonconformist Churches that has been going on in England for the last few years, he said it was not federation but organic union that was needed. Nonconformity, he said, in England to-day is a waning spiritual power, or, to use his own words, "a dead force." It has identified itself far too closely with political movements, and is rapidly losing its religious character. A few days later at a meeting of the same body Dr. Orchard spoke even more plainly and strongly. English Nonconformity had allowed itself to be carried too far by the reaction against Romanism, and had "abandoned many healthful practices and had dispensed with many devotional inspirations." It had allied itself too closely with certain political movements. It was time for them to reconsider their whole position. There was an excess of individualism. They needed more of the Catholic spirit of Order. Strange talk this for those who remember as yesterday the glorification of Dissent as a divinely ordained means for the preservation of

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the purity and vitality of the Faith, and when considered in connection with the large number of Nonconformist ministers who have recently sought Orders in the Church, highly significant.

* * *

"The Distribution of the Word"

From North Africa a friend writes: "The big parcels have safely arrived I am very glad to say. Many, many thanks. A few were taken from the parcels as it often happens, but I trust that those taken may be the means of blessing to those who took them. Our depot window was full of on-lookers as soon as the Serbian portions of Scripture were put there, and several have already received some. I gave about fifty to a French pastor who is an infirm in the hospital here, where there are a lot of Serbian wounded and sick. It is very precious to be able to furnish those who are desirous with the Word of God."

Quite another phase of work is represented by the following letter:—"I have often wondered whether you could see your way to make me a grant of Gospels and New Testaments for distribution amongst the soldiers who unfortunately get into our police cells. I get a unique opportunity with them as it does not necessarily follow that because they are there they are all a bad lot. Indeed, I find very many nice fellows amongst them. It is generally for overstaying their leave or some very trivial offence that they get into trouble, I see them individually and collectively, and am able to get many a helpful, spiritual talk with them and often wish I had something to give them by way of a Gospel, etc."

Naturally, the Mission sent this good brother a large grant and it will show how no opportunity is lost to get the life-giving Word into the hands of men who need it.

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

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Boys and Girls

DAVID'S COCOANUT

DAVID was playing ball with Ralph and Charlie when his mother asked him to stop long enough to run an errand.

"I want you to take fifty cents down to Mrs. Eddy, the butter-women, and ask her to send me in her account soon."

"May I take along that five cents I earned this morning pulling plantain weeds, and spend it just as I like?" David asked.

"Yes, if you promise not to stop at the store more than ten minutes."

So a very happy boy started whistling down the street. He wondered what he should buy. Five cents would pay for a pencil, or a tablet, or some peanuts, or a sack of candy. He might even get a small cocoanut. Yes, that was what he must have—cocoanuts were so good!

But when he enquired at the store, he learned that all the small cocoanuts were gone. How disappointed he was! He didn't know until then how much he really wanted a cocoanut.

"You couldn't break one for me, could you?" he suggested.

But Mr. Andrews was not eager to sell half a cocoanut. And David was turning sadly away from the enticing brown nuts when a thought came to him.

"You have fifty cents here. Why not borrow five cents of this, and buy the cocoanut? It wouldn't be really stealing, for you could give mamma a good half of the nut."

Now, David did not like the suggestion. He said to himself that he could not do such a thing; the fifty cents was all for Mrs. Eddy, and he must take it to her.

He started to open the door. Then Mr. Andrews called after him:—

"Too bad you can't take one today; I've just opened a crate from Cuba."

Just from Cuba! Could he resist? He must have one, even if he had to take a part of the fifty cents. So he said, quickly:—

"All right. May I have my pick?"

He turned over the contents of the box, and at last selected a fine-looking specimen, and handed over the half-dollar.

It was not until the change was put in his hand that he realized what he had done. Then how he hated himself!

He was turning sadly away, when he decided he must do his best to set things right.

"Mr. Andrews," he said, "it isn't right to go back on a trade, but I'm going to ask you to take back the nut and give me the very same fifty-cent piece I gave you."

"Why, surely!" was the answer.

"Don't want a cocoanut after all, hey? Well, I was young once, so here's your money, and off you go to the candy shop, I guess?"

But David did not go to the candy shop. He ran as fast as he could to

Mrs. Eddy's home. But, fast as he went, he had time to think. "Thief! thief!" The word kept sounding in his ears. It was uncomfortable. He must do something to wipe out the awful thing he had almost done—the thing he had done; for didn't he take the five cents, which was not his, even if he did afterwards give it back?

When he saw Mrs. Eddy he decided what he would do. He would give her fifty-five cents. That would punish him for being a thief.

When he reached home, his mother

asked him what he had bought with his nickel. He said he had bought nothing, and asked if he might keep still about what he had done with the money.

Wondering, his mother decided to let the matter rest. But a few days later, when Mrs. Eddy sent in her account, she was puzzled by the last item, "Received fifty-five cents by your little boy, David."

Then she called David, and asked him about the extra five cents. He coloured, hesitated, then told the

story of his temptation and of the atonement he had tried to make. "I thought it would make me feel all right, mamma, but it didn't. I know now there was something else for me to do, and that I couldn't feel right until I did it."

"What was that, David?" mamma asked.

"Confessing all about it, mamma," he answered. "I've told you now, and oh, I feel so much better! I feel as if I must tell you everything after this!"—S. S. Times.

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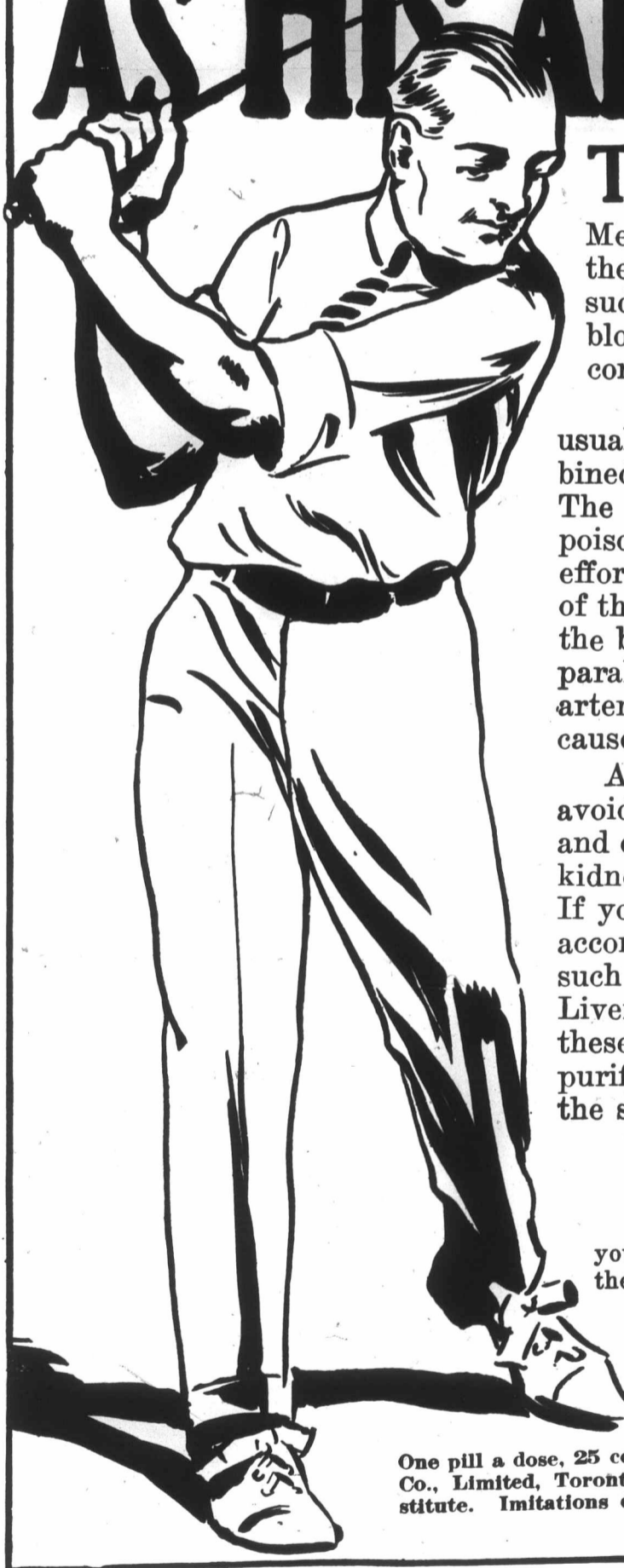
frica a friend writes: s have safely arrived to say. Many, many were taken from the ften happens, but I taken may be the ig to those who took t window was full of n as the Serbian por- e were put there, and eady received some. y to a French pastor mier in the hospital e are a lot of Serbian k. It is very precious rnish those who are e Word of God."

phase of work is e following letter:— vndered whether you way to make me a and New Testaments amongst the soldiers y get into our police ique opportunity with not necessarily follow y are there they are Indeed, I find very s amongst them. It verstaying their leave vial offence that they I see them individ- vely, and am able to ul, spiritual talk with vish I had something vay of a Gospel, etc."

Mission sent this urge grant and it will ortunity is lost to get ord into the hands of

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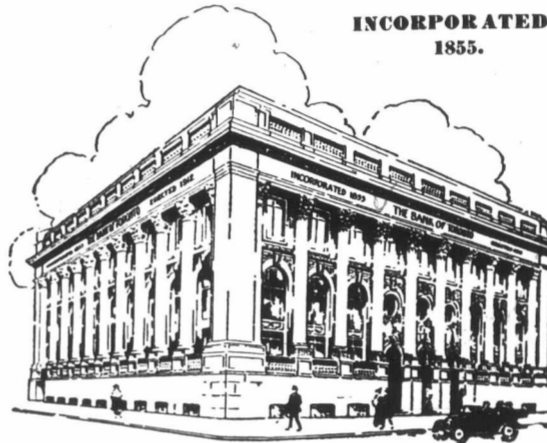
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