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Personal & General

The Rev. L. B. Vaughan has been appointed Rector of St. Mark's, West Toronto, to succeed the Rev. A. J. Reid, and will begin work on October 1st.

* * * *

Archdeacon Woodall, of North Ontario, preached in Aurora last Sunday on his former work at Rupert House and his present work in North Ontario. Bishop Stringer is the preacher there next Sunday.

* * * *

Rev S. N. Dixon is in charge of the work at Rupert House, James Bay. He was two years overseas on active service until a wound in the head compelled his return. He was in Indian work before at Osnaburgh, Albany River.

* * * *

The congregations of Toronto and vicinity had the profit of listening to our Bishops and many of the clerical delegates to the General Synod. Such an opportunity binds closer still the ties that unite us and develops an "esprit de corps."

* * * *

Through the influence of Bishop Brent, Chaplain-General of the American forces, it has been announced that there will be no military rank in their Chaplain service. The cross will be the only badge on the Chaplain uniform.

* * * *

The Venerable Archdeacon Fortin, formerly Rector of Holy Trinity Church, Winnipeg, has been visiting his son-in-law and daughter, Dr. and Mrs R. F. Minnes, in Ottawa, for a few days. The Archdeacon intends to go to California for the winter.

* * * *

Since the commencement of the war no less than 7,500,000 men have been raised in the British Empire. They are divided as follows: England, 60.4 per cent.; Scotland, 8.3 per cent.; Wales, 3.7 per cent.; Ireland, 2.3 per cent.; overseas Dominions, 12 per cent., and of native troops, 13 per cent.

* * * *

The meeting in Massey Hall last Thursday will long be remembered. Mr. Justice Hodgins was the chairman. Bishop McCormick spoke on his experiences at the front among the American soldiers. Bishop Richardson's address is printed in this issue. The Anglican L.M.M. did a great service to the Church in planning such a meeting.

* * * *

The Metropolitan of Athens, Archbishop Meletius, came to England, where he met the Archbishop of Canterbury, with a view to drawing closer the bonds between the Greek Orthodox and the Anglican Church. From England he proceeds to America, where he is to carry out the work of the reorganization and reconstitution of the Greek Church there, installing an Archbishop and Bishops and forming dioceses.

* * * *

The marriage of Canon MacNab and Miss Eleanor Owen took place in St. Alban's Cathedral, Toronto, on Saturday, September 14th. A very large number of people from all parts of the city gathered together to witness the ceremony, which was performed by the Bishop of Toronto, Archdeacon Ingles assisting in the service. At the close of the service the newly-married couple held an informal reception in the Cathedral garth, leaving later on for Buffalo and New York.

Rev. T. A. Lacey has been appointed Canon of Worcester in succession to Canon Knox-Little. Mr. Lacey was one of those who accompanied Lord Halifax in 1894 to Rome for the purpose of trying to get the Pope to acknowledge the validity of Anglican Orders. He is an able theologian, and he is spoken of as an impassioned preacher. He has published several books. His latest volume is "Unity and Schism," being the Bishop Paddock Lectures in New York.

* * * *

An order-in-council has been issued approving the appointment of a Bishop-Suffragan for the Diocese of Liverpool, with the title, "Bishop of Warrington." It may be recalled that Mr. Asquith, when he was Prime Minister, refused the Bishop of Liverpool's application for a Suffragan. Such episcopal assistance will be invaluable to Dr. Chavasse, who is in his seventy-third year, but thoroughly active. Warrington is a great industrial centre, which has developed tremendously during the past quarter of a century. The mother parish, of which Canon Willis has been Rector since 1888, has a population of 20,000, and there are five or six other parishes in the borough.

* * * *

Reserve next Tuesday evening for Dr. S. M. Zwemer's Meeting at the University Convocation Hall. He will speak on "The Near East and the War." He is the greatest living authority on the Moslem World. Ask your clergyman for tickets or telephone to the office of the Anglican L.M.M. (Main 7587)

* * * *

A special conference on Mohammedan problems will be held in Knox College Chapel on Tuesday, 3-5 p.m., by Dr. Zwemer. This is for men only. All the clergy are expected to be present.

* * * *

The fifth annual Conference of Modern Churchmen was held at Girton College, Cambridge, in August. Ever since these Conferences were started the numbers have increased from year to year, and this year reached 150, which taxed the available accommodation of Girton to its full capacity. It is the custom of the Conference Committee to choose a special subject for each Conference, and this gives a unity to the papers and discussions. This year the subject chosen was the "Psychology of Religious Experience." Papers were read on the following aspects of the general subject: The Psychology of Sin, the Validity of the Argument from Religious Experience, the Psychology of Repentance and Forgiveness, the Psychology of Conversion and Saintliness, the Psychology of Inspiration, the Psychology of Public Worship and Fellowship, Practices of Devotion and their Psychological Value, the Religious Experience of Youth and Age, the Psychology of the Christian Motive. The readers of the papers included Professor Percy Gardner, the President of the Churchmen's Union, who opened the Conference with a paper on the "Psychological Basis of Religion," Dr. F. R. Tennant, the Rev. Neville Talbot, the Dean of Carlisle, Professor Granger, Miss Alice Gardner, Principal Dewick, Professor Jevons, the Rev. C. W. Emmet, Rev. A. Fawkes, Professor Cock and Rev. J. Gamble. The papers which seemed to make the deepest general impression were those of Dr. Tennant on the "Psychology of Sin," of the Dean of Carlisle on the "Validity of the Argument from Religious Experience," of Dr. Caldecote on "Saintliness," and of the Rev. C. W. Emmet on the "Psychology of Inspiration."

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Canadian Churchman

Toronto, September 19th, 1918.

The Christian Year

The Eighteenth Sunday After Trinity,
September 29th, 1918

Man is born to a conflict. Enemies lie in wait to spoil and ravage his life as it develops. These enemies are known to us as the world, the flesh and the devil. We don't create them; they already wait to attack us. Man is no match for these enemies. Alone and unhelped, one of them will overcome him. St. Paul expresses a universal experience when he says: "In me . . . dwelleth no good thing." The good news of our religion is that man may have help to "withstand" these attacks. This help is the grace of God we spoke of last week. Yes, we can be "more than conquerors" through Christ.

The Collect is a recognition of our enemies and directs us to the source of our safety. "Grant Thy people grace to withstand," etc.

Temptations menace us from three directions—watch every approach to your soul! (1) They come from the atmosphere in which we live—our environment, our "world." The "world" for each of us is the sum total of the influences which surround us. These are not all good. We cannot escape all evil influence for we must live in the world as it is. Yet we must not be "conformed to the world" but be "transformed" by other influences. Over against evil influence we set the "love of the Father." It is easy to fall a prey to worldliness. The world camouflages temptation to sin very cleverly. The "cares and riches" may "choke the Word." Hear St. Paul's disappointed comment. "Demas hath forsaken me, having loved the present world."

(2) Temptations come from our physical nature. We may become slaves to bodily desires. Intemperance, impurity, sloth. How many have fallen before these? St. Paul points out the necessity of self-discipline: "I keep under my body and bring it into subjection" (lead it about as a slave). His direction is, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." Think of Esau, "who for one morsel of meat sold his birthright," etc.

In spite of all grotesque or absurd things that have been said about the devil we would do well to remember all that the New Testament says about spiritual powers that are hostile to the true life of man. Eph. 6:12. Devilish temptations come to man. Think of what is said of Judas: "The devil entered into Judas."

An unwatchful and an unguarded life is an unsafe life. "Watch and pray," is the injunction of the Only One Who was entirely successful in the conflict of human life.

We soon learn by experience to recognize these enemies. However, they ought not to frighten or depress us. Don't be always thinking of the power of temptation. Think more of the grace of God which enables us to withstand successfully. Our Christian conflict is not merely defensive. We have an ideal to attain. "With pure hearts and minds to follow . . ." Seeking grace to attain the ideal of pure obedience to Christ will be found the most direct way to overcome temptations. "Overcome evil with good."

Editorial

BIG BUSINESS.

GOOD it is to be an Anglican these days. The breath of new things is stirring in the valley of dry bones. Bishops and other clergy, chancellors and laymen have all joined in saying that the Church must answer the challenge of the times. That challenge is to make the world of men better than they have been.

The Church is profoundly convinced that she has the only message that can regenerate, make over again, mankind. Her first task is to prove it. The only proof the world accepts is the delivery of the goods. We must show by deed and word in our little world of the Church that the Christian spirit makes for bigger manhood.

When we can agree to differ, and talk of our neighbour's opinions without rancour, and better still, when we can get down to the underlying unity that is fundamental to our contrasting viewpoints, we shall be showing the world that the spirit of the Gospel really has a power. But when they observe overreaching and scheming and lobbying that rob a man of his just due and reject a man's arguments before he has opened his mouth, in other words, a persecution of those that differ from us, the world is using ordinary judgment, after all, when by its indifference it says, "Physician, heal thyself."

Big business is the thing that will fuse us into one spirit. It means that we shall be so possessed by the present emergency that we shall give the only answer that will count. It is little good bewailing the folly and sin of our bickerings. Some great task, some overwhelming burden, is the thing that will compel us to get together and keep together. God forgive the man who can think that his little shibboleth is more important than the whole body of Christ.

Emergencies are good for us. They bring out latent and unsuspected strength. The meeting of the Board of Missions last Friday was a good omen. The Canadian Church girded herself to do a heavy task. We admire the independence of spirit which said that Canada was on her own. Certainly our resources are equal to our tasks. The limit of our possibilities is always on the horizon. It recedes with our advance.

Big business is our challenge to the times. "Talk in millions, if you want to interest him in your scheme," was the advice given to a man seeking the help of Rockefeller. The success of our Victory Loans, Red Cross funds, Y.M.C.A. drives, says to us that it takes something big to assure success. The first step in such success is to make an impression.

"We never did it that way before," is the utterance of a man who has no vision. He would let the methods of the past be the grave clothes of the future. His cautiousness comes close to cowardice or else conceit, which is a greater sin. We are thankful that most men see that methods must be changed where

necessary. The accomplishment of the Church's task is the only thing that counts.

We have lost in the past because we had no big business. In spite of our heroic pioneer work in the great West, we were outgeneralled by a man who had not only vision and fire but a church that saw the vision and caught his fire. Dr. Robertson compelled the attention of the Church and her young manhood, as the strength of the Presbyterian cause in the Canadian West shows. He was no more devoted than our missionaries, but he got his Church to believe in Big Business.

The spirit of consecrated adventure will be the breath of life to our Church. It will show the world that we believe in the power of our message. And this is only another way of saying that the Holy Spirit of God is the only agency that will purify, quicken and enlarge the vision of the Church. The world is waiting for the Church to give herself entirely to the adventure of the Holy Spirit's guidance.

* * * * *

THE men of our churches present a practically undeveloped resource. Their potentialities have been shown in this session of the General Synod. It was the laymen who insisted on following the gleam at the Board of Missions. Their optimism and enthusiasm set fire to the Synod.

"But it is hard to get men at church work," say the parsons. Perhaps that is more a result than a cause. What work do we offer a man? The financial support of the Church is generally the only avenue of co-operation open to him. If he shows a taste for taking church services, he is invested with a lay-reader's ribbon and hailed as a prize. Our clergy think too much along the lines of church services.

How many parishes have a committee of laymen to visit the sick, to look up strangers, to assist in relief work? The Brotherhood of St. Andrew did some of the work, but there are men who do not care to make the professions of the Brotherhood but are still capable and desirous of helping the work.

The Laymen's Missionary Movement is a good thing. It develops the situation. But it cannot go far enough. Its appeal is educational and financial, with the financial as a measure of its effectiveness too easily applied. What we require for the development of the layman is something he can do. We have in our churches wonderful resources of ability and energy, if we could only tap them. The Church's programme of social activity and interests is the line which can be so presented and developed that it will appeal to the layman who has the average amount of red corpuscles. Did you ever try putting up the work of a boy's Sunday group from that angle?

* * * * *

The cut of Bishop De Pencier and his sons we run by the courtesy of the "Mission World," and that of the Upper House by the courtesy of the "Mail and Empire."

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NOT DONE IN A CORNER

Right Reverend J. N. McCORMICK, LL.D., Bishop of Western Michigan

"For this thing was not done in a corner."—Acts 26: 26.

THE scene, I need scarcely remind you, is St. Paul's defence—his *apologia pro vita sua*, before Agrippa and Festus. Herod Agrippa the Second, a Roman vassal, King of Chalcis and Trachonitis, with Bernice, his sister, a notorious woman, afterwards mistress of Vespasian and of Titus, had come to Cesarea to pay respects to the new Procurator, Porcius Festus, who, after two years, had come in Felix's room. Festus was ignorant of these matters, and being a just man and well learned in the law, he would not send to Augustus, as a prisoner, a Roman citizen who had appealed to Caesar, unless he understood something of the accusation.

Agrippa, who was professionally and politically a Jew, and was even then superintendent of the Temple, with power of appointing the High Priest, might be presumed to understand about such matters. He would have been a boy at the time of St. Paul's conversion, and must have known something of the new religion, the person of its founder, Jesus Christ, the Crucifixion, the Resurrection, the Pentecost, and the other facts upon which it was based. Agrippa, indeed, expressed himself as strongly desirous to hear Paul, and Paul acknowledged that the king was "expert in all customs and questions among the Jews."

When the assembly had come together it was to form a notable scene.

"And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth."

In the presence, therefore, of the Roman Governor, the two royalties, the heads of the Jewish hierarchy, the officers of the army and of the State and the populace of Cesarea, the prisoner pleaded His cause. It was the most significant and the most influential hearing which Christianity had as yet obtained. It was an incident thoroughly in line with both the past and the future of Christianity, and St. Paul's appeal to history and to publicity was characteristic of the Christian method. This thing was not done in a corner. He could confidently appeal to Agrippa's acquaintance with the facts. He was not book-mad or dream-crazed. He was reciting history of which he could say, "*magna pars quorum sui*." He was referring to facts known alike to enemies and friends. His very judge was himself a witness.

"For the king knoweth of these things before whom also I speak freely: for this thing was not done in a corner."

And from this famous episode in the early Apostolic history of the first Christian century, down to this eighth session of the General Synod of the Church of England in Canada, in the twentieth Christian century, the appeal and the method have always been the same. The *apologia* of the Church is its appeal to history and to publicity. The things which it has done have not been done in a corner.

I may remind you, as a basis and a background for our thinking, that this was true of our Lord's own life and teaching. His public ministry was indeed a ministry in public to the public. It was heralded by the famous religious revival and revolution of John the Baptist. It moved along, through miracles and multitudes, to a tragic culmination of

spectacular publicity. From the Manger to the Cross all the events and the episodes were in the open. There was of necessity an intimacy, a reticence, a privacy; but for all purposes of approach and of appeal, the life and the teaching were to be known and read of all men. So, too, with the records and memorials. The essential literature of Christianity does not sleep in dusty corners of neglected bookshelves. The life and words of Christ have been microscopically examined by friend and by foe alike from every possible angle, through generation to generation of champions and of critics. Among all books, the Bible is still far and away the best seller. While we are meeting here to-day, millions of soldiers overseas from all the corners of the earth, carry the Gospels in their kits and near their hearts. The only kind of a corner associated with the life of our Lord is furnished by the fact that in modern religion and civilization and in the whole structure of modern history, the stone which the builders rejected has become the headstone in the corner.

This is equally true of the Apostolic method. It stands out in the earliest Christian appeals and arguments, like those of St. Stephen and St. Peter. "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye, yourselves, also know." They claimed that everyone in Jerusalem was familiar with the career of Christ, and in identifying Him with the Messiah they appealed fearlessly to Jewish literature and tradition and claimed the prophets as their witnesses. The gifts of the Holy Ghost were undeniable. The conversions were unmistakable. Their own history was a book of acts. Saul of Tarsus, become Paul the Apostle, went with his fellow-workers through continents and islands, and it was said, "These men who have turned the world upside down are come hither also."

It is true, also, of all subsequent Christian history. "An institution," Emerson said, "is the lengthened shadow of one man." Institutional Christianity, objectifying Christ, has not been a side-issue or a side-show. It has held the centre of the stage. Its history simply carries on the acts of Christ and the acts of the Apostles. Jerusalem, Antioch, Rome, Constantinople, the West, and then back from West to East again—persecutions and martyrdoms; exploits and heroisms; revivals, reformations, revolutions; great names, great deeds, great books, great buildings, great music, and great art; lives of saints, labours of missionaries, achievements of statesmen; glorious works of charity and mercy; hospitals, orphanages, schools; propaganda and controversy—all the manifold activities of the living, loving Church—the pangs and penetrations of the Kingdom of God on earth as it claims and captures all kingdoms for its own—this matchless story belongs not to any crypt or corner, but to the open highway, the main-travelled road of human history. Christmas, Good Friday, Easter, Ascension, Whitsunday, are the world's holidays and Holy-days. The Christian Church is easily the most outstanding fact in the life of man on earth. The spirit of the age may change, but the Spirit of Christ is the unchanging Spirit of the ages. Even a world war does not thrust Christianity into a corner. Everywhere men are asking what bearing has the war upon Christianity and

what bearing has Christianity upon the war? What is to become of the Church?

We see, then, that Christianity as a life fact of the world, and the Church as an institution must count upon and be prepared for an inevitable publicity. Christianity was never really at home in the catacombs. It was driven to cover for a time. It is really the light of the world, the salt of the earth, the life of men. It is at home in the arena and in the forum—in the street and in the press. Its mysteries are not heathenishly esoteric. Its adherents must be ready to go on record openly before the Church and, whenever necessary, openly before the world. It believes in public worship and in common prayer. Its Sacraments and its means of grace are open and free. That was a true instinct which prompted the cathedral builders to make the Church fabric the unavoidable centre and the unquestioned crown of the public life of the community. As one visits now the war-worn lands in France and Belgium one beholds the glorious churches dominating the landscape even in their ruins. Rheims, destroyed, receives the sympathetic attention of an indignant world. The wayside calvaries and shrines remind our Western soldiers of the days when Christians, unashamed and unafraid, worshipped God in the open, and claimed every acre as God's acre, and every road as God's road. The revival of cathedral building in our own day in America, in Canada, and in even newer lands, is but the recovery of a primitive Christian instinct, and a renewed demonstration of the publicity and objectivity of the Christian faith. Little churches around the corner have their dear and hallowed places. But there must also be the minster and the cathedral to claim and to hold the centres and the summits of our busy life. St. Paul, following the example of his Lord, did not shirk publicity. He spoke boldly before kings and governors, and he realized that he was making history and that he must play his part on a world-wide stage. We see, therefore, that this Christian method is bound up, as in St. Paul's case, with personal experience and with personal appeal. St. Paul recites his own history,—tells his own story. He, himself, the best witness in his own defence. Whereas he had been blind, he now saw. From a persecutor of the Church he had become its paladin. From a critic of the faith he had become its champion. The continuous history of the Church has been the history of personal experience. Beings have been its credential, as well as buildings. Characters have spoken even more eloquently than Cathedrals. The torch has passed from living hand to living hand. There have never failed us men to stand and say, "We speak that we do know, we testify that we have seen; ye, yourselves, are witness of our transformed lives. Ye, yourselves, are witness of marvellous acts. We have nothing to conceal; we speak as men to men, and we appeal to experience, to observation, and to history. The things of which we speak to you were not done in a corner."

It is evident that as propaganda, this Christian method has been pragmatically justified. We have been able to say, "Come and see, come and hear, come and search." And men have come and have seen and have been conquered. Agrippa and Festus were both impressed with St. Paul's sincerity, and even Agrippa, like Felix before him, feels the spell of the new religion. Put on its mettle and on its trial, challenging examination, courting investigation, the Church makes good. In the phrase of the day, "publicity wins."

You will, I am sure, see the bearing of this argument upon the present occasion and the present conditions. An American Bishop

(Continued on page 608.)

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The Church's Imperial Task

RIGHT REV. J. A. RICHARDSON, D.D., Bishop of Fredericton.

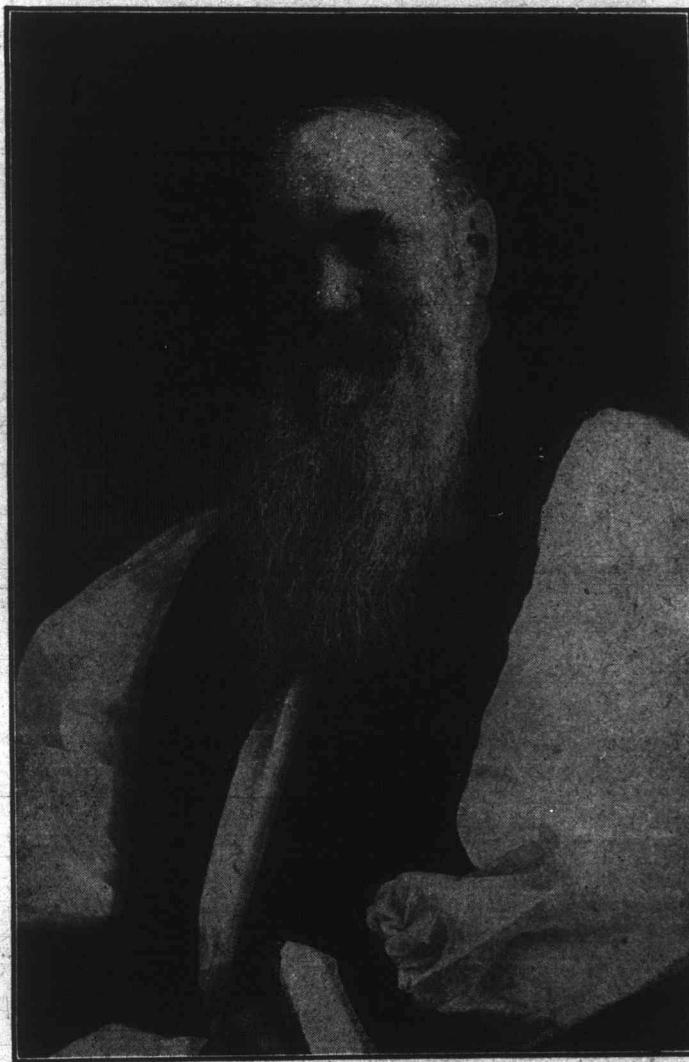
WE are to think together to-night about the Church and the war, the opportunities and responsibilities that have merged and are more and more emerging from the clash and confusion of this tremendous struggle into which the world has been plunged by the order of a single grasping people. The task is not easy. It is not easy to interpret the failings of the Church at such a time, and if the task has come to me, it is only because it was my great privilege to visit the front as the official delegate of the House of Bishops, to say something of those great men who have done so much for the fame and honour of this Dominion. It is right, at such a

time, that I should pay at least a passing tribute to these men. They have made a record that will never be forgotten. They have painted in letters of gold signs of hope and confidence such as the world will never surpass. They have made the name of Canada one of strength and courage, a name that will never be forgotten; stories that will make generations yet unborn thrill with pride. One thinks of Ypres when the French lines were broken and they reeled back staggering. It was then that the Canadians blocked the road to Calais and saved the day. Or one thinks of Vimy Ridge. What a marvellous achievement that was. In company with Bishop Brent I walked eight or nine miles across that stricken field. Picture to yourselves a great level plain stretching ten or fifteen miles in front of you, stretching from line to line and on the right a great ridge that stretches back into the plain, and there were the German entrenched. Across that plain the Canadians marched. There was not a cover; the ground was ploughed by thousands of shells, holes, mud, water, but they pressed on. Impregnable the Germans thought it. It was until the Canadians flung themselves against it. On, on, stormed at by shot and shell, with eyes blinded by a snow storm, they forced their way up relentlessly, until on the height they planted the banner of the maple leaf. It is a joy to stand here and tell you this, and still better, I do not stand alone. I remember talking with the Commander of the British army, and I asked him to give me a message to take back to Canada about our Canadians and he said: "I can put into the field a finer division"—meaning the Guards—

"but in all the British forces I can find no corps superior to the Canadians in courage, discipline and efficiency as an effective fighting force." It is something to make us glad. But we must remember to keep things in the right proportion. We must remember that the Canadian army is a very small part. Some Canadians were watching some Cocknies going by and remarked: "Look at those Londoners. They look half starved; they are thin and miserable looking, but put those chaps in a tight corner and how they stick." That is the character of the Allied forces. They stick. I do not stand here to sing the praises of the English only. I glory in all the Allied forces. It is something to make your blood tingle to see the Scots on the march. To see them marching to the music of the bag pipes. I have come back from France thinking there is music even in the bag pipes. And so to-night I stand to sing, for the moment, the praises of the British Army. It is a privilege and a joy. That contemptible little British Army! Can you not picture the Kaiser many a time, in his moments of reflection, going back to the day when he perpetrated that unfort-

unate phrase? They do not talk that way to-day. They have learnt better.

It is good to be able to stand here and tell you of the valour of our men. It is also good to be able to tell you that in things moral they have not been found unworthy. There are grave evils overseas. We do not attempt to make light of them. Yet it remains true that our men have stood up well against those evils as no body of men in similar circumstances ever did. The whole time I was in England and France I saw only one man who showed signs of intoxication. As to that other graver evil. Sir Arthur Currie told me that during all the past three years not one



ARCHBISHOP MATHESON,
Primate of All Canada, Chairman of the General Synod.

single Canadian soldier has ever been charged with a crime against a woman. I venture to think that making all allowances for the circumstances and remembering that our men are men and not angels, but men in a world of men, a more reassuring statement could hardly be made by such a man as Currie.

I am to speak of the opportunities and responsibilities of the Church as they are interpreted by the war. They belong together by law. Opportunities make responsibility. Responsibility makes opportunities. Each is the outcome of the other. It is the failure of the German state to recognize this truth that makes the difference between Germany and England in relation to the outside world. Germany invaded Belgium in defiance of plighted word, and persecuted and inflicted that unhappy country. When the verdict of history is pronounced, the name of Belgium will be the name to kindle men's hearts and imaginations and make them glad they belong to the human race. Germany went to Poland and with hypocrisy decked them with garlands, but beneath the flowers there was heard the clanging of chains. Contrast England. More grain is grown in Mesopotamia to-day than ever before.

Palestine is prosperous and peaceful. Even the German colonies, as represented by their natives, are beginning to enjoy the fruits of freedom. But Germany never had a colony. Please God, Germany shall have no colonies. We shall settle that in this war. It is the only outcome, the only expression of the relations between responsibility and opportunity. It will be the verdict of history that Great Britain never ignored the fact of that relationship in her public life. It is the strong tie that holds together all the farflung parts of the British Empire. Mindful of the faults and failings of the Empire, at least it shall always be said, we have been far from selfishness and sin. On the application of things spiritual it is very clear. Has God given the Church an opportunity? then has He also given her responsibility. Not to look for and expect the responsibility would be sin, not to welcome opportunity would be to proclaim ourselves unworthy. The blessing of God is in store for the Church in the days of coming peace, as the measure of our readiness to accept the responsibility and go out gladly to meet the opportunity.

What is the opportunity? It is this. To realize the extent to which the Church has fallen short. It is not easy to make that admission. It is humiliating. It is a fact from which some of us are unwisely shrinking. It is not apparent. It is real. It is not on the surface. It is at the centre. I do not mean there is any breakdown in the machinery of the Church. I believe there is more activity than ever there was before the war. Every great cause has found its support in the Christian Church. Everywhere you see the fruit of Christian teaching; the unwavering purpose with which we face the future, the strong determination that come what may, Germany will pay the price. Long ago, was it not Plato who said, that to do evil and not to suffer for it is the greatest punishment of all. Germany must suffer for her sin. If I could only make you see the land of France with its rich farms, hills and meadows; its church spires and factory chimneys, in all its glory in the sunshine. Then picture it again, as if it had been swept by a cyclone, then you have France for hundreds of miles to-day. When the Germans first came over the French people said: "Let us bury our treasures and by and by when our troops come back we will dig them up." When the time came and the British swept up and the Germans were driven out, the people came back to find their treasures, but so complete had been the destruction that they could not identify the places of their homes. No peace is possible that does not carry reparation with it and adequate guarantees for the future.

Brother Canadians, it was at God's call we unsheathed the sword. We shall never lay down the sword until reparation has been made. What I find in the spirit of the men is proof that religion is not dead; the way they leapt forward to suffer and accept death itself. You have heard about them in the hospitals. It is all true. It is marvellous the way they are enduring pain and suffering. In one bed was a soldier suffering from gunshot wound. On each side of the bed there were two Canadian soldiers holding his hands. Forty-five minutes later I passed and the same two soldiers were standing there pouring out their silent strength and sympathy, making it easier for their comrade to bear his pain.

There is a shadow on our land as during the last weeks the casualty lists have poured in. But throughout there are the rays of the sunshine. For we know, that come what may, the sacrifice is not in vain and we will bear it. In England and Scotland the spirit is wonderful. It is wonderful to see the women and girls at work. At Gretna Green, once a quiet little town, there is a munition factory, nine square miles in area. In that factory there are 20,000 at work and 19,000 are girls, educated girls, Varsity girls, rich girls

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The Eighth Session of the General Synod

BY CLEON

"WE are here as a war synod," as the Archbishop of Nova Scotia has truly said. No General Synod has ever met when such weighty and momentous matters called for so careful deliberating and wise decision. For no part of the Church's life of any sort or kind has escaped the relentless "war test"—all reports, addresses, debates and sermons are more or less lit up with the reflective glow of the battlefield from "over there."

It was most fitting that so early as Thursday afternoon the joint session of Synod had an opportunity of hearing from the lips of some of our returned Chaplains their war experiences, that the useful lessons might be preserved and put to good account.

Our brave Chaplain-Bishop, who has spent two years in France, from June, 1916, and is on his way back to the front, gave the first address. Bishop de Pencier looked every inch a soldier, dressed in well-fitting khaki, as he delivered a vigorous and inspiring address. He made by his eloquence "the Front" to live before our eyes, and gave us a realistic impression of the virile life of a Chaplain on active service. Among the many incidents he described was one in which General Sir Arthur Currie, Commander of the Canadian Corps, was confirmed on the battlefield, and as a proof of the deep religious feeling of the leaders of the armies of the British Empire, General Byng asked the Bishop to tell the rank and file that he never ordered an advance without praying for guidance on his knees.

The Bishop paid a tribute to the Canadian Chaplain Service of all denominations. He said that a Chaplain must be strong physically, morally and spiritually, or his influence would be *nil*, and if there is one thing regarded in a Chaplain more than another it is a vision of the reality of things, and to see men wiped out before one's very eyes impressed the reality of immortality. "It can't be that I won't see him again," said one soldier, who saw his friend, to whom he had just spoken, blown to pieces with a shell. The Bishop related one pathetic incident, when he was tending to a dying soldier, who looked up into his face and said, "Padre, what's God like?"

It was most reassuring and cheering to hear his Lordship contradict emphatically those who declared that the Church had been proved a failure by the war, and gave ample proof by describing the many groups of soldiers presented to him by Chaplains in many strange places for confirmation. One Chaplain, the Rev. W. H. Davis, M.C., came up for special mention by the Bishop, who, before he was killed while tending the wounded, presented a score of officers and men, including a Major, for confirmation.

The Bishop described most fully the help of the Anglican Chaplain Social Service work at the front. They started by securing a loan of \$3,000 from the Dominion Government to start places of recreation and entertainment for the men. From the income of their concert parties they had paid back the initial loan and raised the sum of \$60,000. This large sum was spent entirely on the soldiers. The Chaplain Service built coffee stalls, where coffee and other refreshments were given free to the soldiers without charge. It is interesting to know from the Bishop that it was on account of this free coffee given by the Chaplain Service that the men demanded free coffee from the Y.M.C.A. The Chaplains pursued the laudable business method of publishing each month an account of the receipts and expenditures, so that the Tommies knew that they were getting back everything they spent on concert parties.

The Canadian soldiers at the front are the cleanest, straightest and most manly men imaginable, testified Rev. Arthur Carlisle, who was Chaplain for eleven months in the Ypres salient during the early days of the war. He said that he wanted to give the lie to the unkind stories about the indecencies and immoralities of the soldiers at the front. There were cruel busy-bodies who liked circulating these tales. Many of the men were finding God in the front-line trenches, and tasting for the first time "the peace of God which passeth understanding."

The Rev. H. F. D. Woodcock, of Oakville, was at the front for two years, and was wounded on active service. He gave a crisp, ringing testimony of his experiences and of the soldier as he knew him. The Church is proud of him, the youngest of the speakers, who has suffered from

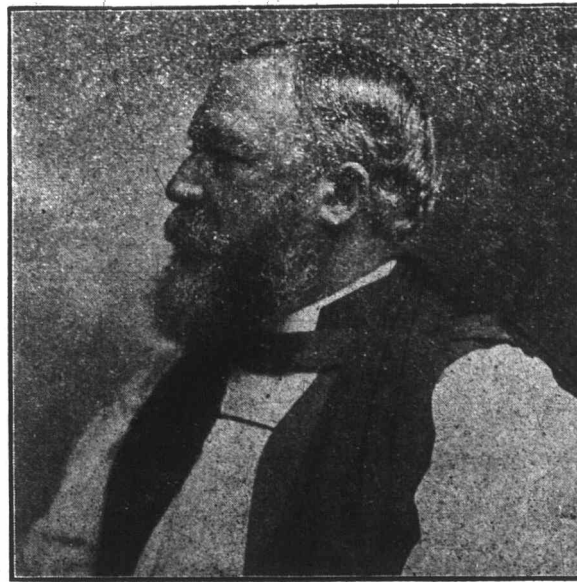
more than a dozen wounds, blown off his horse, and gassed.

REAL RELIGION.

"The returned soldier is the man in the street," said Captain Woodcock. "Some people have the idea that the men in the trenches are all converted, and that they are thinking of nothing but God and the world to come. The fact is, the trench is a test, in which some men are made better and others are made worse. There are any amount of weak men in the Canadian forces. I have found one thing, that there is no opposition to religion among the men. But they know little about it, because they have never been

Bishop Pinkham's Jubilee

The Rt. Rev. W. C. Pinkham, D.D., Senior Bishop of the Anglican Church in Canada, celebrated the Jubilee of his ordination to the ministry on the 16th of August last. The Bishop came to the Red River Settlement in September, 1868, having been ordained the previous month in London, Ontario. When the Bishop came to the Settlement there were about two hundred residents in what is now the city of Winnipeg. He did much pioneer work in the diocese of Rupert's Land as Rector of the parish of St. James', Superintendent of Education, and Archdeacon of Manitoba. In 1887 he was appointed Bishop of Saskatchewan by the Archbishop of Canterbury, later the diocese was divided, but for



The Right Rev. W. C. Pinkham, D.D., D.C.L., Bishop of Calgary.

years the Bishop worked the whole of the two dioceses. There were no branch railways in those days, so that the greater part of his travelling was done by open boat, canoe, and wagon. The Bishop will be 74 years old in November, and is still hale and hearty, and can stand as much work and roughing it, as most of his clergy. Shortly after his arrival in the Red River Settlement he married Miss Drever, whose father had come to the Settlement from the Orkney Islands in 1821, and whose mother had come from Aberdeen, Scotland, in 1837. If God spares them until the 29th of December next, they will celebrate their golden wedding.

taught religion in their homes. There is no religion in the average homes of Canadians.

"The solution of the returned soldier problem is the solution of every other problem that confronts us," continued the Captain. "We look upon Bishops, Priests and Deacons as the Church, whereas the responsibility rests upon all the membership. Why is it that we have in our ministry men who are not the very best for leadership? The laity are responsible for the kind of men we have in the ministry, for they all come from the laity. The clergy alone are absolutely helpless in the solution of the returned soldier problem. What the soldier needs is the fellowship and brotherhood of the congregation."

Speaking of his associations with Chaplains of other denominations, the Captain said: "What splendid fellows they are! When you get them

(Continued on page 609.)

On Active Service

Lieut. Edward Lambert Bach, the son of Mr. J. E. Bach, and a member of St. Clement's, Eglinton, was recently killed in an aeroplane accident in England. He enlisted in 1916 with the 54th Battery, but was stricken with spinal meningitis and was honourably discharged upon his recovery. In November, 1917, he enlisted in the Royal Air Force and went to England to complete his training. He was an active worker in the Young People's work at the church, and had won golden opinions from his fellows.

Memorial services were held in St. Luke's Church, Troy, N.Y., on Sunday, September 8, in memory of the late Lieut. Harold Colthurst Mills, who gave his life for liberty and freedom, June 17, 1918. He was a son of the Rev. Seth A. Mills, for many years Rector of West Shefford, in the diocese of Montreal. Previous to entering military service, the late Lieut. Mills was a divinity student.

Corporal John Holden, a member of St. John's, Port Hope, has been killed in action. He was the leader of St. John's choir and an active church worker. He leaves a wife and young son now in England.

The death of Lieutenant Binns in the recent advance is announced. He enlisted shortly after the outbreak of the war, at Vancouver, where he was employed, and was at the front for more than two years. He was a nephew of Rev. Canon Bryan, of Toronto.

Lieut. Charles Glover, who for the last two years and a half has been a prisoner in Germany, has been set at liberty and is at present interned in Holland. He is an undergraduate of Wycliffe College, and intends to return to complete his course. He enlisted the first year of the war from England. His brother, Lieut. Stanley Glover, has been awarded the Military Cross for service in the East African campaign.

Lieut. Gerald B. Snow, son of Mr. A. J. Russell Snow, a churchwarden of St. Peter's, Toronto, has been wounded. Lieut. Snow enlisted and obtained a commission shortly after the outbreak of war. At the time he was a fourth-year student at the Faculty of Applied Science, University of Toronto. He went overseas with the 134th Battalion during the summer of 1916. A brother, Lieut. G. A. Snow, has been killed in action.

Lieut. Francis Harold Paull, recently reported wounded, was a Divinity Student in Trinity College, from 1913-15. He was born in London, Ont., and after spending four years in the London C.I. and the Western University, came to Trinity at the age of 20. He enlisted for active service in December, 1915. He was appointed Lieutenant in the 142nd Battalion, transferring later to the 10th Battalion. In April, 1917, he went to France with the 4th C.M.R., and was reported gassed on September 6, 1917.

Arthur Percy Lucas, the son of Bishop Lucas, was wounded in the chest by bomb splinters on August 10th. He is in the Australian Hospital at Rouen. He went overseas three years ago with the 52nd Battery. The letter from his Chaplain to the Bishop speaks of his splendid example of sturdy Christian manhood.

MISSIONARY PRISONERS IN GERMAN EAST AFRICA

By J. H. BRIGGS

THE conflict which is now raging has established a new record in its disastrous effects on missionary work in the protectorate of German East Africa through the action of Germany in bringing the whole population of a country, whether civilian or military, women as well as men, within the scope of what Germans claim to be legitimate military operations. This led them to make a determined attempt to destroy the work and influence of the English missionaries. That they have not succeeded in this is due not to any half measures on their part, but rather to the hold which Christianity has over the natives who have been brought under its influence, and, may we not also add, to the grace and power of God which have been so marvellously

rifle almost on their toes as they were about to step over the threshold of the doorway leading into the fort, ordered them peremptorily to stand there and not dare to come any farther until he had announced their arrival. The "big man" was stiff but courteous throughout the interview. He blamed England for the war, which he thought would be of very short duration, there being no power in the world able to stand against Germany's mighty army for more than three or four months—six months being the extreme limit he thought the war could last! He requested the missionaries to return at once to their stations and live there quietly, avoiding moving about or obstructing their presence anywhere; and he especially ordered a total cessation of all missionary

official had predicted and doubtless hoped, these services were exceedingly well attended every Sunday, as was also a quiet informal gathering for prayer every morning and evening throughout the week. Also no books were destroyed, and no one apostatized, even the newest of the converts coming out boldly on the side of Christianity, although they knew that there were Mohammedan spies watching them and ready to report as to their intercourse with the English Mission.

In the beginning of January, 1915, the German Government began to oppress the Christians belonging to the Mission. The chiefs had been warned early, under penalty of severe punishment, on no account to let their people have anything to do with the teachers, and to close all the schools in their districts. The Government now, however, went a step farther and arrested two teachers from Handali, an out-station of Myumi in Ugogo. These two were removed from their homes by night, and their friends were left quite ignorant as to their whereabouts. It seems clear that the only reason for this was that they had been accustomed to meet together in the house of one of their number every night and morning for prayer. This being reported by spies, was

HOUSE OF BISHOPS



FRONT ROW, LEFT TO RIGHT—Rt. Rev. W. D. Reeve, D.D., Assist. Bishop of Toronto; Rt. Rev. J. H. Lofthouse, D.D., Keewatin; Most Rev. G. Thornloe, D.D., D.C.L., Archbishop of Algoma; Most Rev. C. L. Worrell, D.D., Archbishop of Nova Scotia; Rt. Rev. Bishop McCormick, Western Michigan; Most Rev. S. P. Matheson, D.D., Primate of All Canada; Most Rev. F. H. DuVernet, D.D., Archbishop of Caledonia; Rt. Rev. W. C. Pinkham, D.D., Bishop of Calgary; Rt. Rev. J. A. Newnham, D.D., Bishop of Saskatchewan.
 CENTRE ROW, LEFT TO RIGHT—Rt. Rev. Isaac O. Stringer, D.D., Bishop of Yukon; Rt. Rev. J. R. Lucas, Bishop of Mackenzie River; Rt. Rev. William Clark, D.D., Bishop of Niagara; Rt. Rev. J. C. Farthing, D.D., Bishop of Montreal; Rt. Rev. Dr. Darlington, Bishop of Harrisburgh, P.A.; Rt. Rev. David Williams, D.D., Bishop of Huron; Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton; Rt. Rev. J. F. Sweeny, D.D., Bishop of Toronto; Rt. Rev. J. C. Roper, D.D., Bishop of Ottawa.
 BACK ROW, LEFT TO RIGHT—Rt. Rev. C. D. Schofield, D.D., Bishop of Columbia; Rt. Rev. A. J. Doull, D.D., Bishop of Kootenay; Rt. Rev. Lennox W. Williams, D.D., Bishop of Quebec; Rt. Rev. E. F. Robins, D.D., Bishop of Athabaska; Rt. Rev. A. U. DePencier, M.A., Bishop of New Westminster; Rt. Rev. M. T. McAdam Harding, D.D., Bishop of Qu-Appelle; Rt. Rev. E. J. Bidwell, D.D., Bishop of Ontario; Rt. Rev. H. A. Gray, D.D., Bishop of Edmonton.

manifested in the teachers and converts of the Mission during the troublous times through which they have had to pass?

When hostilities broke out between England and Germany the local governing body of the Mission was gathered at Kongwa for conference. On receipt of the news it was at once decided that two of the number should proceed to Dodoma, the nearest government centre, and see the German official there. Very friendly relations had always existed between this official and the Mission, as indeed between the German Government and the C.M.S. ever since the former took upon its shoulders the responsibility of ruling this part of East Africa. Their reception was marked by considerable formality, especially when a native soldier dashed up and, bringing down the butt end of his

effort by both the European and native staff.

When the missionaries working in Ugogo returned to their stations they found the *akida* (a native government official) had been round and publicly denounced the iniquity of the English in forcing this war on Germany, warning the people to have nothing to do with a nation so desperately wicked. He told the Christians, and especially the teachers, to sever their connection with the *English Mission by either going over to Mohammedanism or returning to heathenism, and to destroy at once their Bibles, hymn books, Prayer Books, and all other books printed in England.* There was nothing that could be done, so the missionaries settled down to live quietly at their stations, and they were very thankful for the Sunday services which they were able to hold and which were greatly valued by the Christians. Far from nobody daring to be present, as the German

construed as constituting an illegal gathering. About the same time no less than eight of the teachers belonging to the outstations of Bokwa in Ukaguru were arrested by the local African officials, who were all Mohammedans, and, with their hands tied behind their backs, were taken to Handeni, the government centre. They seem to have been detained there until the capture of that place by the British, when all but two of them were released; up to the present time nothing has been heard of these two.

Through the native government officials the influence of Islam was very strong in Ukaguru at this time, and very hostile to the Mission. Great excesses were committed by these petty native rulers, whom the circumstances of war and Germany's desire for Mohammedan help had invested with a little extra power and authority.

(To be Continued.)

Details from "In the East African War Zone," C.M.S. pp. 1/6.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

IN order that the members of Synod may realize that the problem of our Eskimo and Indian Missions is a really national question, and that she is not asked to meet it out of her own resources—nor should she attempt to do so even if she could, let us briefly consider the whole matter in concise outline. First let us remember that it is the same flag that floats at Fort George that tops the flag-staff at Ottawa. The people that toil there are toiling for Canada. They have rescued a large section of our country from the reproach of unproductiveness. The necessities of their life expose them to great hardships. The vicissitudes of the chase cause them frequently to face starvation. The absence of medical care induces an abnormal death rate. The conditions of trade are such that they are powerless to redress its injustices. Through all these tribulations they are not murmuring. In the face of neglect they are leading no revolt. Their cry is the mute cry of those who know not their rights. They think they are born to toil and to endure, and patiently lay them down, uncared for, to die. The heart of Canada has not been stirred by these things or it would break of very shame. Mr. Walton has been crying aloud throughout this country on their behalf for a year or more, and there are evidences of an awakening that promises better things for his friends and our fellow citizens in the sub-arctic regions. The Government of Canada has shown a splendid willingness to lend a helping hand, and all that is required to secure such help as will be reasonable, just and adequate, is the vigorous and enlightened influence of a great organization like the Church behind the movement. That aid is not only necessary to secure tolerable conditions of life for the Indian and Eskimos, but it is necessary to secure the missionary in his rightful place of service among his people.

* * * *

If the government of Canada is to be approached on this subject it has to be approached with a large and statesmanlike policy. Men who are accustomed to handle great problems are not predisposed to bother about half-way measures. Show our public men that what is desired is reasonable and practicable and they are almost sure to respond favourably. In looking at this question as a whole there are various features to be considered. First, there is temporary relief to meet the passing exigencies of life. If the food supply on which these people exist is defective there ought to be judicious rationing of the people at public expense. This the government has consented to do, and a sum deemed to be adequate has been placed to the credit of the Hudson's Bay Trading Company for that purpose. Relief in the way of clothing has been provided for, and help will further be extended to a limited extent in providing nets for fishing and arms for hunting. The government is prepared to pay the salary of a doctor if one can be found to do the work. It has further promised to supply the transportation of reindeer to those regions if the Church or some other organization provides the animals. All this shows the good will of our public men and is excellent as far as it goes. What is really wanted is an articulated policy whereby all the various needs of the people in this territory shall be ministered to and the government made not merely contributory to it as an act of benevolence but *responsible for both supply and administration*. This is not merely a question of benevolence or spiritual obligation. It is a question of the fulfilment of state duty and the development of the human and material resources of a neglected corner of our Dominion. It is the conserving of the life of our people. It is the fitting of these people for greater production in the useful work in which they are engaged.

* * * *

The plan that is now sought to set in operation is (1) relief with suitable supervision for its equitable distribution, (2) medical officers, (3) hospital, (4) police, (5) industrial school, (6) reindeer. All these things call for government responsibility and control, as a part of the administration of the country. It is impossible to refer to more than one of these items at this time. At the present moment the North-American Reindeer Company has arranged to bring from Alaska 1,500 reindeer to feed on the west coast of Hudson's Bay purely as a commercial venture. To this end they have secured grazing rights over an

area of many thousand square miles, for the period of 30 years. These animals will be driven overland for 3,000 miles to reach their new habitat. The company referred to has arranged to deliver 500 head to the mission at Fort George, the government agreeing to transport them across the Bay from Fort Churchill. These deer are to be furnished in lots of 100, each year, for three years, at a cost of \$50 a head. Trained herders are to be supplied to teach the natives how to care for them, and to inaugurate the enterprise. The value of such an enterprise has long passed the stage of experiment in the experience of the natives of Alaska. They solve the problem of transportation in the north, they move more swiftly than a horse, they drag a heavier load than a dog team. No food need be carried as they forage for themselves like a pony on the prairie. In case of emergency the traveller can slay the deer and thus avoid starvation. In normal conditions they furnish food and milk for the natives. They also furnish clothing, and thongs for moccasins. Above all, they give useful employment to the people, and are a source of income and self-respecting independence. And lastly they make possible the prospecting and development of the mineral resources of the country, open new mail routes, form a means of ready communication between mission posts, the doctor and his patients, the agent of justice and the criminal. The stage is set for the inauguration of a great scheme of practical benevolence, business development and missionary progress. Such a scheme requires the permanence of government administration, and that is the point that "Spectator" urges upon the Church. The iron is hot and the time to strike is now. The Roman Catholic Church does these things in a whole-hearted way, and in the territory the Anglican Church holds the field without a rival and has the right to speak.

* * * *

It will be seen by the foregoing discussion that all the spade work in this enterprise has been completed. The earnestness, persistence and resource of Mr. Walton and the friends he has gathered about him have borne fruit, but the coping stone has yet to be placed on the structure or it will fall to pieces. The matter of temporary relief, medical care, hospital accommodation, police supervision, education of the children, industrial training, transportation, the establishment of the reindeer enterprise have to be correlated in one great scheme, under government administration and government finance. That is the problem that faces the General Synod when it discusses the report of M.S.C.C. referring to the East Coast James' and Hudson's Bays. It is a problem, however, that is already nearly solved, and will in all probability be fully solved whether the Church as a body acts or not. The action that is asked of the Church is not one of finance but of persuasion and guidance. That can hardly be withheld.

* * * *

"Spectator" acknowledges with appreciation a copy of the report of the Revision Committee through the courtesy of Venerable W. J. Armitage, secretary of the Revision Committee.

"Spectator."

* * *

LEADERS OF THE CANADIAN CHURCH.

Canon Wm. Bertal Heeney, B.D., has made a notable addition to Canadian Church literature by editing this volume of short biographies of ten outstanding Bishops of our Church. (Mussop Book Co., Toronto; 319 pp., \$2.00). The life of Bishop Inglis is written by Canon Vroom, Bishop Mountain by Canon Kittson, Bishop Strachan by Dr. R. C. Johnstone, Bishop Medley by Archdeacon Raymond, Bishop Horden by Dr. E. J. Peck, Archbishop Bond by Dr. N. L. Tucker, Bishop Sullivan by Dr. R. J. Renison, Bishop Baldwin by Rev. Dyson Hague, Bishop Du Moulin by Archdeacon Davidson, and Bishop Carmichael by Dr. O. W. Howard. This variety of authorship has secured a breadth of treatment and, in the case of the Bishops who touched the last generation, an intimacy of touch which is valuable. In only one sketch has this intimacy got a little bit in the way of the biographer, for no man should be the hero of his own story, least of all a biographer. We must congratulate the writers of the first two biographies on securing for their historic subjects a vividness of detail almost equal to that of the later subjects. Not all the Bishops who have been leaders could be mentioned in one volume, and not all the leaders have been Bishops. We are glad Canon Heeney is planning a second volume. Some day we hope to see something on our leading laymen.

The Bible Lesson

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

18th Sunday after Trinity: September 29th, 1918.
Subject: Jacob's Vision, Gen. 28:10-22.

JACOB'S character, like that of most men, was partly good and partly bad. Hitherto we have seen chiefly the bad part.

1. God saw the good in Jacob. The beginning of Jacob's exile is briefly stated in the tenth verse. This was the penalty which he suffered as the immediate result of his wrong doing. We naturally condemn his evil conduct and think that what he suffered by banishment served him right. The other side we only see as the Bible guides us to understand it. In the midst of punishment God remembers mercy. God was able to see in Jacob those spiritual qualities which were mingled with unworthy ones in his life. This lesson points to the beginning of that discipline in God's school of experience which, through many years, moulded the character of Jacob until he became "a prince with God." It is good for us to know that while God punishes men's sins yet, at the same time, He sees the good in men and is ready to give His grace to strengthen and lead to better things.

2. A vision of God. Such a vision is only given to those who are worthy to receive it. Jacob had been toiling all day up rocky steps towards the summit of the ridge he had to cross. The dreams of the night were, no doubt, derived, as ones often are, from the scenes and labours of the day. The rocky hillside seemed in Jacob's vision like a ladder reaching from earth to heaven. The spiritual aspirations of the man showed themselves in this and God gave reality to it by making to Jacob a revelation. It was more than a dream. Jacob saw a ladder, and angels, and God. It was very wonderful that God should give to this sinful man, in the very time of discipline and punishment, this gracious revelation of Himself. Jacob came nearer to God than he had ever done before.

3. God's promises. There was also given a threefold promise, confirming the promises He had made to Abraham. (1) God promised to give to Jacob and his seed this land. (2) He promised that Jacob's seed should be great and become a blessing to all the families of the earth. (3) He promised Jacob providential guidance—"I will keep thee . . . and bring thee again into this land; for I will not leave thee." In the loneliness and uncertainty of that time it must have been a great consolation to Jacob to have these gracious promises. Also it gave to him courage to face the future and in every period of anxiety and trial through which he had to pass the memory of Bethel brought to him the assurance of God's presence.

4. Jacob's realization of God. Before this time God had not seemed very near to Jacob. He would not have acted as he did if the thought of God had been always with him. It is when God seems far off that we are likely to enter into sinful ways. Jacob at Bethel realized that God is near. The first effect was a sense of awe. "How dreadful is this place. This is none other but the house of God, and this is the gate of heaven." Afterwards it was easier for Jacob to know God as a personal Friend and Guide, because in this crisis he had discovered God.

5. Jacob consecrated a sacred place. Bethel was to him not only a memory but a place where he worshipped and dedicated himself to God's service. He was not able to go to that place again for many years, but there was the pillar he had erected and it was a standing testimony to the fact that Jacob had met God there. We cannot do without our sacred places. If we are living near to God we will not neglect them. We are not banished from the places where we may meet with God. Our churches should be for us "the house of God, the gate of heaven."

6. Jacob's Vow. There seems something like bargaining with God in Jacob's vow. But we must remember that he was far from perfect. The point to note is that there was a very real dedication of himself to God. God accepted that dedication and Jacob, with all his faults, built upon that foundation a character that grew, by Divine Grace, into the noble structure of a God-fearing life. He became a spiritual prince. He prevailed with God which was the highest attainment his life could reach.

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Correspondence

THE MASSEY HALL MEETING.

Sir,—One wonders why, at the great Anglican war meeting last night, we, as the Anglican community in Canada, were not given the opportunity to rehearse the Articles of our belief. Surely, if there is one part of our worship which should have been used in such a gathering it was either the Apostles or the Nicene Creed, and what finer and more inspiring sight for our brethren who had come from the uttermost parts of the Dominion than to have heard that great audience repeat with united voice, "I believe in God the Father Almighty?"

Geo. G. Stone.
78th Training Squadron, R.A.F.

PRAYER BOOK REVISION.

Sir,—In view of the approaching meeting of the General Synod and the possibility of further changes in the Prayer Book, I beg to suggest the following changes and additions in the Communion Service, none of which are doctrinal in character:—

1. Permission to omit the Commandments, and also the Summary of the Law, and permission to recite in their place the ancient Kyrie. The Commandments are frequently omitted, as it is, in churches where the Eucharist is often celebrated, and I can see no particular reason why the Summary should be used. In some churches the Short Kyrie is already in use.
2. A larger choice of Offertory Sentences as, e.g., in the Scotch book and "A Prayer Book Revised."
3. Removal of the three "Dearly Beloved's" to the end of the service.
4. Permission to use the additional proper Prefaces for the Purification, Annunciation, Feasts of Apostles and Evangelists, All Saints' Day, etc., now in use in the Scotch Episcopal Church. These might be said without waiting for the Synod's permission, just as many prayers are said without authority by way of supplement to those in the Prayer Book.
5. Permission to say the Benedictus as a continuation of the Sanctus, and the Agnus Dei. These two devotions are already largely sung in churches where there are choral celebrations. The latter was pronounced to be not illegal by the late Archbishop Benson, and the former is printed as a part of the Sanctus in the Presbyterian Book of Common Worship. Meanwhile, what is properly sung cannot well be objected

to when said. I know no special reason, therefore, why those who desire to say the Benedictus and the Agnus may not do so at their plain celebrations in addition to singing them at their choral Communion.

6. The restoration of the salutation, "The Lord be with you," before the Collect for the Day, the Sursum Corda, and the Post Communion, a restoration which has already been accomplished in some churches; and

7. The deletion of the redundant Kyrie, "Thou that takest away the sins of the world, have mercy upon us," in the Gloria in Excelsus. This Kyrie, which increases the number of Kyries in the Gloria from three to four, is peculiar to the Anglican Church. It does not occur, so far as I know, in any other service book. It is not found in the Scottish Liturgy, nor is it in the Presbyterian book referred to above. I am inclined to think it came into our Prayer Book on account of the peculiar paraphrasing of the Gloria in Excelsus in the First Prayer Book of Edward VI.

C. B. Kenrick.
Hamilton, Sept. 3rd, 1918.

Progress of the War The Churchwoman

- Monday, Sept. 9th.**—British advance on four mile front between Harrincourt and Peziere. Turkey secured a loan of £45,000,000 from Germany.
- Wednesday, Sept. 11th.**—Twenty-five thousand German soldiers in Berlin refuse to return to West Front.
- Thursday, Sept. 12th.**—Americans take 8,000 prisoners and wipe out St. Mihiel salient. British take 1,000 in new advance on Cambrai.
- Friday, Sept. 13th.**—Americans take a total of 13,000 prisoners. British close to St. Quentin.

New Westminster W.A.

The monthly meeting of the W.A. of the diocese of New Westminster was held in the parish hall of St. George's Church, Vancouver. It was the first of the evening meetings of which there are to be three during the season, in order that the Girls' Branches may be better represented. It is hoped that this will strengthen the work of the Girls throughout the diocese, and certainly this first meeting was very successful, for not only were there many more representatives of Girls' Branches present, but many of the members came to listen to the addresses. The usual procedure was departed from and the time given up to addresses. The board was fortunate in having with them Miss Bancroft, of the Montreal diocese, who explained fully her work of "Prayer Partners," pointing out that intercession is as much work as any other part of missionary endeavour. Miss Young, also of Montreal, spoke to

committee to take evidence and report on the whole question of the training of the clergy. This is now "articulus stantis aut cadentis ecclesiae." It is also to be hoped that the said committee will remember Lord Kitchener's words to the people of Australia when they asked his advice about forming a citizen army. "Insist on the abolition



OUR SOLDIER BISHOP WITH HIS TWO SONS

Right Rev. A. U. De Pencier, D.D., O.B.E., has been overseas for two years. An article from his pen will appear next issue.

AN EDUCATED MINISTRY.

Sir,—In reference to your excellent editorial of September 5th on "An Educated Ministry," there is an argument against making Latin and Greek compulsory for all candidates at ordination, which is perhaps not always remembered. If a subject be compulsory, no one has an opportunity of really mastering it. The whole class has to stay at the level of those to whom learning a language is a labour like that of a miner when buried by a landslip. Whereas if Greek, for example, were only studied by those who had learned it before going to college, or who revealed a "gift of tongues" in their first year, real experts in the New Testament could be produced. This is at present almost impossible. The time which many theological students spend at Greek and Latin could probably be much better employed at logic or political economy. It is to be hoped that the General Synod will appoint an independent

of all that savours of sham and uselessness."

A. Haire Forster.
Toronto, September 8th.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Temptation.

Thou Whom we worship, Thou Whom we adore,
 Grant us Thy grace, most humbly we implore,
 With strong and steadfast purpose to prevail
 Against our foes, who every step assail.
 We at the font our promises once made
 To be Thy soldiers, staunch and unafraid,
 Under Thy banner manfully to fight
 Satan, the world and sin for God and right.

Georgina C. Counsell.

the girls present. Her address dwelt on the importance of enthusiasm and of perseverance. Mrs. Trivett, of Honan, China, who is passing through, told a most delightful story of Chinese life, and held her audience by her charm of voice and manner. In this connection it is rather interesting to note that the study department of S.P.G. are experimenting in this art for missionary purposes. In June a competition was held at S.P.G. House, Bishop Montgomery in the chair, and Miss Mary Johnston and Miss Lucy Bell as judges. Twelve competitors entered, and it was considered so helpful and successful that another is to be held in October. "We want to recapture the spirit of the good old days, when story telling was the chiefest of the arts of entertainment. Kings and warriors could ask for nothing better; serfs and children were satisfied with nothing less." The Rev. F. C. Kennedy spoke of the work here and told us of the arrival of the new Catechist and his wife at Port Essing-

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ton, and also spoke of the splendid way in which the Catechist and his wife in Vancouver have taken up their life and work in Canada. Steady progress is being made throughout the Province. He also introduced Miss Rowlands, from Kobe, who is going to help amongst the women and children for the next six months. The Rev. N. L. Ward spoke of the necessity of having a Chinese preaching hall in Vancouver, pointing out that there must be a centre for training Catechists and workers, so that there may be a supply of teachers to send to the Chinese scattered throughout the Dominion. He urged all the Branches to help in this great work. Mrs. de Pencier was nominated to represent the W.A. at the meeting of the W.A. of the diocese of Olympia at Seattle. The E.C.D.F. money, amounting to \$26.70, was voted to St. Catherine's Church, Coquitlam, which needs repainting, owing to the burning of a neighbouring house. This money will be spent on paint and brushes, the men of the congregation giving the labour. The junior secretary reported sending enough toys to Palampur, for the children in the school and all the little patients in the hospital. It is hoped by sending them early they will be in time for Christmas. This being the first meeting after the vacation and also as it was wished to make it as attractive as possible for the girls who were present, the only other necessary business was the treasurer's report, which showed a balance of \$467.92. This was adopted, and the meeting adjourned.

THE LAND BEYOND.

By Fred. Scott Shepard.

There is a land eternal,
Not far beyond,
Where heavenly joys supernal
For aye abound:
O glory-land, so near at hand,
Where saints and angels stand!

No chill of rushing river
From thee divides;
No boatman waits to ferry
O'er swelling tides:
Thou'rt very near—e'en to us here
Thy glories come to cheer.

The songs of choirs celestial
We seem to hear,
And visions of Thy beauties
Sometimes appear:
The glimmering sheen, which hangs
between,
Scarce veils the things unseen.

Soon to Thy joys and glories
We'll enter in,
Where cometh never sorrow
Nor taint of sin:
There saved by One Who could atone,
We'll meet around God's throne.

You cannot judge a man's character according to the appearance of any single act. You must know the man before you can praise or blame him for the act. You must know the circumstances which preceded it, the many motives which entered into every act, and the sum of which impelled it, before you can truly judge the man from the action. The act itself is the apparent thing, and is a poor ground for judgment.—Stopford A. Brooke.

Church News

St. John's Harvest Festival.

Harvest Thanksgiving services at St. John's Church, London Township, on September 8th, were, if possible, better than anything of the kind before. Everything contributed to their success. Large congregations of worshippers came from the city and township. Archdeacon Richardson officiated and the Rev. Sextus K. Stiles, of Toronto, preached. The morning sermon was from Psalms 50: 14. The preacher dealt eloquently with the great subject of thanksgiving, pointing out the baseness of ingratitude, the blessedness of thanksgiving and the modes of expressing it. The offertory for the Missionary Society of Canada was larger than that received at any previous service.

A Kangra Mission Worker Honoured.

Missionary workers throughout Canada will be pleased to hear of the honour conferred on a medical missionary working in the Church of England field in Kangra, India, under a purely Canadian staff, the Hon. Florence MacNaughten, an Irishwoman, who has received from the Indian government the Kaiser-I-Hind silver medal for excellent medical work in the Canadian mission district. The news came in a letter to Canon Gould, of the M.S.C.C., from Miss I. Abdulla, a native woman doctor, who says that the people consider Miss MacNaughten the pioneer medical missionary, and revere her for her devotion, which has often meant long journeys on foot or in jolting cars over rough roads, without food, sleep or drink for hours and days, that she may help the suffering of the women and children. The people of the district also gave a garden party for Miss MacNaughten, to whom they gave an illuminated address, embossed with the lotus and the rose, and the inscription, "From the Indian Lotus to the Irish Rose." Many Hindus and Mohammedans, as well as Christians, were present at the party, when a necklace of gold, designed especially for the doctor, was presented to her. The Rajah of Lambagraon was largely instrumental in arranging for the gift, which embodied the famous Chandan Har, caught by double chains, signifying eternal friendship, and in the centre an open rose. Miss MacNaughten said that she was glad beyond words to find that the people whom she loved had come to think of her as one of themselves.

An Appreciation.

In the passing of Mrs. Tilley, of London, Ont., not only has our city lost one who for many years has been closely identified with its interests, but equally so has the Church of England, which almost from childhood, and even before her marriage to the Rev. Harrison Tilley, brought her into more definite relationship with it through his incumbency of the Cronyn Memorial Church of the Forest City. During the long years of her widowhood, and as soon as her maternal duties left her free for definite work outside of her home, Mrs. Tilley devoted herself to active service. She was for several years the Dominion secretary of the King's Daughters, in the formation of which and in the after promulgation of its foundation principles she took the deepest interest, traveling from one end of Canada to the other scattering seeds which have borne, and still are bearing, rich fruits. No worker amongst the members of the Women's Christian Tem-

perance Association was more active than Mrs. Tilley, manifesting an interest which never slackened so long as she lived. For long years Mrs. Tilley took a very active and leading part in the diocesan branch of the W.A., and remained as an honoured member and contributor to its funds until the day of her death. She was one of the first amongst our women to grasp the full meaning of what it would mean to Canadian womanhood to unite as one body in a sisterhood of loving service, nationally and locally, and therefore became one of the first founders under Lady Aberdeen, over 25 years ago, of the National Council of Women of Canada, taking a prominent part, not only with the central council, but from its very inception holding office in the London local branch, which was the fifth city to fall into line with the now long list of organizations which are linked together for national service. Although of late years, as the result of much suffering heroically borne, and in obedience to imperative medical injunctions, Mrs. Tilley's voice was seldom heard from the platforms of our city or the parishes of the diocese of Huron, her pen was ever busy and her interest unabated in all that was transpiring in the religious, social or patriotic life of Canadians. Such a life cannot, should not, have been lived in vain.—H. A. B.

Memorial Window Unveiled.

A memorial window to the memory of Pte. D. B. Rennoldson, erected by his parents, Mr. and Mrs. D. H. Rennoldson, of Montreal, was unveiled on September 8th, by Major Gregor Barclay, P.P.C.L.I., at the Church of St. John the Evangelist. Pte. Rennoldson was killed at Ypres, June 2, 1916, while serving with the Princess Pats.

Barrie Sunday Schools in Greater Production.

During this season the Sunday Schools of Barrie have organized to respond to the Government's call for greater production. Every school in town has taken part and very creditable results have been obtained. Older boys and girls have gone to do their share by helping the farmers. Younger children down to the age of eight years have cultivated plots in community gardens provided and supervised for the different Sunday Schools. Each child was given 300 square feet of ground roughly cultivated and ready for planting. Certain staples were specified for planting, so that there might be production of real value. The local horticultural association and other friends gave an added impetus to the children's work by offering cash prizes. The judges have just made their final awards which are as follows: Sweepstakes, 1st, Norman Kelsey, Trinity S.S.; 2nd, Dorothy Hunter, Allandale Presbyterian; 3rd, Clifford Melban, Allandale Presbyterian; 4th, Carl Scammell, Central Methodist. In Trinity's own plot the awards are: 1st, Norman Kelsey; 2nd, Edward Scott; 3rd, Ira Reburn; 4th, Winnie Hodges, with honourable mention for Irene Brown. Too much cannot be said for the splendid service rendered by Sunday School teachers and others in the work of supervising and instructing. It goes without saying that the results obtained are not all measured by quantity production, but will manifest themselves in adult readiness to serve in days to come.

Quiet Day for Montreal Clergy.

The committee in charge of the matter has arranged for the annual Quiet Day for the clergy of the dio-

cese of Montreal to be held in St. George's Church, and Parish Hall, Granby, P.Q., to begin on the evening of October 29th, and to close on the morning of the 31st. The conductor will be the Rev. W. T. Manning, D.D., Rector of Trinity Parish, New York City.

St. George's, Clarenceville, P.Q.

This parish lost its oldest member on August 25th, when Mr. Herman Green passed to his rest at the ripe old age of 93 years. He is survived by Mrs. Green who is in her 90th year. They have been married 77 years, and have a son and two daughters living. The late Mr. Green was an active and devoted member of St. George's Church for the 30 years he has lived here. When the Townsend Memorial Hall was built Mr. Green gave his active services without any remuneration. The congregation showed its appreciation by presenting him with a gold watch. Mr. Green was a strong temperance advocate and possessed the staunch and stolid strength of the pioneer generation of which he was one of the last survivors.

Diocesan College.

The annual conference of the Montreal Diocesan College Association will be held at Granby on October 29th.

Ste. Agathe-Des-Monts, P.Q.

Short intercession services have been held in this church daily throughout the summer months at 12.15 and at 8 p.m. A special weekly service has been held in the parish church for the wounded and convalescent soldiers who are located in the parish.

Clergyman Grand Master I.O.O.F.

Rev. Walter Cox, Rector of Christ Church, Gananoque, was tendered a dinner and presented with a gold-headed cane on September 11th, by the officers and members of Gananoque Lodge, I.O.O.F., in token of the honour done the lodge by his being elected Grand Master of the Ontario Grand Lodge of Oddfellows in their last session.

St. Barnabas', Chester.

Harvest Thanksgiving services were held in this church on Friday evening, September 13th, when the Bishop of Ontario was the preacher. The Rev. F. E. Powell, the Rector of the parish, assisted in the service.

Chaplains' New Postings.

The following changes of posts of work have taken place amongst the Chaplains who are serving overseas: Capt. Rev. W. A. Ferguson and Major the Rev. W. E. Kidd, M.C., have been appointed to serve in the Bramshott area.

Funeral of Mrs. A. Pennell.

The funeral of the late Mrs. Alfred Pennell took place on September 11th from 421 Mount Stephen Avenue, Westmount, to Christ Church Cathedral, Montreal. Mrs. Pennell was widely known as one of the most prominent members of the Montreal Diocesan Woman's Auxiliary. She had been convener of the Hospitality Committee. Because of her long con-

be held in St. d Parish Hall, on the evening to close on the The conductor T. Manning, ity Parish, New

nceville, P.Q. ts oldest mem- hen Mr. Herman rest at the ripe He is survived in her 90th year. ed 77 years, and laughters living. as an active and St. George's ars he has lived nsend Memorial Green gave his it any remunera- n showed its ap- ing him with a en was a strong and possessed d strength of the f which he was ors.

College. nce of the Mont- Association will October 20th.

Monts, P.Q.

services have ch daily through- ths at 12.15 and l weekly service e parish church convalescent sol- l in the parish.

Master I.O.O.F.

Rector of Christ was tendered a ed with a gold- ptember 11th, by embers of Gana-)F., in token of lodge by his be- aster of the On- of Oddfellows in

, Chester.

ving services were n Friday evening, en the Bishop of acher. The Rev. ctor of the parish, ice.

w Postings.

anges of posts of lace amongst the serving overseas: Ferguson and E. Kidd, M.C., d to serve in the

. A. Pennell.

e late Mrs. Alfred e on September ant Stephen Ave- o Christ Church ul. Mrs. Pennell as one of the most s of the Montreal Auxiliary. She of the Hospitality e of her long con-

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nection with the W.A. she had been presented with a life membership. Mrs. Pennell was for several years president of the Ladies' Committee of the Western Hospital, also president of the Samaritan Free Hospital for Women. Mrs. Pennell (Georgina Matilda Hollis) was born in 1846 in Bermuda, where her father, Capt. Richard Hollis, R.N., was stationed. He was later removed to Chambly. Mr. Alfred Pennell, who was connected with the Merchants Bank, died in 1894. A son, E. Bryce Pennell, and a daughter, Mrs. J. T. Barlow, Jr., both of Montreal, survive.

Presentation to Rev. E. Ryerson.

The Rev. Egerton Ryerson, who has been doing duty for ten months at St. Paul's Church, Newmarket, was presented on Wednesday, September 11th, by the congregation and numerous friends in slight recognition of his valuable services with a purse of gold. Rev. T. G. McGonigle, the Rector, who has been for two years overseas, and has just returned, made the presentation. Mrs. Egerton Ryerson was presented with a beautiful bouquet of roses.

Moosonee Notes.

Sunday, September 1st, was a red-letter day in the history of St. Mark's Church. The visit of the Right Rev. A. V. de Pencier, D.D., O.B.E., will long be remembered. He was the preacher at both Morning and Evening Prayer. In the evening the congregation crowded the church. There were a number of returned soldiers who came to the church in a body. The Bishop was the guest of his brother-in-law, Mr. F. K. Ebbitt, during his stay. Rev. A. Marchant is the Rector of the church. Rev. H. J. King, of Kapuskasing, occupied the pulpit of St. Stephen's, Porquis Junction, on Sunday, September 8th, in Archdeacon Woodall's absence at the General Synod.

Rev. J. T. Griffin and Mrs. Griffin have spent three or four weeks in Cochrane under doctor's and dentist's care. This is their first time "out" from Hudson's Bay, where they are working at Albany, since 1914. They return thither about September 20th.

The Generosity of St. George's Church, Montreal.

Shortly before the commencement of the war St. George's Church contemplated moving. At that time there was considerable changing of church sites. In those days real estate prices were good, and the amount agreed upon for the old church site was \$450,000. It is understood that only \$200,000 of this has been paid, and that with the progress of the war it becomes practically impossible to complete the balance. Nothing more will be done towards acquiring the new site during the war, and we are advised that there is every probability that the church will permanently remain on the old site. The Molson Estate, which the church secured as a new site, has demanded the outlay of \$30,000 a year in taxes from the church. During the past three years the church has loaned the property, free of all charges, to the Khaki League as a club house.

THE CHURCH'S IMPERIAL TASK

(Continued from page 601.)

and farm girls, working under trying conditions. Deep down in the heart of every girl there is burning this controlling fire, that by the work she is doing she is helping the men to hold that long thin line that stretches between civilization and disruption. All honour to the men and women of England for their work, to-day.

WHY NO NEW LIFE?

I ask you this. What is all this to the spirit and expression of Christian teaching? If in civilization to-day there is any spreading of revival, if there is anything worth while, it finds its birth, expression and maintenance in the teaching and example of Him of Galilee. If I speak about the failure of the Church it is not that I forget them. I remember them and thank God for them. What do we mean by failure. If it is the will of God, there must come to the Church a new birth unto righteousness, a new life, new ideals. The cataclysm is here and the world is still unresponsive. I give two negative reasons. Not because of the war. Let us be brave enough to admit that. It is not failure of circumstances only. It is not a failure of conditions but of character. It is not the outside, it is at the heart of all. The weakness was in the Church all the time but we did not know it. The effect of the war has been to intensify men's qualities but not to change their characters. The war has been a judgment day for the Church and a revealing power.

Secondly, it is not due to any lack of power in the Church. The power is there to-day as it was in the beginning. The endowment of Pentecost is sufficient for all emergencies. The Church is not dead. The Church is the Body of Him Who was dead and is alive forever. The Church cannot die. The Church is alive, but why then has there been failure? This is the reason. The realized and appropriated power of the Church has not been deep enough for the tasks. The Church has been rich with all the unspeakable treasures of God. Actually the Church has been poor because she would not make her own and spend the treasure with which God endowed her. Why? Because of the spirit of materialism that has gripped the religious life. "The things that are seen are temporal, the things that are not seen are eternal." It is so that while the Church is teaching by creed and canticle the certainty of the other world, the members of the Church are by their lives, seeking to assert the supremacy of the world in which we live. Once upon a time the Church dominated the world in which it was. Then the time came when one by one great steel structures rose above the church steeples. That is what has happened to the Church. We have called

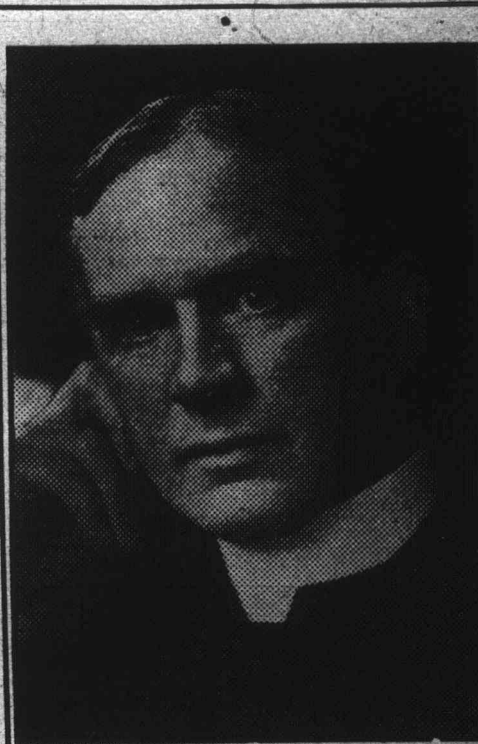
ourselves children of the light and yet have been content to bow to the world's authority, to covet the world's wealth. There was only one thing that could happen. "God gave them their desire and sent leanness withal into their soul." It is a picture of the evil that lies in the satisfied desire. Is there not an illustration in the fact that there is war in the world to-day? If the moral advance in the last decades had been in keeping with the advance in the control of nature and the like, the war would have been impossible.

Is the world going to emerge from this war with a new birth to righteousness? That is the question for which the Church must find its answer.

You may indicate the directions in which we must take action. There is the call to evangelization, at home no less than abroad. The average man to-day has not yet been roused to the necessity of deliberate and conscious choosing of God. In the teaching of the Prayer Book on baptismal regeneration, it is my clear conviction that unless baptism is followed by new life it is evacuated of its meaning. There is no real regeneration unless there is conscious regeneration that follows faith. There comes to the Church a clear call to evangelism, presenting Jesus Christ so before the eyes of men that they may see in Him not only the perfect interpretation of service and sacrifice, but also its motive power and inspiration. There never was such an opportunity. In the midst of our lukewarmness men are beginning to see that things that seem strong are not at all. There is a heart hunger and there is only one bread that will satisfy its hunger. This is the responsibility and the opportunity and if not seized the hunger will seek to satisfy itself with something that is not bread. I plead for such a presentation of the cross of Christ that men shall see in Him the only hope of the world's salvation. The time is ripe. In the war we have seen powers and possibilities in men that we never suspected they possessed. Upon the sin-stained sacrifice of human life there has shone out the light divine. At the clarion call of Christ men climb their mountains and there see war transfigured. They see what never before had come upon their vision. What though, for many, experiences passed and glory faded, it was a vision of glory to them. It is a vision of hope to the Church. It is not a call to evangelize only. It is a call to teach. And here we have the witness of the war. It has come from countless sources, from the Chaplains, that there is on the part of the men a wish to embrace the fundamentals of our religion.

The greatest thing of all is this. There has come to us the call to evangelize, to teach, and the call to faith. The call to live more adventurously. What a contrast between the men overseas and we in our comfortable homes, between their sacrifice and our lethargy. Surely the call will come to us and we shall answer it. God is working in the world to-day. What a white hot flame swept across the soul of France that seemed to be steeped in the poisonous miasma of materialism! What has wakened them to a realization of national service? What means the surrender of its manhood by the great republic to the south? What are all these things but the pressing to the birth of some supreme purpose in which the sad and weary world will one day find the solace for its sorrows and the healing of its wounds. In the words of Browning, I dare to make my hope: "God's in His Heaven, all's right with the world." But that is not all. There is the morrow and the morrow is in the hands of God. It is because of that morrow that we dare to say: "All's right with the world." It is not empty optimism. It is faith, faith in things hoped for and not seen. Some day the men will come back. They have been glad to do great

things, to bear great sacrifices. It belongs to us in the Church at home to hold up to them the cause of Christ, the venture of the cross. May they find in us the leadership for which they look. May we make this our constant prayer: "Teach us to serve Thee as Thou desirest, to fight and not heed weakness, to tire and not stop for rest, to labour and not look for reward, to serve Thee our Master, our Lord and King."



VERY REV. J. P. D. LLWYD, D.D.,
Dean of Nova Scotia, Prolocutor of Lower House, General Synod.

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DEAN STARR ON RECONSTRUCTION AFTER THE WAR.

Dean Starr preached an excellent sermon in St. George's Cathedral, Kingston, on Sunday, September 8th. His subject was reconstruction after the war and the great opportunities it will offer for the fullest exercise of Christian principles and virtues. He laid particular emphasis upon the great importance of charity and kindness in human relationships, the results of which might be likened to a fountain in a mountain which overflows forming a stream down through the hills causing vegetation to flourish, flowers and fruit to grow and the birds to sing. He referred to international relationships after the war and predicted that the practice of Christianity would pave the way for better understanding.

Would You Entrust Your Affairs to a Friend's Management?

The best friend you possess could hardly be expected to have the experience or the spare time necessary to run your affairs advantageously. However, that is what you would be expecting if you appointed a friend as your Executor. Individuals make bad investments, go away, tire out, get sick, often die, with the Estate still unsettled. A Corporate Executor, such as this, never dies, is always accessible, furnishes information and financial statements as to condition of affairs at any time, and has experienced experts to guide in the handling of every phase of the estate's interests. The costs are no more, often less, than those of an individual executor. Write for full particulars. Booklet, "Making Your Will," mailed on request.

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NOT DONE IN A CORNER

(Continued from page 600.)

addresses a Synod of the Church of England in Canada at a time when England and Canada and America are joined with the other nations of the grand alliance in a war which sweeps over the whole wide world. As Christians and as Churchmen, we must get our true perspective, and we must orientate both our duties and our methods. We have all come out from our corners. The categories of conduct and of action are now as boundless as time and space. Everything that happens is big, open, searching, catholic, cosmopolitan. Little things, little aims, little efforts, little men, must be scrapped, or they must be made big. It may help us to remember at such a time that both the genius and the history of the Christian religion fit us for just such conditions and relations. The Church has never been a pent-up Utica. Its history has never been that of a small affair, remote, unfriended, melancholy, slow. We belong to an outward, a visible, a living and a fighting Church. We have to do with a religion of reality, of forms and ceremonies, of figures and facts, of times and seasons, of controversies and conflicts, of historical occasions and of great events. We must get our bearings. Kipling's famous words, "They little know of England, who only England know," may well be applied to any portion of the Church. We cannot well know the part unless we know the whole.

To change the figure and to translate it into modern terms we must remember, to our shame, that there have been many attempts to corner Christianity. The Papacy claimed a monopoly. The Puritans claimed exclusive possession, and declared (so their critics said):—

"We are God's chosen few,
All others will be damned;
There is no place in heaven for you,
We can't have heaven crammed."

Sectarians of one sort or another, if not able to corner the whole religious market, have, to return to the original figure, crawled off into their own special corners and refused to play the general game. There have been many dark corners in the history of the Church, and there have been many times and places in which the narrow-minded corner dwellers have appeared to love darkness rather than light.

Parochialism, obscurantism, individualism, are not unknown, even in the Anglican Communion. Perhaps the Churchmen of America and Canada have a better chance than some others have to develop a Christianity uncribbed, uncabined and unconfined. A whole boundless continent is ours. We are familiar with wide spaces, fresh air, free lives and big enterprises. We talk things out in the crowd. We argue things out with our rulers, face to face. Our religion, like our citizenship, our patriotism, our education and our business, is impatient of isthmuses and intolerant of corners. We have not much use for special interests. We do not take kindly to men who work and whisper on the side. The spirit of the new land would have the Church speak up and speak out. It will judge religion very largely by its appeal to history and by its appeal to life. Can the Church face the facts? Can it, in the phrase of the street, "deliver the goods"? In response to this demand we find that the Church of the New World can sometimes rush in where the Church of the Old World might fear to tread; and that does not mean that we are all fools or that they are all angels. A certain initiative, a certain elasticity, even a certain youthful audacity may be expected in a branch of the Church, which, though daughter in her mother's house, is mistress in her own. In the famous motto of Edward

Everett Hale we may find ourselves ready "To look up and not down, to look forward and not backward, to look out and not in, and to lend a hand." We have no desire to break with the past, but we are eager to look forward. We have no desire to go apart, like selfish children, into our corner, and eat our morsel alone. Nor do we propose, God helping us, to let anyone else drive us into a corner. We are not going to be side-tracked or enslaved.

"We must be free or die,
Who speak the language Shakespeare spoke,
The faith and morals hold that Milton held."

It is in this spirit of a free discussion, of an assured position, of a confident past and of a calm acceptance of any challenge, that we set our faces toward friend or foe. It is this spirit that any Church body on this continent now deliberates and legislates. We hitch our wagon to a star. All values become relative, and all questions, however intrinsically minor, must be considered in the grand perspective. We are not more afraid of the Kaiser than St. Paul was afraid of the Cæsar. Nor do we fear any outside ecclesiastical tyranny or domination. We are prepared, against the mighty background of the war, to lift up our eyes and to lift up our hearts to wide horizons and to heavenly visions.

"No map of the world," said Oscar Wilde, "is worth a glance that has not Utopia on it." "It is of no use," said Lord Rosebery, "to have an empire unless you have an imperial race."

I have talked many times in recent months in France with Chaplains of the forces—English, Canadian, American and French. They all tell us of religious readjustments, revivals and restatements that are so radical and revolutionary as to come well within the sphere of miracle. The power of the personal Christ, the power of the Holy Ghost, the Lord and Giver of Life, is leading the souls of men towards new Acts of the Apostles in a newly Pentecostal and a newly Apostolic Church. It is a privilege to be living and working in God's Church in such a period. Wordsworth said of the Napoleonic age:—

"Good was it in that dawn to be alive,
But to be young was very heaven."

So even more intensely do we all feel in this tremendous time. It is a joy and an honour to be patriots and Churchmen in a country at will with life and in a living Church. I do not presume to speak to you Churchmen of Canada as to the pressing problems and the high privileges of your own manifest destiny. These things, with the help of God, you will work out, here in your magnificent domain, for yourselves. As the bravery and the exploits of Canadian soldiers are in the mouth of every army, so the faithfulness and the labours of the Canadian Church are not unknown nor forgotten among Christians. We have every confidence that you will do your duty and rise to your opportunities. I have only ventured to remind you that we have good Christian precedent and unquestioned Apostolic authority for living largely and for speaking and acting openly and above board, fearlessly, frankly, faithfully. The things which already you have been able to accomplish, your tasks of organization and administration, your intelligent statesmanship, your missionary endeavours, the spacious evangelization of the great North-West have not been done in a corner. The fame and the praise of them are in all the Churches. With all other Christians, you now stand

before the bar of public enquiry and of world-wide challenge. The Church has appealed to Cæsar. Its judgment is before the seats of the mighty. The fierce light that beats upon a throne beats also upon the altar. The Church can never get back into mere corners. It must stand or fall in the centre and in the open. Let us remember that we represent Him Who said, "And I, if I be lifted up from the earth, will draw all men unto Me." As the agents of a world-wide power, we can neither escape publicity nor evade responsibility. Whether we like it or not, we must go on record. We are being held to account. We are the stewards of a property in which all men have a share. We are the witnesses of a catholic religion. Men from the four corners of the earth, serving side by side and hand in hand in the common cause of freedom, would also worship, heart to heart, in the common cause of religion. Is it true that the chief cornerstone, elect, precious, has really been laid in Zion? Is it true that the stone, which many world-builders of the modern state have been reflecting, is by the acid tests of cataclysmic war to be approved of all men as the head of the corner? Can we, who represent the corner-stone and the keystone of the structure of a world's hope rise to our duty and to our mission? Is it in us to come out of our corners and to leave unregretfully behind us our narrowness and our angularity, our cobwebs, our shadows, and our dust? Have we faith enough and grit enough and love enough to stand up and speak out like free men and Christians? Our Anglican Communion, it seems likely, may be particularly tested at the bar of history. Our position, as the possible medium of reconciliation and the possible connecting link between divergent forms of Christianity, may be searched out and tried to its last analysis. Our historic claims and our sympathetic contacts may at any moment be put to probation by a Christianity vitally interested and tremendously in earnest. Who but ourselves in Christendom can deal in any constructively sympathetic way with religious conditions in Russia? Who but ourselves can assume any hegemony among the Churches other than the Roman hegemony? If we are content to keep out and to hide in our own corner, ours will be the shame of a great refusal which is perilously near to being a great treachery. At a famous review of the army of Northern Virginia in June, 1863, just before General Lee's advance into Pennsylvania, when the Third North Carolina Infantry passed before the Commanding General, the Chaplain, the Rev. George Patterson, marched in his place in surplice and stole, and with his Prayer Book in his hand. When the regiment passed General Lee he acknowledged its salute in a very marked manner, bowing to his saddlebow with bared head. When asked why he did so he replied, "I salute the Church of the living God." The leaders of the armies, the men in the ranks, the people back home are not less ready to-day to acknowledge the leadership of the visible, authoritative and unashamed Church. If we take the position which, by Divine right, is ours, it will not only be acknowledged, but it will be welcomed and honoured. "Religion," says Donald Hankey, "is betting your life that there is a God." Men to-day are living and dying in the spirit of this supreme venture. They expect of the Church at least equal earnestness, equal intensity, equal willingness to face the hazards and to take the consequences. Religion and the Church are dear to us or we would not be here to-day. We have given to Christ in His Church our loyalty and our love. We are His men. His Church is our Church. Our Church is His Church. When the English Fifth Army was thrown back in the March offensive a regiment of French cav-

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alry, 4,000 strong, was rushed up to fill the gap until the reserves could be brought into position. One of the Frenchmen, knowing that they were advancing to almost certain death, said to his officer, "Why should we be going forward where the English are falling back?" And the officer replied, "After all, it is our France!" My brothers, we who love and lead the Church must make good in the face of any odds, however desperate. After all, it is our Church, our cause, our Christ.

Many of you will remember Chaplain Tiplady's account of the Cross at Neuve Chapelle:—

"Against the skyline of human history the Cross stands clearly, and all else is in shadow. The wayside crosses at the front and the flashes of roaring guns may not have taught our soldiers much history, but they have taught them the central fact of history; and all else will have to accommodate itself to that or be disbelieved. The Cross of Christ is the centre of the picture for evermore, and the grouping of all other figures must be about it.

"To the soldiers it can never again be made a detail in some other picture. Seen, also, in the light of their personal experience, it has taught them that, as a cross lies at the basis of the world's life, and shows bare at every crisis of national and international life, so at the root of all individual life is a cross. They have been taught to look for it at every parting of the ways. Suffering to redeem others and make others happy will now be seen as the true aim of life, and not the grasping of personal pleasure or profit. They have stood where high explosive shells thrash out the corn from the chaff—the true from the false. They have seen facts in a light that exposes things, stark and bare; and the cant talked by skeptical armchair philosophers will move them as little as the chattering of sparrows on the housetops.

"For three long years our front-line trenches have run through what was a village called Neuve Chapelle. There is nothing left of it now. But there is something there which is tremendously impressive. It is a crucifix. It stands out above everything, for the land is quite flat about it. The cross is immediately behind our firing-trench and within two or three hundred yards of the German front trench. The figure of Christ is looking across the waste of No-Man's Land. Under His right arm and under His left are British soldiers holding the line. Two "dud" shells lie at the foot; one is even touching the wood; but, though hundreds of shells must have swept by it and millions of machine-gun bullets, it remains undamaged. Trenches form a labyrinth all around it. When our men awake and "stand to" at dawn, the first sight they see is the cross; and when at night they lie down in their dug-outs, their last sight is the cross." It stands clear in the noon-day sun, and in the moonlight it takes on a solemn grandeur.

"I first saw it on a November afternoon, when the sun was sinking under heavy banks of cloud, and it bent my mind back to the scene as it must have been on the first Good Friday, when the sun died with its dying Lord, and darkness crept up the hill of Calvary and covered Him with its funeral pall to hide His dying agonies from the curious eyes of unbelieving men. I had had tea in a dug-out, and it was dark when I left. Machine-guns were sweeping No-Man's Land to brush back enemies who might be creeping toward us through the long grass, and the air was filled with a million clear, cracking sounds.

Star-shells brilliant in the air on the cross. "For the Christ has midst of stretched looked up starlight have seen rays of the her course the gloom seen the passing of the flare must have sentries in night long cross; or passed down all was sleeping awakened steps to Deep for deep for "And v pelle was whose bl grass, I thoughts then? D their big blood ha them; th it racked of His 1 the little cot again? parched thirst, d He, too, above al the fact Himself, cared m than for passed, rememb souls k Kingdor through while h and aro "The the wre will su protecti righteou "In the It is objectif ity kno which tion, tl solve c told th: are at showin: we not but oc All roa We, w and m of all corners and ou the ce over th To 1 living honour Paul t tian c martyr tury, s the fo with t Fr and fri dead i highes at th comes call t crucia our p: for th is to the visible Whon and e

Star-shells rose and fell, and their brilliant lights lit up the silent form on the cross.

"For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have looked up to Him through the clear starlight of a frosty night; and they have seen His pale face by the silver rays of the moon as she has sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline and caught a passing glimpse of Christ's effigy by the flare of the star-shells. What must have been the thoughts of the sentries in the listening-posts as all night long they have gazed at the cross; or of the officers as they have passed down the trench to see that all was well; or of some private sleeping in the trench, and, being awakened by the cold, taking a few steps to restore blood circulation? Deep thoughts, I imagine—much too deep for words of theirs or mine.

"And when the battle of Neuve Chapelle was raging, and the wounded, whose blood was turning red the grass, looked up at Him, what thoughts must have been theirs then? Did they not feel that He was their big Brother, and remember that blood had flowed from Him as from them; that pain had racked Him as it racked them; and that He thought of His mother and of Nazareth as they thought of their mother and the little cottage they were never to see again? When their throats became parched and their lips swollen with thirst, did they not remember how He, too, had cried for water; and, above all, did they not call to mind the fact that He might have saved Himself, as they might, if He had cared more for his own happiness than for the world's. As their spirits passed, would they not ask Him to remember them as their now homeless souls knocked at the gate of His Kingdom? He has stood by them all through the long and bloody battle while hurricanes of shells swept over and around Him.

"The Cross of Christ towers above the wrecks of time, and those nations will survive which stand beneath its protecting arms in the trenches of righteousness, liberty and truth. 'In the Cross of Christ I glory.'

It is in this spirit of a centralized, objectified Christianity, a Christianity known and read of all men, one which claims and holds their attention, that we must approach and solve our problems. We are being told that Christianity and the Church are at the crossroads, but the war is showing beyond any question that we not only stand at the crossroads, but occupy the centre of the road. All roads lead to the Cross of Christ. We, who represent Him, are now, and must forever be, the observed of all observers. We cannot skulk in corners, however cozy. Our positions and our objectives are clear. We hold the centre. When we move, we go over the top.

To us in this generation of still living Christians the heroic and the honoured dead, the holy dead, from Paul the Apostle, in the first Christian century, to the last Armenian martyr in the twentieth Christian century, say, "Take up our quarrel with the foe." We dare not break faith with the Christian dead.

From all the corners of the earth and from the abodes of the blessed dead in Paradise—yes, even from the highest heaven, where Christ sitteth at the right hand of God—there comes to us of this generation the call to show ourselves worthy of a crucial hour, to play the man, to do our part in the winning of the world for the Christ Who was, and is, and is to be, the Lord of all good life, the King, eternal, immortal, invisible—the only wise God, unto Whom be honour and glory forever and ever. Amen.

The Eighth Session of the General Synod

(Continued from page 602.)

out of their environment they are quite different. Tell it not in Gath, but I have heard some Chaplains declare that they could never go back to minister to a certain type of congregation again. I also discovered that in the great truths we are much nearer in fundamental things of faith than we think. The differences that exist are nearly all differences of words. Let us show the fellowship of Christ to those who believe in him outside of our body."

Referring to the revision of the Prayer Book, Captain Woodcock said: "I have felt on occasions that I want to get away from the stereotyped prayers of the Prayer Book. I can't see why we can't pray extemporaneously. I don't want to get away from the liturgy, I am a true Anglican, but doesn't it seem a reflection upon us as a ministry that we can't pray without the book. I feel we ought to get away sometimes from the liturgy.

"We have paid too much attention to the priestly office, and too little to the prophetic," continued the soldier parson. "Preaching is not second in importance to the office of the priest. We are never going to get the man in the street if we do not deliver the Gospel. There are men in our ministry who think far more of the rubric of the Prayer Book than they do of the salvation of a man's soul. A man who was dying on the battlefield asked the Chaplain for Communion. The Chaplain asked if he was confirmed. The man said 'No.' The Chaplain said: 'Then I can't give it you.' That is a true incident. Doesn't it humble us all to hear of such a thing?" The captain, in conclusion, paid a glowing tribute to Col. (Canon) Scott, of Quebec, whom he said was a modern saint and should rank with St. Francis of Assisi.

Do returned men go back to the Church, or do they cease churchgoing? That question was raised by Canon C. A. Macintosh, of Guelph, who was at the front with the Imperial forces. He had found very genuine religious feeling among the men at the front. He told of examples of godly officers and devout men. He believed that the soldiers liked Church services, and that it did not much matter whether they were ritualistic or plain. To be at the front made one very hopeful for a great religious awakening. Then Canon Macintosh raised the chief point of his speech. "I have not seen any real desire on the part of the returned men when they get back to their homes to seek the Churches. I do not understand it, but the fact remains. They do not come to church. They do not seem to want to come to church." In his opinion the laymen were largely to blame. The veterans came back filled with a new faith, and they see that the laity who remained safely at home are not any more enthusiastic about God and the Church than they were before the war. It dampens their enthusiasm. They want to find real zeal and interest in religion.—Canon Macintosh concluded by saying that the veterans were the victims of many injustices, especially regarding pensions, and the Church as a body must be ready to side with the soldiers to see that they got fair play.

The Primate said that an important point had been raised by Canon Macintosh. He would like to hear more about the relationship of the returned men to the Churches.

Canon McElheran contributed his experiences with returned men in Winnipeg, and on the whole he was most hopeful that a large percentage would find their way into the Church and become active workers.

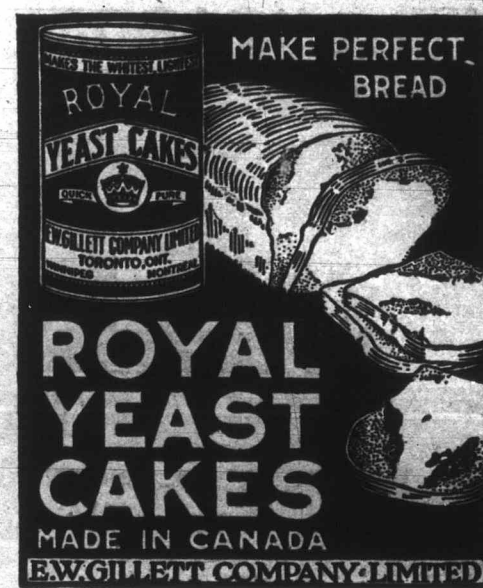
The morning session was devoted to receiving deputations. Mayor Church

brought the greetings of the city of Toronto, and added: "This historic Church has made an inspiring contribution in the war. It has done great work in times of peace, but it took a war to show what were its capabilities." Archbishop Thorneloe, on behalf of the Upper House of the Synod, expressed the thanks of the body to Mayor Church for his very generous welcome. "When civil and religious authorities can join fully together in acknowledgment of God's supremacy and the necessity for carrying out of his laws, the time will not be far distant when we will be able to beat our plowshares into pruning hooks, and war shall be no more," he said. Dean Llwyd, the Prolocutor, replied on behalf of the Lower House.

The Synod welcomed the American delegates, Right Rev. J. N. McCormick, I.L.D., Bishop of Western Michigan, Right Rev. Dr. Darlington, Bishop of Harrisburg, and Rev. Dr. Jessop, of Buffalo. "I am here today," said Bishop McCormick, "to extend greetings from the United States. After all there is nothing between us but a few drops of water." Speaking of the war, Bishop McCormick stated that the United States was never prouder of Canada than at the present time. America's wholehearted effort in the great struggle was the principal theme of a stirring address by Bishop Darlington, and in this connection he spoke of the attitude of some Americans before the United States declaration of war. "We did not all agree with ex-President Roosevelt," he declared, "because we did not understand the baseness of the Germans. I, myself, have known and associated with Bernstorff and the Austrian Ambassador. We thought they were playing fair." Now the strongest patriots in the United States are men with German names, whose only connection with Germany at present is in name. I have met many who have told me they have given their all to purify Germany from the contagion and filth into which her diplomats and statesmen have plunged her."

Declaring that the old revolutionary spirit, fostered by various organizations since the time of the American Revolution, is all gone, the Bishop cited the example of the Cincinnati, a society composed of the eldest sons of sons of the revolt. On August 4, 1917, this society, by a unanimous vote, sent a message of cheer to Lloyd George, pledging their absolute support. At the suggestion of Bishop Darlington, who is vice-president of the organization, it was decided to recognize the day of Britain's entry into the war as "Dependence Day," because Great Britain can be depended upon at all times. "If Canada and Britain will celebrate Dependence Day," he asserted, "all Americans will throw up their hats and join in the celebration. To-day we are getting nearer and nearer to each other. We are doing all we possibly can, and, in some instances, we are doing more than Canada. For instance, our sugar and other food allowances are much less than yours."

"The United States," declared Dr. Charles Jessop, of Buffalo, has learned many things during the past four years. We have learned that the relationship between Great Britain and the United States is not one of inde-



pendence or dependence, but of interdependence. If it were not for the British Grand Fleet, America probably would have been invaded by the Huns. If it had not been for the eternal vigilance of the British Navy, what would have prevented the German navy from sailing up the St. Lawrence, followed by troop transports? Of course, we had the words of German Vice-Chancellors that, in the event of an invasion of Canada, the United States would not be harmed. But we have learned to regard such statements by German Vice-Chancellors quite differently from five years ago. We know, we are sure, that statements by Vice-Chancellors, and, in fact, by all German officials, are simply for camouflage. We recognize what Britain has been to us, and now we wish to repay the unspeakable debt we owe to her Grand Fleet."

An incident of the Anglican General Synod, which may become historic in the Church in British North America, was the visit of Rev. Canon Smart, of the diocese of Newfoundland. Canon Smart came as a delegate of the Church in the Dominion of Newfoundland. It was the first time in the history of the Anglican Church that an official delegate from that island dominion had visited the General Synod of Canada. Canon Smart is the Rector of Heart's Content, Newfoundland. He said that, although he was not a Newfoundlander by birth, he had only been outside of that island once in thirty years. He had never been in Canada until last week. He expressed the hope that he would go down to history as the only Newfoundland delegate ever sent to the General Synod. "It is not that I am ambitious for special distinction," said Canon Smart, "but I hope the next clergyman who comes to the General Synod of Canada, will come with his Bishop as part of the great Canadian Church. Whenever Newfoundland does come into ecclesiastical federation with this great country, I hope the Canadian Church will remember that Newfoundland has much to give as well as receive." He spoke of the things already given the Anglican Church. The hymn, "We Love the Place, O God," was written by a Newfoundland Rector, Rev. Wm. Bullock, when he opened his new church at Trinity Bay, many years ago. Notable men in the Church born in Newfoundland were Archbishop Bond, Bishop Pinkham, of Calgary, and the Rev. John Antle.

Speaking in reply, Bishop Pinkham said that he hoped the time was not far distant when all Churchmen in British North America would be united

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in one great federation. Rev. Dr. Tucker expressed the same sentiment. "No portion of the world is more tolerant of self-government than we Canadians," he said. We will not lift a finger to force the Newfoundland Church to federate with us, but we will welcome them when they come.

Archbishop Matheson closed with a message to the Church in Newfoundland. The Primate said: "The door is open, and when in the providence of God you choose to come in, we will receive you with open arms."

BOARD OF MISSIONS.

On Friday the General Synod of the Upper and Lower Houses composed itself into a Board of Missions to receive the report of the Board of Management of the M.S.C.C. By far the most important decision on the part of the above was the adoption of the motion by Bishop Williams that, "the Board of Missions of the Church of England in Canada assume the full responsibility for the Indian and Eskimo Mission work." In the past this work has been conducted very largely by the Church Missionary Society, but as long ago as 1903 it was intimated by the C.M.S. that their grants for this purpose would have to cease on account of other demands for expansion in the heathen world. It was finally announced that the C.M.S. would cease to give its support to these missions at the end of 1920. The M.S.C.C. has now completed plans to take over the whole of the work which will involve an additional expenditure of not less than \$40,000 annually or even as much as \$50,000. In taking over the added responsibility of the missions among the aborigines, it will be necessary to have an endowment fund of about \$250,000, which can be used as a reserve when handling the finances. In the Board of Management's statement the members are of the opinion that "if the matter is fully and directly represented to the authorities of the Church and of selected Church societies and organizations in the British Isles, the main part of the corpus of such an endowment can be secured in the motherland."

CANADA ON ITS OWN.

Mr. C. G. Copley, of Hamilton, declared that Canada ought to be able to stand on its own feet in these matters. He pointed to the burdens that the old land was bearing, and said that he was opposed to asking the mother Church for fresh grants at this time. Canada was rich and prosperous and the money for the endowment fund could be had if men went after it properly. He suggested the appointment of a strong committee of laymen to take up the question of the endowment. The Rev. R. B. Waterman went further. He wanted the Synod definitely to issue the instruction that the Canadian Church should raise the money itself. Captain Mellish, on the other hand, said that many of the churches in England were endowed and the people did not have to support them. If they did not give to the mission fields they would not have to give to anything. In Canada all the churches had to find the money for their own support.

After a somewhat attenuated debate, the Synod finally decided to raise the necessary endowment, and the clause giving the M.S.C.C. power to seek a portion of the money in England was finally passed.

At the evening session the following was passed, proposed by Mr. G. B. Nicholson and seconded by Mr. T. Mortimer:—

"That whereas in the opinion of this Board of Missions, the action taken in affecting our readiness to undertake the responsibility of taking over the obligations so long carried by the Church Missionary Society in connection with the work in Canada among Indian and Eskimo, presents an opportunity for making our appeal to the whole body of the Church in Canada, which, if allowed to pass, may not come to us again. Therefore, be it resolved, that we do affirm our faith in the ability and willingness of our own people in Canada to accept and carry these obligations, and that his Grace the Primate be asked to name a special committee to work out a plan in co-operation with the executive committee, by which an

appeal may be made to the whole Canadian Church to rise to the opportunity thus presented."

There was a brief debate over the manner in which the new activities of the M.S.C.C. might affect the position and authority of the Bishop in whose diocese the Indian and Eskimo missions were located. It was made quite clear that all the rights of Bishops concerned would be properly safeguarded.

Another important decision was made to appoint a suitable man to take over the work of Superintendent of the Indian schools. With unified control it will now be possible to coordinate the work and make the schools more efficient. His work would also be to find pupils and distribute them to the various schools.

At the evening session the work among the Jews was most fascinatingly told by the Rev. D. J. Neugevirtz, missionary to the Jews in Montreal. He pointed out that this was a critical time in the history of the Jews, as they were preparing to go to Palestine, and they were never so susceptible to the Gospel. It was noticeable that the old animosities were disappearing and that Jewish parents were sending the children in increasing numbers to the Mission Sunday School to learn the teachings of Christ. There are 160,000 Jews in Canada, the larger proportion distributed over eastern Canada.

WORK IN ARCTIC CIRCLE.

The outstanding feature of the evening session was the address from the Bishop of Mackenzie River. His story of mission work in the Arctic Circle was thrilling in the extreme. The following day he had to leave to catch the last scow in order to reach home before the arctic winter sets in. He told us that Mackenzie River was the only diocese in Canada with no railway facilities. The diocese contained 600,000 square miles, being ten times the size of England, and there was one inhabitant to every 100 square miles. One of the Bishop's greatest difficulties was the enormous travelling expenses, due to the great distances. For instance, last year, when the travelling expenses were paid he had only \$1,700 left out of his grant to pay \$6,000 worth of salaries. He was able to meet the deficit from a little reserve fund he gathered when he had fewer missionaries. One of his missionaries this year will require to procure 5 tons of coal, no other native fuel being available, and the Bishop started us with the fact that it would require \$800 to make the purchase—\$160 per ton!

There are 462 baptized Eskimos in the diocese, of whom 198 are confirmed. Their contributions last year amounted to \$630.

The Bishop congratulated the M.S.C.C. "on one of the best things they ever did in sending Canon Gould to visit Mackenzie River;" it had proved a priceless spiritual tonic to the lonely missionaries cut off from the outside world and shut inside the Arctic Circle.

Earlier in the day the ubiquitous General Secretary gave a picturesque lecture describing his journey to Mackenzie River by the aid of maps. He displayed an amazing grasp of the geographical features of the country with its possibilities in pulpwood, agriculture, and fish. Canon Gould concluded that "Canada's national problems will not be settled until our children's children see the great areas of the first great north, the middle north, and the last great north are occupied by such a sturdy population as occupies the far northern area of Europe and Asia."

SUNDAY SCHOOL COMMISSION.

Saturday was Sunday School Commission Day, when several important



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matters were debated. The first was, in the words of the resolution, passed "With a view to developing the field work of the Sunday School Commission, the General Synod would urge upon the Church the necessity of securing the services of at least one field secretary in each ecclesiastical province. This Synod recommends to the dioceses of each province the advisability of securing special contributions to be used exclusively for the appointment of a field worker in such ecclesiastical province."

The next in importance was "The Order for Service for Children," which was suggested should be printed in the Book of Common Prayer, between the Confirmation Service and the Catechism. As the form of wording for such service required a great deal of discussion, the whole matter was referred to the Prayer Book Committee.

A far-reaching proposal, dealing with the educational policy of the Church, was brought in just before the session adjourned. It suggested that the Sunday School Commission, as it now exists, should be done away with, and that in its place the Synod should create a "GENERAL BOARD OF RELIGIOUS EDUCATION." At the General Synod of 1915 a special committee was appointed to consider the creation of such a General Board, which would have under its direction not only the educational work as represented by Sunday Schools, but such other educational agencies as may be considered wise. This special committee brought in a plan which had as its purpose the unifying and developing of the educational activities of the Church. Some objection was taken to introducing such a radical proposal in the last moments of a thin session. The proposal being one demanding careful consideration, after some debate the proposal was allowed to stand over for consideration at a full session before the end of the Synod.

Send Us Their Names

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

BIRTH

Born, Monday, September 9th, to the Rev. H. A. West and Mrs. West, Christ Church, St. Catharines, Ont., a daughter (Elizabeth Joan).

MARRIAGE

GILLET—GILBERT—At Prince Rupert, B.C., on September 4th, Katherine Gilbert to Rev. James Gillet, missionary in Queen Charlotte Islands.

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The
Jolly Animals' Club
By LILIAN LEVERIDGE

Puck, The Mischief-Maker
X.

A MEETING of the Jolly Animals' Club was in full swing. Business and educational matters had been completed, and now the company was listening to a very delightful and well rendered chorus by the thrushes, robins and bluebirds.

Into this happy gathering, without so much as knocking or asking admission, burst an animal never seen before in the Merry Forest. It was a queer, long-armed, grinning, man-faced creature, who looked almost half human, and who frightened the musicians so badly that they forgot where they were at, and came to a sudden stop.

Professor Owl stepped forward and with very cool dignity confronted the stranger. "Who are you? And what are you doing here?" he asked.

"Easily answered," said the newcomer boldly. "I'm Puck, the Monkey. What do you call this little five-cent show, anyway? It is about the most old-fashioned outfit I ever struck. I'll tell you where I came from—the biggest circus in America. There's where you'll hear the music—it would make your hair stand on end. There's where you'll see the bright lights—make your firefly lanterns look sick. There's where you'll meet the best people. There's where you'll see the fine feathers and fine clothes. There's where you'll see the clever tricks. You'd never believe half of it if I told you.

"Professor Owl, your Honor, what are you professor of? Moon winks and mischief-making? Ha, ha, ha! I can beat you at your own game."

Not a word had been spoken during the whole of this insulting speech; but now every feather on Professor Owl's body stood on end, and he looked about twice his usual size. "You ill-mannered scapegrace," he cried. "How dare you come here and insult respectable people in this way? I order you to leave this place at once."

These sharp words did not so much as ruffle a hair of the monkey. "All right, old grand-daddy," he laughed. "Come and show me the way. We'll explore the Merry Forest together."

couldn't climb himself, but there were others who could, so he sat down at the foot of the tree until the rest came up.

Puck sat astride a limb, dangling the poor tired out Professor by the feet and now and then swinging him dizzily around his head by way of variety. All the time he continued to talk saucily to the crowd gathered below.

At last Mrs. Black Bear reached the spot, and without a word began to climb the tree. Gradually the monkey, who had been in the wickedest of spirits, grew quiet. He began to feel rather uncomfortable. When the bear got pretty close, he climbed farther out on a limb and clung by his one free hand. But a porcupine, who had been concealed among the leaves, suddenly shot a shower of quills at him, and startled him so that he let the owl go.

The Professor fluttered almost helplessly to the ground, but was joyfully received, and many friends attended to his needs. In a few minutes, except for being in a red-hot rage with the monkey, he was all right again.

Meanwhile, Puck was getting cornered up between the porcupine and the bear, and a great shout of triumph arose when at last the bear seized him tightly in his strong arms. Puck was powerless in that tight embrace, and now was thoroughly frightened.

"Here he is, Professor," said Mrs. Bear. "Now, what shall we do with him?"

"Let the council decide," answered the Professor. So a council was held on the spot, and it was agreed that his feet and hands should be tied and he should be taken by the tail and ducked in the River till he should promise to repent and behave. It was a pretty severe sentence, but not too severe for the offence, and it was fully carried out without delay, in the presence of the company he had scorned.

Puck really did repent—he had to—and by and by he gained admission to the Club, with the goodwill of everybody, by capturing the guns of a couple of sleeping huntsmen. He did not become a model citizen all at once, but his cleverness and knowledge of the world made him a valued member of the Club.

HER TALISMAN.

By Laura Crane.

Red-haired Midget was solemnly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile and then relented.

"Will you promise never to tell anyone, live or die, black or blue?" demanded the other child.

Midget looked at her with tranquil eyes. "I'll just tell my mother," she said.

"No! no!" shouted the other two, with scorn. "You can't tell anybody."

Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said, firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, and then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman, or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."—Ex.

Boys and Girls

GRANDMA'S STOCKING.

"Life is a stocking," grandma says, "And yours is just begun; But I am knitting the toe of mine And my work is almost done."

"With merry hearts we begin to knit, And the ribbing is almost play, Some are gay-coloured and some are white, And some are ashen gray.

"But most are made of many a hue, With many a stitch set wrong, And many a row to be sadly ripped Ere the whole is fair and strong.

"There are long stretches without a break, That in youth are hard to bear; And many a weary tear is dropped, And we fashion the heel with care.

"But the saddest, happiest time is that We court, and yet would shun, When our Heavenly Father breaks the thread, And says our work is done."

—Selected.

MERGANSER MOVINGS.

A correspondent of the "Youth's Companion," gives the following entertaining account of the way in which a mother merganser moves her family when she goes from one home to another. A merganser is a duck-like bird whose bill has sharp teeth-like projections along it, maybe to assist her in this very moving process.

The "Companion" correspondent says:—

Friends of mine were camping on the bank of a lake in northern Minnesota. One afternoon in May Mr. B. and his daughter were rowing on the lake when the little girl exclaimed:—

"O, father, look at that big bird flying with a little one in its mouth! Is it a hawk?"

"No," replied Mr. B. "It flies too much like a duck."

Through his glass he examined the bird as she came nearer, and decided from the Quaker-gray coat and brownish hood that she was a female merganser. She was carrying a merganserling by the neck as a cat would carry her kittens. She settled gently into the water, let the little one go, and went back to the shore.

Mr. B. followed her with the glass and saw her alight on a tall pine several rods from the bank. He rowed to land, and as he did so the mother passed him with a second bird dangling from her bill.

The nest was in a hollow cavity of a forked branch some twenty feet up from the ground, but Mr. B. could not discover it until he saw the mother fly down from it.

She murmured reassuringly to the nestlings, and was presently off with a third baby in her beak. In all, she carried ten little ones from the nest to the lake; the last one clambered to the top of the nest when the mother left with the ninth one, and before she returned had dropped to the grass beneath, and had started to half creep and half fly toward the water.

When the mother returned he squeaked a greeting, whereupon she picked him up and carried him off with the rest. Then Mr. B. climbed up to look at the nest. It was a deep hole, probably an abandoned woodpecker's nest. It was stuffed with a mass of down, in merganser colours and patterns, and underneath this warm "comfortable" was a mattress of grass and leaves.

A few days later Mr. B. discovered another merganser nest on a ledge of rock some ten feet above the water, and under the overhanging roof of another ledge. Upon this sheltered

platform was a nest of grass and reed leaves, and twelve thick-shelled eggs of a pearly white were almost buried in the down quilt, gathered from the mother's own breast.

Mr. B. kept close watch of the nest, and on the morning the little ones were hatched he was an interested observer from a tree top not far away. The mother sat calmly on the ledge while the eggs were chipping; when about half of them had hatched, she left the nest and sat on the water below, calling softly and tenderly to the little ones. As they grew strong enough and brave enough, they got their bearings, crept to the edge of the rock, hesitated there a bit, then obeyed their mother's voice, and dived headfirst into the water. She welcomed each with dotting quacks, and occasionally visited the nest to see how the hatching was progressing. When on the ledge she kept close watch of the merganserlings in the water and called to them frequently, to keep them together, no doubt. When the flock were all in the water they swam off slowly, as happy as any loving family could be.

Ringworm on Child's Head

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Mrs. D. Stebbins, Grand Bend, Ont., writes: "I am going to tell you of my experience with Dr. Chase's Ointment. My little girl had sores come out on her head which looked like ringworms. They were spreading fast and I tried home treatment, but nothing helped her. I took her to the doctor, and he opened some of the sores, which were as big as the yoke of an egg. The salve he gave me to put on was very severe, and the poor child would cry for an hour or more after an application. For six weeks it continued to spread all over her head, and came down to her neck and ears. She suffered terribly. At last some kind ladies told me about Dr. Chase's Ointment, so I got a box, and the first time I put it on she was relieved of pain, and the second time the swelling was all gone. Before we had finished the first box the sores were nearly all gone. I have told all the people around here about your Ointment, and I cannot praise it too much. It is now two years since my little girl was troubled in this way, and it never came back, so you can see she is completely cured. You are at liberty to use this statement for the benefit of others who may be suffering in a similar manner."

Joseph Brenner, J.P., endorses this statement as follows: "This is to certify that I am personally acquainted with Mrs. D. Stebbins, of Grand Bend, Ont., and believe her statement with reference to Dr. Chase's Ointment to be true and correct."

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MISS KNOX, PRINCIPAL, TORONTO. TERM OPENS SEPT. 17TH.

THE BISHOPS' JOKES

The mass meeting of Anglicans at Massey Hall last Thursday was kept in more than good humour by the Bishop's yarns from the front.

Speaking regarding the splendid service of the American negro troops in France, Bishop McCormick told of one negro soldier who asked for leave to go to visit "Africa," as he said, meaning the negroes from North Africa with the French. On meeting one of his African brothers with a good-natured grin, he hailed him in English. The African replied in French. After repeated attempts to make themselves understood, they relapsed into gestures and grimaces. Finally, the American negro, becoming excited, shook his fist in the African's face, saying, "You is black, but you no nigger."

Another negro soldier from the United States, being asked why he was fighting overseas when it was not his country or his race that was being oppressed, replied that he was fighting for his race. "What is your race?" was the question. He replied, "The angry Saxons."

An American soldier who had been nursed back to health through a tedious illness, desiring to express his profound gratitude to his nurses when he went away, said to them in a voice husky with emotion, "If ever there were fallen angels on earth, you are them."

Illustrative of the anxiety of American soldiers to get into the fight, the story was told of an American who was orderly to one of the colonels at the front. After one week he had enough of it, for one morning the colonel found this note pinned to the flap of his tent: "Dear colonel, keep this blamed work for somebody else. I have gone to fight."

Bishop Richardson spoke of two elements of success in the Canadian soldiers as "possession" and "self-possession." The first element, he said he realized one morning in the refreshment room at Creuse. There was no diner on the train and there was no food to be obtained at any of the stations. On arriving at Creuse, a goodsized town, he left the carriage before the train stopped and reached the refreshment room before anyone else. There was a plate of sandwiches at one end of the counter and a plate of rolls at the other. He chose the sandwiches. While he was waiting for the attendant to come to give him a sandwich a khaki-clad arm reached over from behind him and lifted the plate. He turned to see a Canadian soldier dumping the sandwiches into a kit-bag.

The second point, "self-possession," he illustrated by the actions of a Canadian soldier who made himself comfortable in a first-class carriage. Although it was not a smoking compartment, he asked and obtained permission to smoke from two ladies who were in the compartment. Later, an irascible old gentleman entered the carriage. He stumbled at the door and dropped his ticket, which the Canadian picked up for him. The old gentleman called the soldier to order for smoking. But he only bowed and smiled and smoked. Further remonstrances were of no avail. At last the old gentleman called the guard and complained. The guard ordered the soldier to stop smoking or leave the compartment. Before leaving the soldier asked the guard to examine the old gentleman's ticket. With great reluctance he produced his ticket. It was for "third class."

After the old gentleman had left the compartment in humiliation, one of the ladies asked the Canadian how he knew that the ticket was "third class." He replied, "When I picked it up I saw that it was the same colour as my own."



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