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No. 24.

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CHAS. POTTER

OPTICIAN

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Personal & General

Six hundred Jews have been decorated with the St. George's Cross for valour since the commencement of the war. * * * *

"One by one, under the pressure of the war our prejudices have to be scrapped and our former judgments revised."—"Church Times." * * * *

The General Synod of the Church of Ireland, which was to have been held on May 2nd, has been postponed owing to the recent disturbances. * * * *

During his recent tour for the forthcoming National Mission, the Bishop of London visited 15 dioceses, and spoke to 18,000 clergy and laity. * * * *

A beautiful rose window has been placed in St. Luke's Cathedral, Orlando, Florida, in memory of Mrs. Gray, the widow of the first missionary Bishop of the diocese. * * * *

Three times during the present year the Bishop of Rochester has held a special Confirmation service in Rochester Cathedral for the purpose of confirming wounded soldiers. * * * *

A prominent layman of the diocese of Erie has presented Dr. Israel, the Bishop of the diocese, with \$1,000, which is to be used for the carrying on of special missionary work. * * * *

Each month 314 copies of "The Round World" are sent to children in the Diocese of Saskatchewan by children in Great Britain, often accompanied by a personal letter. * * * *

"We are learning something of geography at last, though at a price that is cruelly prohibitive. Our new-learned maps are drawn, alas! in crimson," says Mr. Algernon Blackwood. * * * *

The Rev. A. G. Wilkin, who was mentioned in recent reports of the fighting on the Canadian front, was Vicar of Sunny Vale, in the diocese of Qu'Appelle. His name is in the list of Chaplains from that diocese. * * * *

His Honor Judge C. O. Ermatinger will leave early in July to spend a month with his daughter, Mrs. Maxwell K. Moorhead, at Swansea, in Wales, where Mr. Moorhead is now United States Consul. During the absence his Honor hopes to have an opportunity to visit his son, Capt. Percy Ermatinger, who is at present serving at the front. * * * *

Not many Vicars can claim such a record as Canon Armitstead, Vicar of Sandbach, Cheshire, who recently presided over his fifty-first Easter vestry. He has never missed a vestry since he became Vicar in 1865. Canon Armitstead is eighty-seven years of age, and was ordained Deacon by the Bishop of Chester in 1853. * * * *

At the recent annual vestry meeting in connection with Christ Church, Woking, England, the Vicar, the Rev. E. Price Devereux, stated that over 600 parishioners and members of the three congregations were serving with the Forces; the parochial Roll of Honour—men who had laid down their lives for their country—numbered fifty-two. * * * *

In connection with the Brontë Centenary a memorial tablet was unveiled lately in the parish church, Thornton, by the Rev. W. H. Draper. The inscription stated that the tablet was

to the inspiring memory and genius of Charlotte Brontë, author of "Jane Eyre," "Shirley," and "Villette," and in commemoration of the centenary of her birth at Thornton, April 21st, 1816, during the five years that her father, the Rev. Patrick Brontë, exercised his ministry there. * * * *

A recent Press cable states that Captain Shatford, of Montreal, Chaplain of the Pioneer Hospital at Shorncliffe, is proceeding to the front, replacing Captain Jeakins, who is undertaking hospital work in England. Chaplain Alison, who has resigned his commission, is returning to Canada. Chaplain B. L. Whitaker, invalided from the Canadian Hospital at Salonica, is replaced by Chaplain G. Whitaker. Bishop White, of Honan, China, was lately the guest of his brother, Captain White, of the Medical Corps, at Shorncliffe. He recently preached to the Canadians at a church parade at Shorncliffe. * * * *

The Archbishop of York announces that Mission clergy are preparing an itinerant Mission. Between the middle of June and the middle of July a specially selected band of clergy in companies of two will walk from village to village, staying one or two days and speaking in the churches or the open air, in the homes or in the road, about the need of God at this great crisis. These visits (he states), breaking in upon the routine of country life, may impress upon the imagination of the villagers the greatness and solemnity of the time and prepare for the fuller and wider delivery of the message of the Mission in the autumn. * * * *

In the relic room of a Chicago mail order house there was placed on exhibition recently a water-soaked family Bible that had defied a swirling torpedo from a submarine and the rushing billows of the Atlantic Ocean. Ordered by a customer, J. Terry Morgan, in Sierra Leone, West Africa, the Bible was sent parcel post to Chicago, and was a part of the mail on board the steamship "Falaba" when the ship was torpedoed in March last year. In some way unaccounted for the Bible was torn loose from the mail bag by the explosion, according to one theory, landing on the surface of the water. It was picked up by a fisherman later on the coast of Scotland, where it had been washed ashore. How, with its compactness and weight, it could have floated that distance is a mystery. The book was sent to Liverpool, the postmarks and shipper's name deciphered, and returned to Chicago. * * * *

An event unique in the history of Sion College, London, took place in the library of that building lately when the Archbishop of Belgrade, the head of the Orthodox Church of Serbia, was presented with an address of welcome and assurance of sympathy by the Bishop of Willesden, on behalf of the Bishop of London, the priest-members of the Anglican and Eastern Association, and others of the clergy. It is unique because it is the only instance of the chief Bishop of one of the Orthodox Churches visiting England since the visit in the twelfth century of Heraclius, the Patriarch of Jerusalem, when he consecrated the Temple Church, hard by Sion College. This was, however, the Latin Patriarch, who came to stir up enthusiasm for a crusade and the tragedy of Serbia, manifested in this noble refugee Archbishop, should surely stir English Churchmen to a new crusade, which shall issue in lasting freedom and safety for Serbia, Constantinople, and the Holy Land. A representative gathering, including the Bishops of Qu'Appelle and of Barking welcomed the Archbishop. * * * *

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Canadian Churchman

Toronto, June 15th, 1916

The Christian Year

First Sunday After Trinity, June 25th.

There is a well-known story which tells us that S. John, the Beloved Disciple, was in the habit of preaching in his old age at Ephesus a very brief, but a very characteristic, sermon. Week by week the aged Apostle, now too feeble to walk, was carried into the assembled Christian congregation. There Sunday by Sunday he delivered the same message, "Little children, love one another." The people in time became weary, not of the sermon's length, but of its monotony; and their murmurs in due course reached the preacher's ears. "It is the Lord's command," the Apostle replied, "and if this only be done, it is enough."

Any discourse on the subject of love would to-day be liable to the same criticism which greeted S. John's remarks. The theme is hackneyed with the wear and tear of a further eighteen hundred years. Yet to-day the matter is more urgent than ever, for the world, though tired of the lesson, has most disastrously failed to learn it.

"Little children, love one another." St. John's words admirably sum up the Master's teaching, as it relates to life and conduct. Love was His new commandment. What bitter irony lies in the fact that the nations, who professed this religion of love, made Europe a charnel house three or four hundred years ago because of religious differences; built up a civilization based upon economic oppression of the weak during the modern industrial era; and now, as the climax of all, find themselves whelmed in a sea of blood through the "frenzied self-worship" of a so-called "Christian" people! Yet, all the time Christendom held the knowledge of the great panacea, of "the love that heals the red wounds of the world"; she knew of "the long-sought remedy, for all the blind confusion of our days."

"Little children, love one another." What is our immediate duty? We cannot in a moment bring peace to the aching heart of the world, but we can set right our own individual houses. Our Lord's most tremendous emphasis was laid on deeds of simple loving kindness. The act of help, "done unto Me" brought its eternal reward. The callousness of Dives to a beggar brought its doom. Take heed, ere it be too late, ye neighbours who are not on speaking terms! Take heed, ye members of cliques, whether in Sunday School or Society! Have a care, ye self-seeking business men! Beware, ye contentious and touchy Christian workers! for "He that loveth not, knoweth not God—for God is love."

"God is love"—here we discover the radiant centre of the whole matter. God Himself is love—love which has had its scope from all eternity in the ineffable relations of the Three Persons of the Blessed Trinity, love which, in time, has gone forth to create and to redeem.

To learn love is our highest privilege, and "Life, with all it yields of joy and woe, And hope and fear,—believe the aged friend,— Is just our prize o' the chance of learning love."

This divine love we can only learn as our hearts are made wise by the Divine Spirit of love. Let us open them to His indwelling Presence.

O Holy Spirit, whom our Master sent Rich with all treasures from the throne above, We pray Thee for Thy gift most excellent, Thy greatest, Thine unfailing gift of love.

Editorial Notes

"Kitchener."

A great man has been taken from us and the cause that he was helping defend has lost a powerful supporter. Few of us on this side of the Atlantic knew him except by report, but he commanded the respect and confidence of all Canadians to an extent practically without parallel. We felt safe with him at the helm and trusted him implicitly. He had been tested time and again, and in the words of Tennyson on the death of that other great soldier statesman, he "stood four-square to all the winds that blew." A man of few words, of an intense sense of duty, of iron will, of fearless courage, and of childlike faith in God, he served his empire with conspicuous ability and devotion. He was not a politician. He was both a great soldier and a statesman, a great constructive genius, who has left behind him undying monuments to his memory. In the midst of his strenuous labours he still made time to worship his God and the chapel near the War Office, as well as the little Church of his boyhood's home in Ireland, will long miss a familiar form. His life as well as his death should nerve every man in the Empire to uphold, even to the last drop of his blood, the cause he served so faithfully.

* * * *

The North Sea Fight.

How few of us are able to realize the strain that has been placed upon the navy since the outbreak of the war. And too few have given full credit to the navy for the wonderful work it has done. To have "bottled" up the German fleet, and to have cleared the seas so that not a single British transport between Canada and England, or between England and France, has been sunk, is little short of marvellous. In the recent North Sea fight the enemy had everything in his favour, so far as the choice of conditions was concerned. He chose the time, the place, and the kind of weather. He knew the location of the mine-fields, and had behind him such protection as the coast line might provide. He, moreover, had powerful vessels and guns and was able to throw the whole force of these on a single section of the British fleet which has hundreds of miles of sea-line to guard. To have driven him back to his shelter, to say nothing of the punishment inflicted, speaks volumes for the officers and men of our navy. And when we think of the noble men whose bodies lie at the bottom of the sea, let each of us repeat the words used with reference to our Saviour but so applicable here and elsewhere in this awful war, "Thy life was given for me; what have I given for thee?"

* * * *

Canada Mourns for Her Sons.

The casualty lists have been telling us of a terrible struggle in which scores of young Canadians have laid down their lives and scores of homes have been plunged into grief. A very large percentage of these men were members of our own Church, and our deepest sympathy goes out to those who are mourning for the fallen. They have done their duty and while our hearts are filled with grief we would rather a thousand times over have them where they are than have had them close their ears to the call when it came. In the words of one of our own Bishops, "It is better to die than to lie."

Summer Schools.

We have already, in another column, drawn attention to the Summer Schools to be held under the auspices of the M.S.C.C. and Sunday School Commission. This is the sixth year since these were begun as a regular feature of Church work, or five years under the joint management of these two organizations. There was some doubt expressed at one time as to whether the atmosphere and liturgical form of worship of the Church of England would lend themselves to such schools, but those who have attended one or more of them have now no doubt on this score. Doubt was also expressed regarding the advisability of holding these during war times, but again the fact that more applications were received in 1915 than could be accepted did not seem to justify such. These schools provide exactly what is needed—time for quiet meditation in congenial surroundings and an opportunity for securing new ideas and information for the particular kind of Church work that each person happens to be engaged in. We have no hesitation, therefore, in urging all who can, young or old, laity or clergy, to make an effort to attend one or other of these. Full information can be secured from either the M.S.C.C. or S.S. Commission.

* * * *

Rich Men's Sons.

We listened recently to a speaker who was emphasizing the need of men for the ministry and he asked the very pertinent question, Why are there not more of the sons of our wealthier Churchmen to be found in our theological colleges? There have been outstanding examples to the contrary in the Church in the Motherland. We have in mind such men as Bishop Patteson, who gave both his life and his patrimony to the work of winning the souls of the South Sea Islanders for Christ. And there have been exceptions to the general rule even in Canada. Unfortunately, however, the fact still faces us that the number of these exceptions has been small. We do not hesitate to use the word "unfortunately," as it is only men that have been reared in such homes who can appreciate the point of view of such, and the difficulties and temptations that beset them. Moreover, the idea is too prevalent, and, previous to the war, seemed to be making rapid headway, that so long as one gave his money to good causes nothing more was needed. It is true that money in a sense represents life, but it is not representatives, but the very life itself that is demanded in order to produce the greatest degree of efficiency in the work of winning souls. The case of the "Rich Young Man" with whom our Saviour conversed, can easily be reproduced to-day.

* * * *

A Wrong Impression.

An unfortunate headline appeared in the Toronto "Globe" of Saturday last, which stated that the view prevailed at the Synod of the Diocese of Toronto that "prohibition does not call for gratitude." The facts of the case are that when the report of the Committee on Temperance and Social Service was being presented a suggestion was made that the Doxology be sung in thankfulness that the Ontario prohibition measure had been passed. Objection was, however, raised by a small number of members, and out of respect for their views the singing was dispensed with. The conclusion drawn was unwarranted and the impression sent abroad was unfair to both the Synod and the Church.

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Thoughts for the Thoughtful

The worst man is least troubled by his conscience.

* * * *

If we are drifting, we are going in the wrong direction.

* * * *

"Conscience has a voice and an eye; alas! it has no hands!"

* * * *

As sure as ever God puts His children in the furnace, He will be in the furnace with them.

* * * *

"Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more."

* * * *

The nearer you are brought to Him, the quicker sense you will have of your continual need of Him.—John Newton.

* * * *

No manners are finer than even the most awkward manifestations of good will to others. Good manners are made up of petty sacrifices.—Emerson.

* * * *

"Not in mine own, but in my neighbour's face
Must I Thine image trace;
Not he in his, but in the light of mine
Behold Thy Face Divine."

* * * *

I never prayed sincerely and earnestly for anything but it came at some time—no matter at how distant a day, somehow, in some shape, probably the last I would have devised, it came.—Adoniram Judson.

* * * *

The prayer that prevails is a reflected promise. Our office in prayer is but to receive on our hearts the bright rays of His Word, and to flash them back from the polished surface to the heaven from whence they came.—Selected.

* * * *

If your spirit is wrong, if you are conscious that you do not feel as you ought to feel towards your Maker or towards your fellows, you need to give yourself to a prayerful reading of the Bible; you will soon come around to the polar star of the soul. If you are being driven by the adverse winds of temptation, you can always find a sheltering harbour in the Word of God.

* * * *

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know it is not necessarily those who are the busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives like the stars, which simply pour down to us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—Phillips-Brooks.

* * * *

The present duty is to emphasize the simple Christian principles of honesty and justice and brotherhood and make men ashamed to think of money-making and selfish enjoyment as the main business in life, ashamed to live in luxury and extravagance with so much to be done to make miserable conditions about them better. We must begin at the beginning and train a generation to live simply and honestly, to fear God and love their fellowmen, and to have a sense of public responsibility.—Bishop Lines.

Spectator

Comments on Matters of Interest from Week to Week.

Life in a military camp has many unusual and interesting features. It is, in the first place, a womanless city. Everywhere you go, everywhere you look are men—real men of normal size and appearance in the foreground, ants, swarming in all directions in the offing. There are no afternoon teas, no delicate and artistic touches to the tent homes of officers or men, no supersensitiveness about the spotlessness of washable things, no flowers upon the table, no culinary surprises. It is an existence bereft of many of the unthought-of blessings of ordinary, normal life, and men unconsciously let down the bars of self-restraint and assume an away-from-home-nobody-cares attitude of speech and manners. That, at all events, is the first stage of the camp experience. It in no way is peculiar to soldiers. It is just as noticeable in civilian life when men are transplanted from the restraints of a more highly-organized society into the wilds or into the unknown city. The removal of the restraining and stimulating influence of friends and of those whose good opinion we covet not infrequently has the effect of loosening our moral moorings. And yet there is nothing like such a life to establish the man of character and cause him to look to the real source of strength and service. Stript of the influences that have so largely steadied him through the more normal life, he now has to blaze his own trail and establish his own ideals. He has to settle with himself the question of honouring the cardinal virtues in his own life and the reasons for doing so. The man of fundamental soundness of character will come out of such an experience strengthened and purified. But even in the midst of what to the casual observer seems carelessness towards the higher things of life there is in reality a great and strong undercurrent of moral purity and strength. There may be a change of outward expression of virtue, but virtue is there nevertheless. It not infrequently happens that what is highly valued in ordinary life is set aside as mere veneer in the rougher conditions. And those things which really count are given their due prominence. The philosophy of the mob is often sounder than that of the leaders of law and order. There is a direct way of getting at the truth open to the plain man that is denied to him of greater complexity of thought. A military camp is, on the whole, a great school, where great lessons have to be learned, and where a right foundation has been laid in youth no fear need be entertained regarding the final issue.

* * * *

A visit from the Minister of Militia, Sir Sam Hughes, is an interesting epoch in camp life. In the first place, an air of expectancy and enthusiasm runs throughout the lines when it is announced that the "General is coming to make an inspection." "What is the hour of his coming?" is the enquiry that first springs to the lips, and as promptly the old soldier replies: "Be ready at all times, for he is liable to come at any hour." It is known that Sir Sam is a soldier from the ground up and believes in efficiency. He is just as likely to visit a camp at five o'clock in the morning as at any other time of the day, and nothing pleases him more than to come upon the "early birds" as a surprise. A few days ago he came to Barriefield Camp,

and while everybody was prepared for a surprise the General did the unexpected and came at a comparatively late hour, being on the field at half-past eight. His keen eye took everything in, and when he addressed the officers and men he was evidently in excellent humour. He was by no means lavish in his praise, and under the form of a humorous remark he conveyed a kindly hint. He recognized the handicap of foul weather and the unsuitableness of the field. He congratulated a big drummer on his spirit, for when he had slipped on a greasy incline and lost his "beats" he took up the tune as if nothing had happened. He assured the soldiers that they had done very well. "I have seen the Horse Guards and the Coldstreams, and they did as well as you," he said, smilingly, "but they always had good footing." That was a keen but kindly suggestion that there was room for improvement in the men before him. He took occasion to reaffirm his faith in the Ross rifle, and declared that the only men who found fault with it were those who couldn't withdraw or replace a bolt. He expressed himself with great emphasis on the British inclination to bayonet attacks. He called it a "fool idea," and then corrected himself and called it a "blank fool idea." Sir Sam was very decisive in his words when he warned officers that they must be efficient in their work. He declared that this was a serious business, and he would not have it on his conscience that he had placed the lives of brave men in the hands of incompetent officers. He warned young officers that he had scores of fine fellows ready to fill their places if they failed to come up to the requisite standard. He asked the commandant of the Camp to report all officers who were not rising to the situation and he would see that they would have no opportunity to jeopardize the lives of the men of Canada who had offered their services to their King. The impression left upon both officers and men was decidedly favourable. They all felt that a man who knows the game was at the head of the Canadian army. He is full of energy and enthusiasm. He, no doubt, has limitations, but he is doing things, and that means much to men who have consecrated their lives to the doing of the biggest job the world has ever undertaken.

* * * *

The passing of Earl Kitchener gave Canadians a great shock. Coming on the heels of, perhaps, not a great sea disaster, but certainly a great naval loss, people at once exclaimed, What next? The first thought seemed to be, "Who is the traitor in high places that gave away the sailing of the Secretary of War to our enemies?" If it is finally ascertained that an enemy submarine sank the "Hampshire," then it would seem tolerably certain that there ought to be a thorough search of the War Office for a spy occupying a position of exceptional trust. Earl Kitchener stood for the embodiment of industry and public devotion. He stood not for brilliancy, but for downright hard work, for fidelity, for tenacity. He seemed to gather up in his person the best and most outstanding features of the British race. He never expected victory over any enemy, personal or otherwise, to come by chance or good luck. He always laid his plans carefully and worked to the plan. There was nothing haphazard about him. And what he himself did he expected of those who were placed under him. When he went to South Africa the first thing he did was to set the young military dandies, who were swaggering about the streets of Cape Town, to work. Work was his solution for all problems. When this war began Kitchener was the one

(Continued on page 383.)

MY BROTHER'S KEEPER

Sermon by Rev. HERBERT SYMONDS, D.D., Christ Church Cathedral, Montreal, P.Q.

"And the Lord said, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?"—GEN. IV. 9.

THE story of Cain and Abel makes the deepest impression upon the child mind. Cast your thoughts back to your own childhood, when you learned the Bible stories through gaudily coloured picture books. There is a picture of two altars. At one of them kneels Abel offering his lamb and the smoke is going straight up to heaven, a sign of Jehovah's acceptance of it. At the other stands Cain, with angry countenance for the smoke from his sacrifice is being blown in every direction but heavenwards. Then you read how in his anger Cain rose up and slew Abel.

This book of Genesis is full of stories of families and that is why it so strongly appeals to children. It tells of fathers and mothers and brothers and sisters; of Abraham and Isaac, of Jacob and Esau, of Joseph and his brethren; and children can understand these stories because they have fathers and mothers and brothers and sisters, and are themselves members of families.

And then the kind of things told of these families are for the most part understood by children. They know of petty jealousies between members of a family. They know of little tricks played upon each other. They know of favourites and favouritism. And so although their quarrels do not reach the dimensions of that between Cain and Abel, yet they can quite understand the causes of Cain's wrath, and of his hatred of his accepted brother, Abel.

But although these family records, written from a moral and spiritual point of view, are intelligible to children, their value is not less for grown-up people, and for this reason: They go down to the elemental things of life—God, Sin, Suffering, Wrong, Repentance, New Life. These perennial things, repeated in every generation of mankind, underlie all these simple family records.

Let us then see what manner of man Cain was, and what permanent lesson or lessons history tells us.

(1) Cain was a strong man, a man of strong, decisive character. He knew his own mind. He knew what he wanted to do. He knew what he could do, and he went ahead and did it. He was not a pitiful man, he was not a just man. He pursued his path ruthlessly, regardless of the victims that might have to suffer to enable him to win his ends.

The Bible does not present to us complete and finished portraits, but etchings or impressionist studies. So we do not know very much about the cause of the hatred of Cain for his brother. He probably despised him as a weakling. But in some way or another Abel was successful and this Cain could not endure. He was the strong man, and if he could not win by fair means he was determined to win by foul, and so taking advantage of his strength he slew him. Strength without principle or conscience. That is the first point to notice.

(2) Cain was a man of ability. We are told that he founded a city. It is mentioned as being something new and original. He achieved a social organization. But it was based, not upon love, but strength and wealth and commercialism, and the spirit that should have consecrated this social order was wanting. Strength, wealth, intellect, without justice or mercy or love was the characteristic of the civilization founded by Cain.

(3) Cain was a successful man, at any rate for a time. That is the snare of the strong man, the intellectual man, the rich man. There is a strength in riches. "Money talks," we say. There is a strength in intellect. "Knowledge is power." Such success often lasts out our own time. As Louis XIV. is reported to have cynically said, "After me the flood." As long as that strong, rich, intellectual, brilliant but cruel and loveless civilization which he stimulated lasted out his time, he cared nothing. But some day or another the flood comes and sweeps them all away. The flood came and Cain's civilization vanished.

To-day we see also a worship of strength. That is the Nietzschean Gospel—the will to power. We have heard of the supreme right of the strong. If small people get in the way of big people, if small nations get in the way of big nations, then the small must go. That is what Cain thought, too. Abel was a small man in his eyes, yet he was an obstacle, so he killed him. The Gospel of strength is the Gospel of Cain. Not, of course, that strength is an evil. Quite the reverse. It is good to be strong, physically strong and mentally strong. But what are you going to do with your strength? Mere strength, strength divorced from love, and even justice, that was Cain's strength.

Just as Cain was intellectually strong, so are



EARL KITCHENER
Secretary of State for War and
Field Marshal of the British Army

Born June 24, 1850, County Kerry, Ireland.
Drowned off Orkney Islands June 5th, 1916.

From a picture taken at the time of the South African War.

the strong men of to-day. And just as Cain was successful so are the strong men of to-day. No one will deny mighty intellectual strength to our German foes. No one will deny that they have in the past forty years done great things and been highly successful.

But it is not only of the Germans I am thinking. There have been on this continent and indeed almost everywhere, great manifestations of strength in the world of commerce. That strength has displayed great intellectual power. Vast financial undertakings have been engineered by brains that equal those of a Napoleon and a Julius Caesar. And they have been successful. But have they always been just? Have they never ruthlessly crushed the weak in order to win their ends? I feel myself powerless to answer these questions. High finance is a thing far beyond me. I can only listen to what men of high finance say of each other. I can only listen to the rising tide of discontent that every one knows threatens the social order. I can only read such books as Winston Churchill's and others and note the avidity with which the multitudes devour them. Our commercialism is strong, is intellectual, is successful. But is it just, is it for the common good, or is it founded on the principles of Cain?

The success which attends upon Cain; the success which attends upon Germany; the success

which attends upon modern commercialism or modern science is transitory. You may say if you will, "After me the flood," but you can never be sure that the flood will not come first.

On the other hand the failure of the Abel type leads on to ultimate success. There was raised up a second Abel, namely, Seth. When the flood came it was a descendant of Seth's who saw the world go down to ruin but was himself saved. Our Lord Himself was pitted against the world powers of His day and seemed to fail, yet His apparent failure was the highest success.

The author of the Epistle to the Hebrews says of Abel: "He being dead yet speaketh." So said our great dramatist. "The evil that men do perishes, the good lives on. Blessed are the dead, which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them."

This world power, this Gospel of Cain, this strength without love, is not only displayed in world-politics or in commerce. It can and has prevailed in the Church. Again and again the Church has appealed to Force for the sake of its apparent success. The Church was with Louis XIV. Never was it more brilliant, but it cared nothing for the wrongs of the poor. We must never put our trust solely in words, professions, claims, but in realities.

Finally, the strong, intellectual and successful nation, class, or man, if he desires to know whether he is a disciple of Cain or a disciple of Christ must ask himself the question that Cain proposed to God when the Lord said to him, "Where is thy brother?" To which Cain asked another question, "Am I my brother's keeper?" Obviously Cain thought not. *What do we think?* What is our attitude towards the Commonwealth? Is it the good of the whole nation, or the good of the whole world that we seek, or our own good? Do we take advantage of our strength to enrich or to strengthen in any way ourselves regardless of others? Do we cry, self-interest, self-advantage is the law of individuals or of nations? Or do we think always of justice and love, and labour "good on good to fix."

Sooner or later the civilization of Cain collapses, because it is not built upon a rock but upon the sand. When the storms descend upon it, and the waves beat upon it, then it falls.

But no storms or waves can destroy our spiritual goods. They are founded upon the rock.

So my friends, if you are conscious that you have been building your hopes upon the sand of material things, looking to power, to riches, to ambitions for your happiness, re-open the whole question of your lives, and whilst there is time, revise your ideals, your aims, your hopes. Put away altogether the Gospel of Cain and adopt with joy the Gospel of Christ. "Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you."

THE CALL.

It came to the boy on the farmland,
When the sunset was tinting the west;
Was it brooklet or zephyr or night-bird
That whispered the mighty behest?
What matter? He turned from the hillside
And followed where stern duty led;
The boy of the plough is a soldier now,
Whom Freedom has reared and bred.

It came in the gay, crowded ballroom,
Through the beat and the crash of the band;
Was it sob of a harp or viola
That murmured the great command?
What matter? One heard and departed
And travelled a toilsome way;
The youth of the dance is the man of the lance,
A soldier made in a day.

It was not for the hate of the foemen,
It was not for the sake of the gain,
That our lovers have answered the bugle,
That our sons lie asleep with the slain.
God's call came clear as the dawning
To stand for the right and the good,
The call to the strong to avenge Freedom's
wrong.

They heard and they understood.

—Lillie A. Brooks.

New Books on the War

Because I am a German.

By Hermann Fernau. (Authorized Translation from the German, E. P. Dutton.) Toronto: McClelland, Goodchild and Stewart. (159 pp.; \$1.00 net.)

The appearance of the German book, "J'Accuse," made a tremendous sensation last year. Written anonymously by a German, it bore all the marks of an intimate acquaintance with the internal affairs of Germany and a careful review of Germany's part in deliberately fanning the glowing anger of Austria until it burst into flame. The book repudiated Prussianism as the snare and shame of Germany. At once the book was prohibited in Germany and Austria. In this present smaller book, Herr Fernau, a German citizen, over his own name, dares to demand an answer to the charge of "J'Accuse." He reproaches his fellow-citizens for answering the charges only by slander or prohibition. There is not a sentence of adulation to win favour among the Allies. He writes because he is loyal to Germany and dares to affront the enormous and unscrupulous power represented by the despotic authority and regimented intellect of that country. This book was confiscated three weeks after it had been on sale in Germany. Even Switzerland thought it necessary to guard her neutrality by banning the book. Herr Fernau punctures the argument that Germany had no room to expand by showing that the number of German emigrants, 134,200 per annum in 1881-1889, dropped to 18,500 in 1912. This kind of a book shows the rift in the clouds. Not all the Germans are megalomaniacs. This man yearns for a noble and free and peaceful Fatherland. He adjures the Kaiser to answer the charges in the name of the millions who have fallen, in the name of culture and civilization, in the name of the inviolable, unwritten and eternal right of the nations.

My Home in the Field of Honour.

By Frances Wilson Huard. (With drawings by Charles Huard.) Toronto: McClelland, Goodchild and Stewart. (302 pp.; \$1.35 net.)

Near the Marne River and 60 miles from Paris was the summer home, Villiers, of Madame Huard. On the outbreak of war her husband and men servants were called to the colours and she offered her home for a hospital and herself as a nurse. Soon refugees came flocking in front of the German advance, and ultimately she had to join the stream. With spirited dialogue and vivid local colour, are described the weary wanderings of the fortnight during the great Retreat. This book portrays the heartsickening distress of the refugees, who have been forced out on to the road with nothing but what they can carry. The authoress's adventures as interpreter for the Lieutenant of a British Army Supply truck, another, falling in with some Scots Grey patrolmen, are interesting. The way the Germans desecrated her chateau is disgusting, although von K. was chalked on one door. The book is written in good style and with restraint. It will be read with advantage by young and old. It makes you realize from what Canada and England have been saved and must be saved.

My Fourteen Months at the Front.

An American Boy's Baptism of Fire. By W. J. Robinson. (Illustrated.) Toronto: McClelland, Goodchild and Stewart. (201 pp.; \$1.00 net.)

This is one of the most realistic descriptions of life under fire at the front. Some of the details are so vivid that they are gruesome and ghastly. But it is the kind of book which would do some people good to read. They would realize what other men were suffering for them in the fearful effects of shell and gun fire. They would never forget that men with throbbing life like ourselves are the target of the big guns. Mr. Robinson was through the retreat at Mons, and the battle at Ypres as a despatch rider.

Private Warwick.

Musings of a Canuck in Khaki. By Harry M. Wodson. Toronto: The Sovereign Press.

The book is set forth as a record in diary form of the musings of a young Canadian, whose sense of honour and red blood led him to a recruiting station. It is an interesting little volume, and records impressions and ideas that are typical of thousands of young Canadians who are taking their part in the war.

Kitchener of Khartoum

"THE MAN OF IRON."

"Don't tell me if everything is going all right. I expect that; tell me when things are going wrong. That is when I become interested."

* * * *

English Cockney—"E's no talker. Not 'im; e's all steel and h'ice."

* * * *

Premier Asquith—"There is no other man in the country or the Empire who could have summoned into existence in so short a time and with such little friction and with such surprisingly satisfactory results the army now in the field, as Earl Kitchener. In history that will be regarded as one of the most remarkable achievements ever accomplished."

* * * *

Lord Beresford—"He was a brave soldier, a great British gentleman and a marvellous organizer, who worked his way up from the bottom by his own merit."

* * * *

Lord Mayor of London—"We have lost a unique person; one of the greatest men Britain ever brought into existence."

* * * *

Lord Montagu—"He had the foresight, rare in this country, of seeing at the beginning where the war was leading us, and of providing for the necessities of the war. He had a noble death, and he died as he would have wished, in the service of his country."

* * * *

Lord Cromer—"My long association and intimate acquaintance with Earl Kitchener enables me, perhaps more than most others, to appreciate the great loss to the country which has been incurred by his death. Personally, I lose an excellent friend."

* * * *

Colonel Repington—"The tragic death of Earl Kitchener comes upon us all as a great shock and ends, at a blow, all those forces which had been aroused by the character of his administration of the War Office during the greatest of all wars."

* * * *

Mr. A. J. Balfour—"The embodiment of the militant forces of the Empire."

* * * *

Archbishop of Canterbury—"His life has been laid down for the cause in which we are all striving to do our part in prayer and resolve in order that it may bring about something that will be better than we have had in the past."

* * * *

A memorial service to Earl Kitchener will be held in St. Paul's Cathedral, London, Eng., on June 13th. The King and Queen will attend the service.

* * *

A PARSON V.C.

In a recent number of the "London Gazette" it was announced that the King had been graciously pleased to confer the Victoria Cross on the Rev. Edward Noel Mellish, temporary Chaplain to the Forces, for most conspicuous bravery. During heavy fighting on three consecutive days he repeatedly went backward and forward under continuous and heavy shell and machine-gun fire between our original trenches and those captured from the enemy in order to tend and rescue wounded men. He brought in ten badly wounded men on the first day from ground swept by machine-gun fire, and three were actually killed while he was dressing their wounds. The battalion to which he was attached was relieved on the second day, but he went back and brought in twelve more wounded men. On the night of the third day he took charge of a party of volunteers and once more returned to the trenches to rescue the remaining wounded. This splendid work was given voluntarily on his part, and was outside the scope of his ordinary duties.

Mr. Mellish is Curate of St. Paul's, Deptford, Southwark.

The Church at Home

"The number of clergy present at the Synod held in Nelson on the 25th of November, 1914, was 36. To-day there are only 27 at work in the Diocese."—Bishop of Kootenay.

* * * *

"Nor can any other part of Canada show men at work under more difficult conditions than those which prevail in British Columbia. During days of prosperity it was almost wholly given over to materialism, and its people with few exceptions, were living lives of utter indifference and godlessness. To-day our people have, by sad experience, learned the insecure basis upon which material prosperity rested, but it has left them bitter and disappointed, their nerves are on edge, they are ready to be hypercritical, pessimistic with regard to everything. They have lost their gods, they have not yet found their God. But they are beginning to think and if only the Church is true to God and true to herself, she can guide them, and lead them to Christ."—Ibid.

* * * *

"And yet what can 27 men really do to minister to this craving and need amongst a population scattered over 83,000 square miles of territory?"—Ibid.

* * * *

"Then followed a united service of Confirmation, at which twelve Indians and forty-six Eskimo adults openly renewed the solemn vows made by them at their Baptism, and received the laying on of hands. It was a glad some sight to see those people approaching the communion rails, with faces beaming indicative of the joy which filled their souls as they realized that now they were to be admitted to full fellowship and privileges of the Church. No deeper reverence could be witnessed in any congregation than was displayed by those men and women as they came forward. It was a deeply impressive ceremony, especially to those of us who had known them a few years ago. The marvellous change wrought in them by the Holy Spirit is so evident, that it alone supplies the completest answer to those who advocate leaving them as they were."—Bishop of Mackenzie River.

* * * *

"Since the last visit of the Bishop to England in April, 1913, no less than 1,936 miles of railroad have been completed and put into operation; 277 stations and sidings have been erected along these new lines, and at many of these new towns have sprung into existence. This will convey some idea of the grave problem which is ours, the problem of extending the work of the Church in so many new centres and at the same time to provide for and support our present missionary programme in no less than ninety-seven centres, each with four or five outstations (nearly five hundred points in all). Over half these centres with their cluster of out-stations have been organized and developed during the last five years. If the resources were available we could occupy no less than thirty to forty new Mission centres, each of which would rapidly develop four or five outstations."—Archdeacon Dobie, Diocese Qu'Appelle.

* * * *

"We feel encouraged in view of what we have been enabled to do, and that under specially difficult conditions we have not got into a worse position. We have about paid our way, but not our back debts: we have only closed or half-closed a few Missions, but we have not been able to open any fresh ones. The attendances at the services in farm house, or school or tiny church are fairly good, if you consider all the many hindrances and difficulties of the country and the climate. But we do need a spiritual revival, an outpouring of the Holy Ghost, a definite acceptance of the Gospel and surrender of the life in consecration to Christ, that the Church may have a winning spirit, a consciousness of the presence and power of her Lord, and that religion may be a more real, vital, living power in the lives of our people. Our needs (otherwise) are as before: (1) Young, unmarried, active, spiritual priests for the country districts; and (2) money to help to make up their stipend, or for bursaries, for building, etc."—Bishop of Saskatchewan.

* * * *

"The men in the camps, although often careless, hard-swearing fellows, are not thoroughly bad to the core. Many of them, giants in stature and strength, have correspondingly large hearts, and when the Master hand touches long neglected chords there still comes the same response from the big impulsive Peters, 'Yea, Lord, Thou knowest that I love Thee.'"

at Home

sent at the Synod of November, 1914, at work in the

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Diocese of Ottawa

Annual Synod, Ottawa, Ont., June 5-7, 1916.

THE annual service in connection with the Ottawa Synod was held in Christ Church Cathedral on Monday evening, June 5th, when the sermon was preached by Dr. Seagar, Principal of St. Mark's Hall, Vancouver. The Synod met for business next morning at 10. After routine business the Bishop called for the report on deceased members. Special reference in this report was made to the loss the Synod and the Church at large had sustained in the death of Dr. W. F. King, astronomer of the Dominion, and also of Mr. F. W. Avery, both of whom had been closely associated with the church life of the community. The Bishop then read his Charge, in the course of which he declared strongly in favor of prohibition. He said that he had never hitherto been an advocate of prohibition, and now declares he has changed his point of view.

"The question of prohibition is much in the public mind to-day," his Lordship said. "What should our action be? Let me speak personally. Always, I trust, I have been a temperance worker. I have never hitherto been an advocate for prohibition. I have thought that the trouble would be better treated in another way. I own, since the war began, I have somewhat changed my point of view. Against the dark background of war conditions, the peril and the folly and the humiliation and the waste of the sin of excessive drinking has stood out with startling vividness. I have been impressed with the need of drastic action while there is time, even if only while the war shall last.

"Other methods of dealing with the trouble have obviously broken down. The time is urgent, and the need is great. I regard prohibition as a legitimate experiment, approved by the moral judgment of the people at this time. It is a great experiment, but not a great triumph yet. Prohibition can remove temptation out of the path of those who seek to avoid the sin.

"Liberty must be safeguarded always; but I recognize also no less clearly that licence and excess involve the curtailment of liberty for all who have at heart their brothers' needs. I am content that whatever liberty I have should be subordinated to the needs of others on the principle followed by St. Paul, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak.' The law is on the statute-book, and will soon be in force. For God's sake, let it be kept. A law not observed or evaded is a peril to all public order and a danger to our liberties."

Election of Wardens.

The report of the Committee to Revise the Canons was presented by the Chancellor, Mr. John F. Orde, K.C. Among the changes adopted was one to enable parish vestries to elect churchwardens and lay delegates at the "annual meeting," instead of only at the Easter meeting. This change was rendered necessary by the fact that parishes have been advised to make their financial year coterminous with the civil year.

State of the Church.

The report on the state of the Church was presented by Canon Bliss, and showed that there were now 8,430 families connected with the Church in the diocese.

Sunday School Work.

At the evening session Rev. Canon Kittson presented the report of the Diocesan Sunday School Committee. This report expressed regret that the S.P.C.K. had been forced to discontinue the publication of "Our Empire." Reference also was made to the fact that the diocese had lost the services of Miss Evans who had been engaged by the Bishop Strachan School to take charge of a teachers' training course in that institution. Three Sunday School teachers from the city are now in residence at the school taking this course. Satisfaction also was expressed at the prospect of the Commission adopting a Single Lesson scheme, instead of the double one now in force. The reading of the report was followed by an address by Rev. R. A. Hiltz, General Secretary of the Sunday School Commission.

Missionary Work.

Rev. Canon Snowdon then read the M.S.C.C. report, after which an address was made by Rev.

Mark Malbert, the missionary working amongst the Jews in the city of Ottawa.

Wednesday morning was taken up with a discussion of routine matters and the election of members of the Executive Committee and delegates to the General Synod.

Canon Missioner.

The Bishop announced that he had appointed Rev. Canon Kittson Canon Missioner for the diocese.

Canons Kittson and Snowdon were reappointed delegates to the Board of Management and Sunday School Commission.

Resolution to Governor-General.

The following resolution was carried by a standing vote and forwarded to the Governor-General:—

"That the Synod of Ottawa now in session desires to convey to H.R.H. the Governor-General of Canada an assurance of deep loyalty and devotion to the British throne and its representative at this particular moment when anxiety presses heavily on the British Empire; we esteem it a duty and a privilege to declare our unflinching allegiance to the King and to pledge our unwavering support in every way.—John Chas. Roper."

Social Service Council.

The Synod concluded its business on Wednesday afternoon, but the delegates assembled again in the evening to hear an address by the Rev. Canon Tucker on the work proposed to be undertaken by the recently appointed Social Service Council of the Church of England in Canada.

Diocese of Toronto

Annual Synod, Toronto, Ont., June 6-9, 1916.

LET us take up the work which lies before us with greater zeal and earnestness than ever before. Let us bravely face all difficulties, and overcome all obstacles by triumphant faith in God. The ALLY to be sought in the Empire's solemn hour of Repentance and Hope is the ONE that is mighty, on whom help is laid and in whom help is found. With Him as ALLY, the Empire and Kingdom can say, "God is on my side; I will not fear what man can do unto me."

These were the concluding words of the Bishop's charge on June 6th to the Synod of Toronto at its sixty-fourth annual session. The provisions for increased lay representation which came into effect for the first time this year did not give a much larger House on account of the war conditions. The Bishop made a strong plea for the Spirit of Reconstruction, which will be necessary after the war. "Purer Propublic Policies" must take the place of widespread, personal, selfish greed and gain, such as the revelations of costly commissions and enquiries are daily bringing to light, to the utter discrediting of those implicated, to the serious dishonouring of Public Life, and the depreciation of Public Service. God cleanse our Empire and our land, in all these departments of its manifold life, from every evil which is eating, like disease, into their very vitals, and threatening the body politic with death.

He pointed out the splendid response of the Anglican Church in Canada to the Empire's Call. Out of an enlistment of 263,111 to the end of February, it would seem that 124,688 were members of the Church of England; of which the military districts of Ontario furnished 110,776. For these there have been appointed Chaplains, of which this diocese has supplied 22, of whom seven have already gone overseas. This is a notable showing. It does credit to the splendid spirit of our clergy and their families, and to the patriotism of the congregations willing to part, for a season, with their spiritual leaders, that so they may not stand in the way of the "military necessities" of the hour.

The Bishop reported that the list of clergy on the staff of the diocese was affected by the fact of there having been no Trinity Ordination. It is expected that 9 deacons will be added to the number on Trinity Sunday, making an ordination of about 20 men in all. The present number, 245, is classified as follows: Engaged in parochial work, 149; engaged in tuition, chaplaincies, etc., 25 (this does not include the military Chaplains);

(Continued on page 385.)

Clergy Serving as Chaplains

(Continued from last week.)

Diocese of Toronto.

- Rev. W. H. H. Sparks.
- Rev. C. R. Spencer, B.A., 39th Battalion.
- Rev. R. Macnamara, 9th Brigade Field Artillery.
- Rev. W. L. Baynes-Reed, 75th Battalion.
- Rev. H. A. Ben Olliel, 59th Battalion.
- Rev. E. R. J. Biggs, B.A., B.D., 76th Battalion.
- Rev. F. J. Moore, M.A., 83rd Battalion.
- Rev. T. H. Stewart, M.A., 81st Battalion.
- Rev. G. M. Barrow, 84th Battalion (in Canada).
- Rev. E. S. B. Browne, 166th Battalion (in Canada).
- Rev. R. L. Brydges, 123rd Battalion (in Canada).
- Rev. A. C. Cummer, 182nd Battalion (in Canada).
- Rev. Canon Davidson, M.A., 93rd Battalion (in Canada).
- Rev. J. A. Elliott, M.A., 136th Battalion (in Canada).
- Rev. J. E. Gibson, M.A., 169th Battalion (in Canada).
- Rev. H. F. McCausland, 95th Battalion.
- Rev. T. H. McGonigle, 127th Battalion (in Canada).
- Rev. H. L. Nicholson, B.A., 198th Battalion (in Canada).
- Rev. Canon Dixon (in Canada).
- Rev. J. Russell MacLean, M.A., (in Canada).

Also Rev. Alan Greene, 123rd Battalion, in place of Rev. R. L. Brydges, transferred to England; Rev. P. J. Dykes, B.A., 84th Battalion, in place of Rev. G. M. Barrow, transferred to England.

Diocese of Qu'Appelle.

- Rev. M. A. Buchanan, M.A. (R.N.).
- Rev. H. A. Lewis, M.A. (R.N.).
- Rev. A. B. Payne (Returned).
- Rev. C. J. S. Stuart, M.A., 2nd Battalion.
- Rev. F. W. Hicks, B.A.
- Rev. A. G. Wilken, M.A. (Killed in action).
- Rev. R. E. Young, B.A.
- Rev. A. J. Bennett.
- Rev. E. C. Earp, L.Th., 68th Regiment.
- Rev. C. A. Barber.
- Rev. O. Wakefield.
- Rev. H. J. Allen.

Diocese of Edmonton.

- Rev. R. H. Ingleby (Lieut.) Dublin Fusiliers.
- Rev. W. R. Ball, 49th Battalion.
- Rev. G. D. Whittaker.
- Rev. C. H. Bailey
- Rev. O. Creighton
- Rev. E. Teale
- Rev. G. S. Provis

Members of Edmonton Mission, Archbishops' Western Canada Fund.

Rev. W. H. Davis (in Canada).

Also the following lay workers of the Edmonton diocese, either preparing or ready for ordination: I. B. Bickersteth, W. J. C. Fishbourne, H. G. Rowsell, L. Knight, G. Reeve, T. W. Simmons, E. G. Ault, A. O. Barry, E. R. H. Lewis, and C. W. Selwyn and J. R. Digby, both of whom have made the supreme sacrifice.

Diocese of Kootenay.

- Rev. J. M. Comyn Ching, 11th C.M.R.
- Rev. C. Reed.
- Rev. D. E. D. Robertson.
- Rev. R. E. Grice.

Diocese of New Westminster.

- Right Rev. A. U. de Pencier, D.D., 62nd Battalion.
- Rev. C. C. Owen, 6th Infantry Brigade, 2nd Canadian Division.
- Rev. R. B. Day, Salonica.
- Rev. G. C. d'Easum, 131st Battalion (in Canada).

Diocese of Cariboo.

- Rev. J. F. Wiseman, 172nd Battalion (in Canada).
- Rev. T. Riley, soldier in British Army.

Diocese of Columbia.

- Rev. Wm. Barton.
- Rev. G. H. Andrews, 88th Battalion.
- Rev. F. L. Stephenson, 103rd Battalion.

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER X.

Jacob and Esau.

GILBERT found David waiting for him under a group of maples, and together the boys climbed to the mountain top. Neither of them ever forgot the view that burst upon them. Though the "mountain" is, in truth, little more than a hill, yet it stands like a watch-tower among the surrounding plains. To the north is the green valley of the Ottawa, to the west, undulating country bounded by blue-veiled hills, while to the south, below the cliff-brow on which they stood, rolled the great St. Lawrence, shimmering in the heat. The mighty river seemed a symbol of the immensity of the last-found land of Canada. The great city, with its wharves and warehouses, chimneys and churches, was dwarfed into insignificance by the splendid river on whose banks it stood.

Both brothers were impressed by the sight. To David, its very name recalled the heroic days of the old struggle between France and England; to Gilbert, it symbolized the un-surveyed possibilities of the new land. A surge of excitement passed through him as he saw the tall chimneys, the huge buildings and the great ocean-going steamers lying in the docks; to go from Oxford to Montreal was like passing from the cloister to the market place—and Gilbert preferred the market place.

As they walked down the steep paths, Gilbert remarked:—

"Doesn't it seem odd to think we are in a colony which is an offshoot of England? When one looks at the St. Lawrence and thinks of the Thames, one feels rather cheeky to talk of Canada 'belonging' to England as some do."

"Well, I don't suppose it is its size which has made the Thames great, it's what has happened on it," said David absently. "The Bishop's been talking to me about the colonies of Britain. He thinks it's a pity to use the phrase 'belonging,' because it makes Englishmen think they 'own' the place when they come out here; and then they naturally get unpopular with the Canadians. The Bishop says that the only hope for the continuance of the British Empire is the recognition of the fact that the 'colonies' are really nations now. But look here—this must be the house—it's called 'Rockside.'"

To anybody who came to Canada expecting to "rough it"—or rather find others "roughing it"—Mrs. Campbell's house was a revelation. Herself a member of an English family, which for generations had been noted for its munificence towards art and literature, she had married the son of a Canadian farmer, who had chosen to engage in commerce. His native shrewdness and perseverance had made him, when he died after thirty strenuous years of work, one of the merchant princes of Canada.

His wife's taste had directed the expenditure of his wealth, with the result that their house—even in a city of splendid homes—was an example of what wealth guided by taste could accomplish. Since Angus Campbell's death, it had been his widow's delight to welcome to her home many of those pathetic waifs and strangers, lonely and friendless in a strange land, to whom a sojourn at Rockside gave fresh strength of mind and body. She

had a gift for discovering just those people whose very strength was their undoing, since few guessed at their needs. She had long known Hugh Neville, and it was a matter of course that he should stay at Rockside when in Montreal; but he had seen that Margaret Lane was exactly one of those to whom Anne Campbell delighted to minister, and had therefore telephoned at once to Rockside, when Mrs. Lane had told him of the disarrangement of her plans.

David and Gilbert were ushered by a trim parlour-maid into a shady drawing room, with two large French windows opening on to a wide verandah, or "gallery" as the maid called it.

"Mrs. and Miss Lane are on the gallery, sir. Will you go out to them? Mrs. Campbell has not yet returned from the hospital."

The boys stepped out of the window and found their mother and Marjory in comfortable chairs on the east side of the house. It was deliciously cool and restful after the glare of the streets and the bustle of disembarking, and both mother and daughter pleaded guilty to having slept most of the afternoon. But Marjory was wide awake now, and anxious to give Gilbert an account of her experiences.

"Gib," she exclaimed, "you never saw such a house. There's a bathroom to every bedroom, and there are two Turners—real ones, not copies—and a Vandyck in the dining-room. And there's such lovely china and glass. And a music room, with two grand pianos, and the sweetest little organ, blown by electricity. Did you ever imagine that they had houses like this in Canada?"

She stopped breathless.

Gilbert threw himself into a long chair. "Well," he said, "at the present moment I'm more impressed by the comfort of a common or garden wicker chair like this and a cup of tea than even by Turners in every bathroom. That appears to me mere ostentation—now this is solid comfort."

"Oh, Gilbert, how silly you are! I never said Turners in every bathroom. You always try to make out I've said something ridiculous if I tell you anything you don't know."

Before Gilbert could parry this homethrust, a step was heard on the gallery, and the boys rose to greet their hostess.

Mrs. Campbell was dressed in a softly falling dress of palest grey, her luxuriant white hair surmounted by a shady black hat, tied with velvet ribbon. She came to meet the boys with her small white hands outstretched in greeting and a smile of welcome on her expressive face. She was very small—scarcely as tall as Marjory—but carried herself with an easy dignity which belied her scanty inches. In a crowd, she might have passed as insignificant; those who came within the circle of her influence acknowledged the force of a magnetic personality. In her eyes there dwelt a great peace, the peace not of innocence but of victory, of calm after storm, of rest after toil. It was this look which attracted to her those who were still striving and struggling, uncertain of defeat or victory in the battle of life. They felt she knew the secret of true happiness, and they came to her to learn it.

"I was so very sorry to be out when you arrived," she said, with the same courteous apology she would have used towards older or more important guests, "but I hope Mary told you that I always spend part of Sunday afternoon at the hospital. I hurried home to welcome you as soon as I had finished my round of the wards. But here is the Bishop, clamorous for tea as usual, I suppose, so we'll have it at once."

During the meal the conversation centred around various aspects of the

(Continued on page 386.)

Lieut. T. L. Harling Progress of the War

Lieut. Harling was the elder son of Mr. R. Dawson Harling, Vicar's warden of the Church of the Epiphany, Parkdale. Before the war broke out he had been connected with the 9th Mississauga Horse as Lieut. of Cadets, and when war began he received a commission as Lieutenant in the 8th C.M.R., after qualifying for both Lieutenant and Captain's certificates. He left Canada early in October last, and after passing through the 4th Canadian Military School at Folkestone, where he distinguished himself by coming out on top of the Field Officers' Class, was transferred to the 5th C.M.R., and crossed over to France early in March. For over four years he was a chorister in St. James' Cathedral, under Dr. Ham, and also acted as librarian for the Sunday School of the Church of the Epiphany for several years. He is survived by father, mother, sister and brother, and a host of friends.



LIEUT. T. LESLIE HARLING,
A Co., 5th C.M.R., who died of wounds
at the Battle of Zillebeke, south-
east of Ypres, on Saturday, 3rd
June, 1916.

Church Life in the Eagle Tail

Rev. R. W. W. ALEXANDER,
Vegreville, Alberta.

THE Eagle Tail is a range of hills about thirty miles north of the town of Vegreville, Alberta. About ten miles south of these hills stands a neat little church, known as Holy Trinity, Soda Lake. It is a monument of what earnest work and untiring perseverance can effect. Here lives a family named Boutillier, who, through their own efforts entirely, collected money, gave systematically, and through tactful sympathy with their Ruthenian neighbours, brought about the realization of their hopes. Looking over the list of donors one sees opposite the names of Ruthenian settlers, Mr. — gave 2 logs or 3 logs. The church cost \$600 and is completed free of debt; it was consecrated last year by the Bishop of Edmonton. This year, through their systematic giving, they purchased an organ at \$65. The church is now entirely fitted out except for a covering for the Communion table. The table is 4½ ft. long x 1½ ft. and is 3 ft. high. Perhaps some reader of this article may be able to help in this way. Also a

June 6th.—Tuesday—Reported by Admiral Jellicoe that the Hampshire with Earl Kitchener and Staff on board had been blown up off the Orkney Islands. Attack continues on Canadian lines with heavy loss of life, but little headway by enemy. Russians begin great offensive against Austrians.

June 7th.—Wednesday—Russian attack on Austrians gaining ground rapidly. Italians holding Austrians.

June 8th.—Thursday—Germans capture Fort Vaux and Hooge.

June 9th.—Friday—Russians recapture Lutsk and continue their advance.

June 10th.—Saturday—Russians capture 1,143 Austrian officers and 64,714 men and almost reach Lemberg. Little change on Western front.

June 12th.—Monday—Russians continue to drive back Austrians, having captured during the past week, 1,650 officers and more than 106,000 soldiers, and advanced along a front of 250 miles. Fighting continues near Ypres. Italians holding Austrians.

set of Communion plate is needed. I took charge of Vegreville Mission in April, to which Soda Lake Mission is attached, and have held so far two services out there. The last time I was out, the little church was so full that some had to stand outside. A teacher walked down ten miles to play the music for us, so that we had a delightful service. In the morning I had a celebration with 7 communicants. At the afternoon service I christened a baby, whose parents had brought her 18 miles. Mr. Boutillier is full of pride at the success of his efforts and is a splendid type of Canadian Churchman, bringing up each of his children to give systematically. In the evening I catechized the children. Soda Lake is a small slough which occasionally dries out leaving a white deposit from which no doubt it gained its name.

General Synod

Board for Conferring Divinity Degrees.

THE Executive Committee of this Board met at Trinity College on June 6th, with Principal Waller, Huron College, Chairman; Dr. Abbot Smith, Montreal Diocesan College, Secretary; Dr. Robinson, Warden of St. John's, Winnipeg; Dr. Hallam, Wycliffe College, and Prof. Cosgrave, Trinity College. A complete revision of the syllabus for II. B.D. examinations, including the rearrangement of some sections, and the substitution of new text books, was made. A statement of these will be sent to the colleges for final revision. The returns of the I.B.D. and Voluntary Preliminary Examinations gave the following results:—I. Class, H. D. Martin (Wycliffe), A. N. Wittey (Montreal). II. Class, C. R. Harris, and A. R. Yeoman, equal, J. Burton (all of Montreal). J. S. Harrington, F. G. Lightbourne, and J. Stowbridge completed their examinations by passing supplementals. G. Forshaw is required to write a supplemental in Church History, and W. B. Moulton in Greek Gospel and Latin Patristic.

Wu Chow Chu, a graduate of the University of Syracuse, received this year the degree of Master of Science from McGill University.

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Trinity Sunday.

Holy Communion: 192, 313, 440, 441.
Processional: 418, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

First Sunday after Trinity.

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

The Bible Lesson

By Rev. Dr. Howard, Montreal

TRINITY SUNDAY, JUNE 18th.

Subject—"The Holy Trinity."
St. Matt. iii.: 13-17.

INTRODUCTION.

BEFORE the year 1162 Trinity Sun-
day was known as "the Octave of
Whitsunday," and the Sundays
after Trinity were known as "after
Pentecost." But on this Sunday, in
1162, the famous Thomas à Becket
was consecrated as Archbishop of Can-
terbury, and he at once decreed that
it should be observed in England as a
"Festival in honour of the Holy
and Undivided Trinity," and that it
should be known as "Trinity Sun-
day." Thus both the Festival of
Trinity Sunday and the name Trinity
Sunday are of English origin.

On this Sunday our attention is
directed to the study of GOD. The
Collect for the day uses the words
"eternal Trinity" as descriptive of
God's nature, and also speaks of this
divine nature as a "Unity." Thus
from the Collect we get the funda-
mental idea of the Trinity, namely,
that God is *One Being in Three
Persons*. We have no difficulty in
understanding what is meant by a
Person. The highest thing that we
know in this world is *human person-
ality*. When we speak of a *person*
we mean a being possessed of
*Thought, Feeling, Will and Con-
science*. To these aspects of per-
sonality must be added the fact that
the being who possesses them is also
self-conscious. Thus we may define
a *Person* as a self-conscious being,
who is likewise capable of Thought,
Feeling and Will, and at the same
time is possessed of conscience.
When we have said this we have
described the highest existence that
we know in the world, and, though
we have thus described it, yet there

is an unexplained and unexplainable
something still attached to person-
ality. Self-consciousness is the power
by which we can distinguish ourselves
from other persons and from the out-
side world. But even more than this,
self-consciousness makes it possible
for us to look at our own minds in
action, to recognize the thoughts,
feelings and volitions of the mind as
*my thoughts, my feelings and my
volitions*. From this mysterious power
of self-consciousness we may turn
to the other marks of personality.
Thought, or intellect or reason is as
mysterious a power as self-conscious-
ness; it is a spiritual power that
makes us masters of the world and
superior to all other earthly crea-
tures. Without Thought or Reason
we could not understand nature and
turn her great forces to serviceable
account. Hence, Thought or Reason
is the necessary condition of all
human progress. Then consider the
power of human *Feeling*. This is
the capacity that we have for love
and hatred and all other emotions of
which we are capable. Side by side
with Thought and Feeling stands the
Will. Here we have the apex of our
human personality. Man can freely
put himself forth in action. His *will*
is the power by which he can follow
the paths to which Reason and Feel-
ing point the way. We have also said
that personality is marked by the
possession of *Conscience*. Conscience
is that power of our spiritual being
which (1) distinguishes between right
and wrong, and (2) urges upon us
that we should always follow that
which is right.

From this outline description of
human personality we can easily see,
if we will but reflect upon the facts,
(1) that personality is the highest
form of existence that we can know,
and (2) that there is a mystery in
personality that cannot be explained.
The fact of personality is too deep
for our complete understanding of it.
To-day we are brought to a con-
sideration of God as a THREEFOLD
PERSON. We have long been ac-
quainted with this teaching. He is
Father, Son and Holy Ghost. Each
of these three Divine Beings in the
Unity of the Godhead is a Person.
Each has all the characteristics of
personality that have been described
—but each of these is a PERFECT
PERSON, not simply a limited, human
person, such as we know each of our-
selves to be. Thus in the Trinity
there are three Perfect Persons. Can
we describe the Trinity or Godhead
further? Our best description must
come short of making the reality com-
pletely clear to our minds. We can
say that these Three Persons form
a Divine Unity—an Eternal Divine
Being Who *transcends Personality*,
while at the same time He possesses
Personality. Each of the members
of the Trinity is a Divine, Perfect
Person (while each of us is a human,
imperfect, undeveloped person), but
the Trinity or Godhead unites these
three Divine, Perfect Persons into a
Supreme Being that completely tran-
scends Personality. In other words,
*God is Personal and something higher
than personality*. He is ONE GOD
in THREE PERFECT PERSONS. No-
where do we get a better description
of this Triune God than in the well-
known words of the Athanasian
Creed: "The Father is God, the Son
is God, and the Holy Ghost is God.
And yet they are not three Gods, but
ONE God."

ANALYSIS OF THE LESSON.

The portion of Scripture chosen for
the Lesson for Trinity Sunday pre-
sents to us the three Persons of the
Trinity. The time had come in the
life of Christ for the beginning of
His public ministry. He came to
John the Baptist to receive the rite
of Baptism at his hands. The nar-
rative is short and clear and lends
itself easily to analysis.

I.—*The coming of Jesus to John
for Baptism, v. 13.* Before entering
upon His active work of ministry
our Lord made the journey from
Nazareth, in Galilee, to the Jordan
in order that He might receive the
holy rite of Baptism at the hands of
His great Forerunner.

II.—*John felt himself unworthy of
performing such an office, v. 14.* The
Baptist was overcome at the thought
of baptizing One Who was so much
his superior. He had been accus-
tomed to baptize repentant sinners,
and felt himself unworthy to baptize
One "in Whom there was no sin."

III.—*Jesus overcame John's hesita-
tion (v. 15) by declaring that His
baptism was necessary in order that
He might fulfil or complete all that
was right.*

IV.—*The act of Baptism took place
and was followed by two startling
incidents (vv. 16, 17):—*

(1) The Spirit of God descended
upon Jesus.

(2) God the Father spoke from
heaven, saying, "This is My beloved
Son, in Whom I am well pleased."

Having studied this passage care-
fully, the story of the Baptism should
be read in the parallel passages, St.
Mark i. 9-11, St. Luke iii. 21, 22.

In these passages the three Persons
of the Trinity are brought before us.
God the Son receives Baptism, God
the Holy Ghost descends upon Him,
and God the Father speaks from
heaven. Here we have the Divine
Trinity acting together.

This is only one of many Scrip-
tural passages that lead us to the
conviction that God is a threefold
Personality. The student of this les-
son would do well to study some of
these passages of Scripture upon
which the doctrine of the Trinity is
founded. Here are a few of the more
important: Gen. i. 26 implies a
plurality of Persons in the Godhead;
Num. vi. 24-27, Ps. xxix. 3-5, Is. vi. 3
hint at a *triple Personality*; Matt.
xi. 28, Rom. xv. 5 indicate that the
Father is God; John i. 1, xx. 18,
Rom. ix. 5, Phil. ii. 6 indicate that
the *Son is God*; Acts v. 3, 4, 1 Cor.
ii. 10, 11, Eph. ii. 22 indicate that
the *Holy Ghost is God*. The *Unity
of the Trinity* is expressed in 1 Cor.
viii. 4, Ep. of James ii. 19. Many
other passages bearing on this doc-
trine of the Trinity might be cited.

SOME RELIGIOUS LESSONS FROM THIS STUDY.

I.—*God thoroughly understands our
nature.* Our limited and imperfect
personality is made by God in the
likeness of His own perfect Person-
ality. Hence God can thoroughly
understand every particular of our
nature. This is more fully revealed
in the fact of Jesus Christ. *He is
God, and yet He thoroughly under-
stands human nature.* Not only does
He understand it by having become
man, but in the fact of His being
a *Person* before the Incarnation He
knows what personality is.

II.—*We are persons, made in the
likeness of God, hence we can de-
velop towards a more complete con-
formity with God's character.* The
God Whom we worship is not a Being
Who is absolutely different from us
and with Whom we have nothing in
common. Each person of the Trinity
has the same marks of personality
as ourselves. Hence we may hope to
become more God-like, more perfect
as human persons through associa-
tion with God and obedience to His
laws.

III.—*God, as a Person, can make
Himself known to us and commend
His laws to us.* We are akin to God.
He can speak to our spirits in a lan-
guage that we understand. His ideals
of goodness and righteousness natu-
rally appeal to our consciences.

IV.—*The Divine Trinity is a So-
ciety; in this society each member
is a Perfect Person.* May we not
conclude that *one way to completeness*

*of character, individually, lies along
the road of constant companionship
with one another and with God.* It
is in the Society of God that we are
uplifted. It is in the society of our
fellowmen that we are disciplined and
enlarged in character. Only as we
live rightly with our fellowmen, either
as individuals or nations, can we be-
come our best. The ultimate reality
in the universe, namely, God, is a
perfect Society of three Persons, act-
ing in complete unison and accord.
Man only reaches his best in con-
junction with all other members of
God's family for whom Christ died.
As the members of the human race
act in unison and accord with one
another, then will they perfectly
fulfil the will of God.

Brotherhood

A Brotherhood Camp has again been
established at Niagara for work among
the soldiers in training. Mr. Sten-
house is in charge.

The Churchwoman

Toronto W.A.—According to a pleas-
ant custom, the June Board meeting
was held at a suburban church, and
the visit of W.A. members to St.
John's, Norway, proved very satis-
factory to the visitors, at any rate.
Miss Cartwright was in the chair, and
the two new officers, Mrs. Donaldson,
recording secretary, and Mrs. Cuttle,
Dorcas secretary-treasurer, took their
places on the platform. The reports
showed: 1 new Girls' Branch, 3 new
life members; treasurer's receipts \$1,-
582.08, expenditure \$3,182.75; Dorcas
receipts \$162.07, expenditure \$159.95;
bales, 101 3/4; 3 new Junior Branches
and 2 reorganized, with receipts of
\$131.20, and expenditure \$8; 11 books
added to the library, literature re-
ceipts \$228.24, and expenditure \$133.-
37; 51 new members of the Babies'
Branch, receipts \$8.82, and expendi-
ture \$3.16; P.M.C. receipts, \$55.40;
Leaflets for June 4,398, an increase
of 39 in two months; and 10 hospital
visits paid, expenditure \$3.15. Miss
Nafel, who expects to leave at once
for Carcross, said a few farewell
words and gave thanks for several
small gifts for her boys and girls, a
football, and an enamel tea service
being especially welcome. At the
"noon hour" in the church, Rev. E.
A. MacIntyre, of Balmy Beach, gave
a timely and helpful address on the
work of the Holy Spirit, and in the
afternoon, Rev. R. H. A. Haslam, of
Kangra, India, spoke most impressively
on "The People of India and the
War," and on the loyalty of India,
which he called "the most wonderful
thing in history." He believes the
"love" described in 1 Cor. 13, is the
great force which will ultimately win
India to Christ. Of the \$110 of the
E.C.D.F., \$50 was voted for a bell for
the new school in Mackenzie River dioc-
cese and the remainder towards pay-
ing for Bishop White's typewriter.

Paisley.—A very successful meeting
of the W.A. of Bruce Deanery was
held in this place on May 24th. It
began with a celebration of the Holy
Communion in the morning and a
business session was held in the after-
noon, at which Mrs. Diehl, of Paisley,
presided. After the minutes had been
approved, members from a number of
Branches told of their work and a
letter of grateful thanks from Rev. W.
G. Walton, of Fort George, Moosonee,
for the bale sent him last year, was
read, also the annual letter from the
general Dorcas secretary. Material
for a very substantial bale was
brought in. It is to go to Cedar Lake
Mission this year. Mrs. Diehl was
re-elected Deanery president, and Mrs.

Homer, of Cargill, secretary-treasurer. Mrs. Gahan, of London, spoke of the successful year in Huron W.A., the need of missionary candidates and the importance of prayer. A united meeting of the Chapter and the W.A. began at 4 p.m., when Rev. C. C. Brett told of his work amongst the Indians of the Yukon; Mr. L. H. Baldwin, spoke on "The Religious Press"; and Canon Gould gave one of his eloquent addresses. Rev. R. Perdue, of Walkerton, Rural Dean, presided at the joint meeting and again in the evening when Canon Gould again addressed a large audience.

Church News

Preferments and Appointments.

Colloton, Rev. F. W., Rector of New Liskeard, Ont., to be locum tenens of St. John's, Port Arthur, Ont., during the absence of Canon Hedley at the Front. (Diocese of Algoma.)

Patterson, Rev. R. B., from Stellarton, N.S., Diocese of Nova Scotia, to the Mission of Havelock, Ont. (Diocese of Toronto.)

Morris, Rev. Edward, Curate of St. Thomas' Church, Montreal, P.Q., to be Rector of Stellarton, N.S. (Diocese of Nova Scotia.)

Higginson, Rev. A. B., Rector of Georgetown, to be Rector of Port Dalhousie. (Diocese of Niagara.)

NOVA SCOTIA.

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

Halifax.—A special meeting of the Church Institute Boy Scouts was held on the 1st inst., in the Church of England Institute for the purpose of bidding farewell to the Patrol Leader, Harold Dawes, who has joined the 219th Battalion for service Overseas. Canon Vernon opened the proceedings with a short address, at the close of which Scoutmaster Ernest Stay, on behalf of the officers and members of the troop, presented Private Dawes with an address, accompanied by a fountain pen.

MONTREAL.

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

Montreal.—**Trinity**.—A special service in memory of five men belonging to this congregation who have been killed in action was held in this church on Sunday morning, the 4th inst. Their names are as follows: Ptes. Hubert and Cyril Hill, F. Hubert and Edgar Mott and G. Poole-Soody. The Rev. G. Q. Warner, the Curate-in-charge, paid a warm tribute of esteem and regard to the memory of the deceased and he also referred to the honour which has been conferred upon the Rector, Lieut.-Col. the Rev. J. M. Almond, who, during the preceding week, had received the C.M.G.

St. Columba's.—On the evening of May 25th, Rev. James A. Osborne was inducted as Rector by the Bishop of the diocese. The church was established as a Mission in 1910 and having relinquished its grant from the Mission Fund last July, became a self-supporting parish. A congregation which occupied almost every seat in the church was present. The Rev. J. A. Osborne had been priest-in-charge of the parish since 1912, and before leaving the chancel the Bishop congratulated the parish on the progress made since that date, and on its advancement to its present status. There were about fifty in all present at the service.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Kingston.—The engagements of Dr. Bidwell, Bishop of Kingston, during the month of July, are as follow: July 2nd—11 a.m., Tyendinaga; 7 p.m., Deseronto. July 4th—11 a.m., Odesa; 3 p.m., Morven; 7:30 p.m., Bath. July 5th—11 a.m., Fredericksburg; 7:30 p.m., Adolphustown. July 6th—11 a.m., Waupoose; 3 p.m., Milford; 7:30 p.m., Picton. July 7th—11 a.m., Wellington; 3 p.m., Hillier; 7:30 p.m., Carrying Place. July 8th—10:30 a.m., Consecon; 2:30 p.m., Roblin's Mills. July 10th—7:30 p.m., Amherst Island, Stella. July 11th—11 a.m., Emerald. July 12th—7:30 p.m., Roslin. July 13th—11 a.m., Moneymore; 3 p.m., Thomasburg; 7:30 p.m., Tweed. July 14th—11 a.m., Queensboro; 3 p.m., Crookston; 7:30 p.m., Madoc. July 16th—11 a.m., Frankford; 3 p.m., Rawdon, 8th Line; 7 p.m., Stirling. July 19th—11 a.m., Rawdon, 5th Line; 3 p.m., Rawdon, 12th Line; 7:30 p.m., Marmora. July 20th—7:30 p.m., Flinton. July 21st—3 p.m., Sharbot Lake. July 25th—4 p.m., Ardoch; 8 p.m., Plevna. July 26th—2 p.m., Olden; 7:30 p.m., Parham.

Fifty-Eighth Anniversary.—The Rev. Canon Loucks a few days ago celebrated the 58th anniversary of his ordination to the priesthood, and was the recipient of many hearty congratulations.

OTTAWA.

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

Cornwall.—**Trinity**.—Mr. Dennis H. Hill, the organist and choirmaster of this church, has resigned his position and has enlisted in the 154th Overseas Battalion C.E.F. At the close of the choir practice on the 26th ult., Mr. Hill was presented with a wrist watch.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Trinity East.—Hon. Capt the Rev. Canon H. C. Dixon, Chaplain of the 180th Sportsmen's Battalion, and Assistant Chaplain of the 10th Royal Grenadiers, has been appointed the Senior Assistant Camp Chaplain for the Toronto Military District, and will have charge of the work in connection with the hospitals and homes for sick and returned soldiers, including the work of arranging with the clergy of the city for services from week to week. With the establishment of the base hospital, as well as with the different convalescent homes in Toronto, there will be several hundred men to be cared for at one time. This work will be carried on by Capt. Dixon, in addition to his parochial duties at Trinity Church.

St. Matthias.—On Thursday evening, May 25th, at the close of a most enjoyable concert, the Rector, the Rev. F. H. Hartley, presented their Church worker, Miss Davidson, with a solid leather club bag and satchel on behalf of the members of the Mothers' Meeting, as a mark of their appreciation of her work amongst them during the last 3½ years. Miss Davidson is leaving next month as the Bishop Strachan Association (who pay the salary of the worker at St. Matthias') have one of their own old girls whom they wish to place in the position.

Havergal College.—The Annual Prize Giving of this College took place last evening.

Collingwood.—**All Saints**.—Recent letters from the Rev. R. MacNamara,

Rector of this parish, report that he is now actively engaged in his duties as Chaplain with the Canadians at the front, and also that he is in excellent health and spirits.

Lindsay.—**St. Paul's**.—Two beautiful brass tablets have recently been placed in this church. One is to the memory of Mr. G. S. Patrick, who for over 30 years filled the position of vestry clerk, and the other to the memory of Lieut.-Colonel F. H. Hopkins.

Batteau.—**Christ Church**.—Very shortly after the congregation had left the building on Sunday evening, the 4th inst., this church was struck by lightning and partially destroyed. The west-end window was shattered and part of the surrounding wall wrecked. A number of the seats were splintered, and every chandelier in the place destroyed. Had the bolt struck the church half an hour earlier loss of life would have been heavy. The flames that broke out were soon extinguished.

NIAGARA.

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

Cuelph.—**St. George's**.—Services of a specially interesting kind were held last week in this church to mark the completion by Mrs. Gardiner Harvey, Mus. Bac. of 40 years' service as organist. In addition to being an accomplished musician, Mrs. Harvey has composed many pieces of music, which are now widely used. On the evening of the 7th inst., at the conclusion of an organ recital, Mrs. Harvey was presented with a purse of \$200 in gold by the members of the congregation.

HURON.

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

Brantford.—**St. John's**.—The Deanery Chapter of Brant County met in this church on May 26th. The meetings opened with a celebration of the Holy Communion, when the Rev. W. H. Snelgrove, of Galt, gave a devotional address. Some very interesting papers were read and discussed at the afternoon session. The Rev. C. Paterson Smyth read a paper on "The relation of the War to the Boy Problem." He said that while the parents were largely to blame for not setting proper examples, yet he felt that the Church has not done her duty to the boy. He advocated Confirmation at an earlier age and spoke of the good work accomplished at Grace Church by the Church Lads' Brigade. The discussion was taken up by the Sunday School inspector, Mr. F. E. Morrison and by the Rev. R. J. S. Adamson. The Rev. C. L. Mills, of Onondaga, read a paper on "The Pleasures of Reading." This was followed by an address by the Rev. A. E. W. McComb, of Oshweken, on "The Standard of Revolt." At the evening service Canon Gould gave a very thoughtful address on the "Missionary Outlook in the World," especially dealing with the prospects of the Canadian West at the close of the war.

St. Thomas.—**St. John's**.—The sixth anniversary of the opening of this church for Divine service was observed on the 28th ult. The Rev. H. B. Ashby, Rector of the Church of the Redeemer, London, preached at both services. The choir rendered excellent and appropriate music. The church debt being cancelled a year ago, there was no special offering asked for.

Trinity.—Four members of the choir of this church who have enlisted in the 91st Battalion, were presented with \$5 gold pieces by fellow members of the choir and other members of the congregation, at a pleasant gathering in the Parish

Hall on the 6th inst. The men honoured were Messrs. Newton Howarth, Ellis, Mulvey and Barker. The Rector, Rev. J. W. J. Andrew, made the presentation on behalf of the congregation and Mr. J. H. Jones, the organist, made a personal gift of a pipe to each.

Milverton.—**Christ Church**.—The Perth Deanery meeting was held in Christ Church, Milverton, on Tuesday, May 30th. The clergymen in attendance were: Rural Dean Cluff, St. James', Stratford; Revs. J. M. Shaw, Atwood; C. O. Pherrill, Millbank; T. J. Charlton, Mitchell; P. G. Powell, Milverton; and Canon Gould, Toronto. The afternoon session opened with a business meeting of the clergy. The next place of meeting decided upon was Mitchell, where the Sunday School and Deanery Associations meet in the fall. The clergy adjourned to the church at the close of the business meeting, and after a few remarks from the chairman (the Dean), Mrs. Thompson, of Mitchell, addressed the ladies of the church on the "Work of the Auxiliary in the Deanery for Missions," mentioning especially the number of bales and provisions that had been sent out to the missionaries of the N.W.T. Canon Gould spoke for a few minutes on "Palestine." Votes of thanks were tendered to the speakers, after which the meetings closed until the evening session, which commenced at 8 o'clock. After the usual opening with prayer and hymns, Canon Gould delivered a very able address on "War and Missions." He described the missionary work of the Church throughout the Empire, and the necessity of sustaining the Missions during war time. He asserted that the Missions were responsible for keeping the colonies under British rule, for the spirit of British rule is Christianity. He made an earnest plea for the support of foreign missions.

Galt.—**Trinity Church**.—As the result of an every-member canvass, which was held in this parish during the week, May 29th to June 2nd, the givings for church maintenance have been increased by 125 per cent. and for Missions by 155 per cent., and the number of envelope holders has been nearly trebled. Fifty men in teams did the canvassing and the work involved about 750 calls.

Florence.—**St. Matthew's**.—A unique and impressive service was held in this church lately, in which several memorial windows, recently placed in the church, were dedicated by Rev. T. B. Richardson, Ven. Archdeacon of London. These windows were severally to the memory of Rev. John Gunne, for 27 years first Rector of this parish, presented by his son and daughter, Rev. Canon Gunne and Miss K. K. Gunne; to Rev. G. W. Racey, Rector from 1880 to 1884, by his sons; to Mr. Joseph Lendon, late member of the church, presented by his children; to Major Kyle, by his nephew, James Kyle; to Mr. and Mrs. James Drew, from their children; and finally one to Mr. J. W. Elliott and his wife, Charlotte, by their son, William. A pretty chancel window was included, the gift of Mr. Harry Lendon, a former churchwarden. Rev. Henry Smith, Rector of St. Matthew's, has displayed a deep practical interest in these memorial gifts, and it is probably largely due to him that they have been so freely and generously given. Toward the close of the service addresses were given by the Archdeacon, Rev. Newton Williams, of Alvington, and the Rector.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

Port Arthur.—**St. John's**.—The Rev. Canon Hedley, Rector of this church, is going overseas with the 94th Bat-

th inst. The men Messrs. Newton Hovey and Barker. The W. J. Andrew, made on behalf of the con- Mr. J. H. Jones, the a personal gift of a

Christ Church.—The meeting was held in Milverton, on Tues- The clergymen in : Rural Dean Cluff, ratford; Revs. J. M. C. O. Pherril, Mill- urton, Mitchell; P. G. n; and Canon Gould, nnoon session open- ness meeting of the xt place of meeting is Mitchell, where the and Deanery Associa- e fall. The clergy ad- church at the close of ting, and after a few the chairman (the ompson, of Mitchell, dies of the church on the Auxiliary in the sions," mentioning umber of bales and had been sent out of the N.W.T. Canon r a few minutes on otes of thanks were speakers, after which sed until the evening menced at 8 o'clock.

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Church.—As the re- ery-member canvass, in this parish during 29th to June 2nd, the rch maintenance have by 125 per cent. and 155 per cent., and the hope holders has been Fifty men in teams ing and the work in- o calls.

Matthew's.—A unique ervice was held in this which several memor- ecently placed in the dicated by Rev. T. B. 1. Archdeacon of Lon- indows were severally of Rev. John Gunne, t Rector of this parish, is son and daughter, nne and Miss K. K. G. W. Racey, Rector 4, by his sons; to Mr. late member of the ed by his children; to is nephew, James Kyle; James Drew, from their ally one to Mr. J. W. rife, Charlotte, by their A pretty chancel win- ded, the gift of Mr. former churchwarden. mith, Rector of St. displayed a deep prac- these memorial gifts, uly largely due to him een so freely and gen- Toward the close of resses were given by 1, Rev. Newton Wil- ton, and the Rector.

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talion as Chaplain, and on the even- ing of the 31st ult., the congregation bade him a public farewell. In the course of the evening Mr. W. A. Bur- ouse of the people's warden, on behalf rows, the people's warden, on behalf of the parishioners, presented Canon Hedley with a cheque for \$115, with which he was asked to purchase a pocket Communion set for use at the front. The Rev. F. W. Colloton, of New Liskeard, has been appointed to act as locum tenens during Canon Hedley's absence. Rev. Canon Hed- ley in returning thanks asked his ley to rally round Mr. Colloton and people to rally round Mr. Colloton on the same day about 100 members of the 94th Battalion were entertained at sup- per in the Parish Hall by the members of the Women's Guild of the church.

RUPERT'S LAND.

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

Winnipeg.—At a special meeting of the Diocesan Executive Committee held recently, consent was given to a loan of \$25,000 for St. George's, Win- nipeg, to enable the congregation to proceed with their new church in the recently-formed parish in Crescentwood. At the same meeting the Archbishop was requested to name a deputation to wait upon the General Assembly of the Presbyterian Church, which meets in Winnipeg early in June, to present the greetings of the Church in this dio- cese.

Prof. Ferguson, of St. John's Col- lege, Winnipeg, left recently with the 90th Battalion as Chaplain.

The Rev. Dr. Robinson, Warden of St. John's College, is in Eastern Can- ada for the benefit of his health.

The Rev. Canon Jeffrey has issued the agenda paper for the Diocesan Synod which meets on June 20th. The opening service is to be held at St. Luke's, the preacher being Bishop Grisdale. Among the notices of mo- tion is one by the Rev. W. B. Heevey looking to the observance of the centenary of the beginning of the Church's work in Rupert's Land, by the holding of a Canadian Church Congress in 1920, in Winnipeg.

Pilot Mound.—The Rev. H. N. Ken- nedy has obtained leave of absence to go to the war with the Field Ambu- lance Corps.

ATHABASCA.

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

The Rev. B. P. Colclough, a gradu- ate of Wycliffe College, and Mrs. Col- clough, who have been engaged in the work of this diocese since 1913, have left in order to take up work in the East. Many regrets have been ex- pressed at their removal. They will both be greatly missed by the many friends they leave behind them. Be- fore proceeding to their new post they will spend some time with relatives on Prince Edward Island.

The Rev. F. C. Sutherland, M.A., has resigned his charge at Spirit River for private reasons.

COLUMBIA.

Augustine Scriven, D.D., Bishop Victoria, B.C.

Victoria.—St. James'.—On the 31st ult., a very successful gathering of the congregation and friends of this church was held in the Connaught Seamen's Institute to welcome Rev. H. T. Archbold, B.A., and Mrs. Arch- bold to the parish. Many of the par- ocial clergy were present in addition to the Bishop of the diocese and Arch- deacon Sweet. Bishop Scriven, in a brief speech, welcomed the new Rector and Mr. Archbold briefly responded.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metro- politan of British Columbia,

Tah-Tan.—Rev. Fred. P. Thorman, B.A., who has been in charge of the Upper Stikine River Mission for the last two or three years, has received leave of absence from the Bishop and is now serving in the Royal Army Medical Corps.

Edako.—Bishop DuVernet visited this Mission celebrating the Holy Communion and preaching on Sun- day, June 4th. This is a freight di- visional point on the G.T.P. Railway, 350 miles east of Prince Rupert. Rev. Wm. Sweetman has charge of this place and Fraser Lake, which is eight miles further east. It is five years since he came into this district and he has seen the fluctuation caused by the construction period, the in- creasing activity and the "boom" days, then the decline. The slower process of building up of a permanent basis has now begun.

Anyox.—Acting upon medical ad- vice Rev. Jas. H. Atkinson has been forced to give up almost entirely clerical duty for one year, and is now engaged in out-door work for the Granby Smelter Company. The Bishop has appointed Rev. F. G. Shepherd to take charge of Christ Church for the year beginning last May 1st. As Mr. Shepherd is as yet only in dea- con's orders, Mr. Atkinson will be responsible for the administration of the Holy Communion twice a month, but will be free from all mental strain. He has been suffering from severe headaches. It is hoped the open-air life will restore him to health.

Chilco.—Bishop DuVernet has been visiting the Nechaco Valley and on Sunday, May 28th, held service and administered the Holy Communion in the new church at this place, which has been built largely through the efforts of the settlers who gave freely of their time and labour in getting-out logs and erecting the building. While there is still more to be done before the building is completed, it was a great pleasure to the people to gather together in this the first church build- ing for white people in the whole of the Nechaco Valley. There were 37 present and 20 communicants. It is now about two years since the Rev. Edwin Gillman, who is in charge of this church, settled in the Nechaco Valley. Then the settlers were very few and far between, but now there is quite a large and growing settle- ment. Forest fires have been raging in various parts of the Nechaco Val- ley, also along the Stuart River, and some of the settlers have been fight- ing to save their cabins. A few dwellings and many miles of fencing have been destroyed.

SPECTATOR.

Comments on Matters of Interest from Week to Week.

(Continued from page 376.)

man to whom Britons turned with un- feigned confidence. If anyone could save the Empire it was Kitchener, and whatever he said or did in a military way, that must be right. That was the attitude of all citizens of the Em- pire. It is true that he did not stand quite so high in the confidence of the people at the time of his untimely death, but his steadiness and devotion through a period of the most relent- less criticism to which a man was ever subjected will forever endear his memory to those who love high and unselfish service to their country.

The Sunday Schools of the diocese of Toronto contributed the sum of \$3,072.16 to missionary objects dur- ing the year 1915.

Downeaster

Thoughts of an Eastern Churchman

THE late sad affair in Ireland is an instance of what some eminent English statesman (Lord Rosebery, I think) said the other day. "It would seem," he said, "as if a malignant fate was continually inter- posing to embitter and poison rela- tionships between the two countries, and put back indefinitely the day of reconciliation and perfect mutual understanding." If ever that day had arrived, or was well within sight, it would, to outsiders, at all events, have seemed during the past year. Ireland had responded nobly to the call of the Empire, the feud between North and South had burnt itself out, and for once the country seemed to be of one mind. Then, like a bolt from the blue comes this crazy up- rising, of all affairs of its kind in Ireland's troubled history the most senseless and least comprehensible. How far it will undo the work of the last few years, and harden the hearts of those opposed to the policy of reconciliation, remains to be seen. Personally, it is a great grief to my- self, for, in common with a large number of conservatively minded people, I had become a convert to Home Rule, with, of course, certain limitations, or, perhaps, to put it more correctly, to the principle of Home Rule. But this tragically ab- surd outbreak will, no doubt, greatly strengthen the position of those whose contention all along has been that "the Irish are not fit for self- government." Moreover, I have my doubts, in common, I fancy, with a good many more loyal and patriotic citizens, as to the discretion with which the Executive have handled the situation since the suppression of the rebellion.

The Church papers in England are full of the great National Mission, to be held some time next autumn, from which great results are expected by some. It is to be hoped that they will not be disappointed, but it is easy to be over-sanguine over efforts of this kind. A Mission has one of two effects, that of a stimulant or a tonic. The effect of the former is wholly bad; that of the latter only beneficial when worked up to and followed. In many cases this is practically impossible. To effectively pre- pare for a Mission means a sort of preliminary Mission in itself, and the possession on the part of the parish priest of exceptional qualities, and it also demands a highly organized parish in perfect working order. The same may be said of the "follow-up" work. Thus it is that so many Mis- sions are, if not downright failures, often very disappointing. They in- troduce conditions for the time which cannot be maintained. Frankly, I wish I could be as sanguine as some as to the results of the forthcoming Mission to be held here in Canada. But my experience of such efforts and of human nature does not permit the cherishing of very enthusiastic hopes. Of all possible evils in connection with Missions, however, the worst is the dependence placed on them by the clergy, who rely on them for mak- ing good their own slackness. A man is uncomfortably conscious of his shortcomings; while he has not deliberately or flagrantly neglected his duty, he has fallen short of what might be reasonably expected, but he consoles himself with the thought that a "good, rousing Mission" will square things up, just as a man who has neglected his health looks con- fidently forward to a course of medi- cine to put him in good trim. I don't want to act the part of a "knocker"

in this connection, and I believe those special efforts have their place in Church work, but I would most emphatically warn people from ex- pecting too much from them. Only on land carefully prepared and with painstaking cultivation to follow can a crop be expected. So it is with a Mission. We think of them in con- nection with "run-down" parishes, but the fact of the matter is that comparatively few parishes are really fit for a Mission.

The Englishman in Canada has not always been, to put it mildly, a *persona grata*. With his blunt criti- cisms and his disparaging compari- sons between the Canadian and British ways of doing things, he has sometimes sorely tried our patience. As I once heard it put by a lecturer on Canada in England, who was ad- monishing prospective emigrants as to their attitude towards Canadians: "We love England, but we don't like Englishmen." Well, probably there was some truth in that. I venture to say "was," because I have an im- pression that since the beginning of the Great War, and Canada's active participation therein, there has been a strong, if sub-conscious, revulsion of feeling among Canadians in regard to Englishmen, for there is no deny- ing the fact that a very large share of the glory reaped by our forces, in the earlier engagements, at all events, is due to the gallantry of the native- born Englishmen, who formed such a very considerable percentage of our contingents. Of the first contingent at least sixty per cent., and a still larger proportion of the original Princess Pats, who again and again covered themselves with glory and sent the name of Canada resounding through the Empire and Europe, were Englishmen. What the exact per- centage is to-day I have no idea. The native-born Canadians in the eastern battalions are, I have no doubt, in a larger majority, and they will un- doubtedly give a splendid account of themselves, as hundreds of them already have, but Canada, I feel sure, will never forget what the former often unpopular and half-despised Englishman has done towards estab- lishing the glorious tradition of Cana- dian bravery and military efficiency.

Our Bishops, I am told, have been completely ignored by the military authorities in the appointment of Army Chaplains, which has gone, so I am further informed, largely, if not entirely, according to political "pull." This is, I think, a very re- grettable state of things. The Church needs the very pick of the younger clergy to represent her, and who, apart from all ecclesiastical con- siderations, which, with old-fashioned Churchmen like myself, count for something, so well qualified to make a choice as our Bishops? But, as far as I can make out, they are practically powerless in the matter. I wonder how it is with the Roman Catholic Bishops, by the way, in this matter.

We talk of a "cloudy sky," but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the win- dow. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand. The better half of faith is simply waiting till the "clouds roll by."

The late Sir Robert Laidlaw, of London, Eng., provided in his will the sum of \$2,000 a year for Sunday School work in India.

Correspondence

"SPECTATOR" AND BILINGUALISM.

Sir,—I like to agree with "Spectator," and much value his contributions to your columns, and was pleased at at his fair and judicial remarks on the Ontario bilingual school question, a few weeks ago, but in your issue of June 1st he lays down a proposition which it would be impossible to prove by any argument based on sound political or humane principles—namely, that it is not only the right, but the duty of the Province of Ontario to insist that children brought up within its area should speak the English language. I submit that it is the duty of the Province to provide for the children of all races within it, every possible facility and encouragement to learn the English language, but there the right and the duty both stop. To compel people of a subject race to abandon their mother tongue to speak the language of their rulers is the most irritating kind of tyranny, for it is an attempt to quench the tenderest and deepest of human instincts, and for the majority in any Province of Canada to seek to impose its will in this particular on a French minority is revolting to my sense of justice. You can never drive the mother tongue out of the home even by the most drastic measures of inquisition and repression, and if you could it would not unify—i.e., make into one "the different racial elements." You would only create between them a bitter and undying antagonism, an antagonism pregnant with disastrous results to the future of the country.

I cannot conceive what harm it can do to the other inhabitants of Ontario, moral, social, or political, for the French to learn and continue to use as freely as they like the language to which they were born, and I can see nothing but narrowness and stupidity in attempts to repress it. Doubtless, some extreme men have used unjustifiable language in their resentment at what they consider an invasion of the natural and moral rights of their people in this delicate matter, but the rulers of a great Province ought to be magnanimous enough to do justice regardless of all this, and the great and rich Province of Ontario should not let financial considerations lie in the way of a just and liberal settlement of a question that so deeply touches the sensibilities of such a large number of our fellow-subjects.

The case mentioned by Mr. Bousfield of a few English children in a French district, is an exceptional one, and the interest of the few must not stand in the way of justice and fair-play for the many. With all that "Spectator" has said on this subject, except what I have criticized at the beginning of this letter, I am in entire and hearty agreement, as a man of English race and Protestant religion.

A. W. Savary.

Annapolis Royal, N.S.

June 3, 1916.

IS THE GOSPEL TAUGHT?

Sir,—You have bravely opened your columns to the discussion of living problems. May I be allowed to suggest, that one, perhaps the deepest, cause of the weakness of the Christian position to-day is that few of our teachers understand and fewer teach the fundamental content of the Gospel?

The Church has become so entangled in the world, that she is under the same dark cloud which shrouds us all, and we look to her almost in vain for spiritual vision, and for prophets true enough and brave enough to throw in their lot with socialists and revolu-

tionaries in their attacks upon the heathen basis of our modern civilization.

What is the Gospel of Jesus? Is it not the good tidings that we men are indeed sons of God, capable of sharing with Him "Life" (which life, because it is the life of God, is eternal), the life coming forth from God, manifesting God in the world and passing back to God; life energizing here and now as love, love of God towards men, love of men towards God, manifesting itself in us, in the only possible way, as our love towards our fellowmen?

This is the Gospel which the poor, who are bound together by bonds of affection and a common want of possessions, and so are in touch with the real things of life, can "hear gladly" and understand, whilst the rich, who are bound together in the common defence of possessions, and in the worship of false ideals, are "turned empty away."

This is the life which when lived gives a man the joy of having "passed from death unto life," the joy of "Freedom" and the joy of "Peace." How many of us to-day are burning with this joy of life? This life cannot come to us by the passive acceptance of beliefs, or any mechanical obedience to Church laws and semi-magical ordinances, but by our willingness to do God's will, which will is that we love and serve one another. It only exists in being continually given out or "lost" in service, and is destroyed and lost in any attempt to hoard it up or "save it." In the living of this life we become true sharers in the Crucifixion and fellow workers with God, and our minds and bodies become His instruments for the furtherance of His kingdom—the kingdom of light, and truth, and life.

"Jesus said: And if God dieth not for man and giveth not Himself eternally for man, man could not exist; for man is love as God is love; every kindness to another is a little death in the Divine image; nor can a man exist but by brotherhood."—Blake.

Can we say that this Gospel is seriously taught in our churches? Have not the churches made Christianity too easy and too cheap? In my daily work I have for many years been in constant contact with the effort, and the travail, and the pain, that are called forth in the first birth of men, and it is impressed upon me more and more that the glorious second birth cannot, in this materialistic world, be a simple, effortless, mechanical transition, but is rather the final victory of a tremendous spiritual struggle, and the price we must pay for victory is revealed to us in the temptation in the wilderness, the agony in the garden, and the crucifixion.

The present world conflict is helping us all to realize the terrific power for ill of the world, the flesh, and the devil, and the terrible reality of the temptation. May it also be the means of raising up amongst us Christian teachers of vision, courage and power to present the living Gospel to us in our hour of need.

Many are the hungry sheep which now "look up and are not fed."

W. F. Clarke, M.D.

THE WOMAN'S AUXILIARY.

Dear Sir,—Your note on the Woman's Auxiliary in the issue of the 11th ult., seems to me very timely. It has been my privilege to be connected with the work of the W.A. in the east and in the west for about twenty-five years, and I have always been a most enthusiastic supporter of its objects. Within the last few years it has occurred to me, however, that the arrangement entered into by the M.S.C.C. with the W.A., whereby the latter became responsible for the work among women and children in the foreign fields, practically constitutes the W.A. a separate missionary

society, and that the one great object for which the M.S.C.C. was formed is not under present conditions being furthered.

As you point out, Mr. Editor, the M.S.C.C. is the whole Church organized for missionary and extension work. It was so organized by the General Synod to unite the whole Church, including every baptized man, woman and child, in one common effort for the evangelization of the world. The M.S.C.C., therefore, has the responsibility and control of all the departments of the work at home and abroad. The support of this work is apportioned by the M.S.C.C. to the dioceses and by the dioceses to the various parishes. These apportionments are made on the basis of the number of communicants, and are intended to apply to men, women and children alike. Now, under the present arrangement, whereby the W.A. is responsible for the work among women and children in the various mission fields, this unity of aim and method, which is so vital to the object of the M.S.C.C., is to a large extent impaired and weakened. In addition to the apportionments from M.S.C.C. we have the pledges for the work of the W.A. From the General Board of the W.A. down through the Diocesan Boards to the parochial branches these pledges are called for, and so far as many of the members of the W.A. are concerned, constitute the first claim upon their missionary offerings and effort. The result in many parishes, and particularly where the W.A. is the only women's organization, is, as you suggest, that "a dividing-wall is set up between work for men and work for women, and there is a tendency to make the M.S.C.C. the missionary organization of the men and the W.A. the missionary organization of the women, the children belonging partly to one and partly to the other."

It means also that where the duplex envelopes are used to provide for the regular missionary offerings there is often a tendency on the part of the women to consider the pledges to W.A. funds as their part, and the missionary portion of the duplex envelope is thus frequently left unused. This means, of course, that the M.S.C.C. apportionment in many parishes must be made up by the men and boys. In some parishes under these conditions the amount is not made up and the parish appears in default, while at the same time the W.A. has subscribed considerable sums through its own channels for which no allowance is made by Synod or M.S.C.C. to the parish in question.

But even supposing that the men and boys together, with perhaps some help from some of the women, are able to make up their apportionment, or rather, the apportionment for the whole parish, it seems a pity that there should be this dividing-wall and these two appeals. Of course, it may be claimed that M.S.C.C. apportionments are reduced by the amounts undertaken by the W.A., but are they? Does not the M.S.C.C. regard the moneys given by the W.A. as entirely extra? And can they in fairness to the parish be so regarded?

These are some of the problems arising out of the present dual system of carrying on our missionary work and of raising and expending missionary funds which confront many a clergyman in his parish. Personally, I feel that in the interests of both the M.S.C.C. and the W.A., there ought to be some better way found. I entirely agree with you, Mr. Editor, when you say: "The ideal would be to have all Church members, young and old, male and female, working for one object in one way without any division." I am not prepared, however, to regard this ideal as so entirely beyond our reach. Certainly we

must not fail to put forth every effort to attain our ideal. We can surely get much nearer to it than we are at present.

In your suggestions under the heading, "Is there a solution?" you remark: "We believe that there must be an extension of the apportionment system to include the work of the W.A. Of that apportionment a certain percentage each year could be allotted to the W.A." That seems to me a decided improvement on the present method, but it leaves the wall still standing between the men and the women. My own conviction is that we should have just the apportionment from M.S.C.C., and let it include all moneys needed for all departments of the work. Let it be as it is intended to be, an appeal to every member of the parish. Let us have no separate appeals through the W.A., but let all work together to make up and, if possible, exceed the amount required by M.S.C.C. As to the method to be adopted in the parish in order to secure the necessary contributions, that may surely be left to the clergyman and his people. It can probably best be done by making the most of the duplex envelope system. Or it may, as you suggest, be apportioned to various organizations in the parish, or both methods might be employed. The clergyman surely is the one on whom must fall the chief responsibility for seeing that the parish is organized to do its full share in meeting its missionary obligations, and he can only do this effectively if he can keep his forces consolidated and concentrated on the real work to be done, and can break down and keep down every wall or partition which would tend to divide his people and weaken their efforts.

CHARLES W. MCKIM.

"Work Amongst Italian Soldiers."

"It is good to get from those who have received copies of the Gospels from us an earnest plea that comrades too may have copies sent them. Generally the request comes on a dirty postcard, badly written in pencil, but the writer is very likely in the muddy trenches and his hands are bitterly cold and his pen and ink miles away. Some of those who write such grateful words are rough soldiers to whom the writing even of a postcard is a labour at any time. Others are officers or educated men in the ranks, who have been called by conscription from positions of influence.

"It has been most striking to note from our correspondence what should be of peculiar interest to supporters of the Scripture Gift Mission—namely, that their Scriptures are really getting, in very large numbers indeed, into the hands of those who hitherto have been entirely ignorant of the Word of God.

"Our great number of willing helpers and distributors are working loyally and faithfully right through the country. Let us quote from one of two of their recent messages:—

"I have received the 2,000 Gospels and with all my heart I thank you for them. I am grateful, too, for your counsel and for the fact that you pray much for me. It has been my privilege to visit recently a number of districts in the distribution of these Gospels and of those I had left of your previous despatch. My longing is to spread abundantly the good news of the Word of God."

£2 5s. will supply 1,000 Gospels or 100 Testaments.

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

June 15, 1916.

DIocese OF TORONTO.

Annual Synod, Toronto, June 6-9, 1916.

(Continued from page 379.)

retired, unattached, or on leave, 18; superannuated, 7. He read appreciative obituaries of the following clergymen and laymen: Rev. James Hale Talbot (retired), Grimsby; Rev. James Homan Harris (retired), Toronto; Rev. Canon Thomas Wellesley Powell, D.D., D.C.L., Holy Trinity Church, Toronto; Rev. John Gibson, M.A. (retired), Toronto; Mr. George Gouinlock; his Honor Thomas Moore Benson, Port Hope; Mr. John Patterson, City Treasurer, Toronto.

The opening service of Holy Communion was held in St. James' Cathedral before the Synod convened. Dr. Paterson Smyth, of Montreal, gave the devotional address. The annual Synod service was held Tuesday evening, when again Dr. Paterson Smyth preached. He said: "The gripping of realities is the need of to-day. The power of Billy Sunday, whatever you may think of him, is in the fact that the man is preaching the realities of heaven and hell. We are very good at words. 'Busy yourself with words, never mind things,' said Mephistopheles to Faust. What sort of men are coming back to their homes after this war is over? They will be men who have gone to the end of the world and looked over the wall—can a man be the same after that? The daily sight of slaughter will change their beliefs. Many of them will lose faith in prayer. They will ask why God did not stop the war. Platitudes will not answer these questions. We preachers must get rid of conventional preaching as it will not avail in the new world after the war. It is a new beginning for Christianity. Canada will be swept clear of the curse of strong drink; who would have dreamt of that two years ago? We ought to look forward with tremendous enthusiasm. The Church that talks about her past and forgets her future is a dying Church. Let us arise and build for the days that are coming."

In the Synod business sessions, the report of the M.S.C.C. showed that \$184,274 was the total received from all sources. The W.A. had raised \$30,000, which sum went to the support of all women missionaries working in the foreign fields. Toronto diocese came within \$1,000 of its \$30,000 apportionment. This was a falling off compared with 1914 (\$49,000) and 1913 (\$52,000), but was felt to be encouraging in view of war conditions. In speaking to the report, the General Secretary referred to the effect of the war on missionary effort. The result would be a great spiritual awakening, and the incoming of the Kingdom of God. There would be a purer and more real Christianity that was sure to conquer the heart and conscience of mankind.

The Sunday School Commission reported total receipts of \$13,000, of which this diocese gave \$1,800. For next year \$2,278 was apportioned. The General Secretary spoke of the necessity for some assistant secretaries if the Anglican Church was to take its place with the other churches of the Dominion in boys' work especially. In view of the sacrifice of so many lives, much in the future depends on the kind of boys we train. The Boys' Efficiency Tests System furnished a ready means for checking results. We standardize grains, fruits, stock and everything under the sun, which costs time and money to perfect; but we let boys run. It was news to some of the delegates to find that the Big Brother movement was not to supplant fathers, except those who are sustained by the Government in rather confined quarters for stated periods.

The Diocesan Mission Board reported a deficit of \$2,500 in the last year—\$22,541 receipts, \$25,126 expenditure.

The deficit had been covered by part of the surplus carried from previous years. The seriousness of having one quarter of the surplus wiped out in one year was emphasized. Some speakers thought the deficit was due to the war and others to the indifference of rich farmers who were enjoying the benefits of the fund. All the Missions but six are at present filled.

The Executive Committee's report stirred the waters a bit with a recommendation about the membership of itself. Some of the delegates recalled that the matter had been referred to the Committee last year with instructions "to have the elective system largely prevail." The report made equal the number of the Bishop's choice and the Synod's choice. In spite of the ardent advocacy of more democratic principles the Synod upheld the report with the idea of correcting conditions where the merits of candidates were overlooked in the elections.

A deputation representing the Clerical and Patriotic Association was received and its members addressed the Synod.

The matter of recruiting was brought before the Synod in a motion calculated to sting the slackers. The Synod felt, however, that the Government should be left free to decide the form the coercion should take, and passed a motion including the following: "That this Synod do express to the Government of the Dominion of Canada, the readiness of the Church of England in this diocese to stand behind the Government in any scheme whether under the Militia Act or under the Defence of the Realm Act or otherwise as may seem most advantageous for the more complete and effectual mobilization of the entire resources of Canada in men and materials, which ought to be unreservedly placed at the disposal of our country and Empire."

A warm half-hour was spent over the Temperance report, which provided hot copy for the evening papers, but did not represent the temper of the Synod. One member balked at the commendation of National Prohibition. He was a moderate drinker, he explained; 98 per cent. of moderate drinkers were law abiding citizens and did no harm to themselves or the country, physically, morally or economically, he claimed. If national prohibition carried it would result in a state of deplorable anarchy (the 2 per cent. would be the anarchists, we presume), and the country would travel down grade. In a very limited discussion which followed some unparliamentary (not to say un-Christian) expressions were used. Some of the members of the Synod thought that an offensive expression should have been retracted with the same definiteness as it was given out. The Bishop in his Charge expressed the real mind of the Synod: "With the action of our Legislature the Synod must be in hearty accord, seeing it is on the lines of our resolution adopted last year. Let us, as Churchpeople, loyally support our Provincial Government, and earnestly co-operate with those who are studying to provide a positive substitute for a negative position; so that, when the Referendum comes on, in three years' time from the present, it will reveal a contented people, with no desire to revert to former conditions." We hope all the members will come to the Bishop's idea. But "sobriety" seems about the limit of war measures which some can stand.

The founding of St. Faith's Rescue Home was a great satisfaction to the Synod. It removes a reproach which we have endured long enough. A recommendation is to be forwarded by the Synod to the Department of Justice urging the importance of making adultery a crime punishable by law. The Lord's Day Alliance work was heartily endorsed and it was provided that a collection for its funds should

be taken up on the first Sunday after Easter. A protest against Sunday work at Camp Borden was forwarded to the Government. The Duplex envelope is gaining ground and the Synod decided to supply the envelopes free for one year to parishes willing to adopt them.

The Synod sent a resolution of sympathy on the death of the British Minister of War to the King and the King replied: "The King sincerely thanks the Anglican Synod of the Diocese of Toronto for the expressions of sympathy in the calamity which has befallen the Empire, and the army, through the tragic death of Lord Kitchener. His Majesty much appreciates the loyal assurances and prayers of the Synod, and feels confident that such a loss will make the Empire more determined than ever to win this war."

At the annual missionary meeting the Rev. R. H. A. Haslam, recently returned on furlough, from India, gave an inspiring address. Among other things, he spoke of the entire absence of graft in the India Army affairs and of his amazement at the present conditions here. Rev. J. R. S. Boyd spoke on Diocesan Missions and Mr. J. Miller McCormick gave a breeze on the Church Camp work.

This year an attempt was made to have the reports on Temperance and the Lord's Day Observance brought in earlier, but it brought little relief. The Standing Committee reports dragged their slow length along to the fourth day. As in former years the constantly recurring refrain was "Assessments, Allotments and Statistics;" sometimes for a change it was "Statistics, Allotments and Assessments." There seems to be no suggested relief from the report system. But the trouble is we get more history than policy. What we are going to do is just as important as what we have done—perhaps a trifle more.

More inspiration and stimulus should be the result of a meeting of about 400 men. Every year it seems to be the same thing. A crowd of men with their minds filled with the burning questions of the hour meet, and they choke over the dry bones of constitutional amendments, finance, etc. Any immediate reference to the great world outside is thwarted by the rules of order. By the third day the large majority have gone home, thankful to get away from the atmosphere of a church court. A corporal's guard stays on to see the last reports decently interred in the Journal. The potentialities of our Diocesan Synods are unlimited; but the actualities! So this year we cannot point to any lead which the Synod gave the Church or the country in a four days' session. The one Committee (on the State of the Church) to which many looked for some lead either dodged or went bankrupt. They brought in no report—and in such a time as this when all organized Christianity is at its testing before the world. But they naively dodged what they were supposed to report about anyway. The spirit of reconstruction has not stirred our dry bones yet. We have held our own in the procession of churches (which is a good fourth place), our deliberations (more or less deliberate) have preserved the reputation of the staid (not stayed) Church of England. Next year some may move that honourable mention be made of every chairman who moves that his report be taken as read.

Result of Elections.

The results of the Synod elections were as follows: The Executive Committee: Ven Archdeacon Cody, Rev. Canon H. C. Dixon, Rev. E. C. Cayley, Provost T. C. S. Macklem, Rev. Canon H. P. Plumtre, and Rev. L. E. Skey; lay members, Mr. L. A. Hamilton, Mr. T. Mortimer, Mr. Justice Hodgins, Mr. L. H. Baldwin, Hon.

W. H. Hoyle, and Dr. T. Millman. Representatives to the Provincial Synod to be held on Sept. 12th in Hamilton: Clerical side: Provost T. C. S. Macklem, Rev. E. C. Cayley, Ven. Archdeacon Ingles, Rev. J. S. Broughall, Ven. Archdeacon Cody, Rev. Canon H. P. Plumtre, Rev. Canon S. Gould, Rev. F. H. Cosgrave, Rev. C. E. Sharp, Ven. Archdeacon Warren, Rev. L. E. Skey, Rev. Canon H. C. Dixon, Rev. Canon Dyson Hague, Rev. Canon F. O. Plummer, Rev. W. J. Southam, and Rev. W. J. Brain; lay side, Chancellor John A. Worrell, Mr. J. D. Falconbridge, Dr. N. W. Hoyles, Mr. T. Mortimer, Mr. L. A. Hamilton, Mr. F. C. Jarvis, Hon. W. H. Hoyle, Mr. Jas. Nicholson, Dr. T. Millman, Mr. J. Edmund Jones, Mr. Justice Hodgins, Mr. S. Casey Wood, Mr. J. R. Roaf, Mr. A. H. Campbell, Mr. H. T. Beck, and Mr. W. D. Gwynne.—Q.

THE MONTH OF BRIDES

Brides are not the only ones who start a new life in the leafy month of June.

In all Northern climes the month of June is the favourite month for brides. Nature seems to have adorned this month with singular beauty for the most sacred of all ceremonies. It is the month of Nature's reawakening when all the kingdom of growing things springs into new life after the long Winter sleep and puts on a raiment of vernal beauty. It is the month of rejuvenation—the month when all the brighter, hopeful faculties are at their best.

Happy are they who know enough to get quickly into harmony with natural law by cutting out all the Winter habits that clog the eliminating organs of the body and retard the rejuvenating processes that should come with Spring.

A person who wants that buoyancy of mind and body that ought to come with Spring, should make a complete change in diet, cutting out meats, potatoes and canned vegetables and eating largely of cereals, fruits and green vegetables. But be sure the cereal is a whole wheat cereal, and be sure it is thoroughly cooked.

For a deliciously nourishing breakfast or luncheon, take one or more shredded wheat biscuits, cover with berries or other fresh fruits and serve with milk or cream. These biscuits not only contain all the body-building material in the whole wheat grain prepared in a digestible form, but they supply the bran coat of the wheat berry which performs the useful function of keeping the alimentary tract sweet and clean. Being ready-cooked, shredded wheat is a boon to the bride and the busy housewife in Summer, relieving her of kitchen worry and work. A meal of shredded wheat biscuit with berries and green vegetables is more nourishing than meat and potatoes, gives more strength for the day's work and costs only a few cents.

UNREAD INSCRIPTIONS.

Not alone are the so-called Maya inscriptions, found on the ruins in Yucatan, a puzzle to scientists, for those two great nations, the Etruscans and the Hittites, went out of the world leaving archaeologists in a maze. The Etruscans occupied a part of Italy corresponding roughly to what is known as Tuscany. The Hittites at one time occupied a part of Palestine, and united with the Canaanites to resist the invasion by the Israelites under Joshua. The Etruscan and Hittite inscriptions have thus far resisted the attempts of scholars to decipher them.

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to put forth every effort ideal. We can surely rarer to it than we are

suggestions under the "there a solution?" you believe that there must on of the apportionment tude the work of the t apportionment a cerge each year could be e W.A." That seems to l improvement on the d, but it leaves the wall between the men and My own conviction is ld have just the appor- n M.S.C.C., and let it moneys needed for all of the work. Let it be ded to be, an appeal to r of the parish. Let us rate appeals through the t all work together to l, if possible, exceed the ired by M.S.C.C. As to e adopted in the parish ecur the necessary conat may surely be left to n and his people. It can t be done by making the duplex envelope system. s you suggest, be appar- ous organizations, in or both methods might . The clergyman surely on whom must fall the sibility for seeing that the rganized to do its full eting its missionary obli- he can only do this he can keep his forces and concentrated on the e done, and can break eep down every wall or ich would tend to divide nd weaken their efforts.

CHARLES W. MCKIM.

Amongst Italian Soldiers."

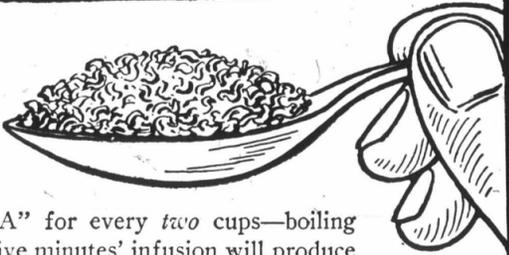
od to get from those who ed copies of the Gospels earnest plea that comrades e copies sent them. Gen- equest comes on a dirty dly written in pencil, but s very likely in the muddy d his hands are bitterly s pen and ink miles away. se who write such grateful ough soldiers to whom the a of a postcard is a labour e. Others are officers or en in the ranks, who have by conscription from possi- luence.

een most striking to note rrespondence what should liar interest to supporters pture Gift Mission—name- eir Scriptures are really very large numbers indeed, nds of those who hitherto entirely ignorant of the d.

at number of willing help- tributors are working loy- ithfully right through the et us quote from one or r recent messages:— e received the 2,000 Gospels l my heart I thank you for m grateful, too, for your l for the fact that you pray ne. It has been my privi- t recently a number of dis- e distribution of these Gos- f those I had left of your spatch. My longing is to ndantly the good news of f God.'

ill supply 1,000 Gospels or ents. s may be sent to the Editor, rman, Rev. Preb. H. W. e, M.A., or to Secretary, Brading, 15 The Strand, C.

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"SALADA," TORONTO.



A TURN OF THE ROAD

(Continued from page 380.)

Bishop's work. Mrs. Campbell's interest was evidently focussed on a hospital ship—the "Stella"—which plied up and down the coast of British Columbia, though it was not until long afterwards that her visitors knew that she had built and endowed the ship in memory of her husband. It was commanded by a certain Doctor Allan, who had graduated both in medicine and theology and was also a skilful sailor. This intrepid man spent his life cruising up and down among islands and fjords ministering to the needs of the Indians as well as to the white settlers in the logging camps.

The boys listened enthralled to the tale of a life so absolutely unknown to them. They knew nothing of the romance of missionary work. Their father had held that Christianity was but the best of many modes of worshipping the true God, and had therefore never felt an impulse towards the work of evangelization. The same reverence for the sanctity of personality which had deterred him from influencing his own children towards a personal confession of Christianity held him back from seeking to change or uproot the religion of alien races.

In Bishop Neville the boys found for the first time a man of wide sympathies who yet burned to spread the knowledge of the Saviour to Whom he bowed. He rarely spoke of his faith in the Incarnate Son of God, but its radiance shone through his whole life and illuminated his daily path. As they listened to his conversation with Mrs. Campbell, they saw that she too held a like faith, and was filled with a like zeal. Their mother lay silently in her chair, her face shaded by her hand. She might have been sleeping—in reality she was wonder-

dering why she had missed the secret of life which both Hugh Neville and Anne Campbell had discovered.

Suddenly the Bishop looked at his watch, and jumped up with an exclamation of dismay.

"I have only just time to get to St. Gabriel's for service. I must start directly. Are any of you coming with me? I prescribe church for Gilbert, and a rest up here in the cool for Mrs. Lane and the other two."

David made a languid protest, but an overpowering headache made him soon acquiesce in the Bishop's suggestion. Marjory frankly owned that she should be asleep in five minutes if she went to church; and so within a few minutes, the Bishop and Gilbert were hurrying down the steep street to the church.

The building was very full; for Bishop Neville was well known as a powerful speaker, and could tell a thrilling story of the work in his diocese. Gilbert felt as if he were back in England when he saw the choir of nearly a hundred men and boys file in, and heard the strains of the great organ. The familiar words of the service suddenly appeared to him as an extraordinarily strong link in the chain which bound the new land to the old. He had never before felt any affection, hardly even any interest in the church of which he had been, since baptism, a member. Now he felt suddenly proud to be numbered among her sons; at St. Gabriel's that night Gilbert became a loyal and not only a nominal Churchman.

The Bishop ascended the pulpit stairs. All the lights were lowered except one which illuminated the preacher's face. His glowing eyes seemed to pierce the dimness of the church and scan the faces of his audience, in which young men were in the large majority. The preacher's first words showed that this was no unusual

thing at St. Gabriel's. Without giving out a text, he leaned over the pulpit and said:—

"Do you young men know why God loved Jacob and hated Esau? We often say a prayer to the 'God Who hast made all men and hatest nothing that Thou hast made.' And yet Malachi tells us that God hated Esau. And it is a curious thing that when we read the story in which the brothers are contrasted, we naturally hate Jacob and pity, if we do not admire, Esau. Now listen."

In a few vivid words the preacher sketched the life in the Eastern camp. The black hair tents, surrounded by flocks and herds where the monotonous life of hunting and herding filled the days of the men; spinning and weaving and cooking and the care of the children constituted the daily tasks of the women.

The little family group was transplanted from the childhood of the world to the unchanged desert of to-day. Then, having drawn his background, and created his atmosphere, the preacher proceeded to delineate the figures in the foreground—the old blind chieftain, prematurely aged and feeble in body and mind; the capable, energetic mother still bearing the traces of the beauty of her youth; the tall athletic, blundering Esau, the delight of his weak old father, and the scheming, successful Jacob, the favourite of his clever mother. Now they were no longer as far away as the desert, these people; they were living and moving in Canada—in Montreal.

Then all figures disappeared from the picture, save those of the two brothers, born and brought up in the same home; yet the one caring so little for the birthright and its privileges that he bartered it for a plate of soup; the other desiring it so passionately that he is ready to exchange for it his very soul. This birthright—it was so intangible! Just a special relationship to a half-known God, the promise of a blessing and of a land in some dim future. What was there in that to appeal to a healthy young hunter like Esau, whose thoughts seldom rose above the beasts he trapped or hunted? His body with its appetites and satisfactions was the great reality to Esau; he had mixed so long with the heathen amongst whom he lived and with whom he afterwards intermarried that the birthright became a thing to be despised in his eyes. But with Jacob it was different. As he tended the herds and flocks of his father, he meditated on the mysterious promises of God until he felt he would give anything to get it. Mean and cunning as he was, yet he still kept the capacity for hearing the voice of God; and in this listening lay his salvation.

Lastly, with tremendous force, the Bishop pictured the Esaus and Jacobs of to-day. The men of strong arm and brave heart whom God meant to be the builders, if not the architects, of life. The men who could not be diplomatists or statesmen, but who could stand like a rock for justice and mercy and truth. This was the Esau whom God made; this was an Esau whom He could have loved. And, on the other hand, the Jacobs, men whose brains were stronger than their sinews, who were meant to be pre-eminent in the learned professions and the high places of commerce, were they trying to procure excellent ends by indefensible means? Were they keeping the ear of the spirit turned towards God; like Christ, were they "listeners unto death"? "You genial, friendly, athletic young men, do you ever sell your principles for popularity? You clever, ambitious lads, do you sometimes juggle with your consciences as Jacob did?"

"Think of Esau and Jacob as they were when the writer of Holy Writ drops the curtain upon them. Esau, a mere robber chief, lapsed almost into the heathenism of his Canaanitish



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wives, yet still impulsively affectionate towards his brother. And long afterwards, Jacob, scourged into exile by the punishment of God, tricked and cheated again and again by his own sons and relations; yet withal a great and tragic figure at the end of his long life looking back through it all to the moulding and guiding hand of God, and able to bequeath to his sons the Blessing which had been his most cherished possession.

"Now do you understand why the old prophet, with the Eastern love of violent antithesis, said that God 'hated' Esau while He 'loved' Jacob?"

The great congregation surged out of church. Gilbert sat waiting for the Bishop while the organist played softly in the darkened building. That service had been "an hour of insight" to Gilbert; would he be disobedient to the heavenly vision?

The Bishop of New Westminster, who is at present stationed with the troops at Shorncliffe, preached on Sunday evening last at St. Margaret's, Westminster, to a large congregation. In the course of his sermon, Dr. de Pencier paid a warm tribute to the late Lord Kitchener.



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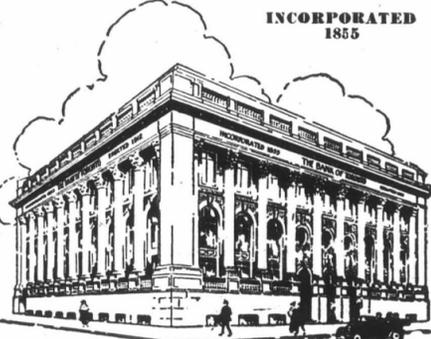
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THOS. F. HOW General Manager



INCORPORATED 1855

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Boys and Girls

ST. GEORGE'S FLAG

By Rhoda Ann Page.

Tho' many a flag of gaudier hue
The fanning breeze may wave,
There's none that bears a nobler name,
More stainless or more brave;
None that have led more dauntless hearts
To battle for the right,
None that hath flown more proudly
O'er the crimson field of fight.

Up with the brave old banner then,
The peerless and the bold;
True hearts will rally round it yet
As in the days of old.
Up with the Red Cross banner,
'Tis a glorious sight to see
The noblest flag that ever flew
Stream out so fair and free.

WONDERFUL CRICKETING FAMILY

The cricketing genius of the four brothers Grace recalls how curiously cricket seems to run in families. The Walkers, of Southgate, could boast seven brothers, all in the front rank of the players of their time, six of them playing in one match for the Gentlemen versus the Players. The Cæsars, of Godalming, also could at one time put a complete team in the field, all first-class players.

MOTHER GOOSE TO DATE

With proper apologies to Madame Thebes and Mother Goose, these few feeble remarks are typed.—E. F. F.

There was an old kaiser, and what do you think—
Adulation and praise were to him
meat and drink;
Without them he'd languish and with them he'd stuff,
And yet the poor kaiser could not get enough.

There was a wicked man, and he had a wicked plan,
And he thought he'd try it first on the Bel-gi-un;
When he found it wouldn't work, then the Austrian and the Turk
Came to see what they could do to help the Hun.

Kaiser, kaiser, don't be shy, sire;
How shall your kingdom grow,
Mit Belgium, France and Italy,
Und England, in a row?

Kaiser, kaiser, don't be a miser!
Who else will your kingdom have?
"Austrian, American, Swiss, Turk,
Greek,
Schandinavian, Dutch, Dane, Shlave."

Kaiser, kaiser! Whom else do you desire, sire,
To make your kingdom greater?
"Islands, lands und seas dot lie
Nort and sout of der eekvator."

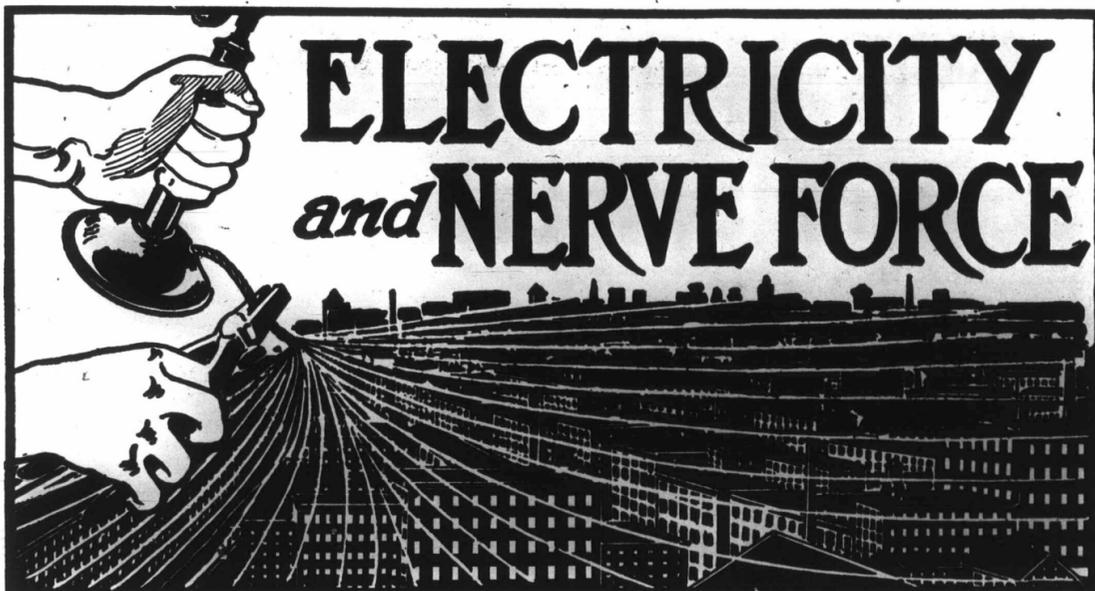
Kaiser, kaiser, make reply, sire,
Where has your kingdom gone?
"Dey've taken it all away mit me,
Und left me all alone."

Rub-a-dub-dub, four men in a sub,
And who do you think they'll be?—
The kaiser, no wiser, his foolish advisers,
Von H—, von M— and von T—.

Baa'd baa'd kaiser,
Wherefore all this din?
"Strafe England," he howled,
And fiercely he scowled,
"Dey've caught me in Berlin."
"Hey diddle-diddle, I fe solved dot hard riddle,
My Zeppelins shall sail ofer der moon;
My dachshund will laugh ven he sees dot shtrange craft
Bring victory to me at Verdun."
Sing a song of Victory, the allies sure did meet

For four and twenty hours, their plans are all complete;
They'll very soon be marching with banners all unfurled;
Isn't this a fine plan to bring before the world?
The kaiser's with his generals, scheming how to win;
Franz Joseph's in his palace, tired of all the din;
The Bulgar and the Turk lie uneasy in their beds,

For Fate doth wait within the gate to snip off all their heads!
One, two, three—where is Germanee? Not on the map. And that is what did happen.
Wilhelm was a Prussian, Wilhelm was a thief;
He broke his word to Belgium and brought a world of grief;
Then France marched on Essen, Russia the Kiel did win;
Belgium has Potsdam, Italy the Rhine, And England took Berlin.—Ex.



Nerve Force is so much like Electricity, and the latter is so much better understood, that we have used this vivid telephone picture to illustrate what takes place in the human system when the connecting nerve fibres are deranged or something goes wrong at Central.

In the nervous system the brain is the Central where the Nerve Force is created, and whence are issued the orders which control the whole human body. Here is consumed one-fifth of the blood in the human body, and when the blood supply is deficient in quality or quantity, the brain and the nervous system are first to feel the effects.

Neuralgic pains and headaches, inability to rest or sleep or concentrate the mind, dizziness and noises in

the ears, are some of the symptoms of a starved nervous system.

Just as machinery lags when the current of electricity fails, so the bodily organs weaken when the supply of nerve force runs low. Digestion is impaired and you lose appetite, the liver, kidneys and bowels are slow in performing their functions, the heart's action weakens, circulation is slow, hands and feet are cold, you are easily tired, lose ambition and grow downhearted and discouraged.

This describes the condition under which Dr. Chase's Nerve Food can prove of greatest assistance to you. Forming new, rich blood it feeds the starved, exhausted nerve and brain cells back to health and vigor. The new vital, nerve force flows out through the intricate system of nerve fibres to every member and every organ of the body, carrying new vigor, energy and strength and driving out pain, weakness and disease.

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ill impulsively affectionate brother. And long after-ly, scourged into exile by ent of God, tricked and in and again by his own ations; yet withal a great gure at the end of his long back through it all to the nd guiding hand of God, bequeath to his sons the rich had been his most ossession.
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Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

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Department of Public Works,
Ottawa, June 7, 1916

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