

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, SEPTEMBER 3rd, 1914

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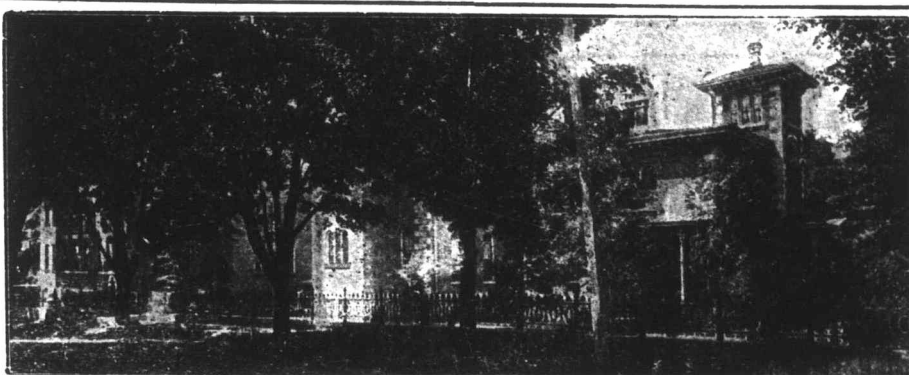
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The Canadian Churchman

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FOURTEENTH SUNDAY AFTER TRINITY.

(September 13.)

Holy Communion: 238, 249, 260, 433.

Processional: 530, 533, 617, 624.

Offertory: 398, 573, 641, 768.

Children: 686, 709, 718, 728.

General: 23, 434, 456, 567.

The Outlook

Probably and Perhaps

The spreading of sensational rumours and the multiplication of uncertain news is most unhelpful and disquieting. Press or people who do such things are to be held in severe condemnation. We must all avoid boastful talk and foolish gossip, as well as talking depression and calamity. An excited and noisy defiance soon wears out itself and the man. The doing of the day's work as it presents itself, the combatting of the restlessness which feels ordinary occupations to be trivial and useless with the quiet determination to do the best in an emergency is the right frame of mind for the present distress.

Blue Ruin

"Peace can never be regained. Famine is bound to come. Mankind will never recover from the effects of this barbarism." These are some of the things pessimistic individuals are noising abroad. None of us have had an experience of a great war. Fortunate are we that nations in war moving to each other's destruction is a strange spectacle. But this is not the first time, though we pray it will be the last.

The blue ruin pessimist was abroad in previous wars. In the "Life of R. S. Hawker," of Morwenstow, by his son-in-law, there is a letter in which the Cornish vicar repeats the talk of a farmer's son newly arrived from Wisconsin during the American Civil War. "I asked him what they expected among the Americans would be the result of this war, and he answered, 'Endless bloodshed. If either side should conquer they cannot combine the States again under one Government, or hold them ever together again as one dominion. They are all utterly demoralized—fear neither God nor devil. No one man can ever control or influence another' . . . So far as I can gather from this man, who speaks as an eye-witness, it is the English Civil War in the time of Cromwell carried on with a thousandfold ferocity, and, there being no king or great men to rule and to repress in America, it may never be pacified or quenched more." We know how results have happily disproved this forecast. So, let us wisely refrain from the same brand of remarks and see if we cannot induce others to refrain too. It will be a thing passing strange when the vast majority of every nation look upon war as a calamity if we shall never attain to peace.

Andrew Carnegie and the War

In a letter replying to an invitation to join a protest against Britain taking part in the war, Mr. Andrew Carnegie says that the Kaiser, for twenty-five years the world's foremost peace potentate, has to-day become chief destroyer as "War Lord" of Europe. "We advocates of heavenly peace and foes of hellish war must not fail to expose and denounce the guilty originators thereof. We men of peace feel that of all crimes the killing of men by their fellow men is 'the foulest fiend ever loosed from hell,' the deepest disgrace to so-called civilization, and we must not fail to call to account the guilty Emperor, King, President, or statesman." He says that he feels that Britain was in honour bound to protect Belgium. These words are significant from the Peace Apostle.

Premier Asquith and the War

In answer to the question "Why are we at war?" the Premier said:

"In the first place, to fulfil a solemn international obligation, an obligation which, if it had been entered into between private persons in the ordinary concerns of life, would have been regarded as an obligation not only of law but of honour, which no self-respecting man could possibly have repudiated. I say, secondly, we are fighting to vindicate the principle which in these days when material force sometimes seems to be the dominant influence and factor in the development of mankind, we are fighting to vindicate the principle that small nationalities are not to be crushed in defiance of international good faith by the arbitrary will of a strong and overmastering Power."

Bishop Gore and Kikuyu

The Metropolitans and Bishops who are acting as an advisory body have made a report to the Archbishop of Canterbury, and his Grace will soon make an official announcement. In his Oxford Diocesan Magazine the Bishop of

Oxford says: "I am sure that our most earnest prayer will be going up to God for the members of this Committee, for the Archbishop, and for the Bishops and others concerned, that some solution of the questions raised at Kikuyu, permanent or provisional, may be arrived at which will be found acceptable or tolerable throughout our communion, and promote friendly relations, at least, among the different religious bodies in Africa. I cannot conceal from myself that within the last few years the movement towards re-union among Christians, especially in face of the non-Christian world, has accentuated the differences in our own communion to a point of grave peril."

Ulstermen and the War

The Bishop of Ossory recently preaching in Kilmacow Parish Church, said: "First, then, here is no question of political party, or even of religious dissension. We are all in the same peril, we who are the King's subjects. We are concerned with our immediate duty to our common country. Englishman, Irishman, Scotchman—Roman Catholic and Protestant—Churchman and Dissenter—Unionist and Nationalist—North and South—we are all in the same peril. And, thank God, we are all united in our determination to play our part in the defence of home and fatherland. The man who prefers his party to his country at this crisis, whatever be his political creed, is no patriot; and the man who tries to make political capital out of his country's danger is no better than a knave. And I speak as a Unionist and as a Bishop of the Irish Church when I say that the leader of the Nationalist Party, who represents the Roman Catholics of Ireland, has acted as a true patriot and a wise statesman in his effort to bring Irishmen together in this our national peril. Please God, the association of brave Irishmen with brave Englishmen, of Unionist with Nationalist Volunteers, in duty, in danger, in death, whatever be the issues of the war, will help to promote a real fellowship in national sentiment. What can we do, you and I, who must perforce stay at home? One thing I have suggested already. Let us determine that we shall not discuss controverted questions of politics and of creed just now. We are not giving up our honest opinions. But we recognize that this is a time for restraint of all speech that is not sympathetic and kind and neighbourly. We are all one in our common, our dreadful anxiety. And let us take what opportunity offers itself of strengthening the hands of those who represent us abroad, by finding employment and securing relief for their dear ones left behind, by the provision of medical and surgical supplies, and of comforts for the wounded. Let us determine resolutely that we will not take any advantage to the detriment of our neighbours which the disturbance of trade may offer us; but that we shall go on soberly and quietly, doing our duty without panic and without fear."

Four Bishops and Kikuyu

A largely signed memorial has been addressed to the Archbishop of Canterbury on the questions raised by the Kikuyu controversy. Its signatories claim to speak in the name of "a very large number of our fellow-Churchmen." Many well-known men signed the memorial, among them Bishop Boyd-Carpenter, Canon R. H. Charles, Sir E. Clarke, and Sir Edward Russell, the Bishops of Durham, Hereford and Manchester, Dean Hensley Henson,

Professor Gwatkin, Revs. E. Lyttelton and W. Temple. They point out the high importance of avoiding overlapping and friction in the mission field, and the very great value to their common work that has come through the almost universal exercise of comity between the missionary bodies. Where members of different branches of the Church of Christ are engaged in evangelizing work in the same field a clear understanding as to their mutual relations is the first step towards united and efficient action. Finally, the memorial lays it down that it is "not contrary to the mind of the Church of England"—

For its members to enter into such an agreement with members of other particular or national Churches who accept the Bible as containing all things necessary to salvation, confess the doctrines of the apostles, and observe the sacraments of Baptism and the Lord's Supper.

To allow a communicant of such other Church to partake of the Holy Communion when no administration of his own Church is available.

For a member of the Church of England to receive the Communion as administered in such other Churches when no Anglican administration of the sacrament is available.

Down the Saskatchewan

Did you read Principal Lloyd's account of the battle of Cut Knife in last week's issue? Notice what he has to say about the Doukhobors and Galicians this week. The state of affairs at Petrofka, for example, is incredible. Our present policy and management seems to be resulting in a patchwork of little Russias and little Galicias. Immigrants gathered in their own community resist "Canadianizing" methods and institutions both actively and passively. The leaven get no chance to work and so the lump is not leavened.

Is Britain Justified?

The question of Great Britain's active participation in European warfare is so novel that to ask it is almost as difficult as to answer it. Just a century ago Great Britain was engaged in a continental struggle with one man who aspired to achieve for himself and for his country the domination of all Europe. It stood then on the eve of Waterloo. To-day there is, or there seems to be, a country—not the same country—which cherishes the same ambition of uncontrolled dominion in Europe. But there is one marked feature of difference. In 1814 Great Britain was at war not only with France, but with the United States of America. Until the present Great Britain was at peace with all the world, and now that she has been plunged into war, she can rely upon the armed support of all the King's domains beyond the seas.

The threat, no less than the fact, of warfare, is hateful to all Christians. After nearly two thousand years of Christian history it is a satire upon civilization and Christianity; it is an offence against the sovereign will of God; it is treason to the Spirit of Him who is the Prince of Peace. Yet it would be wrong to argue, because Europe is a camp of standing armies, that the Church of Christ has in the ages of her history wrought no effect upon the conscience and the conduct of mankind. War is not now, as once it was, the normal state of nations. It is recognized as exceptional and

deplorable. Monarchs and statesmen feel bound to justify themselves, before entering upon war, at the bar of humanity. Whatever faults may lie in the democratic spirit of the twentieth century, there is no doubt that democracy is naturally and professedly inclined to peace. For it is always the poor who are the lasting sufferers from war; the honour, if such there be, falls to the privileged class, but never to them.

It is time, then, to protest with new emphasis against the accumulation of armaments. The theory that arms and armies conduce to peace is once more justly discredited. As I said in the pulpit of Manchester Cathedral recently, the end of armaments, soon or late, is Armageddon. There is ultimately no falser maxim of international politics than the old Latin adage, *Si vis pacem para bellum*. The preparation for war must in the end create war; the only true way of ensuring peace is to prepare for peace. It is earnestly to be desired, then, that the war, which has broken out in Europe, whatever may be its course or its issue, may put an end to the apparently illimitable growth of the means and munitions of war.

Nor is it doubtful that the great collective associations, whether they be called alliances or *ententes*, are no guarantees against the outbreak of warfare. They may delay it; but when it occurs they only aggravate it, for the result of them is that as soon as two European nations declare war, the fires of war spread over all Europe. The true policy of Great Britain, is, I think, to stand aloof as far as possible from engagements which must limit her free action in time of European warfare. For Great Britain, in virtue of her insular position, may be said to be the chosen mediator among the nations of Europe; and it is probable that every international dispute might, if the nations were wise and just, be determined by peaceful arbitration.

Christian nations, then, as far as they are true to Jesus Christ, detest the appeal to the sword. Yet no Christian nation has ever acted upon the principle—which some Quakers have theoretically counselled—of peace at any price. It is generally recognized that Christian nations, like Christian men, are entitled to act in self-defence. The divine law of turning the cheek to the smiter represents an ideal, and the closer individuals or nations can approach to it, the better for the world; but it is seldom realized, and seldom in the life of nations than of individuals. A nation is morally entitled to defend itself against aggression. The most thorough-going advocate of peace will shrink from avowing that Great Britain should passively suffer a German army to land in Kent and march upon London. But if a nation is entitled to ensure its safety by force of arms, it need not always wait for the hour of actual invasion; it may, and must, try to defeat such military and naval tactics as evince a resolve of invading its shores, and tend to make invasion possible and successful.

Again, a nation, like an individual, is bound by a code of honour. If it undertakes responsibilities, it must fulfil them. It can as little break its own plighted word without discredit as it can allow other nations in relation to itself to break theirs. An attack of Germany, then, upon Belgium, as being a violation of the independence guaranteed by Great Britain and by other countries, would justify armed measures of resistance. For a nation, no more than an individual, lives by bread alone; it lives by honour, respect and virtue, and the self-sacrificing fulfilment of obligations is a strong element in the moral life of a nation.

It seems to me, also, that a nation is justified in taking up arms for the prevention

of any great evil threatening to overwhelm the social and political system of which the nation is a member. It would not be wrong, for instance, that Great Britain should oppose a Mohammedan invasion of Europe, if such were practicable, with its consequences of slavery and polygamy, long before such an invasion came near to British shores.

In a word, every nation is a trustee not only for its own interests, but for interests higher than its own. The Government of the King has striven hard in the cause of international peace. As Sir Edward Grey said in his great speech in Parliament: "We worked for peace up to the last moment, and beyond the last moment," and if the peace of Europe has been violated, the violation has not been the act of Great Britain. It has been effected against the policy and despite the remonstrance of the British Government. But no nation in Europe can be rightfully allowed by the other nations to repudiate at pleasure treaties to which it has been a party; for such repudiation destroys good faith, and without good faith civilization, and still more morally progressive civilization, becomes an impossibility.

Great Britain is in no way directly concerned in the origin of the war, nor is it bound to uphold the so-called balance of power in Europe. Its supreme material and moral interest is peace. It is a Christian nation with all a Christian hatred and horror of the evils inseparable from a state of war. But war, terrible as it is, is not the worst fate which can befall a nation, as death is not the worst which can befall an individual. Great Britain will, I trust, be ever the last to abandon and the first to welcome the hope of peace; but there are times when war is not only lawful, but necessary. Great Britain is justified in entering upon war if it is itself the victim of an unprovoked attack, or if it is visibly threatened by aggression in its highest interests of safety and honour, or if its friends are exposed to injustice and injury on its account, or if a treaty to which it has made itself a party, as guaranteeing the integrity of a friendly state, is torn to pieces by an arbitrary and aggressive Power. A country, in defending its own security, if need be, acts not so much upon definite Christian principles as in accordance with the natural human law of self-preservation; but in supporting the weak, if they are attacked, against the strong, in maintaining the sanctity of treaties, in resisting the spirit of wanton and dangerous militarism, and in seeking to guard civilization and Christendom against tyranny, it may do a work which it is possible, not without humble penitence for past sins, to invoke the benediction of the Most High.—The Dean of Manchester.

THE RECKONING.

What do they reckon who sit aloof on thrones,
Or in the chambered chancelleries apart,
Playing the game of state with subtle art?
If so be they may win, what wretched
groans
Rise from red fields, what unrecorded bones
Bleach within shallow graves, what bitter
smart
Pierces the widowed or the orphaned heart—
The unhooded horror for which naught
atones!

A word, a pen-stroke, and this might not be!
But vengeance, power-lust, festering jealousy
Triumph, and grim carnage stalks abroad.
Hark! Hear that ominous bugle on the wind!
And they who might have stayed it, shall they
find

No reckoning within the courts of God?

—Clinton Scollard.

DRINKING THE CUP

By the Right Rev. A. F. Winnington-Ingram, Bishop of London.

Preached at St. Paul's Cathedral, Sunday Evening, Aug. 9th.

"The cup which My Father hath given Me, shall I not drink it?"—St. John 18:11.

The hour had struck at last, and the supreme test of the courage of the Son of Man had arrived; "the cup," to use His own imagery, which had been brought to His lips by a complicated series of events, nearly all of them the work of the devil, was before Him; it contained pain and sacrifice and death, and the loss of all He loved on earth, but He looked steadily past all secondary agencies straight up into His Father's face: in spite of the mistaken ideas of His own nation, and the pride of Caiaphas and the treachery of Judas, and the cowardice of Pilate, all of which had helped to bring to Him the cup, He saw that it came ultimately from His Father's hand—"the cup which my Father hath given Me, shall I not drink it?" Now what happened to Christ has happened to us—the hour has struck and the supreme test of the manhood of the British race has arrived, and we have assembled to-night to ask ourselves in God's House and in God's immediate Presence in what spirit we are to face it.

And we cannot do better than study carefully the way in which Jesus Christ Himself faced it, Who, for 1,300, and in some sense for 1,600 years, has been the Leader and Inspirer of the British race.

A BITTER CUP.

And first He was human enough to pray that the cup might pass from Him, and for the last fortnight, and, indeed, for many years, that prayer has been ascending from thousands of Christian hearts—we are under no delusion as to what war means; the cup is a bitter cup; it means death to those that we love dearer than life itself; it means immense material losses to all; if it lasts, it means poverty and hardship to all (for rich and poor must stand together); it means dead and dying men and heart-broken women and fatherless children, and, therefore, we should have done wrong if we had not prayed "if it be possible, let this cup pass from me."

But it did not pass, it came, and to my mind, the unspeakable comfort of the whole situation is this—just as Christ recognized that, in spite of all secondary causes, it was His Father's hands which held it to His lips, so may we do the same to-day. If once we begin dwelling upon the spirit of revenge in one country, the aggressive spirit of another, the pride of another, the treachery of another, as the agencies which have brought us the trial, we lower the whole ideal; it is God who has allowed this supreme test of our manhood and womanhood to come to us to-day; "the Father brings us the cup"—and "the cup which my Father hath given Me, shall I not drink it?"

And He did drink it—calmly, with no personal bitterness, with even prayer for His enemies, without an uncharitable word, He drained it to the dregs—and because He drank it so, heaven and earth has rung eternally to His honour.

With honour, honour, honour to Him, Eternal honour to His Name!

And the reason I have come here myself to-night, dear people, is to ask you—through you all the people of the Empire—to brace yourselves to drink the same cup your Saviour drank. "Are ye able to drink of the cup which I drink of, and to be baptized with the baptism I am baptized with?" May there be the answering response from one end of the Empire to the other, "We are able."

First, then, let us look steadily at the cup which has been brought us and see what it contains.

First it contains Death.

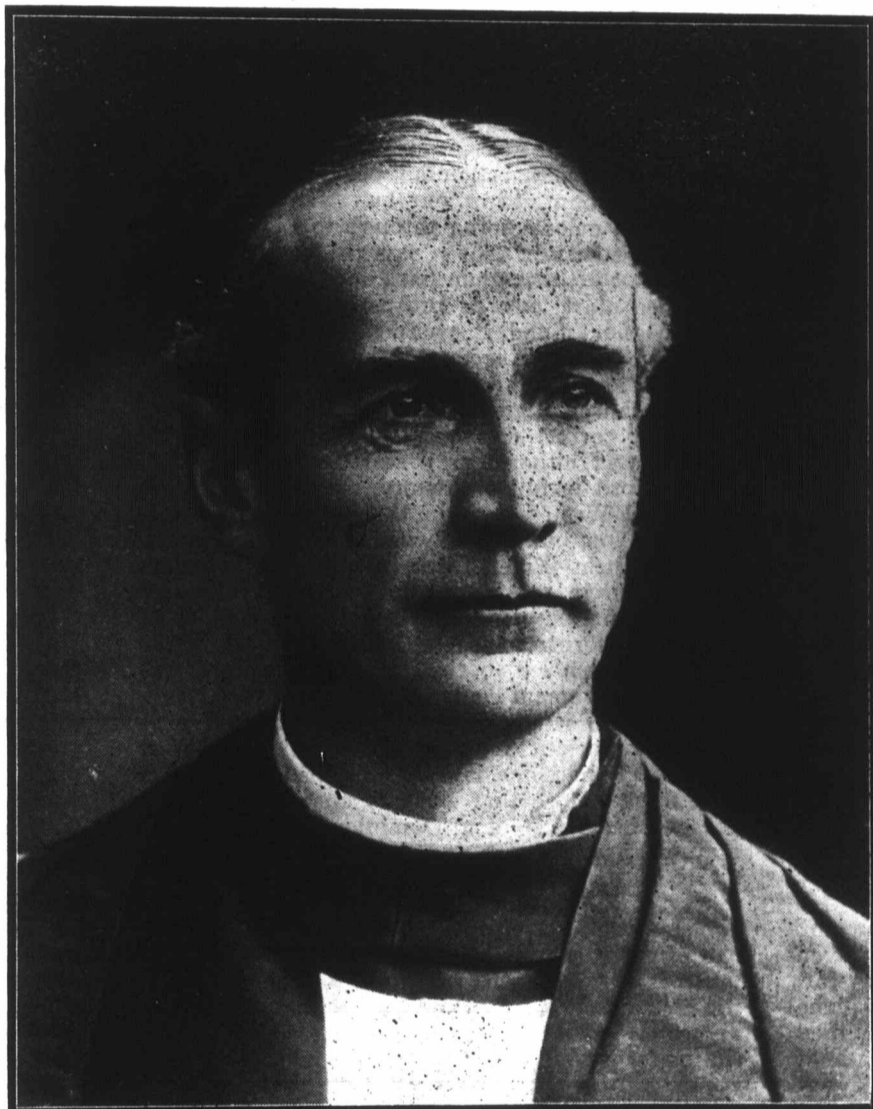
But is Death the supreme disaster? Is it not possible that the terrors of Death have been much exaggerated?

It is not well that men should learn too soon The lovely secrets kept for them that die.

For the brave and the pure and the forgiven, death is passing, head erect, eyes undimmed, honour untainted, from a life full of happiness here to a life of even greater happiness hereafter.

WORSE THAN DEATH.

There is one thing at least far worse than Death, and that is dishonour, and if it so happens



By Courtesy Mission World The Canadian Churchman.
THE RIGHT REVEREND A. F. WINNINGTON-INGRAM, D.D.,
(BISHOP OF LONDON)
WHO HAS VOLUNTEERED TO GO TO THE FRONT WITH HIS REGIMENT.

that some dear boy, the darling of your home, passes with unsullied honour, and to uphold the nation's name, into the presence of the Unseen, you will find him there, waiting for you, when your time comes, one of God's own children and kept most safely in His care. If a heathen poet with only a vague belief in another world could say: "a sweet and pleasant thing it is to die for your country," with how much more conviction should a Christian parent say the same?

But with death goes possibly poverty: thank God, unless some unforeseen disaster happens, we need not say starvation.

People can do much harm at this moment by panic and personal selfishness. With all the trade routes open, the ships and cargoes insured by the nation, there is no reason, if people keep their heads, why any of our population should be in dire extremity at all, or even why prices should very materially increase.

But it is, the possible collapse of trade which will bring suffering, and which, as a great statesman has pointed out, probably would have brought it whether we were at war ourselves or not. It is the men who may be out of work who will test our

endurance as a nation—and will call upon our sense of brotherhood to stand together.

And therefore at once let all the well-to-do and poor alike economize the resources of the nation. It may be the best lesson possible for the well-to-do to "endure hardness" as good soldiers of Christ Jesus, and the best lesson in brotherhood we shall ever have to endure it with the poor side by side. May it not be that this cup of hardship which we drink together shall turn out to be the very draught which we need?

A DANGEROUS SOFTNESS.

Has there not crept a softness over the nation, a passion for amusement, a love of luxury among the rich, and of mere physical comfort among the middle-class? Not such was the nation which made the Empire, which crushed the Armada, which braved the hardships of old and drove the English "hearts of oak seaward round the world." We believe that the old spirit is here just the same, but it needed a purifying, cleansing draught to bring it back to its old strength and purity again, and for that second reason, the cup which our Father has given us, shall we not drink it?

But there is one further ingredient in the cup without which all else would be of no avail, and that is sacrifice. It is the want of this which lies at the bottom of all our nation's greatest evils. This is not a moment to denounce a nation's sins so much as to call forth its virtues, but who can say what the effect will be upon the nation's drink bill, the so-called social evil, and the gulf which grows up between class and class, if only right to the bottom we could drink and drink together the cup of sacrifice?

"I am offered upon the sacrifice and service of your faith." "*Ich Dien*," "I serve"—those are the mottoes which make a nation great. And every hour we are seeing this spirit coming out to-day; every post brings offers from my clergy to go out as chaplains; every post brings to the War Office and Admiralty offers of service; thousands of women have been trained as nurses. May that spirit spread throughout the nation for the nation which has learnt to serve has learnt to live.

And at the bottom of the cup there will be joy "It was for the joy that was set before Him that He endured the cross"—and there must be sweetness in any cup touched by our Saviour's lips. "You have tasted the salt of life," said Lord Kitchener to the troops at the end of the South African war, "and you will not soon lose the taste of it."

And stern though the joy must be in the present struggle for what you believe to be the independence of the small States of Europe, the claims of trustful friendship and the safety of your own sea-encircled home, it is joy that carries you through privations and anxiety and poverty and even death itself—for it is a joy which the world can neither give nor take away.

This, then, is the cup which is brought to our lips; it is brought by the great Father; it contains this mysterious mixture of death, poverty, sacrifice and joy—how are we to drink it?

SELF-CONTROL OF THE COUNTRY.

First, as Christ drank it—absolutely calmly. Few things have been more striking than the self-control of the country up to now, and the calm courage of our rulers, and why should we not be calm?

Underneath are the Everlasting Arms, No man shall pluck you from out of My Father's hands.

"God reigneth," and we believe in this war we have "the answer of a good conscience."

And if calmly, so also with perfect charity. The man who answers in the Lutheran Church to the Bishop of Berlin, and one of his leading clergy was with me a few months ago; 200 of the German ministers visited our country, and we returned their visit a year or two ago. They are with their people now in their churches, praying too, but it is one united appeal to the Great Arbitrer of all nations; it is the same prayer, "Thy Kingdom come; Thy Will be done," and both sides calmly

appeal to the Infinite Wisdom to decide their quarrel—in the words of the fine prayer in the Prayer-Book to be used before a battle: "Take the cause into Thine own hands, judge between us and our enemies."

The twenty-five German schoolboys who were singing in my garden three weeks ago, in English, are still the same boys to-day; they are no more responsible for the war than those in this cathedral; if Christ prayed for His enemies, so must we. We must pray against the success of their arms, but we can pray for the people themselves. I strongly support what one of our leading papers suggested a few days ago, that we should take particular care that the Germans in London on business may still receive the same kind of treatment they have learnt to expect.

PRAYERFUL LOVE.

But, if with perfect charity to the actual people of our enemies we drink the cup of sacrifice, with what prayerful love shall we send forth our friends. Think of the young naval officers in their first battle on the great North Sea, and the young subaltern in his first battle on land, and the immense responsibility of those in command with the fate of a nation resting on their decisions, and pray for them as you have never prayed before. Moses holding up his hands above the battle swayed it as well as Joshua fighting in the thick of it.

Plead on, ye sons, with love enlightened eyes,
Hold up your hands to where the angels gaze
With deep compassion on our human strife.
Prayer moves the world with power beyond
amaze,

And they who look beyond this mortal life
Know peace on earth in heaven hath great
allies.

But once again, Christ drank the cup His Father brought Him, bravely to the last drop. There was no finching, and no hesitation, and no complaining when it came to the supreme moment; He took it in His firm and strong hands and drained it to the bottom.

And so must the nation that we love do the same. It is an utter mistake to suppose that the Old Testament virtues are to be laid aside because the New Testament supplements them by humility and self-sacrifice and personal meekness; no! courage flawless, undying courage is the special characteristic of the Christian soldier, and it was the special characteristic of Christ Himself.

We have no doubt about our soldiers and our sailors. They will show the undaunted courage of their race, but what the nation must show is the same quiet, undaunted courage week after week, and perhaps month after month, at home.

When lists of killed and wounded come in; when moments of suspense occur; when even greater sacrifices are asked, then we must pray for, and if we pray for it, we shall receive it, the courage which was shown on Calvary, undimmed and undaunted to the end. "The cup," then, "which My Father hath given Me, shall I not drink it?" With these words on its lips, let the British nation pass on to meet this great test of its manhood. It has glorious traditions to inspire it; it has a past of imperishable glory. May its present be worthy of its past!

England! where the sacred flame
Burns before the inmost shrine,
Where the lips that love thy name
Consecrate their hopes and thine,
Where the banners of thy dead
Weave their shadows overhead;
Watch beside thine arms to-night,
Pray that God defend the right.

Single-hearted, unafraid,
Hither all thy heroes came
On this altar's steps were laid
Gordon's life and Outram's fame.
England! if thy will be yet
By their great example set,
Here beside thine arms to-night
Pray that God defend the right.

So shalt thou when morning comes
Rise to conquer or to fall,
Joyful hear the rolling drums,
Joyful hear the trumpets call,
Then let memory tell thy heart;
"England! what thou wert, thou art!"
Gird thee with thine ancient might,
Forth! and God defend the right!

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.



The seventh stage of
Principal Lloyd's 1500-mile journey

OUR next stopping-place was Battleford, and we paddled hard all day to get in by Saturday night (18th). There are now two towns, one on the north side of the Saskatchewan, one on the old site, near the Police barracks and between the Battle River and the Saskatchewan. We have a church in each town, but St. George's, in Battleford itself, is an historic one of thirty and forty years ago. North Battleford has only come into existence since the Canadian Northern Railway came in in 1905. All history, therefore, centres round old Battleford, which was formerly new Battleford, the old or south town being on the south side of the Battle River, where the Indian school now stands. In St. George's is the replica tablet, copied from the Toronto memorial to the memory of the men of the different regiments who were killed in the Rebellion. Old Battleford was invested by the Indians in March and April, 1885, and for a time it looked like a general massacre of all the whites in the place. It was to prevent this that Col. Otter's flying column was started on that famous 250-mile forced march across the prairies, arriving just in time to prevent the attack. The writer was in that column and made the march with the University Company of the Queen's Own. In 1903 he came through again with another column of a different character—the long drawn out bull wagon trains of the British colony going through to Lloydminster. There is no doubt that it was the coming of this colony in 1903 that gave Saskatoon and Battleford the good start towards prosperity which has followed. On Sunday evening Principal Lloyd preached from the lectern in canoe orders to the astonishment of the new-comers who had never seen a church dignitary preach in anything but the most correct ecclesiastical costume. In this case it was either "grey shirt" or no sermon.

Battleford is full of history, as history goes in the North-West. Here in the police barracks is the long log building in which we had Poundmaker, Little Pine, Little Poplar, Starblanket, Strike Him in the Back, and thirty other Indian chiefs in prison pending their trial. Cree Tom acted as interpreter as the Indians told us of the troubles which led to the rising. Battleford was the old government centre of the North-West territories before it was moved to Regina, and it is now an important centre for the Royal North-West Mounted Police, and it is to be hoped it will be a long time before that body is changed from its present basis. It is a Dominion force for the maintenance of law and order over the whole North-West. At present the provincial governments of Saskatchewan and Alberta pay a small sum towards its upkeep, but the fear is that after one of these provincial elections the force may be taken from the Dominion control and placed under the Province. If so, good-bye to the last of the respect in which the force is held, especially by the mass of undigested foreigners who form such a large part of the population of the two provinces. When once its officers are subject to local political appointment and wire-pulling, half its usefulness will be gone. Those who wish the provinces well and want to see British law and order maintained, will hope that the day may be at least 10 years delayed before the North-West Mounted Police passes under any form of local control.

On the south bank twenty-five miles below Battleford runs the old trail from Saskatoon, over which the all-British colony made its way for two hundred miles of a trek before the railway was built. A number of these settlers dropped away from the main body and located in this part, calling the place Baljinnie. Some five years ago Archdeacon Lloyd bought the old Mounted Police log buildings for \$20, and had them turned into a house and church with a C.C.C.S. catechist in charge. In May, 1912, the Rev. E. G. Canham was appointed to the Mission, and about 18 months ago these old police buildings were pulled down, otherwise they would have tumbled down. The Canadian Pacific Railway owned the land and we had to get off. Ten acres of land was bought for a new church and churchyard, and all the good lumber and logs were taken from the police building and built into the new buildings. When settlement is new you have to be careful of cost and material. A lumber church 16 feet by 20 feet was then built with the regulation 8-foot square tower in order to show that it is a church, and it has now been in use for some time. The seats are plain boards without any backs as

yet, but no doubt they will come in time. These things grow somehow when there are live people about, even if only a handful. The Communion Table has only a white sheet on it with a little red cloth W.A. sort of cross on it, but they have a small organ, and I am told that not long ago they had 80 people packed into that little place, and nine baptisms at the one service. Of course they don't do that every day or they would soon be looking for a cathedral, but they can muster an average congregation of from 35 to 40, mostly new settlers.

Very soon they are to have a "bee" to paint the church outside, and not before it is badly wanted. Last July a "bee" was held to put up the log and mud parsonage, and they worked hard to get the shell up and enclosed, but Mr. Canham has had a good deal of work to make the inside livable. We came upon them from the river without any warning after a four miles hot July tramp, and found about a dozen men building that necessary adjunct to the church, a driving-shed. All were volunteers led by Mr. Magaffin, an ex-mounted policeman living near by.

After a good talk with the workers about "old times," and the services in the police barracks (which had well earned the \$20 we paid for them) we had a hand-shake all round and went to the parsonage to get something to eat before returning. The house is log built and mudded in the chinks. Inside it is sheathed with building paper and looks very neat and clean, but any of your readers of experience will know that 40° below zero is—well, some of you know, and some don't. I would suggest that those who understand and those who never had a dose might send along a few dollars to replace the mudding with some good mortar work between the logs before next winter comes on.

Between Battleford and Warman there are a number of parishes, but it was not possible to visit them all owing to the long hot tramps necessary, so one Mission only was selected for a visit, namely, Langham. This was chosen because the writer when Archdeacon held the first service in that place in a barber's shop, and wanted to see both the shop and the town again. Langham at that time, 1905-6, was the end of Canadian Northern Railway steel. Things were very primitive in those days. The barber's shop was the only open single room in the little village, so on Saturday night about 11 p.m., half a dozen churchmen and women turned to and made the place into a church. Things did not look very ecclesiastical on Sunday morning at 10 a.m., when the service was held, but we had the place full and the administration of the Holy Communion before starting the tramp of 9 miles over the ties to Borden for an afternoon service, and afterwards an evening service at Radisson at 10.30 p.m. We could not get there before, yet half the people had waited as late as that.

Langham has changed in the eight years since. The place looks quite like a small town. The church is about 20 x 30 feet, and has the regulation 8-foot square tower, and there is a small parsonage on the same plot of land. The parish is in charge of Mr. Kirkbride, a C.C.C.S. student of Emmanuel College, Saskatoon, and the parish has been like so many others, a C.C.C.S. parish from its inception. Unfortunately we did not manage to see Mr. Kirkbride himself. The town was en fete for the fair day, and no doubt he was with the large crowds of people that were gathered from all round the country. But there is no question about what this man is doing wherever he is, for the Church has none too many such whole-souled workers in the Master's cause. Leaving Langham behind, the river runs north again, and we are launched at once into Saskatchewan's piece of "little Russia," for it was all round this neighbourhood those much discussed people, the Doukhobors settled when they came from Russia. There are several settlements of them near Langham, and they stretch for miles on both banks of the river northward. At Hepburn ferry the keeper told us that all the people for miles away north were either Douks., Germans, Galicians, or French, and more were still coming.

At Petrofka we landed to visit the village and buy some eggs, butter and potatoes. A woman in bare feet was skinning some fish on the landing place. A typical Doukhobor, but not a word of English could we get from her. She held up

(Continued on page 572).

THE IDEAL CLERGYMAN

By the
Rev. L. G. Davis, M.A.

(A Paper read at the Killaloe Central Clerical Union, 22nd July, 1914.)

WITH some few exceptions, the laity are not very exacting in what they look for from their clergy. Is this because we are up to the mark of our high calling, is it indifference, or is it that our lay brothers have come to the conclusion that it is folly to expect the divine in the human? Of course it is absurd to expect perfection, nevertheless it is true we ought to aim at it. Consequently our Church does not at haphazard take a man—no matter how good his character may be—and immediately ordain him for the sacred ministry. No, he must be fitted and equipped, drilled and trained, taught and polished in order to make him a leader and pioneer in the army of the Cross. For this purpose most of us have had the advantage of a Varsity education, combining with it Divinity School instruction. And so fitted and prepared for the sacred ministry of the Church we come forth for our Ordination as deacons for the minimum period of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop). Having proved ourselves, for this short period, faithful and diligent, we may be admitted to the Order of Priesthood.

How very important are those years when we serve as Curate-Assistants. Take it for granted that the young ordinand has a high ideal of what his ministry will be, yet, should his Rector turn out a "slacker," more than probably this will have a lasting effect on the Curate's character. And if the Rector be a man of real earnestness and tact the result on his assistant's character will be most marked.

Frequently it happens that a man spends his curate days all in one parish. Now, surely, this is a mistake. In many ways he is most likely to become narrow-minded and warped in his ideas. If he is led by his Rector he may follow too closely in his footsteps, be they desirable or otherwise; and if he is of an independent turn of mind the probability is he will "become a law unto himself." If possible "the Ideal Clergyman" should serve for nine or ten years as a curate—with, say, three years in three different parishes—and of these, one curacy should be a large town one, and a country one, and then he ought to be, if he has honestly tried, properly equipped to take up his duty in that state of life unto which it shall please God to call him. Undoubtedly "the Ideal Clergyman" has a very difficult life to live up to. It has three phases:—(1) Home Life; (2) Parochial and Social Life; (3) the Sacerdotal Life.

1. The Home Life.—The rectory generally is looked up to for an example of what home life should be, therefore it is most important that it should be in conformity with the "pulpit." Many a time it has been said in effect, "It was not what you preached, which so told on me, but what you were." It is that *imitatio Christi* which is as attractive as it is arousing. It should be seen in the conduct of home life, in the choice of friends, choice of society, in the regulation of pursuits and hobbies, in the unworldly discharge of needful world-work, in the choice of recreations, as well as in the combating of weaknesses and the conflict with sins.

"The Ideal Clergyman" must be all of one piece. The life should agree with the lip, the practice with the profession. *Semper idem* is the right minister's motto. And men mark whether we live up to it or not. They judge by the eye quite as much as by the ear. They have a shrewd idea as to what we ought to be, and how we ought to act in certain circumstances.

The rectory should be a *Dulce Domum* to every parishioner. Sometimes the "Lady of the House" through anxiety to have everything "correct," without meaning to do so, causes a stiffness and starchiness here which should not exist. How often this has deterred some who wanted "a quiet talk," an afternoon or evening's harmless recreation at the rectory instead of at a worse place, we never can tell. As a clergyman comes in contact with "all sorts and conditions of men" his line of study must be very broad, by no means only theological. He should be able to enter into and at all events have a slight knowledge of all that is going on. Politics (without taking part in them), agriculture and gardening, photography, poultry and bee-keeping, carpentry and mechanism of motoring and aviation; all sorts of sports—fishing and shooting, golf, cricket, tennis, pugilism, horse-racing, etc., for if he is not a *man* he is liable to be regarded as a *muff*! We must be able to sympathize with the sportsman as well as with the invalid. We must be able to

keep up the tone of the one as well as to point out the path to Heaven for the other.

2. Parochial and Social.—Pastor in Parochia. This is, of course, where we most come in evidence—What do our people expect of us? "He went about doing good." This is what is expected of us also. "To visit the fatherless and afflicted," to pour in the oil of human kindness, not to "pass by on the other side"; sympathy is the most Christlike of all things. Sympathy is love, and love conquers all things.

Manner, of course, counts for much. A complaint is sometimes made that some clergymen are "too high and mighty" in their manner—that when they are saluted by respectful poor, or working-class people, they barely acknowledge this politeness, this haughtiness is felt, very keenly—these people say, "There's not much humility in that man, he thinks himself somebody very great!" Sometimes the clergyman's manner is "breezy" and kindly, at once he appeals to the people. Others can talk and talk well to their people, but alas! they spoil all by taking a final parting shot which is meant to wound and does wound the listener and it rankles. "The Ideal Clergyman" requires very frequently to pray that short prayer, "Let the words of my lips, and the meditations of my heart be always acceptable."

The writer of this paper asked some laymen lately what they expected from the clergy. Some of the replies were to this effect:—"We want a *man* who will come among us as an uplifting friend and not so pronouncedly the professional clergyman; to this end we would prefer that he discarded that silly wide-awake hat, and perhaps also the clerical collar. By all means let him be soberly dressed, but why so remarkably? You parsons are too professional both in dress and manner. If anything you spend too much time with the 'good people' who do not require your services, and too little time with those who do. You ought to seek them out—even in their haunts." "The Ideal Clergyman" should study the character of his people, and so adapt his plan of campaign.

3. The Sacerdotal Life.—Here, of course, we touch the top note. How clear, refined, and in tune it should be. The priestly office requires fervent prayer and diligent care. Unfortunately much depends upon him personally as to the effect of his ministrations. It is well nigh impossible to submerge the *man* when listening to the *priest*. Is his whole life consistent with his holy office? This is the thought of the great majority of his flock; probably they know, or, at all events they think they know, and therefore either he is a beneficent clergyman or otherwise.

Of course, it is said—the man in the priest does not affect the value of the office—perhaps not in one way, but it certainly does in another. Religion may be defined as sentiment—sentiment put into practice, and practice put into sentiment. Music and scenery undoubtedly help us in our devotions; we cannot help being influenced by them, even if we did not desire to be. So also is the personal influence of the officiating priest over the worshippers. The Ideal Priest will then strive in every way to be a help and not a hindrance. Mannerisms are hard to eradicate, peculiar pronunciation, facial grimaces, a lounging careless expression and attitude, an overdone priestly effeminate manner. An unnatural voice, and want of reverence, irritate and cause wandering thoughts among the congregation. All these things the Ideal Priest has to guard against; and if his wife is a real helpmeet she will be able to give him many hints which even friends would not dare to do.

Our Prayer Book directs (Holy Communion Exhortation) that any who are troubled in conscience should come to their own priest or to some other discreet and learned minister of God's Word and open their grief in order to receive the benefit of absolution, etc. Now, how often does this really happen? Seldom. Is it because our people are very seldom troubled in conscience? No. Why then? Perhaps, because we are too difficult for shy sinners to approach, we are not like unto fathers of our flock, we do not enter sufficiently into their home life or bring them into ours. Perhaps we are taken up too much with "serving tables" and the things of this world in our daily ministrations. Perhaps our preaching has been too platitudinal instead of teaching and exhorting and winning over by the style of the Sermon on the Mount.

If it is our heartfelt wish and desire to be Ideal Clergymen we must seek Him by intercourse with

our people, intercourse with our fellow-clergy, intercourse with our God. And then shall we grow ourselves in grace, whilst those who come under our influence shall grow also. Then shall we be Ideal Clergymen.

OUR PRIMATE TELLS OF
BRITISH SCENES

His Grace, Archbishop Matheson, Primate of All Canada, who has been in England since July 4, returned August 27th. He gave some interesting information about his experiences in England after war broke out. He was able to give some glimpses of the way in which the people of the British Isles received the news of the declaration, without panic or excitement, but with a resolute facing of the facts. The Archbishop emphasized the fact that the outbreak of war had united all sections of British society, and that there was universal trust in Sir Edward Grey, England's foreign minister. "We had a somewhat anxious time in England," declared the Archbishop. "I went to attend the sittings of the Central Consultative Body of the Lambeth Conference on the question of the Kikuyu difficulty. I intended to sail back on August 8, so as to allow ample time to arrive in Vancouver for the synod meetings. About two weeks before the date of our sailing the war cloud appeared on the horizon and grew constantly bigger until Britain was inextricably involved in it."

The Archbishop said that it was intensely interesting to watch the course of events during those fateful days which preceded Sir Edward Grey's memorable utterance on the attitude of Great Britain. Every nerve had been strained in the interests of peace. "Up to the very last minute of the 11th hour the British Government pleaded in remonstrance with the belligerent governments and employed every device that goodwill and ingenuity could suggest. But these efforts failed and the representative council of the nation gave its ultimatum on the question of treaty obligations and national honour. I shall never forget as long as I live, the effect upon London of the declaration. There was no excitement or panic, but a resolute, courageous and quiet facing of the inevitable. It was felt on all sides that the Government had acted with admirable wisdom and tact, and Sir Edward Grey was the hero of the hour. In the twinkling of an eye the whole nation was at his back. Sectional differences and domestic squabbles were forgotten. It was a noble action. Potsdam had done in one pregnant moment for Redmond and Carson what the Buckingham Palace conference could not have done in a week."

Telling of the plight which the declaration of war threw all travellers into, and describing his own troubles on that score, the Archbishop said: "The railway trains had been requisitioned by the government, and I was advised to lose no time in getting out to Scotland to catch the boat. The train was crowded to the point of suffocation and most people had to stand. On arrival at Glasgow I was told that the Corsican, on which we were to sail, had been taken over by the Admiralty. We then made application for berths on the *Saturnia* sailing two days later. The best passage we could secure was steerage, and for that we paid as much as the usual first-class fares. The *Saturnia* also was requisitioned, and we had to book on the *Pretorian*, which sailed for Boston on August 14. On that date we sailed, and though the ship was a very indifferent one in the way of accommodation we were glad to get away." Describing the voyage, Archbishop Matheson said that it was quite tedious, on account of bad weather and that at night thick paper was pasted over the port holes to hide the ship from German cruisers, three of which were supposed to be abroad. Yet, despite this precaution, when fog came up the ship's horns gave out a continual blast which seemed inconsistent. After 10 days at sea, the boat arrived at Boston on August 25th.

The Archbishop told of patriotic scenes witnessed in Glasgow during his sojourn there when waiting for a boat to bring him home. The streets rang night and day with cheers and shouts, and many moving scenes were witnessed at the farewells of mothers and fathers, wives and husbands when the soldiers left for the front. He also told of a memorable service in Glasgow Cathedral, prior to the departure of the Cameronians. The Archbishop was present at this service, and was much impressed with the service, which was liturgical, and also with a typical Scotch sermon by Rev. Dr. McAdam Muir, the ex-Moderator of the Presbyterian Church of Scotland, a sermon "couched in the most restrained, but robust language, breathing calm confidence in the righteousness of the country's cause." Archbishop

Matheson wished it to be understood that, though he did not know of the decision to postpone the Anglican Synod, which was to have been held at Vancouver, he thoroughly and heartily concurred in the wisdom of the step. He attempted to get into touch with the secretary to that effect, but as he could not remember the exact street address in Toronto, the censor would not pass the cablegram, so strict are the rules at present. The Archbishop said that he did not consider that the Church was justified at such a time in spending so much money as would be required to hold the Synod in Vancouver this year. He held this, notwithstanding the importance of the matters to be brought up.—Manitoba Free Press.

Brotherhood St. Andrew

Wars and rumours of wars so fill the air at the present time that it is difficult to avoid touching on the subject even in our Brotherhood columns. Our apology for doing so, however, must rest in the fact that it should be of interest to our readers to know that many of our members are amongst those who have heard their country's call and have flocked to the "Standard."

We do not know just how many there are who have volunteered for active service, but if they are in the same proportion as reported by one prominent Toronto chapter, there must be a very great many. This chapter reports that no less than three of its members have left on service. Another reported as going from Toronto is Mr.

DOWN THE SASKATCHEWAN.

(Continued from page 570).

ten fingers to illustrate the distance to the village, but whether it was miles, "furlongs," or as it generally is "leagues," we could not understand, so we ploughed our way up through the mud and sand to find Petrofka. And we found it, dirty, bedraggled and unkempt. About thirty houses are ranged on both sides of a space called a street. The said space was an irregular pond or lake in which there were scores of ducks, geese and chickens. The houses are built side-on to the street, with haystack, stable, and cow-shed all joined in a straight line. The women were in the street and nobody seemed to be doing very much work. Finally we got hold of two boys who could speak some English, and then we got along. We could get eggs at 20 cents a dozen, but no butter and no potatoes. They had a public school more than a mile away, and had sometimes twenty-five pupils and sometimes only one. When was the one there? When the storms were on in winter, then everybody stayed round the stove. Teacher—yes, last year she was English, but this year she was Deutsch (German). Did they teach in English? Yes, and one boy was in the third book and the other in the first book. Where did they go to church? Well, some went to the Mennonite church seven miles away, and others never went anywhere. These Doukhobors have given the government lots of trouble by their obstinate ways about schools, registrations of births, and such like, and they have been no help to Canada from any point of view. We don't want any more of them. As a mounted police inspector once put it to me when I asked for his "personal" and not his "official" opinion. "When these people first came out to Canada we had a wonderful lot of sympathy for the poor downtrodden, persecuted Doukhobors, but now we have had them here long enough to really try them out, and to-day we have a wonderful lot of sympathy for the Russian Government."

Further inland there are a good many English-speaking people of various kinds, and there are a number of C.C.C.S. missions in there, but too far to reach from the river. They have all come in to settle since the Doukhobors and Galicians came in. Nothing can be clearer except to those who don't want to see that we have had and are getting altogether too many people of this class. They may be better farmers at the first start off than English or Scotch, but they are no permanent asset to the country. It will take many years before Canada can assimilate them, and in the meantime they are lowering the general tone of Canadian character, and above all, of Canadian politics. The way these foreign communities are manipulated for the purposes of party politics would ruin the morale of any nation. Shut down the gates on these people and put a preference on British blood.

H. C. Higham, secretary of the Toronto Local Assembly for the past two years, who is now in camp at Valcartier and expects to leave for the front with the first Canadian contingent. Mr. Higham is a sergeant in the 12th Regiment, "York Rangers."

The prayers and good wishes of all will follow our brothers in their journey and subsequent perils, and of one thing we may be certain, that the good Brotherhood man will make the very best kind of soldier.

It is with sorrow and regret that we have to announce that Mr. J. A. Birmingham has found it necessary to sever his connection with the Brotherhood in Canada. As Western travelling secretary and as general secretary he has served the cause faithfully and well for over eight years and his active aid will be greatly missed. Mr. Birmingham leaves us to assume a position with the Brotherhood in the United States, so while he will be lost to Canada, for at time at least, our brothers across the line will be the gainers. Too much cannot be said of his untiring efforts in the past and we trust that he will be equally happy in his new field.

EMERGENCY APPEAL.

Dear Sir,

The urgency of our financial needs compels us to take instant steps to endeavour to improve them.

The difficulty of raising funds brought about by the war now in progress has caught us at a time when we were least prepared to meet it. We had been depending upon the Dominion Convention in Winnipeg to help us in this respect. Its postponement however has left us face to face with a very serious situation.

Our floating indebtedness at the present time amounts to over \$1,500, a considerable portion of which is owing to our secretaries in the shape of unpaid salaries. We believe that no one who has the welfare of the Brotherhood at heart, and is able to assist at this juncture, will be willing to allow this state of things to continue.

The Dominion Council has taken drastic steps to remedy the situation, and until financial conditions improve will keep the expenses of the Brotherhood down to the utmost low-water mark. The plan of retrenchment adopted will enable us to go on without a future burden of debt, but unfortunately it will not enable us to meet the present pressing liabilities.

We require \$1,500 without fail, at the earliest possible moment, to free us from debt. Will you help? Times are hard we know but our needs are urgent and we trust and pray that your assistance may be forthcoming.

Yours on behalf of the Brotherhood,
A. G. Alexander.

Church News

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

BUCKLAND, Rev. A. W., Missionary at Portneuf, to be Rector of New Carlisle and Paspebiac. (Diocese of Quebec.)

ADCOCK, Rev. W. A., Incumbent of Kirkdale, to be Missionary at Portneuf. (Diocese of Quebec.)

WATSON, Rev. B., M.A., Rector of Paspebiac, to be Missionary at Melbourne. (Diocese of Quebec.)

BELFORD, Rev. J. F., M.A., Missionary at Windsor Mills, to be Rector of Richmond. (Diocese of Quebec.)

PYE, Rev. Y. P., B.A., Incumbent of Sydenham, to be Missionary at Windsor Mills. (Diocese of Quebec.)

WESTGATE, Rev. H. P., Curate at Trinity Church, St. Thomas, to be Rector of Shelburne.

NOVA SCOTIA.

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

HALIFAX.—A significant thing is the attitude of the Hebrews in this city towards Great Britain and her allies. This was shown conclusively at the regular Jewish service, August 22, which was attended by one of the largest congregations of Hebrews that has ever been assembled in Halifax.

The service was conducted by Rev. Nathan Flitcher and the president and vice-president of the congregation. During the course of the service the following prayer of supplication consequent upon the declaration of war, was said by all. The prayer is one sent out by Chief Rabbi J. Hertz, of London, and copies in the English and Hebrew languages were distributed among the congregation. "O Lord God of Hosts! Thou art our refuge and strength, a very present help in trouble. With anxious minds and trembling hearts we approach Thee to-day in prayer and supplication. Kingdoms shake and nations tremble. The shout of the warrior and the roar of battle resound to the ends of the earth because of the fury of the oppressor. The terrors of war are upon us; they have come to close our gates. Yet we will not fear. Thou, who searchest the hearts of men and knowest the innermost thoughts of rulers, wilt judge our cause. Our fathers trusted in Thee, and Thou didst deliver them. To Thee alone our eyes are lifted up, Who bringest low the haughty and protectest the upright in spirit. With Thine own wisdom direct the rulers and counsellors of our nation. Gird our hosts with strength and courage on land and on sea. Keep Thou far from us pestilence and famine; and shield our homes from sorrow and hurt. Our Father, our King! hearken unto our cry: save us for Thy Name's sake, so that loyalty and faithfulness be indeed the stability of our times. Speedily cause righteousness to triumph and the lovers of justice to rejoice; and hasten the day when Thy tabernacle of peace shall be spread over all the children of men for evermore. Amen."

SYNOD OFFICE.—In all the churches of the city on August 23, the following letter to the clergy from Bishop Worrell was read:—

My Dear Brethren:

In this terrible war which the British Empire has been forced to undertake for the upbuilding of righteousness and justice, we Canadians have our present and future welfare at stake. Not only as loyal subjects of the empire, but as patriotic citizens of the Dominion, we must do all in our power to help in bringing the war to a successful issue. We cannot all aid in the same way, but one thing we all can do. We can pray for God's blessing on our nation and humble ourselves before Him as we ask Him to guide and help all those upon whom the management depends. We can pray for our soldiers and sailors and for those near and dear to them who are left at home. I am sending a Form of Intercession prepared by the Lord Archbishop of Canterbury and issued by the Lords of His Majesty's Most Honourable Privy Council. I hereby appoint Friday, August 28th, as a day of Special Intercession throughout the diocese of Nova Scotia. The forms may be used whole or in part on this and any following day as the clergy may see fit.

Clare L. Nova Scotia.

MONTREAL.

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

MONTREAL.—Preaching from a pulpit of drums covered with a Union Jack, Dean Evans, Chaplain of the local regiment of the Grenadier Guards of Canada gave a farewell address, on August 23rd, to those men who are joining the overseas contingent. The Dean said the soldiers were going to fight for a just cause. "If England had stood by at this crisis," he said, "she could never again have held up her head among the nations of the world." The service, held in Guard's Armory, was impressive from its very simplicity. The men in uniform, standing at ease, were joined by relatives and friends, stationed in the gallery. The Chaplain prayed for guidance for the generals of the allies and success for their armies. For the men before him, he asked that they might do their duty before their Maker and serve Him as loyally as they were serving their King on earth.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop
of Kingston and Coadjutor of Ontario.

KINGSTON.—Special services of intercession were held in the city churches last Sunday. Canon Grant and Archdeacon Dobbs were the preachers at the Cathedral. Prof. Mickell preached at both services at St. Paul's.

TORONTO.

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

ST. JAMES' CATHEDRAL.—Arrangements have been made by Canon Plumtre to hold a daily Service of Intercession in the Parish House of St. James' Cathedral (corner Adelaide and Church Streets), at 12.30 noon, during the war. The services will be held in the Cathedral as soon as the restoration is completed. Members of all communions are cordially invited to these services, which will last about a quarter of an hour.

TORONTO.—At the departure of the Queen's Own as the "Fall in" sounded, the last hurried farewells were made and the men took their places in line. Just before moving the regiment off, Lieut.-Col. Mercer called the men to order and directed attention to the officers' gallery, where Archdeacon Cody, the regimental chaplain, stood. Calling upon all to join in prayer, Archdeacon Cody read first a prayer for guidance and protection for those who were setting forth on their journey. This was followed by a prayer for the soldiers and sailors of the empire in their hour of danger, and by prayers for peace and for those who are sick or prisoners. The prayers were brought to a conclusion with the Benediction, the solemn words, "The Lord bless you and keep you," taking on a new significance. As the men, forgetful of military regulations, stood with bared heads and listened to the call for Almighty protection, a profound sense of the seriousness of the mission upon which they were embarked came to all present, with the recollection that they were engaged in a righteous cause.

W.A. BOARD MEETING.—Owing to the postponement of the Triennial Meeting in Vancouver, the board meeting of the Toronto's Woman's Auxiliary will be held on Thursday, October 1st, and not October 15th, as previously announced, in St. John's, West Toronto.

LONG BRANCH.—MILITARY CAMP.—A "Drum-head" service was held in the Long Branch Concentration Camp, Sunday the 23rd, and proved to be not only interesting as a service, but otherwise keenly stirring to the hearts of all present. For the benefit of those of our readers who have never attended a "Drum-head" service, let us explain that the 48th Highlanders and the Artillerymen were formed eight deep on the three sides of a large square. On the fourth side the big and little drums were piled forming a pulpit, covered with the Union Jack, behind which the Chaplain and the Colonel of the regiment stood during the service, the band being drawn up in front of the pulpit and from that position led the hymns and conducted the musical portion of the service. The service comprised the 33rd Psalm, the General Confession, Prayer for Pardon, the Lord's Prayer, Prayer for the King's Majesty, for the Royal Family, Prayer for the Soldiers and hymns, "All People that on Earth do Dwell"; "O God, our Help in Ages Past"; "Onward, Christian Soldiers" and the National Anthem. The sermon by the Chaplain, Major Rev. T. Crawford Brown, contained some striking utterances: "What is life without honour?" "Britain stands for right instead of might!" "This is war for humanity against a damned system!" "The Kaiser is judged before the judgment seat of the world, that he must be removed." "War must cease; war can only be excused when for defence, not for aggression." "The sons of Canada are inspired with courage for the cause of righteousness, keep yourselves pure, clean, upright, avoid revelry, trust in God, do the right. May the Lord of Hosts be with you." During the service over twenty of the men fell in the ranks and were removed by the ambulance corps, others were supported by their fellow soldiers to their tents. This strange scene was caused by the typhoid inoculation, which resulted in nearly half the regiment being placed hors de combat. To see one soldier after another fall as if struck by a bullet was a sight few of the spectators will ever forget.

LONG BRANCH PARK.—Last Sunday afternoon a special service was held at this summer resort, for Intercession for the Army and Navy and our own troops now on their way to participate in the great war. The church auditorium was decorated with flags and flowers. Prof. Hallam, of Wycliffe, preached an earnest and striking sermon from Isaiah 30: 15, taking the prophet's warning to Israel, when attacked by Sennacherib, king of Assyria, "In quietness and confidence shall be your strength," as the need of our empire to-day, and urged his hearers to be insistent in prayer for God's blessing and help for the "Right" to prevail. The

preacher clearly brought out the righteousness of our cause and the overwhelming arrogance and dishonour of the course pursued by the "War Lord" of Europe. Special prayer was offered for Messrs. Barker and McDonald, of the Q.O.R. and the 8th Artillery respectively, who left Long Branch last week with their regiments.

ST. CLEMENT'S COLLEGE.—This college will not remove to Brampton as soon as was expected. A large and well-equipped building with airy school-rooms and dormitories is in course of erection, but owing to unexpected delays will not be ready for use until Christmas. The college will therefore reopen for the fall term in its present building on Blythwood Road. At the recent scholarships examinations at Toronto University, St. Clement's obtained first place among the boys' schools of the province, having taken four scholarships. M. W. Waddington, son of H. Waddington, Esq., won the Third Edward Blake Scholarship in General Proficiency and the Bishop Strachan Scholarship on Classics at Trinity College, R. L. Lovell, son of R. J. Lovell, Esq., won the seventh Edward Blake Scholarship in General Proficiency and the Dickson Scholarship in Moderns at Trinity College. Last year's list of house boys was the largest since the college was established, and an increase is looked for this fall.

SPECIAL SERVICES OF INTERCESSION.—The great conflict raging in Europe and Britain's part in it were the theme of discourses in practically all the churches in the city last Sunday. A special Service of Intercession, prepared by the Archbishop of Canterbury, was used, with special Psalms and Lessons, and prayers were offered for the help and guidance of God in this time of trouble, for the King and all in authority, for the soldiers and sailors of the King, for the sick and wounded, both our own and of the enemy, and for those who minister to them, for those in anxiety and in sorrow, in poverty and in need, for the restoration of peace and for the advancement of God's Kingdom. Before each Collect was said there was a solemn pause that the people might make their silent supplications to God. Large congregations participated in the impressive services at St. Alban's Cathedral. Canon Macnab preached at both services. In the morning he spoke of the justice of Britain's cause and in the evening, taking as his text the words, "God save the King" (1. Samuel 10: 24), he discussed the duties of citizens of the empire to their King and the duties of the King to his subjects. The King, he said, depended upon his people to provide him with men and to support him in the present crisis.

ST. MARY THE VIRGIN.—The congregation of this church took out a permit, August 28th, for the erection of a new church on Westmoreland Avenue, near Bloor Street. The permit was for \$50,000, and covered the superstructure only. The structure will be of brick.

CHURCH OF THE RESURRECTION.—The churchwardens and men and boys of the congregation are devoting their spare time to complete the basement under the church, so as to give more room for the needs of the Sunday School and for midweek meetings. They hope to have it ready in the early fall. It will be opened by a sale of work, with a supper and concert. The sympathy of the whole congregation is expressed for the Curate-in-Charge, Rev. J. W. Stofey and Mrs. Storey in the death of their little child. At the funeral service the church was crowded testifying to the sympathy of the people.

CHURCH OF THE MESSIAH.—Last Friday a number of the congregation gathered to bid farewell to the Rev. Ramsay Armitage, M.A., who is leaving in a few days for Calgary, where he is to spend the coming winter in teaching. After a programme provided by the choir, Mr. Grant Helliwell, the churchwarden and superintendent of the Sunday School, presented Mr. Armitage with a private Communion service and a purse of gold. The Rector, Rev. R. Sims, and Mr. Mark Bredin spoke warmly of Mr. Armitage's work as Curate in the church. In his reply, Mr. Armitage thanked the Rector and congregation for their kindnesses through the year and particularly for this last expression of their goodwill. He referred in appreciative terms to the ardent missionary spirit of the congregation.

NIAGARA.

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

SYNOD OFFICE.—Bishop Clark set aside last Sunday as a day of special intercession in the

Anglican churches of this diocese on behalf of his Majesty's naval and military forces now at war, and a form of service prepared by his Grace the Archbishop of Canterbury, was supplied to the clergy in each parish for the occasion. Dean Abbot was the preacher at the Cathedral services.

HURON.

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

LONDON.—Annual harvest thanksgiving services took place in St. John's Church, London Township, last Sunday morning and evening. Rev. Stanley Macdonell, Rector of St. Peter's Church, St. Thomas, preached on both occasions. There were special services and the church was decorated with harvest fruits.

BRANTFORD.—GRACE CHURCH.—On August 23rd, the local volunteers attended Divine Service, Archdeacon Mackenzie was the preacher and gave a patriotic address, which enthused and encouraged the men.

ST. THOMAS.—TRINITY.—Rev. H. P. Westgate, for the past three years assistant minister of Trinity Church, has tendered his resignation, to accept the rectorship at Shelburne, which has been offered. Mr. Westgate graduated from Huron College in 1905 and was ordained at Atwood, where he stayed until coming to Trinity. During his stay in St. Thomas, Mr. Westgate and his wife have made many friends, and his energetic work on behalf of Trinity has resulted in much material and spiritual benefit to the congregation, particularly among the young people. Shelburne is one of the most substantial of the smaller parishes in the diocese of Huron, and twice before has had former St. Thomas Rectors in the persons of Rev. Wm. Hinde and Rev. W. A. Graham, who ministered to St. John's congregation here for many years.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

WINNIPEG.—ST. LUKE'S.—With significant ceremony, in the presence of the Lieutenant-Governor, Sir Douglas Cameron, and a large gathering of parishioners, August 23rd, a flag donated by Capt. C. W. Rowley, was unfurled on the tower of the church, in honour of the members of the different regiments leaving for the front belonging to this church. St. Luke's Church has about 20 members who are leaving to serve their country and the unfurling of the flag was to show them that the church honoured their part of the great war, and appreciated their self-sacrifice. At the regular morning service, the Vicar, Rev. W. B. Heeney, preached to a full congregation on the text, Isaiah 6: 4, "Trust ye in the Lord for ever, for in the Lord Jehovah is your everlasting strength." Addressing those who were leaving for the front, Mr. Heeney said:—"We are proud of you who are leaving. Blessed are the homes you have come from and honoured. We will not forget you were in St. Luke's, but Sunday after Sunday we will remember that you are representing us and lift you before the throne of the All Protecting Father on the wings of prayer. In your honour to-day we are about to hoist a flag on the tower of our church. We have chosen to make it what usually goes by the name of the Canadian flag. This flag which means so much carries on it the armorial bearings of your land. On it also is stamped the Union Jack, the protecting flag, not only of Britain, but the whole world at present. This flag will bring tears of joy to the Belgian eyes and will give new strength and power to the arms of the sons of France. For yourselves, fear not, but trust in the Lord God for in the Lord Jehovah is everlasting strength."

After the regular morning service in the church, the choir moved out of the church singing the processional hymn, "Fling out the Banner," the congregation following. The choir took up their position in front of the church doors, and behind them stood a detachment of buglers of the 100th Regiment. On the church steps were the Vicar, the Rev. W. B. Heeney, Bishop Grisdale and Rev. A. E. Avery, of Texas. With the clergy were the Lieutenant-Governor, Sir Douglas Cameron, A. M. Nanton, C. D. Shepherd and Capt. C. W. Rowley, the donor of the flag. After fitting prayers, read by Bishop Grisdale, in which

he asked God's blessing on the flag, that it might always fly over an empire, "exalted by righteousness and be an emblem of freedom and justice and help humanity toward the attainment of universal brotherhood and peace." The Bishop also prayed for God's protecting care for those who were going forth to fight and for the families left behind. At a given signal, the two ropes, which appeared as silver strands in the sunlight of mid-day, were pulled by Capt. Rowley and the ball of flag on the pole of the tower became unloosed and a beautiful silken Canadian ensign fluttered and struggled in the strong breeze, the bugles gave a lusty blast as a salute—the flag was unfurled. Immediately the flag had been unfurled, the Lieutenant-Governor stepped forward and proceeded to give a fervid patriotic address, instinct with a strong sense of the empire's need at the present moment. The address in its appeal for practical patriotism was echoed in the hearts of the large assembly.



SASKATCHEWAN.

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

SASKATOON.—Because of the inclement weather, the drumhead service for the volunteers, which was to have been held at the City Hall square, August 23rd, took place in the old Knox Church. After a regular church service had been observed, some addresses and presentations were made. Capt. Rev. Canon Smith, of the 29th Light Horse and Capt. Rev. B. W. Pullinger, of the 105th Saskatoon Fusiliers, officiated during the service. Special prayers for the safety of the Saskatoon boys and for the protection of the empire and its success in the present conflict, were offered.

CHRIST CHURCH.—A special service of Holy Communion was held at this church, August 23rd, at 8 o'clock for the men of the 105th Fusiliers and 29th Light Horse, together with their friends who availed themselves of the privilege before going to the front.



EDMONTON.

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

EDMONTON.—HOLY TRINITY.—A handsome gift has been made to this beautiful church in the shape of a large west-end window depicting the Ascension. The window is 17 x 12 ft. and of fine panels. The first panel is in memory of Rev. Jones, sometime Rector of Holy Trinity, and donated by his friends in the parish. The three centre panels are in memory of Mrs. J. J. Mellon, given by her husband, and the fifth panel is in memory of little Fred Grundy, given by his parents. The figures of our Lord and the Disciples are admirable and the whole window is a work of art. It was made by the Luxfer Prism Co., of Toronto.

Another handsome gift to Holy Trinity is that of a chancel screen, Bishop's and Rector's chairs and reredos, all in solid oak and beautifully carved. The reredos especially is greatly admired. These gifts were made by Miss Orde, a faithful and generous member of the congregation and the work was executed by the Valley City Seating Co., of Dundas.

Miss E. Moreland, who has been doing most faithful work as a deaconess in the parish, left for England on August 7th, on the urgent call of her parents. Before leaving Miss Moreland was tendered many farewell receptions and given many gifts by the vestry of the church, the W.A. and personal friends. She has done a great deal of good and lasting work in the parish and will be much missed indeed. She came out under the auspices of the C. and C.C.S. Miss Field, of Saskatoon, may succeed her.

The Lord Bishop of Toronto was the morning preacher in this church, on August 23rd. On the same Sunday evening he preached in All Saints' Pro-Cathedral.

A fine new church has been opened in the southern part of Holy Trinity parish and called St. John's. This is a rapidly-growing district and the church is well attended. It was opened by the Rector of Holy Trinity, Rev. C. Carruthers, on the first Sunday in June last and was later formally dedicated by the Bishop of the diocese.

ATHABASCA.

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

BISHOP'S VISITATION, 1914.

The journey from Athabasca (formerly Athabasca Landing) to Lesser Slave Lake Mission was not lacking in interest. The scenery typical of the beauty of these northern rivers, was richly set off by the racing force of full flood. About 50 miles up we pass Moose Portage, a district at present with very few homesteaders, but on which oil speculators have fastened their eyes, and we wonder what claims on the service of the Church might soon be advanced if that valuable liquid should be found in quantity, and the people hasten hither in numbers. Oil is as much talked about now as real estate was a year or two ago. Great activity in the search is maintained, and strong belief prevails as to its presence. Machinery with experts to direct operations is being brought in. Just above the confluence of the Little Slave River with the Athabasca, the first steel bridge of the Northland spans the width of the Athabasca. It was not quite completed, and the high flood of the river was delaying the engineers. A few weeks more and heavily-laden trains were crossing and returning above those flowing waters. A townsite called Smith is laid out by the Edmonton, Dunvegan and British Columbia Railway, but the residents so far are fewer than might have been expected. Smith is on the east bank of the river. Opposite is Mirror Landing, aptly so called some years ago, when travellers for the north and west left the main river there, and landed to avoid the rapids of the Little Slave River, and often must have been impressed with the exquisitely perfect reflections of the forest mirrored in the unruffled surface of the stream. Mr. T. W. Scott, a student from Wycliffe College, Toronto, is holding services at the three places mentioned.

Sixteen miles of portage formed our next experience. It was not so muddy as in some former years, but the holes in which the mud accumulated seemed, if anything, deeper. We set out in a springless wagon, the safest kind of carriage for such a trail, but found it wiser to walk considerable portions of the way. A strong wind reduced the attention of mosquitoes. A small comfortable steamer accomplished the next part of the journey. Shallow in draught, and quick in responding to the wheel, it manages the numerous twists of that tortuous stream very cleverly. The boisterous head wind which confronted us at the entrance to Lesser Slave Lake necessitated 12 hours' delay, but it was not lost time. The Rector of Athabasca, the Rev. A. S. White, accompanied me and we found a small camp of Indians, some of whom were our own Christians from a distant Mission. We visited also the white people, many more in number than at any former time. A most cordial welcome was extended to us. Sharing the mid-day meal with the family of a storekeeper—store and home alike being of canvas. We learned that the two children had not been baptized and with the consent of the parents the Sacrament was forthwith administered. I also baptized another infant at this place. The wind abated at sunset, and the 80-mile journey across the lake was accomplished during the night. Finding it impossible to proceed by road the six miles which separate the Mission at St. Peter's and that at Grouard, we sought the help of Mr. Abbott, the young clergyman in charge of the latter place. It was scarcely 5 in the morning, and we were not surprised to find him still asleep, sharing his shack with another young deacon, the Rev. W. J. McDonald, both of whom I admitted to Priest's Orders the next day. A motor boat was engaged to take us to our destination at the Indian Mission of St. Peter, where we arrived in time for breakfast, our second.

The next day, Sunday, witnessed the Ordination Service just referred to, and in the evening a Confirmation Service at the Indian Mission, only one candidate being white. One of the most interesting and sincere Christian Indians is a poor old man of remarkable intelligence, but unfortunately totally blind. I was much impressed to see a young boy, named Arthur, who but a year ago was brought to our school, knowing not even the simplest rudiments of Christianity, but whom I shortly afterwards baptized, leading by the hand, through the steadily-falling rain, the poor blind man, to church; to worship and to be present at the Confirmation. The child so recently brought to Jesus that He might bestow His blessing, and the aged follower of Jesus, hand in hand, through the sodden grass to church, the child leading! Was it not a vision of

the triumph of the Christian faith? All that night, and the following day the rain fell continuously, not gently, but in soaking downpour. Deeper and deeper the flood increased until the trails became all but impassable, and the frail wooden bridges floated away wholly or in section, and in those few days my plans for this summer received much enforced modification.

Monday, in spite of the cheerless rain and leaden skies, was a day of singular happiness. We observed it as a quiet day with three services at intervals following the early Celebration. In the afternoon we attended the dispersal for the summer holidays of the Indian Boarding School. It evidently was a profitable school for some who had not before seen the efficiency of an Indian school. "The Better Land," was recited to advantage when an Indian school girl rendered its exquisite words, "Shall we not seek it and weep no more?" Would that all these simple people of the forest and lake might land for eternity on its "Radiant shore." Unusual power of memory was shown by a prose recitation on the "Discovery of the Mackenzie River," by one of the big boys. May earnest intercession be made that the Holy Spirit may lead some of the boys to devote themselves to the work of Almighty God as Catechists or to the higher office of the ministry.

Although persistent rain and cheerless weather prevailed they did not diminish the deep interest and ardour of the Synod. Holy Communion was celebrated each morning at 7.30, with the attendance of all members. At 10.30 on Tuesday, after Morning Prayer, the Bishop read his charge, and before the conclusion of the service publicly appointed the Rev. A. S. White to the office of Archdeacon of the Indian Missions. Tuesday and Wednesday were given up entirely to Synodical affairs, and throughout each session a spirit of much earnestness and sincerity marked the discussions. It was feared that the Rev. H. Spoke had found the trail from Peace River Crossing too seriously bad to admit of his arriving in time, but the expectation of his coming was not abandoned. Hope was fulfilled when within ten minutes of adjournment of the Wednesday evening meeting he was seen in the distance. Many hands clasped his in warmest welcome, nor did it stop there, for without pre-arrangement some of the younger clergy, frock-coated, black-coated, in their best, suddenly had him, mud-bespattered, travel-stained as he was, shoulder high, and thus he was carried in triumph to the house of our kind host and hostess, the Rev. W. G. and Mrs. White. When on the Peace River trail we heard further of the reasons of his delay, in his care for a sick man, and in saving by jumping into a swollen torrent, a wagon and horses from being swept away.

Friday and Saturday were spent in conference with the clergy and workers. Sunday in the Church services, and on Monday a happy party of four, consisting of the Ven. Malcolm Scott, formerly Archdeacon of the diocese, the Rev. H. Spoke, the Rev. J. W. McDonald, and the Bishop, set out for the Peace River. Reports of the terrible and dangerous condition of the trail were not entirely justified, although it was indeed bad enough, and involved much weary walking through and over mud, with the added discomforts of great heat, and clouds of mosquitoes, and sand flies, and other trying conditions. However our spirits were not to be daunted by such incidents, and so happy was the journey, that probably all of us will look back to it with most pleasurable recollections.

The worst place on that 90-mile trail was called Heart River. It had overflowed its banks till all the country was submerged, like a great lake. All freight was unloaded and horses were driven until they could not stand for the depth. Then the driver unharnessed them and they were led, swimming, by Indians, and the conveyances afterwards rafted across. We ourselves were punted over sitting on baggage in a small home-made scow, which resembled one of those oblong wooden wash-tubs to be seen in some parts of the west of England.

Many are the happy memories of those camps and conversations. The Archdeacon, our senior in years, was particularly energetic and by his deeds afforded excellent instruction to less experienced men. From his choice of dry limbs of trees for fires, the lighting of them, the cooking par excellence of bacon and tinned sausages, to the carrying of sufficient bedding and the demonstration of early rising. Morning and evening prayer under the canopy of heaven, meals by the curling blue smoke of the camp fires, many a mirthful joke or happy story, even the mudholes, afforded varied and happy influences. The Archdeacon, after one very exacting evening amid the distractions of negotiating the interminable mire

September 3, 1914.

and the irritation of the ceaseless attacks of stinging insects, while lying reposedly beneath his mosquito curtain, was heard platonically to murmur, "How pleasant it is to be on the right side of a mosquito bar and watch the flies."

On the heights above Peace River Crossing we were again impressed with the magnificence of the scenery beneath—a treasure of singular beauty, as the Smoky River unites its waters with those of the Peace, and together they flow amid the pretty tree-covered islands built up at their junction, doubtless by ages of alluvial deposit. Our quartette broke up there, the Archdeacon proceeding to Fort Vermilion, a lonely outpost where the Rev. R. E. Randall sees but one clergyman a year, usually his Bishop, the other two members of the party going on to Grande Prairie.

I arranged for certain adjustments to be made in Christchurch Mission, Shaftesbury, in order that the Rev. R. Holmes and his family might be set free to reside in Peace River Crossing. The Crossing, as it usually is designated, has grown remarkably during the past year, doubtless because a railroad is expected to reach it soon. The cutting down of many trees, the forming of absolutely straight roads and the building of plain, wooden stores and houses, mostly unpainted, have detracted from the former pretty appearance of the place. But that is part of the price of the approach of commerce and the white races. A dwelling is to be built at once and Mr. and Mrs. Holmes will remove there within the near future.

My return to Lesser Slave Lake was uneventful, my wagon companion being the Irish lad driving, and two young men passengers, who had just acquired homesteads in Beaver Lodge, Grande Prairie. Both spoke English freely, although one was of Swedish and the other of Polish extraction. The Irish lad Sam, amused me when explaining a three hours' delay occasioned by the wandering of his horses during the night. "I lay awake," he said, "and heard them until about halfpast one, and then fell asleep unknown to myself." On arriving at Lesser Slave Lake, I was disappointed to find that the visit I intended making to White Fish Lake had further to be postponed owing to the impassable condition of the trail. I visited and preached in High Prairie, arranging now that the district is growing for the Rev. F. V. Abbott and Mrs. Abbott to reside there. This necessitates the building of a house. I also arranged at Grouard an adjustment of a land question and purchased a house recently built, for the home of the Rev. B. P. and Mrs. Colclough. Many and countless have been the tender mercies of Almighty God calling forth ones praise and gratitude.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—The Synod of the diocese which was called to meet here August 26 was on the 19th postponed indefinitely by the Bishop on account of the uncertainty of coast travel. The wreck of the "Prince Albert" on August 18 and the turning of the "Prince George" into a hospital ship has caused many changes in the regular steamship traffic. This applies especially to outlying ports such as the Queen Charlotte Islands, which in addition to this is now deprived of wireless communication by order of the Admiralty.

HUBERT.—The Bishop, assisted by Rev. H. G. Kingstone, opened the new church in this place, erected to the memory of Rev. Edward Lombe, late of Torquay, England. This church is small, but is one of the neatest and best-equipped churches in the diocese. An oak lectern, designed and carved by a former curate of Rev. Edward Lombe and presented as a memorial gift, is a striking feature. Also carved oak standards and Communion rail, the gift of the son and daughter. The main cost of this building has been met by the generous donation of the widow, Mrs. Lombe, who visited Bishop Du Vernet last October. She is a sister of Prebendary Fox, of St. Paul's Cathedral, London, who is commissary in England for the diocese of Caledonia.

Correspondence

A CALL TO PRAYER.

To the Editor of the "Canadian Churchman":—
The war is upon us. An awful war to which our men have responded nobly, and immediately.

THE CANADIAN CHURCHMAN

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And our women have given them gladly, at the cost of suffering, privation and aching hearts. They follow them with hospital aid, money and care for their loved ones left behind, all of which calls for untold time and strength. But another message would go to them through a sister-woman—viz., that all women unite in prayer, earnest, believing prayer for peace. The peace God wants, and we want—and when our desire is one with His the outcome is assured. That is, if we fulfil the necessary laws of prayer, which, like what we call natural laws, must be followed to attain results.

Let the women of Toronto arrange for two hours a day for three or more consecutive days, at the times best suited to the object, to pray for peace—not success to these arms or those, but peace, leaving to our God, and our Britain, that it be an "honourable peace." May this word be a call to every woman to organize in prayer in churches, or meeting-places, independent of creed or class. Thus may women be the promoters of peace now, and union in the Prince of Peace afterwards, as they unitedly lift their eyes to "the hills from whence cometh their help" and only "from thence."

Yours,
A Mother.

OUR GREATEST NEED.

Sir.—Allow an old soldier to plead for a day of national humiliation before God. There is too much "braggadocio," as the Italians style it, too much of the spirit of boastfulness. We see it in the poetry daily published, in the leading articles of the Press, in the speeches of politicians. They are all filled with pride in the unity of the empire, the calm of our people, the extent of our resources, the determination to uphold the right—and so forth.

It seems to be forgotten that war is one of God's four "sore judgments"; that He can with a breath undo all man's schemes, and that our only real strength lies not in armies, fleets and credit, but in the Lord God of Hosts. If we confess our own misdoings which have brought this terrible war upon us; if we admit our past apostasy; our love of ease and pleasure; our contempt of God's Word and Law; then, and then alone, will we have any right or title to expect favour and success. Let us therefore set aside one entire day for confession and humiliation, for supplication and prayer to the Lord, mighty to save.

Reader.

PRAYER BOOKS FOR THE SOLDIERS.

Sir.—It has occurred to me that we ought to give each Anglican going to the war, a small Prayer Book that would fit into his tunic pocket. As many thousands would be needed, would any of your readers willing to help, send a contribution to buy them? Perhaps you would receive subscriptions for this purpose?

Yours faithfully,
John Montreal.

Bishopscourt, 72 Union Avenue,
Montreal, August 27.

[We shall be glad to receive any subscriptions for this laudable object, or better still, those Churchmen interested can forward the contributions directly to the Bishop of Montreal at the address given above.—Editor, "Canadian Churchman."]

THE RUSSIAN ARMY.

To the Editor:—

News was published last week from St. Petersburg to the effect that an order from the Czar to his army, dealing with the drink evil had just been issued. Drunkenness is to be ruthlessly stamped out. Officers are forbidden to drink in camp, on manoeuvres or while on any duty with their men. All classes of drunkenness are to be dealt with in the severest manner. Commanding officers are ordered to discourage as much as possible the drinking of alcohol and medical officers are to deliver lectures periodically on the harmful effects of alcohol.

We look upon Russia as very benighted and much behind Canada in social reform, but when did any of our governing bodies take action to teach the people the harmful effects of alcohol? Apart from the teaching in the schools no effort whatever has been made by Dominion, provincial or municipal authorities to let the people know the facts revealed by science. In England, France and Germany, great efforts are made by means of

bulletins, posters and other means to warn the people of the danger in the use of alcoholic liquors. The results, as far as we can judge, show that more good is accomplished by teaching than by prohibition. Here the teaching is left to private enterprise which is very spasmodic and does not carry the weight or influence of governmental authority.

Teaching is very much needed as the ignorance on the subject is appalling. If we appealed to the Government to issue an authoritative warning on the subject surely they would act.

H. Arnott.

Books and Bookmen

"The Word of God and the Use of Intoxicating Liquor." By John Abbey. London, England: R. J. James, 1s. net. To be obtained of The Manager, National W.C.T.U., Evanston, Ill., U.S.A.

The second edition, enlarged, of an able and important booklet, discussing the scriptural and other aspects of the liquor problem. Mr. Abbey writes four Open Letters to various Professors, and also adds replies to other scholars. There is also an exegetical essay by Dr. J. N. Wright on some Hebrew words. Altogether the pamphlet is well worthy of close study and careful attention. Mr. Abbey's earnestness is beyond all praise, and his burning words will impress every reader with the hideous iniquity of the drink traffic.

"What Happens After Death?" By Dr. Lindsay Young, M.A., London, England: Marshall Bros., 3s. 6d.

The author answers this question by means of four propositions: that the combined existence after death of the spirit or immaterial part of man is treated as a matter of course throughout the Bible; that conscious existence of the spirit or soul in happiness or misery follows after death; that the spirit of the believer after death is with Christ in heaven, while the spirit of the impenitent is in a penal place; that the resurrection of the body with the consequent reunion of spirit and body, takes place at the Second Coming of Christ, and that the duration of happiness or punishment in the future is eternal. It will be seen that the book takes a definitely orthodox line and the arguments are forcible and weighty. As a contribution to the great problems of eschatology Dr. Young's book is likely to be of real service, and it is refreshing to have a treatment which faces the facts of the case and studies them in the light of the New Testament. A concluding section shows "How to get to Heaven," and is also marked by close adherence to the old Evangelical Gospel.

"The Mission of Christ." By Canon Girdlestone, London, England: Robert Scott, 3s. 6d.

A further description of this book is "The Title Deeds of Christianity." It is intended for students and workers who have been brought up in a Christian atmosphere, but are often puzzled to know what Christianity is, its centre, spring, and aim. Canon Girdlestone's method is to work back to Christ Himself by "turning over the pages of the four memoirs," and then noticing how the Apostolic letters echo the truths found in the Gospels. The subject is presented in a somewhat fresh light, as the author goes from the present to the past in order to test the results attained today. Thus it is seen how far the Mission of Christ is a success and how far a failure, and the enquiry is made whether there is any prospect of greater success in the future than in the past. This book will prove an admirable bit of Christian evidence for the present day, and nothing could be better than to put it into the hands of those who are desirous of knowing "the certainty of those things wherein we have been instructed."

The Family

JEWS INCREASE IN OLD LONDON.

London has witnessed the birth of a new evening paper recently. Few, apart from its own public, have heard of it, and most Londoners would not be able to read a word of its news. It is in Yiddish, and it makes the fourth of the Yiddish dailies now published in Whitechapel.

The "Daily Jewish Express" has been in existence for many years, and is approaching its 5,500th issue. The "Jewish Journal," which claims the largest circulation, has been published for eight or nine years. A few months ago an active Roumanian immigrant, Morris Myers, started the "Jewish Times," and he is responsible for the new journal, the "Jewish Evening News." There is also a Yiddish weekly, the "Workers' Friend," which represents the foreign Jewish revolutionary groups. It describes itself as "A weekly anarchist communist journal."

An examination of the four Yiddish dailies is a revelation of the great alien population that has settled in East London. English news is reported, but the Yiddish newspapers are to a special degree cosmopolitan. The trouble in Ulster, for example, is a topic of interest, as trouble in Portugal might be to a Londoner, but a rumour of a pogrom in Russia is a vital event.

Comparatively little has been heard in recent years of the foreign Jewish quarters of London. Occasionally some outstanding incident, such as the Houndsditch murders or the anarchist shooting affray in Tottenham, has brought them into momentary prominence. The several economic results that followed the great incursions of Russian Jews into East London—the increase in rents overcrowding and the driving out of Christians—have had time to adjust themselves. For the last six or seven years it may be doubted if the total of foreign Jews arriving in London has more than kept pace with the departures for foreign lands, particularly for America. The "alien question" is no longer a burning issue.

Yet to-day the vital aspects of the problem of the foreign Jew in London remain unaffected. The Yiddish community is growing rapidly, because of the virility and fecundity of its people. The aliens mostly come from Russia, Poland, Roumania and Galicia. German Jews form only a small body, but Roumanian Jews are a powerful element. There are 60,000 Russian and Polish-born Jews in London. In addition there are the English-born families, who retain the racial instincts and language of their people to a surprising degree.

They are still a race apart. They have their own theatre in Whitechapel Road, where fine Jewish travelling companies come in their world tours. Dramatically, Shakespeare is their great favourite—Shakespeare in Yiddish. In the theatre you can see some of the great masterpieces of the European drama performed—before West London has discovered them—Strindberg, Gorky, and the pessimists of the north. But to see this drama at the best, one needs to attend a distinctively Russian Jewish play. Not long ago was witnessed a dramatic reproduction of the Beiliss trial there. To West London it would have been incomprehensible; in Whitechapel it was, as it were, a leaf from the lives of many present.

MARVELS OF HUMAN BODY.

Really our human body is a miracle of mechanism. No work of man can compare with it in accuracy of its process and the simplicity of its laws. An English scientist has recently told some of the facts of this mechanism.

For instance, our ear contains a perfect miniature piano of about 3,000 double fibers or strings stretched or relaxed in unison with exterior sounds. The longest cord of this marvellous instrument is one-fifteenth of an inch, while the shortest is about one-five-hundredth of an inch. The 3,000 strings are distributed through a register of seven octaves, each octave corresponding to about 400 fingers and every half tone subdivided again into 320 others. The deepest tone we can hear has 32 vibrations a second; the highest has 70,000.

Though there are only nine perfect tones in the human voice, there are 17,592,115,044,415 different sounds.

The eye is hardly less wonderful, being a perfect photographer's camera. The retina is the dry plate on which are focused all objects by means of the crystalline lens. The cavity behind this lens is the shutter. The eyelid is the drop shuttle. The draping of the optical darkroom is the only black member of the entire body. This miniature camera is self-focusing, self-loading, and self-developing, and takes millions of pictures every day in colours and enlarged to life size.

Charts have been prepared—marvellous charts—which go to show that the eye has 720 distinct expressions conveying as many distinct shades of meaning.

The power of colour perception is overwhelming. To perceive red the retina of the eye must receive three hundred and ninety-five million mil-

lion vibrations in a second; for violet it must respond to seven hundred and ninety million million. In our waking moments our eyes are bombarded every minute by at least six hundred million million vibrations.

Our body takes in an average of 5½ pounds of food and drink each day, which amounts to one ton of solid and liquid refreshment annually, so that in 70 years a man eats and drinks 1,000 times his own weight.

Every time we breathe the process is no less wonderful. For each 100 muscles are employed, 40 per cent. of the muscles of the body being active in wonderful co-operation in this single act.

OIMÈ!

Hear the wrangling of the nations and the snarling of the Kings

And the statesmen-seers conferring long and deep!

Till the war-cloud breaks in thunder and the battle-tocsin rings,

And the grey old world is wakened from her sleep.

See the dread and stately armament quit harbour at Spithead

With her ships alert and bristling with the guns!

And the beacon fires are blazing, and the fiery cross has sped,

For the Motherland is calling on her sons.

See the women, too—God bless them! biting back the cry of pain

In a brave endeavour, yielding up their best!

Looking forward to the glory of the marching home again,

When the fury of the nations it at rest.

Hear the clang of arm'd battalions, sweeping onward like a flood,

In a grim resolve to conquer or to die!

Mid the carnage and the slaughter, while the rivers run with blood,

Hear the people's wild, exceeding bitter cry!

Oimè! the flower-deck'd valley and the graceful vine-clad hill

And the emerald meadows where the children play;

And the glory of the woodland and the murmur of the rill,

Where a sweet Pandean music fills the day!

Bonds are riven, homesteads shattered, by a fierce and gory hand,

There is sorrow on the sea and on the shore,—

Rachel weeping for her children in the desolated land—

For the sons that can return, ah, nevermore!

While the trumpet sounds réveillè, while the troops are forming line

And the call to battle sounds from far away,

For the flower of youth and manhood offered up at duty's shrine

O my brothers, O my sisters, Kneel and pray!

That the God Who giveth victory may be with them as they go,

For a shield and buckler thro' the fiery day:

That no weapon formed against them may have power with the foe—

O my brothers, O my sisters, Kneel and pray!

Emmeline Stuart Godfrey.

August 17, 1914.

Another marvel of the human body is the self-regulation process by which Nature keeps the temperature in health at 98 degrees. Whether in India, with the temperature at 130 degrees, or in the arctic regions, where the records show 120 degrees below the freezing point, the temperature of the body remains the same, practically steady at 98 degrees, despite the extremes to which it is subjected.

Of the total heat given out by the combustion of food man can make one-fifth available in the form of actual work, while science has never constructed a steam engine that could utilize more than one-ninth of the energy of the fuel burnt under the boiler.

And all this mechanism acts automatically and continuously.

THE NAPOLEON OF THE BALKANS JOINS THE RUSSIAN ARMY.

In the press of news from the front the significance of the brief statement in the papers of August 11th that General Radko Dimitrieff, commander of the Third Bulgarian army during the Balkan War, has telegraphed his resignation in order that he might join the Russian army, has escaped general notice.

The remarkable career of this hero of the Balkans is sketched by Lieutenant Wagner in "With the Victorious Bulgarians," and this famous book on the Balkan Powers and their war against Turkey, now takes on fresh interest and importance.

"Since the day of Kirk Kilissé," Lieutenant Wagner wrote, "a name has become generally known throughout the world, which had long enjoyed popular fame throughout Bulgaria itself—the name of General Radko Dimitrieff, the victor of Kirk Kilissé and the commander of the Third Bulgarian Army.

"The officers and soldiers call him 'Napoleon-tscheto,' not only on account of the likeness of his profile and his general build to that of Napoleon, but also because he is the hero of Kirk Kilissé, Lule Burgas and Chorlu.

"Whence came Radko Dimitrieff? What was the past career of this hero, undoubtedly the most popular leader of his time in Bulgaria? He was born in the little town of Gradez on September 24th, 1859, and after a successful course at the Military School of Sofia, passed out as lieutenant on May 10th, 1879. He then distinguished himself as a student at the Academy of the General Staff at St. Petersburg.

"When the annexation of Eastern Roumelia was proclaimed by Prince Alexander at Philippopolis, he was sent with most of the Bulgarian army to the Turkish frontier, for naturally the general idea was that Bulgaria would be attacked by Turkey. But the foresight and the expectations of Natschovitsch, who was then ambassador at Bucharest, were justified, and it was not the Turks but the 'Servian brothers' of Bulgaria who were the invaders.

"It is well known how difficult it then was, on account of the want of railways, to transfer Bulgarian troops from the south to the north-west of the country. Radko Dimitrieff took part as a captain in this operation. Marching his men at headlong speed he was in time to be present at the decisive battle of Slivnitsa as one of the famous left wing. But then came the unfortunate dethroning of Prince Alexander, the result of a conspiracy organized by Russian Pan Slavists among the officers who had studied at St. Petersburg and were enthusiasts for the Czar, 'the Liberator from the Turkish yoke.' This affair involved the otherwise amiable and astute Radko Dimitrieff in politics. He had to leave the service and go away to Russia, where he was again employed as an officer, this time in a foreign army.

"He distinguished himself in various ways in his work as captain and soon received promotion. But homesickness grew upon him, and he often regretted that he had allowed himself to be drawn into politics.

"Ten years after his exile began he was enabled to return to Bulgaria under the Government of Stolioff, who had brought about a reconciliation with Russia. His whole conduct in his relations with others and his zeal for his military duties soon opened for him the advancement that he so well merited, and he was named Inspector-General of the Third Army District.

"In this appointment General Dimitrieff showed more than ordinary ability in preparing all the resources he would have to rely upon in a future war. Frequent staff-rides in the open country, the ideas and schemes for which were always very original, and manœuvres with the troops made him greatly liked and generally popular with the army. When he appeared among his troops, which was very often, one could see in the faces of the men their enthusiasm for him."

The weakest point of the Russian Military has always been its generals. And in no other army is effective leadership more necessary. Frederick the Great said the Russian soldiers were so stupid that they didn't know enough to fall down when they were killed. Patient, stubborn, obedient, fearing death less than he does his officers, the moujik lacks only individual efficiency to make him the ideal soldier.

It is just this defect that makes the success of Russian arms absolutely dependent on the quality of Russian generals. The Russo-Japanese War failed to disclose any effective commander, and, as far as is known, none has since arisen. Russia can put an army of 4,000,000 men into the field. Efficiently led, such a force as this would be well-nigh irresistible. Under the circumstances it is no exaggeration to say that the action of the Napoleon of the Balkans in offering his services to Russia may be one of the determining factors of the war.

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Personal & General

The Prince of Wales relief fund has now reached \$10,000,000.

Queen Mary will have a son and two brothers in the fighting line.

Dr. and Mrs. Ham have arrived safely home from England.

The Ven. Archdeacon Webb is in Victoria, B.C., on a short visit.

The Rev. G. P. Woolcombe, of Ashbury College, Ottawa, has returned from England.

Some of the Australian corps have already been carried across Canada en route to the scene of conflict.

India has 9,412,642 girls under the age of 16 who are wives, and 302,425 under the age of 6 who are married.

The success of the British fleet under Admiral Beatty, off Heligoland, has given great satisfaction throughout the Empire.

London, August 27.—General Joffre, Commander-in-Chief of the French Forces, in a telegram to Field Marshal Sir John French, Commander of the British forces, says:

"The British Army did not hesitate, but threw its whole strength against forces which had great numerical superiority. In so doing it contributed in a most effective manner to securing the left wing of the French Army.

"It exhibited in this task devotion, energy and perseverance, to which I must now pay my tribute—qualities which will be shown again to-morrow, and make certain the triumph of our common cause. The French Army will never forget the services rendered it. Our Army is inspired with the same spirit of sacrifice and the determination to conquer which animates the British forces, and will make good to them its debt of gratitude in the battles of the near future."

The nicest spot on the Exhibition Grounds for lunches and teas is the Georgina Houses' Cafeteria. See advertisement, and try it.

One hundred and thirty delegates attended the Dominion A.Y.P.A. Convention in Kingston, the next convention will be held in Windsor.

Bishop and Mrs. Stringer and their four boys expect to leave for Dawson City this month. Their daughter, Norwena, will spend another year at Havergal College, Toronto.

The Bishop of East Carolina, the Rt. Rev. Robert Strange, D.D., died on Sunday, August 23rd. He succeeded to the episcopate in April, 1905, on the death of Bishop Watson.

It is stated that 20,000 golf caddies will be idle as a result of the war. A suggestion has been sent to the "War Office" that they be used for the cultivation of the land in England during their time of idleness.

There will be a Bible in the knapsack of every Canadian who goes to

war. The Upper Canada Bible and Tract Society applied for permission to contribute them to the cause and their request has been granted.

Prince Arthur of Connaught, who was to have been Canada's next Governor-General, is going into active service immediately. Owing to this, his infant son was christened August 25th, receiving the name Alastair Arthur.

"In all the long history of the British Army, I can recall nothing equal to the magnificent display of fortitude, endurance, discipline and fighting power which has now been given. The little army of Sir John French has covered itself with imperishable glory."—Lord Sydenham.

The Primate has returned to Winnipeg from England. Archbishop Matheson spoke of his son, Edgar, having left for the front. He had not known this until he got home, but said feelingly, "but had I been consulted, I would gladly have approved his action."

Mrs. Hamilton Gault will follow her husband, the Montreal millionaire, who equipped the Princess Patricia Light Infantry, to the front. Mr. Gault has accepted a commission as major with the regiment, while Mrs. Gault will join the British Red Cross Corps.

His Royal Highness the Duke of Connaught will perform the opening ceremony at the Vancouver Exhibition on September 3, although 3,000 miles away. He will press a button at Ottawa at 11 o'clock, so that at 8 o'clock that evening, Vancouver time, the light of the exhibition will flash on and the fair will be officially open.

Prince Albert, King George's second son, who has been with the North Sea fleet, was recently taken ill with appendicitis. As rest and quiet were necessary, the Prince was landed at a port in Scotland. His condition causes no anxiety. Prince Albert became a midshipman last year and was attached to the battleship Collingwood.

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AND HIGH TEA**

At their Cafeteria Tent.

EXHIBITION GROUNDS
(near Art Gallery). During the Exhibition.

The profits go to the work of the Georgina
Residence for women and girls earn-
ing their own livelihood.

An event which had been looked forward to with much interest took place on 10th inst., at Elgin, when Mary Robertson Dargrave, youngest daughter of J. R. Dargrave, M.P.P., and Mrs. Dargrave, was united in marriage to Rev. E. Teskey, Westport, in St. Paul's Church, by the Rector.

Intercessory services were held in virtually every church in Britain, August 21, on behalf of the nations engaged in the war, with a special prayer for the success of the British arms. King George and Queen Mary, with Princess Mary, were present at the services in Westminster Abbey. Many Americans and French joined in the various services, which were attended by representatives of all classes.

The Rev. G. L. Ingles, curate of St. George's, Toronto, has gone with the Q.O.R. as chaplain to the Regiment. Mr. Ingles is a son of the Ven. Archdeacon of Simcoe.

Later! After receiving the appointment from Lieut.-Col. Mercer as Chaplain as stated, Mr. Ingles has received word from the Government that his services will not be required on account of too many of the clergy having volunteered.

"His Majesty the Emperor of Russia, who is Colonel-in-Chief of the famous British regiment, the Scots Greys, has sent the following gracious message to his regiment: 'I am happy to think that my gallant regiment, the Royal Scots Greys, is fighting with Russia against the common

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Mrs. Thos. Allan, R.F.D. 3, Sombra, Ont., writes: "Five years ago I suffered a complete breakdown, and frequently had palpitation of the heart. Since that illness I have had dizzy spells, had no power over my limbs (locomotor ataxia) and could not walk straight. At night I would have severe nervous spells, with heart palpitation, and would shake as though I had the ague. I felt improvement after using the first box of Dr. Chase's Nerve Food, and after continuing the treatment can now walk, eat and sleep well, have no nervous spells and do not require heart medicine. I have told several of my neighbours of the splendid results obtained from the use of Dr. Chase's Nerve Food."

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enemy. Convinced that they will uphold the gracious traditions of the past, I send them my warm greetings, and wish them victory in the battle."

Among many good wedding stories is the one told of a Newmarket stable lad who came with his bride to the parish church for the marriage service. When the sentences which he had to repeat after the Vicar were come to he was silent. Thereupon the Vicar each time said to him, testily, "Say it after me, say it after me." He was asked, "Wilt thou take this woman to be thy wedded wife?" The lad replied with eagerness, "After you, zur."

Word has been received from Major Starr, Dean of Ontario, that he has volunteered to go as chaplain to one of the regiments leaving for the front, and that he has been accepted. Dean Starr, who has been in England on sick leave, has been for a number of years garrison chaplain at Kingston.

"August the 8th saw the first formal burial on British soil of heroes killed in the war. By a curious fatality, Britons and Germans were represented equally in the numbers of simple coffins—four of each—that were taken with all honour to the quiet churchyard on a slight hill overlooking the River Orwell. There was never a hint that our dead were entitled to more honour in this country than those who had died because they were our enemies. The same last respect was paid to both."

Delightful as have been the band concerts of former years to countless thousands of music lovers on the plaza at the Canadian National Exhibition, an even more keen enjoyment is assured this year when the famous Creator makes his bow in afternoon and evening engagements. The taste of Exhibition visitors has been elevated to a high plane by the magnificent Army bands that have been secured from Britain, but, apart from all comparisons, at least a new sensation is promised from the unique personality of Giuseppe Creatore himself. He is pronounced the most picturesque of all conductors, being of the fiery, volatile temperament that compels a sympathetic response from the men under his baton. His control is nothing short of magnetic, and with over two score musicians of first rank at his command, the result is an incomparably fine piece of orchestration. His engagement will be welcomed as an assurance of the maintenance of the high standard in band music that has been attained by the Exhibition management, and given popular endorsement in such unqualified measure.

British and Foreign

The Archbishop of Canterbury has placed Lambeth Palace at the disposal of the War Office authorities for use as a hospital. The authorities have accepted the Archbishop's offer, and have inspected the Palace, but whether it will be used or not depends entirely upon the course of events.

We regret to learn that the Dean of St. Alban's passed away on Wednesday at the age of seventy-four. Dr. Lawrance had been ill for a very long time, and the end was not unexpected. The Dean leaves a widow, two sons, and three daughters to mourn his loss.

There are not many British families who are unrepresented "at the front," but we should think the Archdeacon of Birmingham (the Ven. Mansfield Owen) can claim a record, for he has two sons, two nephews, two brothers-in-law, and two cousins who are now, or who soon will be, in the danger zone and in the fighting line.

The common idea that we cannot be dragged into this quarrel of Europe is only the unreasoning optimism of

the American people, says "The Living Church," Milwaukee. When all Europe was at war a century ago, America was much more remote than she is now, but she was drawn into it and her capital was invaded and burned by an enemy. The British position at that time, to which our school-book histories hardly allude, was that in a world-war there was no place for a neutral nation; that Napoleon was a world menace and that no nation could hold aloof from the duty of restraining him. It is by no means impossible that some one of the warring nations should take the same position to-day, and it would be criminal folly for our nation not to have the eventuality in mind. It is said that it takes two to make a quarrel; but certainly it only takes one to make a declaration of war.

Dr. Watts Ditchfield has had a rich and varied experience among the masses, and he rarely speaks without showing how much he appreciates the needs of the average man. But a clergyman among the masses has sometimes unique difficulties with which to contend. On one occasion previous to his appointment to the episcopate, Mr. Watts Ditchfield was telling a shoemaker of the duty of attending public worship. The shoemaker replied that he did not intend to go to church to hear about the Ten Commandments, as they were abolished long since. The Bishop found it impossible to argue with such a man, and, acting upon the impulse of the moment, he said, "I am very glad to hear that the Eighth Commandment is abolished, for I am in need of a new pair of shoes," and snatching up a pair the future Bishop hurried out of the shop. Immediately the shoemaker changed his mind about the Eighth Commandment, and trotted after the Bishop to reclaim his property. We are not told in the "Church Family Newspaper," which recounts the tale, whether the shoemaker changed his attitude with reference to Sunday worship.

Boys and Girls

DO

Do let the children feel that they are mother's most cherished possession, and that home is a place for them to be happy in.

Do learn to hold your tongue when vexed or angry. A muzzle applied at the right moment would prevent many a family discord and heal many a wounded heart.

Do remember that a very little thing may work a marvel. A kiss has changed the destiny of men and women.

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Do beware of scolding the silent man. A man who can hold his tongue under provocation is worthy of admiration, veneration and devotion.

Do cultivate a sense of humour that peace and merriment may dwell in thy house, and the little annoyances that darken the day will disappear as a morning mist before the sun.

Do not feel offended if he who asks advice fails to follow it. What is wisdom in us may prove folly in another.

Do see a little of your neighbours and the outside world. A house-bound woman is generally a dull woman, and often a cross one.

Do be generous in your criticisms. It is a form of magnanimity that leaves no sting of regret.

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A STRANGE BATTLE

A STORY AND A TALK.

By Clara A. Alexander.

There was once a king named Jehoshaphat. He was king of Judah, and his father, Asa, who reigned before him, was one of the best of Judah's kings, while Jehoshaphat followed in his steps.

Now, one day, messengers came to the king, telling him that a great army from three nations was coming against Judah. The king immediately sent out word for the people to gather

in the temple. They came—fathers and mothers and children, old people and young; and when they were gathered together, the king prayed to the Lord. A teacher was telling this true story to a class of little street gamins one day. "Instead of rushing for their weapons, when they heard of the army's advance," she said, "the people went to the temple and prayed." "Now what do ye think of that!" exclaimed one of the boys, and that is exactly the way worldly people will look at such things. Instead of fighting an enemy, the king and people prayed. This is what the king said:—

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"O, Lord God of our fathers, art not thou God in heaven, and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham, thy friend, forever? And they dwelt therein, and have built Thee a sanctuary therein for Thy name, saying, If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for Thy name is in this house), and cry unto Thee in our affliction, when Thou wilt hear and help.

"And now behold the children of Ammon and Moab and Mount Seir, whom Thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of Thy possession, which Thou hast given us to inherit. O, our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." (II. Chronicles 20.)

When the king had finished his prayer, with the plea, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee," a certain man arose, moved by the Holy Spirit.

"Be not afraid," he said, "for the battle is not your's, but God's."

Then he told Jehoshaphat and the other people to set themselves in battle order upon the morrow. He told the direction from which the enemy would come, "by the cliff of Ziz." Then he told them that they were not to fight—"stand ye still, and see the salvation of the Lord." Again he bade them not to be afraid, "for the Lord will be with you." After this enheartening message, the people again bowed before the Lord, following which the great choir burst into loud songs of praise to God.

The next day the men of Judah, set in battle array, went forth. The king was at their head, and after consulting with his people, he placed a large body of singers at the very front, with orders to advance with singing. As they went forward with their songs of rejoicing, a great fear seized the enemy. Doubtless they began to wonder what it all meant. Confusion came upon them, and in this confusion each man turned against his neighbour. They fought until the great host that had gathered to destroy God's people, "everyone helped to destroy another."

When Judah came to high ground, whence they could look down upon the multitude, "Behold, they were dead bodies fallen to the earth, and none escaped." There was so much gold upon the bodies, and rich clothing, and jewels, that it took the men three whole days to carry it away.

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For that is the rule of war, the victorious army despoils the conquered one.

On the fourth day, the people again gathered together and praised the Lord. They saw how He had humbled their enemies; they understood how He had tested their own faith; they rejoiced in the rewards with which He blessed them.

So God to-day stands just as ready to help us as He ever was to help His Chosen People. He says: "Call upon Me and I will answer thee, and show thee great and mighty things that thou knowest not." Our God is not limited in the manner in which He delivers us out of trouble. Sometimes he shows us how to help ourselves, sometimes He sends friends to help us, but at other times we are simply to "stand still and see the salvation of the Lord." But whether working ourselves, or being helped by others, or simply waiting for the Lord and His salvation, when we are in trouble, like Jehoshaphat, let us ever keep our eyes upon the Lord. It is only through Him that any real help can ever come to us.

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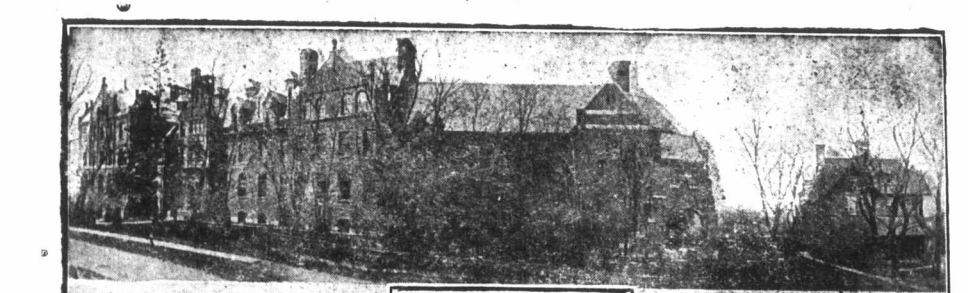
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