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The Outlook

Jehovah Tsidkenu

In all our invocations of the blessing of God upon our cause in this war let us ever humbly remember that we can invoke His aid only as the God of Righteousness. Long ago Jerusalem made the mistake of thinking that God would never let His Chosen City be destroyed. The Lord our God requires of us to do justly and to love mercy and to walk humbly with our God. God is not a British God, though He is the God of Great Britain and all the world. We must beware lest we reduce Him to the position of a tribal deity. Not the supremacy of a certain people, but the supremacy of Righteousness is His will. In the early years of Israel's history He proved His superiority to all the tribal deities that men worshipped, Baal, Moloch, and Ammon. So to-day He is greater than the God of Force, and the God of Materialism. But remember, He also cast the unclean worship out of the mind of His people. It was their weakness. The Lord is a jealous God. So, to-day worship to the God of Materialism in our midst is our weakness. We must cast it out or He will. The only God who rules supreme is Jehovah Tsidkenu, God of Righteousness. Let us not presume too much. Our cause is justice itself. Our national life has not been justice itself. That has been our aim in the rough, but the outcast, the poor, the downtrodden, the victims of man's pride and greed and lust cry out to High Heaven that our Righteousness is as filthy rags. It boots us little to say that we have been better than our neighbours. God's

standard of judgment is absolute. Let us see to it that our reproach in the sight of God be removed. Let us see to it not in the craven spirit of fear lest we lose our place among the nations but with the thought that we desire to draw near to the Lord of Righteousness.

The Antichrist

"We must put our whole Christian manhood into this mighty contest, for we can do it with a clear conscience," says the Archbishop of York. "My country right or wrong' is no cry for Christians. This is for us a war of right against might. Speaking for myself, when I put together the political principles of Treitschke and Bernhardt, the ethics of Nietzsche, the words of the Imperial Chancellor to our own Ambassador and his speech to the Reichstag, interpreted by the invasion and devastation of Belgium and such acts as the sacking and burning of Louvain, I feel as if we were confronting a spirit of Anti-Christ which must be humiliated and crushed for the sake of the peace and liberty of the civilized world. Therefore we are called, both as Christians and as citizens, to take our part in this 'great arbitrament between Right and Might.'"

Germany and the Hague Convention

The Hague Convention signed on October 18th, 1897, by all the civilized States, and among others by Germany, contains the following stipulations regarding laws and customs of warfare on land: *Art. 46*—The honour and the rights of the family, the life of individuals and private property, as well as religious convictions and exercise of warfare must be respected. Private property cannot be confiscated. *Art. 47*—Pillaging is formally prohibited. *Art. 53*—When occupying a territory, the army can only seize cash as well as funds and securities belonging entirely to the state, also depots of arms, ways and means of transportation, warehouses and provisions and, in a general way, all movable property belonging to the state and liable to be used for warlike operations. *Art. 56*—Property of municipalities, property of establishments consecrated to worship, to charity and instruction, to arts and science, even though belonging to the state, will be treated as private property. *Art. 52*—Contributions and services can be levied upon the enemy only to the extent of the needs of the invading army and in proportion to the resources of the country and of the population, and provided they will not put the population under obligation to participate in warlike operations against its own country. Every one of these conventional rules, voluntarily and solemnly accepted, has been broken by Germany. No man can trust in her word.

The Bitter End

Some people seem to have construed "the purpose which must be fully achieved" as mentioned in the King's speech, as the destruction of the German Empire. Such an object is not expressed or intended. The first sentence of the speech gives the object—to restore the things that have been violated, *viz.*, "the assertion of treaty obligations, the protection of the public law of Europe and the vital interests of the British Empire. Not the downfall of Germany but the downfall of Prussian militarism is the condition of peace which the allies have set for themselves. Anyone who imagines that will be accomplished before Christmas has not estimated the resources of the enemy. The bitter

end may be years away. We must prepare our minds for the sacrifice and service which it seems alone can secure the stability of our heritage of freedom.

Canon Gould's Report

We wish it were possible to put into the hands of every clergyman and layman the excellent report of conditions given by the General Secretary of the M.S.C.C. on his return from his six months tour of our Canadian foreign missionary field. The report is not a diary of journeys, but a compendium of information, a statement of the problems and the resources and a suggestion towards the betterment of all our special fields. We can characterize his statements of the policy for the missions in India, China and Japan as nothing less than masterly. It takes all of twelve pages for his dealing with the educational missions and opportunities in Honan. The grave fact of the "leakage" of baptized Christians in Japan receives his attention. "There remains 10,087 persons baptized during the last ten years in the Nippon Sei Kokwai who are not found in membership at the end of 1913." We wish we could reproduce his statements of cause for this, some of which arises from the character of the people, the Native Christians, the Social Order, the Educational system, and the Missions themselves. Do not let us convey the impression that there are fewer Christians in Japan than formerly. On the contrary the total increase in membership is 5,217 in the ten years, but the baptisms number 15,304. He deals with the situation in Kangra at length. He points out the remarkable opening there through the sympathetic attitude of the Government officials and the judicious policy of Rev. R. H. A. Haslam. We certainly are of the opinion that the extensive circulation of this report would be a judicious expenditure even in war time. It is all about our Canadian fields and every churchman wants to know that.

The Health of Missionaries

One of the most valuable sections in Canon Gould's recent report is ten pages on the health of our missionaries. The efficiency of the work depends ultimately on the physical condition of the worker. He discusses the climatic and hygienic conditions of our three foreign fields, the experience of other societies, and our own individual cases. He emphasizes the necessity for minutely careful medical examination and the collection of direct and collateral evidence. He rightly points to the first year spent in language study as one of the factors undermining health. To require a person, under new and frequently trying conditions, to devote a year to the continuous study of one subject, involves a very serious strain, and one from which some of the best and most conscientious students never fully recover. It is essential that this first and trying year of missionary service should be spent under the most favourable circumstances it is possible to secure, and it should never be passed in a crowded walled town where the opportunities for healthful and sufficient exercise are reduced to a minimum. He makes the following important recommendations regarding our own fields: (1) That a residence for women missionaries be erected on the Mission property in the south suburb of Kaifeng, that the plans for the same be drawn by a competent architect and approved by the Executive Committee. (2) That a station be founded in the province of Honan, if necessary, at a considerable distance from Kaifeng, which shall be at a

moderate altitude, and be free as far as possible from the conditions which obtain in the region to which the present activities of the Mission are confined; that this station be placed in the charge of an experienced married missionary and be used as a centre to which women recruits shall be sent during the period of language study and acclimatization, and to which those missionaries in comparative need of rest and change may go for limited periods and still do effective missionary work. (3) That the Candidates Committee be requested to consider the advisability of making a preparatory year at the "Kennedy School of Missions, Hartford," the routine practice of the Society for all missionaries accepted for foreign work and to report to the Executive Committee.

Halt! About Turn!

Blessed be the Lord, my strength, who teachest my hands to war and my fingers to fight. There comes a time in the affairs of men when sin and self has intruded with the appeal to force that the only answer that can be made is in the same language of force. Anything else would be craven and recreant. The Psalmist sang of such a time. He gave gratitude to God for a strongly knit frame and a skilful hand to meet and defeat his enemies. Well may we give thanks to God for the men of our nation, strong, alert and devoted. We are not a nation of puny weaklings, starved by the crabbed hand of an ill Providence, but a race of stalwarts nurtured on the rich harvests of a virgin soil. "Live at peace with all men as much as in you lieth." But the only way to see eye to eye with some men is along a gun barrel.

Sons of freedom everyone are we. Can we refuse our aid when freedom itself calls us? Through the long process of centuries the leaven of the New Testament truths of individual worth and liberty has been working, and now we stand a nation wherein each man's rights are the concern of the state itself.

A tyrant has arisen in the earth, a man of violence, who seeks to crush all power against his own and to rob the weaker nations of their rights. By long concealment of his grudge and by the deception of a promised peace, he has trained a nation to be soldiers. He hurls against a world, astonished by his duplicity, the men he has fed on dreams of empire to be won by force of arms.

Emergency is the only word which covers the situation his unrighteous dealings have created. Emergency is the only word which conveys the strength of the armies he commands. That emergency is not one for Belgium, or France, or Great Britain alone, but it is for the whole British Empire. There is not the shadow of a doubt as to his desires. His resentment against England for her righteous championing of the cause of Belgium, he makes no attempt to conceal. The check to his arms he lays ultimately at the door of the British. Her fleet has swept the seas and destroyed his commerce. The inviolate isle seems to mock him and stands as a witness of the virility of democracy, with which he has no truce. His course has been stayed by sacrifice. Two months ago he would have made Belgium and France the *hinterlands* of Germany but for the men who laid down their lives for the freedom of their country.

Great Britain has given men and means to drive back the common peril. All through the country was posted:

"YOUR KING AND COUNTRY NEED YOU"

"An addition of 100,000 men to His Majesty's Regular Army is immediately necessary in the present grave National Emergency. Lord Kitchener is confident that this appeal will be at once responded to by all those who have the

safety of our Empire at heart. The Terms of Service are for a period of three years or until the war is concluded." We know how many of those men fighting our battles gave up their lives to save us from the violence of the enemy. A second force has been raised and a third is being raised. There will be no pause until the enemy of freedom is overthrown. There is not a man who has thought at all but does not realize that our future stands or falls with England. "Who stands if England falls, who dies if freedom lives!"

From this shore have gone in answer to the call of the Empire and freedom twenty-two thousand men. But the events of last fortnight clearly show that the present war will be a long struggle. The enemy has great resources, which are the result of long preparation. From the two months' campaigning he has no decisive result, (of that we may be thankful) unless, indeed, you consider the entry and occupation of Belgium a decisive thing. The British authorities are preparing for at least a two years war. More men must go from Canada and already the call is out for the second contingent and still another may be necessary. The man who is free to go has to give his answer as to why he should not go. He has to give that answer to his country and, on the peril of his manhood, to himself.

Preparation is the duty of every man, whether he can go now or must wait until the danger becomes more acute or nearer home (which God forbid). He should know sufficient squad drill to enable him to become one of a body which can be moved rapidly and compactly. He should be able to give a good account of himself with a rifle. Accuracy of shooting is an important factor, as accounts from the field tell us. For efficient service training is required. Training is available for every man. Training is the duty of every man. Only thus can we guard against emergencies.

In the King's speech at the prorogation of the British Parliament it was said:

"After every endeavour had been made by My Government to preserve the peace of the world, I was compelled, in the assertion of treaty obligations deliberately set at nought, and for the protection of the public law of Europe and the vital interests of my Empire, to go to war. My Navy and Army have, with unceasing vigilance, courage, and skill, sustained, in association with gallant and faithful allies, a just and righteous cause. From every part of my Empire there has been a spontaneous and enthusiastic rally to our common flag. We are fighting for a worthy purpose, and *we shall not lay down our arms until that purpose has been fully achieved.* I rely with confidence upon the loyal and united efforts of all my subjects, and I pray that Almighty God may give us His blessing."

Those are the only words which would satisfy us, "We shall not lay down our arms until that purpose has been fully achieved. It is all very well to throw up your hat and cheer when you hear them, but do you realize what they involve? They mean that men from Great Britain and Canada and from all the Empire must be sent to Europe to stay the course of the enemy and break his power. They mean that many precious lives will be endangered and perhaps lost. It is all very well to cheer when somebody else's son is going to the front, but what about your son? When you read a despatch saying that the enemy made violent attacks but our men held on doggedly and bravely, do you know what "holding on doggedly and bravely" means? Do you know it means standing all day and perhaps all night in a trench, and dying, if need be, without a whimper? When you read that the

enemy was beaten back by the gallant action of such and such a regiment do you realize that the men of that regiment who have fallen had hearts and homes and loved ones? We applaud their bravery, but are we worthy of it?

A truce to the swagger and boasting we hear on some lips! The only way we can check the rapacity and violence of the mad militarist is by the sacrifice of human lives. He is a poor fool who boasts when warm, red, human blood alone can make good his boast. Let us have silence from the loud-talking and foolish boasting of the shallow-minded. In this country there are men with loose tongues who talk about this war as if they would lay a wager on the issue which can be decided only by sacrifice. The utterances of our ministers, under much provocation, have been moderate and dignified. We can hear all we want of third-rate stuff on the street corner and in yellow journals. That is not the general spirit of our people, we are sure. Such utterances may be a relief to hysterical minds, but such boastings as the heathen use do not commend themselves to serious-minded men.

Anglicans have taken their full part in the Empire's struggle up to the present. No figures have been given out regarding the Canadian contingent which has landed at Plymouth, but it is safe to say one-half of the men are Anglicans. The traditions of the Church of England are in complete sympathy with service in defence of the country. The Church should be the whole state at prayer and Anglican tradition has always held for the interpenetration of every department of life with the ideals of religion. The list of the sons of the Church of England who have served their country in military service is a long and honourable one. The Anglicans in Canada will keep true to the traditions of their Church and country. "Blessed be the Lord my God who teachest my hands to war and my fingers to fight, my goodness and my fortress, my high tower and my deliverer, my shield in whom I trust."

THE RANK AND FILE.

O rank and file of England, bold privates of her line,
Whose battle deeds unnumbered in deathless glory shine,
Too cold the lips that praise you, too few the eyes that weep,
Too oft in dull oblivion in nameless graves ye sleep.

Untaught and roughly nurtured, if faintly in you flame,
All loftier aspirations that force the soul to fame.
If life's best law ye know not, yet this at least ye know,
To fight and die for England when England bids you go.

We nursed in strong traditions and strained to nobler thought
Deem death to be less bitter than life too dearly bought;
Sharp spurs have we to honour but ye without their aid
Rush on the deadly breaches and storm the barricade.

Though all your lives belie you, rude hands and ruder lips,
At last ye shine transfigured in death's apocalypse.
When by one deed that washes each soul as white as snow
From merely man grown Godlike, to God at last you go.

"The Quest of the Historical Jesus"

By Rev. A. HAIRE FORSTER, M.A., B.D., Professor in Trinity College, Toronto.

A criticism of some German Theology.

THE writing of Apocalypses was popular from the time of the Maccabees, 170 B.C., to the revolt of Bar-cochba, 132 A.D., a period of 300 years. They have been called "Tracts for Bad Times," and are the nearest approach which the Jews made to a philosophy of history. Apocalyptic writers were pessimistic as regards this world, but they proclaimed salvation by a drastic intervention of God, as in Daniel by the Son of Man coming on the clouds. They gave revelations concerning the Kingdom of God and its establishment on earth or later in heaven; they wrote because hope in a deliverer like David had grown dim under a series of foreign rulers. No earthly king could save the nation. The Son of David is replaced by the Son of Man coming on the clouds. Along with their pessimism about the present age, they show an unconquerable faith that righteousness shall in the end prevail. These writings were the popular literature of the time of Jesus and they seem to have become even more popular after his death, owing, perhaps, to the Emperor Caligula's attempt to put his statue in the temple at Jerusalem in 40 A.D.—an outrage on Jewish feeling which, as we learn from Josephus, stirred the whole nation from end to end to an extraordinary degree. Later on, the persecutions of the Christians by Nero and Domitian aroused what we might call the Apocalyptic spirit among them to an intense fervour, as the book of the Revelation shows, and the destruction of Jerusalem in 70 A.D. would also give their beliefs new strength.

Now, the theory advanced by Dr. Albert Schweitzer, a lecturer in Strasburg University, in his book which has been translated into English under the title of this article, is that Jesus was entirely obsessed by the Apocalyptic idea. To Schweitzer, the great fact of Jesus' self-consciousness was that He knew Himself for the Son of Man to be revealed as foretold in Daniel and this revelation, Jesus believed, was to come immediately at harvest time in the year of his ministry. This Schweitzer infers chiefly from the saying recorded in Matthew 10: 23 among the instructions to the twelve, "Ye shall not have gone through the cities of Israel till the Son of Man be come." So according to Schweitzer, Jesus expected an immediate manifestation, of the Son of Man, the coming harvest was to be the last of its kind, "The hammer of the world's clock had risen to strike the last hour."

The catastrophe would not come, so Jesus withdrew to the north. This non-occurrence of the Parousia, or appearance of the Son of Man, Schweitzer calls the first significant date in the history of Christianity. Next, according to Schweitzer, Jesus learned from Isaiah 53, that there must first be his own death, then the end would be. So Jesus was his own forerunner, he would not be really the Messiah until he returned on the clouds. In order to do this he must first be removed by death, therefore he must precipitate his own death, he must force the hand of God. On the Cross, Schweitzer supposes, he realized his mistake.

According to Schweitzer, there are two important consequences of this theory.

(1) The ethical teaching of Jesus was only intended for the brief interval before the end; it was what is called an interimethik.

(2) The sacraments are eschatological, that is, they are provisions for the approaching end, means of securing salvation in the coming catastrophe. Schweitzer also thinks that what Judas betrayed to the family compact at Jerusalem, Annas, Caiaphas and the rest, was the secret that Jesus believed Himself to be the coming Messiah; that therefore the crowd must have welcomed Jesus to Jerusalem not as the Messiah, but as Elijah.

To turn now to the reception of this theory. It was on the whole more favourable in England than in Germany.

A large section of Dr. Sanday's book, "The Life of Christ in Recent Research," is a characteristic criticism of Schweitzer. When I say characteristic, I mean that Dr. Sanday gives the fullest possible consideration and value to any theory which comes before him and only then does he express his disagreement—if any—and the reasons for his disagreement. "On great problems," Dr. Sanday writes, "and from the point of view of research it is a secondary merit in a book to be right." The value he gives to Schweitzer is: (1) that he keeps closer to the texts; (2) that he does not reduce the person of

Christ. Schweitzer for example calls Jesus 'not a teacher but an imperious ruler,' he ascribes to Him 'the volcanic force of an incalculable personality'; (3) he links the eschatology of Christ to that of St. Paul. That of course is of great importance. Another supporter is Dr. Burkitt, of Cambridge. He has written the preface to the translation of Schweitzer's book and acknowledges his debt in these words:—

"We are beginning to see that the Apocalyptic vision, the new age which God is to bring in, is no mere embroidery of Christianity, but the heart of its enthusiasm. And therefore the expectations of vindication and judgment to come, the imagery of the Messianic feast, the other worldliness against which so many eloquent words were said in the 19th century are not to be regarded as regrettable accretions foisted on by superstition to the pure morality of the original Gospel. These ideas are the Christian hope—not to be given up so long as we remain Christians at all."

A third advocate of Schweitzer's theory, of course with limitations, was Father Tyrrell. His book, "Christianity at the Cross Roads," is an attempt to prove that Catholicism is the legitimate descendant of the eschatology of Jesus. Whatever we may think of the success of this attempt, to read Tyrrell's book is to come into contact with a mind of the rarest quality. Eschatology must have had a peculiar interest for Tyrrell when he wrote this book, for he knew that he himself was come to the last time.

INADEQUACIES.

The points against Schweitzer's theory may be summarized as follows:—

1. Dr. Charles says that Schweitzer shows a halting knowledge of Apocalyptic, and Dr. Charles can speak with the authority of an expert on that matter.

2. The saying in Matthew 10: 23 is only in Matthew; there is empty space in the column under Luke and Mark. This at once makes it doubtful that the saying belongs to that period, for St. Matthew, it is well known, collects sayings spoken on different occasions. He probably does so here, for if the twelve were told that the end would come before their return from their mission, we would expect them to lose confidence in Jesus when it did not come. On the contrary, they seem to trust him more than ever and it is after this that St. Peter confesses Jesus to be the Messiah.

3. The theory does not explain the Christian faith. The series of mistakes which Schweitzer attributes to Jesus would destroy any faith there ever was. Men will not follow for long a man who was possessed by an idea which proved to be entirely mistaken.

4. If Jesus believed that he was to die before returning as the Son of Man, why was he disappointed that nothing happened before or at his death. The events known as the Resurrection and Pentecost meet the case better than disappointment on the cross.

5. Schweitzer leaves the miracles out of consideration, again following Strauss, he puts a note of interrogation beside them. This is not a satisfactory attitude for one who claims to have found the one clue which solves the whole problem.

6. He leaves out the evidence of the Fourth Gospel, except as to the date of the Crucifixion.

7. His exegesis is sometimes astonishing. For example, he says, "We may accept the story of the feeding of the five thousand, except the words 'they were all filled.' They were given a few crumbs to symbolize the Messianic feast." Now we can believe that a miracle happened or that the story arose out of a parable, but we can scarcely believe that five thousand hungry men were satisfied with a crumb each, least of all if they were not told that it was a symbol of the Messianic feast. That is indeed contrary to experience.

8. To turn to Schweitzer's interimethik theory. There is no stress laid on the shortness of the time in Jesus' teaching, not even in his greatest paradoxes. The motive through the Sermon on the Mount is to be true children of God. A man with two coats is to give to him that has none, that he may become like God in generosity, not because in a few months, no one will want a coat at all. Of course, in a sense, all ethics for a believer in immortality are interim ethics, but that is not in Schweitzer's sense.

It is agreed that Schweitzer has over-emphasized the eschatological element in the Gospels; he turns the lock with it but he has first to file off several important wards on his key, before it will serve his purpose.

The surest evidence which we have of what Jesus actually taught is to be found in the thirty doubly-attested sayings, that is, sayings recorded in the two sources, St. Mark and the Collection used by St. Matthew and St. Luke. Now only seven of these are distinctly eschatological. But Schweitzer has done great service in calling attention so vividly to this element, to the other worldliness of Jesus, to his hope of a new age in which "God will let His omnipotence have free play in the service of His righteousness and His love."

From the Gospel eschatology we learn that Christianity is more than an excellent system of ethics, it is more than a religion—it is a definite faith in the unprecedented powers of a God whose purpose we in part know. It is a vision of God which makes the world's interests and anxieties alter greatly for Christians and see them under new and strange values.

GOSPEL ESCHATOLOGY.

What then is the Gospel eschatology? Jesus used Apocalyptic language, that is certain, and he cannot have used current terms in a sense fundamentally different from his hearers. It is also possible that some Apocalyptic language was attributed to him which he did not use, there may be, in fact, an intrusion of Apocalyptic into the Gospels, due probably to the troubles about 35 A.D. Then it is certain that some of Jesus' sayings were misunderstood. "Could Jesus," it has been said, "be the final revelation of the purpose of God—if any age found nothing perplexing in his teaching?" The belief of the Apostles, St. Peter, St. Paul and St. John, that the end of the age was near is proof that Jesus must have at least hinted at a speedy end to his age, some catastrophe at the end of his own generation. If not, where did the belief come from? Indeed the New Testament is the book it is, because it was written by men who, as some one has expressed it, believed that they stood at the bedside of a dying world.

At deathbeds men speak of realities only. The end was near; it was the privilege of Christians that in the coming age, their Master would be King. The end was at hand, therefore the ethics of the New Testament can be called absolute, for problems of conduct are viewed in isolation, their principles are taken from the world of reality and not from an imperfect society. We may in fact apply to the ethics of the New Testament these words of Schweitzer's on the sayings of Jesus: "They are appropriate to any world, for in every world they raise the man who dares to meet their challenge and does not turn and twist them into meaninglessness above his world and his time, making him inwardly free, so that he is fitted to be in his own world and in his own time a simple channel of the power of Jesus."

But the question must be considered, How did the Christian Church survive the delay of the Return of the Parousia? It went on by the way of the Fourth Gospel, which emphasizes a side of Jesus' teaching, found also, we must remember, in the synoptics; namely, the truth that the dominion of God, life at its highest, eternal life, had already come in the person of Jesus. This idea is found for example in Luke 11: 20: "If I by the finger of God cast out devils, then is the Kingdom of God come upon you." Again, Mark 4: 26-29. The parable of the seed growing in secret shows the complete kingdom as the end of a process.

Briefly, the kingdom is already present, but its completeness is still to be looked for and this may be sudden and catastrophic. "When the fruit is ripe, straightway he putteth forth the sickle, because the harvest has come."

So the future salvation has become present and yet has not ceased to be future. To express it in another way, Jesus' relationship to God is the New Age and is the prophecy of the New Age when God will rule without opposition.

Accordingly St. Paul does not write "in the Kingdom," but "in Christ." It is to him the same thing and it is remarkable that one of the earliest of his letters, that to the Galatians, has no mention of the Parousia or Return, but is altogether about present salvation. The experience of present salvation, of the spirit of an eternal life possessed in time, enabled Christians to live through the failure of their hopes. Their expectation changed into an ideal.

But may we not say that the failure of their hopes was just the failure of man's faith? The kingdom need not have tarried, it need not now tarry. Is not that the meaning of the emphasis

which Jesus put on faith and its expression, work and prayer, as well as on the coming kingdom. The essence of Apocalyptic is that the new divine order is always ready to break into the world, if men will dare to demand it and to pay the price for it. It seems then that man sets the time for the coming of the New Age; for example, the Gospel must first be preached to all nations. It seems that God waits for man's co-operation; the kingdom is always as near to man as man will let it come; its coming is uncertain, because man is uncertain. We do not believe in sudden changes in the present world system. We believe in progress, in the kingdom coming inevitably by evolution. This is unscientific; necessary progress is a fallacy. The kingdom of hell is just as likely to come that way as the Kingdom of Heaven. We must remember that the tendency of 'Science' now, is to lay more emphasis on the catastrophic than on the uniform theory of advance and decline. De Bries' mutations theory has shown that the unknown factors in evolution are more than was once supposed. The philosophy of M. Bergson points in the same direction. "So far from nature not making jumps," Sir Oliver Lodge said in 1913, "it becomes doubtful if she does anything else." Civilization might collapse suddenly—it has done so before; man is not so tame as he looks. The Kingdom of God might come suddenly too, as suddenly as a Syrian harvest. "Which is most likely to be true, Jesus' expectation of it or our surprise at His expectation?" And if it is any consolation, we are scientific in expecting the unexpected.

It may be possible to err—not knowing the New Testament nor the power of God. In any case the renewed study of eschatology, which we owe so largely to Schweitzer's book, has shown us that true Christianity looks forward and not backward and that therefore "none of the customary and traditional forms in which religion has established itself among men can be regarded as sacred and intangible," that therefore in a sense the Socialists are more like the primitive Christians than those "good Churchmen" who are content with things as they are. They do labour for a new age, though life in their Utopia would probably be rather dull. There is a permanent objection to over regulation—namely, the greatness of man's mind. The renewed study of eschatology has shown that Christianity is a masculine and revolutionary faith, for it turns the world's values upside down; that it need not submit apologies to the world, for itself is power over the world.

On March 24th, 1913, Schweitzer, who is a qualified doctor, sailed as a medical missionary for the Congo. This fact gives a special interest to the last sentence of his book, a sentence in which he seems to hint that the quest requires more than the examination of documents. "Jesus," he writes, "comes to us as one unknown without a name, as of old by the lake-side. He came to those men who knew Him not. He speaks to us the same word, 'Follow thou Me,' and sets us to the tasks which He has to fulfil in our time. He commands and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings, which they shall pass through in his fellowship and as an unspeakable mystery, they shall learn in their own experience Who indeed He is."

The New King of Uganda

THE young Kabaka or King of Uganda, after a long minority, has just come of age this month (18 years old). His coronation took place on October 5th—Peace Day, as it is called in Uganda—the anniversary of the day in 1880 when civil war ceased, and Christians and Moslems alike laid down their arms and buried their quarrels. King Daudi Chwa is the first Christian to sit on the throne of Uganda, and he was crowned in Christian fashion. The Committee of the Bible Society have prepared a splendidly-bound copy of their edition of the Luganda Bible, which was presented to the King by the Bishop of Uganda, on behalf of the Society, during the ceremony of his coronation. The Committee are also presenting the King with a similarly bound English Bible for his personal use. The Bishop of Uganda recently left England to return to Uganda, to take part in the coronation.

A peculiar interest attaches to the following article by King Daudi Chwa, which appeared in the "Uganda Notes," giving his impressions of England:—

I have been asked several times, both in England and out here in Uganda, what I thought of

England. While this is one of the commonest questions asked nearly everyone who visits any country for the first time, yet it is at the same time the most difficult question to answer. Of course I thought a great deal of England, and saw a great many things that struck me as being most wonderful, but it is quite impossible for me to put my impressions on paper, and in English, too.

Taking this into consideration, I hope that you will not criticize what I am going to write, but will sympathize with me at my failure.

On my arrival at Charing Cross I was struck first of all by the greatness of the station itself. I had on my way seen some big stations (at Marseilles and Paris), but I never expected to see such a big place as this full of people. We were met at the station by Mr. Seth-Smith, of Nagunga, and Mr. McCrae, of Nairobi, but had we been Englishmen, or at any rate white men, they would have found it almost impossible to recognize us in such a big crowd. On our way to Westminster Palace Hotel we went in motor taxicabs, and leaving the station gates we were in Trafalgar Square, a place that I had heard so much about, and there in the middle of the Square I saw Lord Nelson's statue. Trafalgar Square is a very interesting place, at least it was to me; the Square is really what we Baganda call the "Mbuga" since it is straight in front of the King's Palace.

I was very much impressed, on our way to the Hotel, by the condition of the roads, which was to a person who has never been out of Africa before, quite wonderful. I was also struck by the great crowd and traffic through which our taxicab drivers seemed to pick their way without any difficulty.

Just before arriving at our Hotel we had a splendid view of the Houses of Parliament and Big Ben. Although I had heard so much about this beautiful building yet it was much more imposing and beautiful than I had expected.

After our arrival at the Hotel I spent the first few days in the window of our sitting room looking out at the crowd and traffic, and I was very surprised to see that the traffic never ceased till about 2 or 3 o'clock in the morning. At first I thought that I should never be able to get any sleep owing to the traffic, but after a few hours I got quite accustomed to it, and I was never disturbed by the noise of the traffic the whole time I stayed in London.

A few days after our arrival in London we went to a military tournament at Olympia, where I was astonished at what I saw. The smartness of the soldiers about the place was very striking, and the way they used their horses and the way the horses themselves seemed to obey and understand their masters in jumping and running was simply extraordinary.

A week or two after, we paid a visit to Hendon to see the flying machines. Of course as everyone knows this is the latest and most wonderful invention, and I am absolutely unable to find words to express my utter amazement when I saw, for the first time, the machine leave the ground gradually and go up like a very big bird.

During our stay in London we travelled a great deal in motors sight-seeing, but the way the police managed the crowd and traffic and the way the people obeyed the police so implicitly struck me very much. I have since heard that there is no other country in Europe which can boast of having such a strong police force and such right-minded and law-abiding citizens as England.

I have tried as far as I can to write of only those things which struck me most at my arrival in London and a few weeks afterwards. But of course there are a great many things which are most wonderful in England and which I could relate, but it would only waste unnecessary time and space in your columns, and I only hope that this will be quite enough to show you what I thought of England, and will to a certain extent, answer that eternal question, "What did you think of England?"

THE INCHCAPE ROCK.

Robert Southey's poem of "The Inchcape Rock" is an illustration of this subject. A bell had been placed upon the Inchcape Rock by the good old Abbot to warn the mariners of the dangerous rock. Sir Ralph the Rover cut the bell from the Inchcape float out of sheer devilry, expecting that some crew would be wrecked upon the rock and he be enriched thereby. Then he sailed away and scoured the seas for many a day, until at last, grown rich with his plunder, he steered for Scotland's shore, and struck upon the Inchcape Rock and was drowned. He cut down the bell that others might not hear it, and he perished because it was silent.

WINDOWS

A Column of Illustrations HOW TO ATTAIN UNITY.

One who went up in a balloon said that as he arose the fences that divided the country into farms and fields faded out, until he saw only one beautiful landscape of meadow, field, and forest, with winding stream and river shining in rich loveliness beneath the pure sky. So it is, as we rise higher to God in love and faith, the fences that divide His Church grow smaller, until they vanish altogether. We are all one,

Each giving to the other's need,
Each helping on the other's best.

THE PALACE VIA THE PRISON.

In the late South African war Mr. Winston Churchill was with the army that was trying to force its way into Ladysmith. But in one of the small engagements that took place in the early stages of the war he himself was taken prisoner and carried off to Pretoria. That seemed the end of his hopes of entering Ladysmith. But, as a matter of fact, a happy escape from his captivity enabled him to rejoin the army, when at length it was able to relieve the beleaguered town. And who knows what perils he escaped in the meanwhile. At any rate, the book in which he describes his adventures is called "Ladysmith via Pretoria." The imprisonment seemed the end of Joseph's hopes, but as a matter of fact it was via the prison God meant to bring him to authority and power.

THE SPIRIT ILLUMINED THE FACE OF JESUS.

One night a lot of our students came home from the Pacific Garden Mission full of rejoicing over the numbers there had been that night. "We had a great time at the mission to-night," they said: "a large number of drunkards came to the front and accepted Christ as their Saviour." The next day I met Harry Monroe, superintendent of the mission, on the street. "Harry," I said, "the boys tell me you had a great time at the mission last night." "Would you like to know how it came about?" he answered. "It pleased the Holy Spirit to illumine the face of Jesus, and sinners just saw Him and believed." It was a rather unique way of putting it, but it well stated the truth. It is only when the Holy Spirit bears His testimony to Jesus that men see and believe.

IDEAL FORGIVENESS.

A settler in South Africa one day found a native lurking round his stable. He accused the man of trying to steal a horse. The captive reiterated his innocence, but in spite of all he said he was dragged to a tree, and there, with one blow of an axe, his right hand was severed from the wrist. It was about three months after this tragic event that the settler found himself benighted while still far away from home. He came to a Kaffir hut and asked for admission. A tall native desired him to enter, and food was placed before him. Next morning when he arose to depart his host confronted him, and, holding up his arm, asked the white man if he knew it. The squatter turned pale—the hand was gone! He knew he had been at the mercy of the man he had treated so badly. The Kaffir continued: "You were in my power. I could have killed you! Revenge said, 'Kill the man who has maimed you for life.' No! I am a Christian, and I will forgive."

SOWING AND REAPING.

"Now, boys," said the master, "you have all got your bit of garden to cultivate, and here are your seeds. Each packet bears its proper name. You will see that I have given you many kinds to choose from—some very good and some other sort—because I don't know your tastes. There are not only pansies and poppies, but thistles and nettles, etc. Let each boy please himself, but remember that the flowers you will gather are determined by the seed you sow. Here is a list of the seeds sown by one boy, and the flowers which followed: Laziness—Poverty. Ill-temper—Enemies. Dishonesty—Distrust. Frivolity—Sadness. Evil thoughts—Disgrace. Gadabout—Shallowness. Wait-a-bit—Left behind. Recklessness—Sorrow. Irreverence—God's displeasure. Dissipation—Disappointment. Here is another boy's list: Industry—Plenty. Kindness—Friends. Fair dealing—Confidence. Pure pleasures—Satisfaction. Good thoughts—Holy life. Reading—Full mind. Readiness—Success. Carefulness—Contentment. Reverence—God's blessing. Christian life—Heaven.

WYCLIFFE COLLEGE Formal Reopening

LAST Thursday evening about six hundred people gathered in Wycliffe College Convocation Hall for the formal re-opening of the College. Dr. N. W. Hoyles, K.C., the President of the Corporation was in the chair. Bishop Reeve opened the proceedings with Scripture reading and prayer. The President in speaking regarding the prospects for the coming year said that all things promised well for the work, but no one for a minute could be unmindful of the general depression caused by the war. The President went on to characterize the present crisis as the testing time of Christianity when it is before the bar of public opinion. He spoke of the anti-Christian spirit displayed by the German authorities. As this was the first public meeting of the College since the death of the Hon. S. H. Blake, the President made feeling reference to his work and gifts for the College. He voiced the general regret at his passing, while thankful that God had granted him a full sheaf of years in which to work so actively and devotedly for his Master. Any further appreciation was precluded by the fact that Archdeacon Cody was to speak later on the life and work of Mr. Blake. On behalf of the Council of the College Dr. Hoyles announced the memorial to the Hon. S. H. Blake would take the form of a Library Building to be built to the west of the present Convocation Hall, and to be known as the Blake Memorial Library. It was felt that a memorial to one of the principal founders of the College must be more than "storied urn or animated bust." No active canvass for funds would be undertaken at present on account of the distress through the war, but the fund was open for the contributions of any who honoured his name. The President made another interesting announcement that the Convocation Hall would be completed according to the original plans with panelling and dais. This would be known hereafter as Sheraton Hall, in memory of the first Principal.

The Principal gave his annual statement regarding the College affairs. Forty-three of the students have been engaged in summer mission work, scattered from the Atlantic to the Pacific. In the College Building an Isolation Hospital has been provided. The student attendance is normal in spite of the fact that ten of last year's students have been temporarily delayed by the financial stringency. The first year class of twenty-eight is the largest but one on record. The freshmen come literally from the ends of the earth. Special reference was made to the presence of a Japanese student, Mr. Murao, a graduate of Holy Trinity Divinity College in Osaka. Certain changes in the Faculty were announced. Prof. Wrong is retiring from the Church History work, and Rev. Dr. Griffith Thomas is to take that branch. Rev. E. A. MacIntyre is absent through serious illness, but he is making a good recovery. His work is being taken by the Resident Tutor, Rev. H. W. K. Mowll, and two student tutors. The Principal announced that Rev. M. N. Abraham, B.A., of Madras University, India, who had been studying

for the last three years at Wycliffe, has gained his M.A. from the University of Toronto. Fifty students have joined the Army Officer Training Corps and drill every day. Forty-three have joined the Ambulance Corps. Six of the College students are at the front, whether in Belgium or France is not known.

Canon Gould was the first speaker of the evening. He was warmly welcomed after his world tour. He spoke about Wycliffe graduates at work in the foreign fields of the Canadian Church. He paid a high tribute to Wycliffe College as being the home of Canadian Foreign Missions. Kangra was the first place he visited. It was good to see the progress the mission had made by reason of the wisdom, skill and adaptability of the missionaries in that district. As an educational and medical mission, the contact with the Government officials is very close, and in the Punjab the attitude of the Government is decidedly sympathetic. All the Canadian missionaries are honorary members of the Military

religious matters. The General Secretary told of the remarkable position of prestige among the Japanese that Bishop Lea has. In every part Bishop Hamilton's administration and devotion were commended.

Concluding, Canon Gould spoke of the kind of men wanted in the Mission Field to-day. Conviction, Concentration and Vision are the three prime requisites of the missionary.

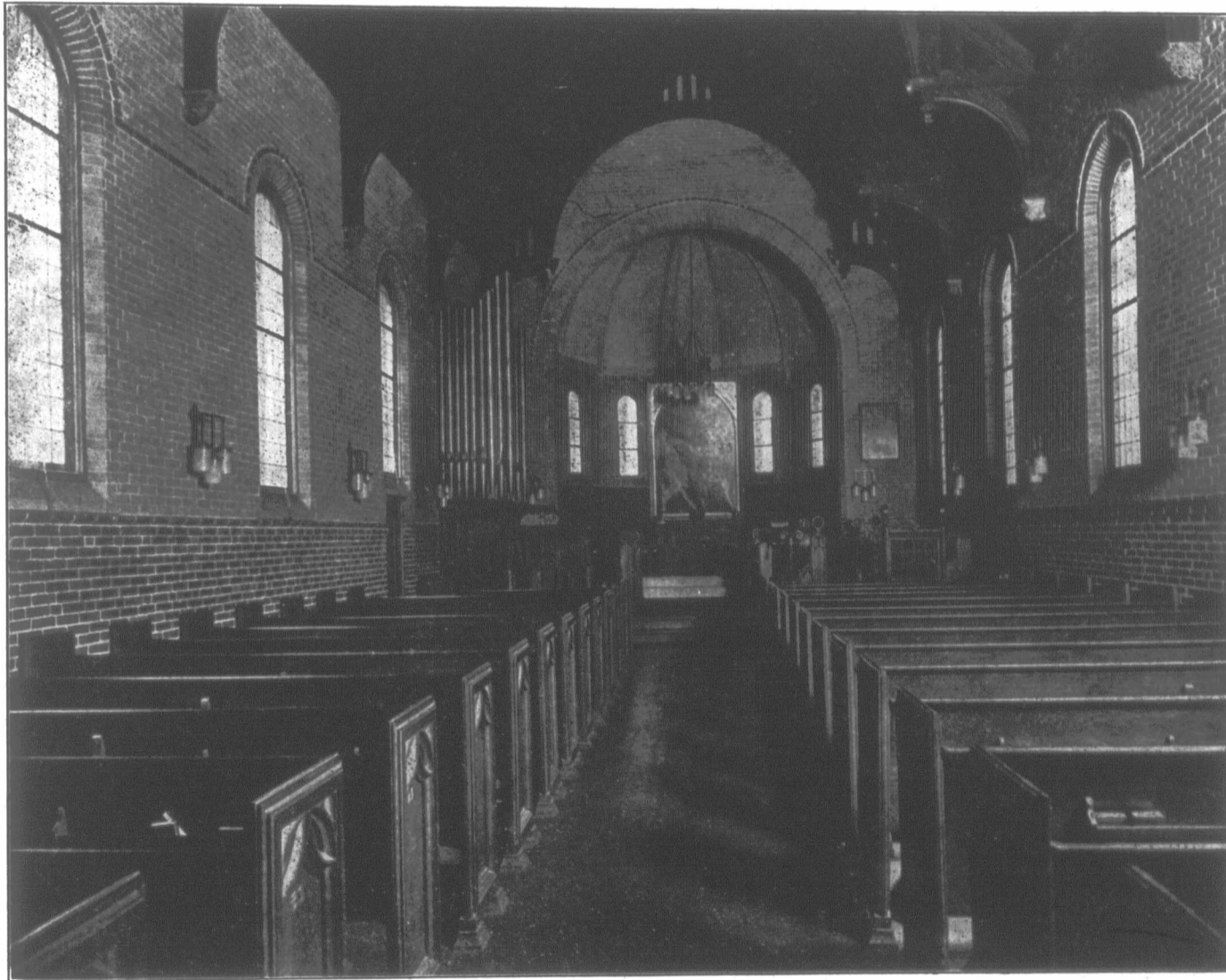
No report could do justice to the admirable appreciation of the work of the Hon. S. H. Blake by Archdeacon Cody. He said that in the passing of Mr. Blake, an epoch in the history of Ontario was closed; an epoch which had been marked by the public service of a father and his sons, all of extraordinary force and character. He showed how Mr. S. H. Blake had the marks of greatness in his disinterestedness, practical power and courage. He had a combination of qualities seldom seen together, eminent intellectual and physical endowment, directness, sincerity, the faith to make a venture and exceeding generosity. It was an inspiring thing to see a layman so prominent in his profession taking such an active interest in Church matters. In his character as a Christian philanthropist, he founded the old

Sackville Street Mission, long before the day of institutional churches doing the work of an institutional church. He was called the Father of the Prisoners' Aid. In Y.M.C.A. matters he took his share, always contending that the "C." was the most important initial of the four. He was one of the founders of Havergal College and the Church of England Deaconess House. In Synods, Diocesan, Provincial and General, he was a dominating personality. His pleading for Family Prayer is well known. Many will remember how time and again he urged the Synod to put spiritual values first. With missionary affairs his name was intimately connected. His financial support was as generous as his advocacy.

Regarding Mr. Blake's connection with Wycliffe College, Dr. Cody spoke at some

length. He recalled his activity from the first, when he championed the cause of the little college beginning amid great opposition and misunderstanding, to the last when he had the unbounded pleasure of seeing the institution with its present membership and equipment after an unprecedented growth of thirty-five years. As Treasurer of the College Mr. Blake rendered service which can scarcely be estimated. His generosity was exemplary. His gifts were always before his appeals. Dr. Cody, as the senior member of the Faculty, expressed great satisfaction at the announcement of the project of the Council to erect a Blake Memorial Library. He felt this scheme would be at once worthy of so great a benefactor and unquestionably useful, a point very necessary in a memorial to one so eminently practical as the Hon. S. H. Blake.

"Would you judge of the lawfulness or unlawfulness of pleasure?" Susannah Wesley asked her son John. "Then," she added, "take this rule. Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, that is sin to you."



The Founders' Chapel, Wycliffe College, Toronto

Mess at Dharmasala. By undertaking the training of all the primary teachers for the district in the new Normal School at the Mission, another strong link is being forged. The Deputy Commissioner has given the Middle School at Palampur and its property to be used for mission purposes. He promised one-half of the cost of any new buildings necessary; two-thirds of the cost of equipment, and the entire upkeep of forty students. Speaking of their needs in the mission field, the Deputy-Commissioner said strikingly, "We need men of the world, but not worldly men."

At Shanghai Canon Gould met Dr. W. E. Taylor, who is one of Dr. John R. Mott's lieutenants in the Chinese Student Movements, and in a position of unusual possibilities for helping men in a Christian way. At Honan Dr. Gould saw a development which absolutely convinced him of the wisdom of the educational basis of our work there. As a result of two years' work at St. Andrew's School sixteen boys have been baptized with the full knowledge and consent of their parents, twelve being sons of officials. Bishop White has laid the work upon a sure foundation and the wisdom of his policy is increasingly manifest.

Japan was characterized by the speaker as being in the attitude of "suspended judgment" in

THE WAR AND THE JEWS

By Rev. David Baron.

PERHAPS the most tragic part in this terrible war of the nations is being played by the Jewish people. It is calculated that nearly half a million Jews are mobilized in the different armies fighting against one another in opposite camps, for interests to which many of them are, as Jews, opposed. Count Tolstoi, mayor of St. Petersburg (or Petrograd, as it is now called), stated at a conference of Russian mayors in Moscow a few days ago, that there were at present 350,000 Jews fighting under the colours of Russia alone—a land in which, to say the least, they are treated as "aliens," though they have lived there for centuries.

About 100,000 are in the armies of Austria-Hungary, in which large numbers of officers, too, are Jews; not to mention the large contingents of Jewish soldiers in the armies of France, Germany, and Servia, and the many who have voluntarily enlisted under the banner of England. Then the scene of the "Eastern" field in this terrible conflict—that between Russia, Austria and Germany—is just in the area which might be called the European "pale" of Jewish settlement; about half of the whole Jewish nation being massed together along that line; and in many of the towns mentioned in the war news of that district a very large proportion of the total population are Jews.

The sufferings involved by this fact alone to the masses of the scattered nation in that region, whose economic condition even in normal circumstances is most precarious, and who depend for their scanty livelihood chiefly on petty trading and commerce, which now are at a complete standstill, is beyond imagination.

BETWEEN HAMMER AND ANVIL.

But the saddest fact about Israel's present condition among the nations is, that in spite of their sincere loyalty, and their readiness to serve, by every possible means, the countries of their sojourning, even where, as in Russia, Roumania, etc., they have hitherto been deprived of the rights of citizenship, they have always, as a people, been regarded with suspicion by all contending parties alike, who have equally treated them as their lawful prey.

When the Arabs conquered Spain, the Jews were blamed as having betrayed the cause of the Christians, yet they were at the same time massacred by the Arabs for their stubborn bravery in defending Spanish fortresses for the Christians.

In 1849, during the Hungarian revolution against Austria, many Jews were slain in Komorn, by the Magyars, because one Jew, whose sympathies were Austrian, supported the besiegers, while at the same time every Jewish community was heavily taxed by the Austrians where a single Jew was found who sympathized with the national aspirations of the Hungarians. And there is a danger of their experiencing the same thing during the present war. In spite of the great enthusiasm, and the sacrifices which the Jews are making for the national cause in Russia, the anti-Semitic organs in Russian Poland are even now trying to stir up the Russians and Poles against them, by accusing them of pro-German sympathies; whilst the Germans and Austrians are at the very same time reported as shooting down unarmed Jews and committing terrible atrocities upon them in Kalesh and other places in Poland, because they regard them as their enemies and as friends of Russia!

Truly, poor Israel in dispersion always comes, as it were, "between the hammer and the anvil"; and apart from the troubles which are peculiarly and entirely his own, has always to take a very large share in all the sorrows—ordinary and extraordinary—which afflict mankind.

A GLEAM OF HOPE.

But it is interesting to note that the Jews themselves are not without hope—that, even to them, good will, by the overruling providence of God, come out of this great evil. It is confidently expected that in Russia a great change in their condition will be brought about through this war. But this is not all, greater and still more wonderful things may emerge from the general upheaval which is now taking place. To quote from a recent editorial of "The Jewish Chronicle":—

Let us not forget, that a settlement, if it be attained, of the Russo-Jewish problem will by no means involve a solution of the greater Jewish problem. Though it will, of course, affect it, freedom for the Jew in Russia will dispose of but one facet of the far wider Jewish question. In the grand uprising on behalf of the smaller peoples, it is not too much to hope that the cause of the Jew will not be overlooked. Indeed, we

may expect that it will come steadily to the front, that it will command new attention, and that it will, in the present circumstances, attract to itself a new consideration and a new sympathy. Many old questions will come up for settlement when this war is over. Problems that have vexed generations of men may receive a dramatic settlement. Is it inconceivable that the Jewish problem may be among them? The world, called to face fresh and portentous burdens, will be ready and anxious to dispose, at the long last, of the besetting Jewish difficulty.

What a solution of the Jewish problem, which must include a recognition of Jewish nationality and the Jews' right to Palestine, would mean, not only to Israel, but to the Church and the world, I cannot here enlarge upon; but even the distant possibility of it should serve as a call for prayer to God's believing people on behalf of Israel. More especially let us remember the still greater spiritual needs of this people, and bear up in our intercessions all who in truth seek to make Christ and His Gospel known to them. Within a few days the Jewish nation, in all the countries of their dispersion, will be celebrating their New Year and the Day of Atonement, to be followed soon after by the Feast of Tabernacles. Let us earnestly pray that Israel's true great Day of Atonement may soon come, when, as a nation, they shall look upon Him whom they have pierced, and mourn, and be cleansed in that fountain which, ever since the day of Calvary, has been opened for sin and for uncleanness; and that the day may be hastened when this nation, which was destined of God from the beginning to be the channel of blessing to the world, shall go forth on its mission of spreading the knowledge of their Messiah over the whole earth, so that the great anti-typical "Feast of Ingathering" shall take place, and all nations and peoples be brought to partake in the "feast of fat things" which Jehovah of Hosts has prepared for them on Mount Zion.

Laymen's Missionary Movement

Nearly 100 Toronto laymen and clergy spent Saturday the 10th, afternoon and evening, in conference upon the work of the Parochial Missionary Committee. Previous to the conference there was held the annual meeting of the Toronto Central Committee of the Anglican L.M.M. The report presented to the meeting noted progress during the past year in missionary givings, the total from the city being \$97,232, as against \$89,444 for the previous year. All but 12 parishes had increased their givings, but the goal assumed at the beginning of the L.M.M.—namely, \$150,000 per year from the Anglicans of the city, remains unachieved. The report strongly recommends every parochial missionary committee (1) to plan systematic educational work during the coming season, of such a kind as will reach all classes in their particular congregation, so that the paramount claims of Missions may not be obscured by the claims of other most needful works; (2) to arrange for a thorough personal canvass of their respective parishes early in the New Year; (3) themselves to meet at intervals for prayer for Missions and to arrange for definite prayer for Missions at every service, and to press upon all in their parishes the supreme necessity of this action.

The following were elected as the executive for 1914-15:—W. C. Brent, Evelyn Macrae, C. P. Muckle, W. R. Smallpiece, Walter Gillespie, N. F. Davidson, W. D. Gwynne, E. H. Wilkinson, H. Burch, C. S. Parsons, J. Y. Ormsby, E. Heaton, C. H. Anderson, G. R. Geary, G. T. Lea, F. J. Stewart, Dyce W. Saunders, H. Briggs, H. H. Loosemore, W. H. Martin.

Following the formal business meeting was a most useful conference upon the work of the Parochial Missionary Committee. Rev. E. C. Cayley opened the conference by outlining the place of the missionary committee in parochial organization. Two main points regarding the committee's activities were emphasized throughout the afternoon, first, the personal canvass by laymen as the only effective financial method. Mr. E. H. Wilkinson outlined in detail the preparation necessary both of congregation and of canvassers, while a number of representatives of different parishes recited the good results which had followed the canvass of their respective congregations. Second, the fundamental importance of prayer and intercession was emphasized again and again, and the afternoon closed with a most helpful address by Rev. D. T. Owen on "How may Prayer for Missions be made habitual, intelligent and real?"

At 6.15 the conference adjourned for supper, following which Archdeacon Cody gave a rousing appeal to the men present to maintain all our missionary activities at full strength this year in spite of every difficulty. "Are we downhearted?" he exclaimed. A chorus of "No" from the audience was evidence of the determination of these committeemen to go back to their parishes and do more effective work than ever before. The whole conference was concluded by a most telling address by the Bishop of Keewatin. He told briefly and simply of some of the conquests of the cross among the Indians of the north, and gave several remarkable examples of the great value the Christian Indian puts upon the means of grace and of the sacrifice he is willing to undergo to propagate his faith. In one case an Indian man and woman walked 400 miles to the Mission station to be united in the bonds of holy matrimony. An Indian congregation at a point with a total population of only 325 souls, contributed over \$600 to the support of their parish and for missionary purposes last year. "Stories like that," said one layman at the close of the meeting, "make one ashamed of what we are doing. We five men from ——— parish are going home to try to wake the other laymen up this winter."

Brotherhood St. Andrew

The Toronto Local Council has now resumed its monthly meetings and a splendid turn-out of the members of the council assembled at the Brotherhood head office to start the winter's programme going. Arrangements were made for the holding of the Fall Assembly, which will take place in the Church of the Epiphany, by kind invitation of the Vicar and Chapter, on Saturday, November 28th, just prior to St. Andrew's Day. An interesting programme is being arranged. The most important business of the evening was the decision to undertake active work in connection with the regiments about to be assembled in the Exhibition Grounds. The Mississauga Horse, to the number of 300, are already encamped there and it is expected that there will be a large body of men in training there for the second overseas contingent. The Brotherhood has undertaken to open a reading and recreation room for immediate use and to look after the entertainment of the men during the spare time. Other organizations of the Church will be asked to cooperate with us in looking after this room, all being under the direction of the Rev. J. R. McLean, Chaplain of the garrison. As the work increases it may be necessary to engage a permanent secretary to devote all his time to the work until the contingent sails. The financial arrangements will be under a committee of laymen and it is fully expected that there will be no difficulty in raising funds for this purpose. While the Brotherhood is taking the preliminary steps in this connection, it is expected that they will be assisted by all who are capable of helping from the different organizations and an invitation to participate in this will shortly be issued.

The Churchwoman

HAMILTON.—The monthly meeting of the Diocesan Board of the W.A. was held in the parish of St. John the Evangelist, on Wednesday, October 7th. Holy Communion was celebrated in the church at 10 a.m., by the Rector, Canon Daw, before which he gave a short address on "The sermon on the Mount," in which he said our Lord gives an outline of the new kingdom he proposed to set up on earth, of which he was to be the Monarch. A description of the character of its citizens is given in the Beatitudes. First among these comes Love which spells unselfishness, mercifulness, consideration, pity, sympathy, devotion to God and our neighbour. The speaker said he had only time to enlarge on three of the fruits of love (a) thoughtfulness; (b) sacrifice; (c) perseverance, which he did in a most instructive and interesting manner. In consequence of Mrs. Leather's illness, Mrs. David Thompson presided at the business meeting, which was opened by a reading from the Epistle to the Philippians, followed by prayers for unity, also for the success of the Mission work among the foreigners in the east end of Hamilton. Canon Daw spoke a few words of thanks on behalf of the congregation of the Mission of White Bear, Sask. (in which district two of his sons are farming), who wished to express their

gratitude to the W.A. for the organ they sent them. Canon Daw said they had opened four Missions in that neighbourhood and built two churches, but they were badly in need of a Communion service. This year the settlers are suffering great hardships as their crops have proved a failure. Their missionary however declines to leave them, but says he will stay and suffer with his people. The minutes of the last meeting were read and approved. The Dorcas secretary reported the shipment of eight bales, expenditure on the same \$308. More clothing is needed for boys and it should be of very strong material. The Dorcas secretary would like a little money sent to her to expend on Christmas gifts for boys as they are very rarely provided for by the branches. In Denever Reserve there are about 100 children in need of gifts. Christmas bales should be sent to the Central room at once. The Junior secretary reported one bale sent this month, expenditure \$6.94. An invitation has been received from Archdeacon Davidson, inviting the Diocesan Board to meet in Guelph next month, where two Deaneries will hold their quarterly meeting. After a brief discussion a committee was appointed to make the arrangements. Miss Jacobs, the deaconess (who is to work among the foreigners in the east end of the city) was introduced to the members of the board and heartily welcomed by them. In a few well-chosen words she thanked the W.A. and asked for their prayerful help and sympathy in the work she has undertaken. At the moon hour the members' prayer was said and special petitions offered for our soldiers and sailors. The president reminded the members of the daily services held in St. Paul's Sunday School on behalf of our nation now engaged in war and urged the members to attend them frequently. Literature committee reported receipts \$31; expenditure, \$15. They have two dialogues which might prove useful for Church of missionary entertainments, copies of which they can supply to those requiring them. The missionary calendar, in very attractive form, is for sale at 25 cents a copy. Secretary of E.C.D.F. has on hand \$25. The editor of the Leaflet reports 1,640 subscribers. Secretary of Babies' branch reports four new members; their prayer should be used by all children when so many are suffering from this war, "God bless all Missions and all little children, for Jesus' sake. Amen." The treasurer says our Thankoffering amounts to \$2,400, and however much we may give to the war funds, we must not fail to keep up our pledges, or neglect the city work for which we have made ourselves responsible. She read from the Leaflet Mrs. Hall's letter and the one from the C.M.S. We advise those not present to read these. The convener of the literature committee recommended several books on India, to those intending to conduct a Mission study class. "India Waiting" is a good and up-to-date book to read aloud. "The Wrongs of Indian Women," by Mrs. Fuller; "Mosaics from India," by Margaret Dennin; "The Desire of India," 50 cents; "Outcast," by Hope Philip, 30 cents; "Manual for Students on India," 10 cents; "The Light and Life of India," by Begby, 30 cents; and "Other Sheep." All the books mentioned are in the W.A. library. In a letter from Miss Wade, China, she says: "All Christians engaged in work here are holding a Mission beginning October 22nd and ending in December, praying God for the outpour of more spiritual powers." A letter was read from Miss Mountain, who says since her arrival in Athabasca she and Miss Millan have been moved to the Wapasca School. The sum reported as being in the E.C.D.F. was then voted towards Miss Mountain's travelling expenses. Mrs. Dean, for some years matron of the Sarcee Reserve, wishes to resign her position as she feels the work is becoming too much for her. Mrs. R. G. Sutherland said she had visited the Reserve last year and had been impressed with the order and good management displayed by Mrs. Dean, whose work compared most favourably with some similar institutions that she had visited. Mrs. Sutherland also invited the members of the W.A. to visit the Hamilton Relief Association, 23 McNab Street S., to see if they could join that association in carrying out their system of work, which was intended to prevent overlapping. She also spoke of Canon Piper, Rector of Thorold, who, as Chaplain, had accompanied his regiment to Valcartier, where he had formed his regiment into a choir to lead the devotional services among the troops and had also prepared a large class of soldiers and presented them to the Bishop of Quebec for the rite of Confirmation. The meeting closed with the Doxology.

OTTAWA. — BOARD MEETING. — This meeting was held on the 13th ult. The chair was most ably filled by the second vice-president, Mrs. T. J. Stiles. The most important event of

the evening was the announcement of the president for the remainder of the year. The constitution reads, "that in case of the vacancy of any office the Executive has power to fill the vacancy," therefore, the executive elected the first vice-president, Miss A. Z. Low, to the presidency. The election being the week before the Board meeting, Ottawa diocese was enabled to have its president at the General Executive held in Montreal on October 13th, 14th and 15th. The first vice-presidency is now vacant. It was with very real regret that the Board heard of the resignation of the capable and painstaking corresponding secretary, Mrs. Code. Fortunately a substitute was at once secured in the person of Mrs. Byron Baker, who had only resigned her position as recording secretary through leaving the city five years ago. Miss Parmelee, the Junior secretary-treasurer, bespoke for all the hearty appreciation of Mrs. Code's work and a warm, loving welcome to Miss Low and Mrs. Baker. The Dorcas secretary pleaded for the Christmas co-operative bale for the Peigan Reserve, the gifts to take the form largely of "patent medicines." One bale has been sent to Moosonee, and one carpet to Stanley Mission during the month, and one bale to Chapleau. A bright and most interesting letter was read from Miss LeRoy, of Lac la Ronge, to the late beloved president, Mrs. Greene (Miss LeRoy not yet having heard of her friend's death). The literature committee has many new books on hand suitable for Christmas gifts. "India Awakening," the text book for the year. Miss Dawes, of All Saints', Ottawa, told how a study class was conducted in her branch. Each member took a different chapter week by week and all entered into the discussion. Miss Whiteacres, the new and ardent worker among "non-Christian foreigners in our midst," pleaded help for a Christmas tree. A Women's Branch has been formed at Fitzroy Harbour, which also has formed a Babies' Branch, and there is a new Babies' Branch at Antrim.

It was a great privilege to have the Ven. Archdeacon McKay on the platform. Such a noted and self-sacrificing missionary is an inspiration to all. He spoke most affectionately of the late Mrs. Greene, and in most heartfelt tones of the memorial to her, which the diocese has undertaken. It will be a church at the Pas Mission, diocese of Saskatchewan, on a site she herself chose when travelling in the West. The Communion service and harmonium for the church have already been given by the Cathedral, but to be used in the meantime in the school. The Indian School there is in splendid condition and well filled with students. With much interest all heard that the money voted the Archdeacon last May was spent on a canoe for his many water trips, and also that the diocesan Junior's girl, Victoria Halkett, was organist at the Lac la Ronge School and quite a genius. The speaker also said that the Indians make every effort to be self-supporting.

Church News

THE SUNDAY SCHOOL COMMISSION

At the semi-annual meeting, in addition to the proceedings reported in our last issue, several matters of moment were considered and passed upon. A beautiful sample set of diplomas was accepted. These were prepared by a member of the Commission and are truly Anglican and Canadian. Then there was a long debate over suggested forms of service for opening and closing the Sunday School. No less than seven forms were adopted and these all built upon Bible and Prayer Book lines. By the use of these the children will become familiar with the Church Service and encouraged to attend public worship. The Commission decided to memorialize the General Synod to provide a place in the Revised Prayer Book for prayer in behalf of the Sunday School work. The report of the general secretary showed a truly wonderful amount of work accomplished. What with attending diocesan Synods, rural-decanal conferences, Summer Schools, special services and office business, he has been occupied every hour of the working day. But the fruits of his hard toil are manifest. Everywhere the work of the Commission is commended. All Synods have endorsed it. Diocesan conventions are co-operating with it. And, what in these days may be accepted as proof positive of its popularity, its income is growing steadily.

PREFERMENTS AND APPOINTMENTS.

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.

BURCH, the Rev. E. C., in temporary charge of St. Aidan's, Toronto, during the absence from the parish of the Rev. E. A. McIntyre, who is away on sick-leave.

CHESSHIRE, the Rev. H. S., B.A., L.S.T., Assistant in the Labrador Mission, to take temporary charge of Theford. (Diocese of Quebec.)

DUNN, the Rev. Harold C., M.A., of Montmorency and Lake Beauport to the Mission of Kingsey. (P.O. address, Sydenham Place.) (Diocese of Quebec.)

HOBART, the Rev. Vere E., L.S.T., East Sherbrooke, to St. Matthew's, Quebec, to assist the Rev. A. R. Kelley, M.A., during the absence of the Rev. Canon Scott, D.C.L., at the war. (Diocese of Quebec.)

HOBART, the Rev. Chas. H., L.S.T., Assistant in the Metapedia Valley, to be Assistant in the Labrador Mission.

McKEGNEY, the Rev. S. E., Rector of St. David's, East London, to the curacy of St. Mark's, Parkdale, Toronto. (Diocese of Toronto.)

PARTRIDGE, the Rev. J. A., Incumbent of Sedgewick Mission, to be Incumbent of St. Andrew and St. Mary, Edmonton. (Diocese of Edmonton.)

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—Hon. Lieut.-Colonel Archdeacon Armitage, conducted the service on board the transport "Canada," for the Lincolnshire Regiment on the way to the front from Bermuda.

TRINITY.—The annual Harvest Thanksgiving service was held on October 8th, when the church was crowded to its utmost capacity. The Rev. Canon Powell, president of King's College, Windsor, N.S., preached from the text, "Sing unto the Lord a new song."

DARTMOUTH.—CHRIST CHURCH.—The Women's Bible Class of this parish celebrated its 25th anniversary on the 8th inst., when a supper was held, at which about 100 members were present, as also the Rev. S. J. Woodroffe, the Rector of the parish. The Revs. R. S. Dustan and A. C. Pyke were present and gave addresses. The class was organized on September 21st, 1889. Mrs. Charles Hilton is the oldest living member, she having attended for 21 years. This record is closely followed by Mrs. J. C. Foston with 19 years, Mrs. C. S. Mosher 18 years and Mrs. E. Hefferman 17 years, while Mrs. A. Jessinghouse, Mrs. Webber, Mrs. Barkhouse and Mrs. Roche have attended 15 years each, Mrs. Harrison 13 years and Mrs. W. H. Levy 10 years. It is believed that no other class in the province has such a record of continuous organization and attendance. The average attendance is 21. Besides the above record the class has had but two teachers during its existence, Mr. C. E. Creighton having taught it for 21 years, and Robert Eccles, the present teacher for the past four years.

WINDSOR.—The 24th annual meeting of the shareholders of the Edgehill Church School for Girls was held on October 7th. The Ven. Archdeacon Martell was elected chairman and the Rev. H. A. Harley, secretary. The report of the Joint Board of Directors and Trustees to the shareholders was read and confirmed. The affairs of this institution, financially and otherwise, were shown to be in a very satisfactory condition. The attendance falls a little short of that of last year, 11 covering the shortage due mostly to conditions resulting from the war, but it is anticipated that new arrivals at the Lent and Easter terms will bring the attendance nearly, if not quite up to, that of last year. The directors are as follows:—Rev. G. R. Martell, president, Windsor; H. B. Tremain, Windsor; C. E. W. Dodwell, Halifax; A. Mackinlay, F. W. Dimock, R. E. Harris, Rev. H. A. Harley, M.A., managing director and secretary-treasurer. Many letters of appreciation have been received upon the work of Edgehill, and the directors express themselves as satisfied that all concerned in the prosperity of the school are doing all in their power to maintain it as an efficient and successful institution.

QUEBEC.

Andrew H. Dunn, D.D., Bishop,
Quebec, P.Q.

QUEBEC.—TRINITY.—At a private confirmation held in the Bishop's Chapel, at Bishopthorpe, on October 19th, four members of this congregation were confirmed.

The Lord Bishop has suggested that the offerings on Sunday, November 1st, All Saints' Day, should be given to the Red Cross Society.

SANDY BEACH.—We are glad to report that the Rev. Wm. Dr. Gruchy, missionary at Sandy Beach, who went into the Royal Victoria Hospital, Montreal, to undergo an operation, has made a good recovery and hopes to return to his parish after an absence therefrom of only two Sundays.

PORTNEUF.—ST. JOHN'S.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th.



ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Harvest Thanksgiving services were held in this church on Sunday, October 11th, the preachers being the Rev. R. C. Magee and the Rev. S. Lindsay. The sacred edifice was appropriately decorated and the congregations were large.

A special meeting of the vestry of this Cathedral church was held on the evening of October 14th, when a resolution was passed, asking the Very Rev. Dean Starr, D.D., to hand in his resignation as Dean. Some time ago the Dean received leave of absence on account of ill-health and he went to England where he was on the road to recovery at the time of the outbreak of hostilities on the European Continent. He was among the first to volunteer his services at the War Office as a Chaplain. He was accepted and later was made a drill instructor. The feeling in the church here is said to be that he should not have volunteered for service, as his duty called him home to attend to the wants of the parishioners, when he had regained his strength. It is pointed out that there is a surplus number of Chaplains for the British army and that Dean Starr could easily have withdrawn in favour of a younger and less-experienced Anglican clergyman, thus leaving him free for his important duties here. It is said further that as a result of his absence, those at present attached to the Cathedral and its many branches are burdened with labour, having had to attend to many of the duties of the Dean of Ontario. Considerable routine business was taken up at the meeting and Mr. H. Tandy received the appointment of a churchwarden. In connection with the above statement, it is reported that Bishop Bidwell has announced that both he and the Bishop of Ontario have requested the Dean by cable to resume his duties at the Cathedral by New Year's Day next or to resign.

ST. JAMES'.—On the same day similar services were held in this church, the Rev. T. W. Savary being the preacher.

The members of the A.Y.P.A. held a meeting in the schoolhouse on Tuesday evening, the 14th inst., when Miss Lorick read an excellent paper on "Tennyson." There was a large attendance.

BROCKVILLE.—At a Public School convention held here last week, the Rev. L. E. Davis, Rector of St. Paul's Church, gave an address on "Reading." A diligent student of books himself, Mr. Davis was able to give a masterful presentation of the subject. He deplored the lack of reading which now prevailed, and endeavoured to show it was one of the best enjoyments of life to enjoy reading good books and being able to digest the matter contained therein.

BELLEVILLE.—CHRIST CHURCH.—This church was re-opened on Sunday last after having undergone a thorough renovation and restoration during the past few months. The Right Rev. Dr. Bidwell, Bishop of Kingston, conducted the dedication service in the morning at which a large congregation was present. Further special services to mark the re-opening of the church were also held, both in the afternoon and evening.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

OTTAWA.—ST. JOHN'S.—Daily services of intercession are being held in the church on behalf of our soldiers and sailors at the front. Holy Communion, with special intention in this behalf is held every Thursday at 8 a.m. The following is a list of the men of this church who have volunteered for service as soldiers of the King:—Captain Arthur Wainwright, George Frederic Beardsley, Major G. Mothersill, Charles Sorley, Major Betty, Col. Ward, Eric Finch Gorman, Samuel C. Steele, George Guy, Geo. Somerwood, Elson Cunningham, Wilfred Knox, Allan Gilmour, Dr. C. F. Gorrell, Rev. T. L. Bruce (Chaplain to the 101st Regiment), Roy Bright, Charles Olmstead, Raymond Bradley, Stanley Thieme, Jack Lewis, Stanley Abbinett, Thomas Abbinett, William Abbinett.

CORNWALL.—TRINITY.—The annual meeting of the Trinity Amateur Athletic Association was held in Trinity Hall on Monday evening, October 12th, for the purpose of organizing for the coming season. The following officers were elected:—Hon. pres., Rev. W. Netten; hon. vice-pres., S. M. Gray; pres., Wm. R. Young; vice-pres., R. E. Snetsinger; secretary, H. Kinghorn; treasurer, L. Clark; captains of sport, A. L. Killaly and George Brownrigg.



TORONTO.

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

At all the churches of the city special services were held on Sunday and Monday last, those days having been set aside by the General Synod for special intercessory services on behalf of Sunday Schools. A united service was held in the Church of the Redeemer on Monday evening last, at which the Rev. H. A. Brooke, the Vicar of Christ Church, Deer Park, gave the address. A special celebration of the Holy Communion for teachers was held in St. Alban's Cathedral on Sunday last, at 8 a.m., and at the 11 o'clock service, the Bishop of Toronto was the preacher. His Lordship also gave the address at the Children's Service, which was held in the Cathedral at 3.15 p.m., and at the evening service at Grace Church, College Heights, the Bishop occupied the pulpit.

CHURCH OF THE RESURRECTION.—The Harvest Thanksgiving services were held on the 11th and 12th inst., Rev. J. M. Storey preached at both the morning services, and Rev. Mr. Mowll, of Wycliffe College, preached on Sunday evening, when 50 communicants partook of the Holy Sacrament. Special music and singing of "Ye shall dwell in the land," were rendered by the choir; the soloists were Mr. T. Hemming and Miss E. Pryor. The new basement under the church is nearing completion, a preliminary opening service being held on Wednesday, the 14th, when short speeches were made by the Curate-in-Charge (Rev. J. W. Storey), Mr. E. Wood (Sunday School superintendent), and Mr. Hodge, of Wycliffe College, who is about to take charge of the Christian Men's Society branch, which will be started shortly in connection with this church. The men of the congregation are to be congratulated for the work they have put in on the basement and on the church. A sale of work and concert took place on Friday and Saturday, 16th and 17th inst.

ST. LUKE'S.—On Sunday last the Patronal Festival of this church was observed. Harvest Thanksgiving services were also held both morning and evening. The Rev. Prof. Boyle, D.D., of Trinity College, preached in the morning, and the Rev. E. C. Cayley, Rector of St. Simon's and Rural Dean, in the evening. Large congregations were present at both services. On the following evening a congregational social was held in the Parish Hall, which also was largely attended and a pleasant time was spent. During the evening a choice selection of music was acceptably rendered.

ST. STEPHEN'S.—Harvest Thanksgiving services were held in this church both morning and evening on Sunday last, when the special preachers, respectively, were the Rev. Dr. Renison and the Rev. F. D. Woodcock.

ST. AIDAN'S.—The special preacher at this church on Sunday morning was the Rev. Bernard Bryan, of the Church of the Epiphany.

The Rev. E. C. Burch has been placed in temporary charge of this parish during the absence of the Rector, the Rev. E. A. McIntyre, who is away on sick-leave.

CHURCH OF THE EPIPHANY.—Last Sunday was given up to the observance of Children's Day. At the morning service the children were present in large numbers and two addresses were given, one by Rev. Mr. Jarvis, on the Union Jack, the church being decorated with bunting, and the word "Duty" being the text for a helpful talk to the children. Rev. Dyson Hague preached from the words, "Wist ye not that I must be about my Father's business." The church was crowded. The Children's Service in the afternoon—for parents also, and the evening service, with another full church, made up an inspiring day of aroused interest in Sunday School work. Mr. Hague preached at both the latter services.

UNIVERSITY CONVOCATION HALL.—The Ven. Archdeacon Cody preached the University sermon in this Hall on Sunday morning last. His text was:—"He that findeth his life shall lose it and he that loseth his life for My sake shall find it." His sermon was a stirring appeal to the students to do their duty as Christian citizens of the Empire.

TORONTO CHURCH OF ENGLAND S.S. ASSOCIATION.—At the request of the Bishop a large gathering was present on Monday evening, at the Church of the Redeemer, where the annual Intercession Service for Sunday Schools was held. The address was given by the Rev. H. A. Brooke, Vicar of Christ Church, and was very helpful. The offertory was devoted to the funds of the Association.

CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE.—A most successful annual meeting of the Alumnae was held on Saturday, October 10th. Holy Communion was celebrated at 10.15 o'clock in All Saints' Church, followed by a business meeting at the House, 179 Gerrard Street E. The president's address was followed by encouraging reports given by the secretary and treasurer. The following officers were re-elected:—President, Miss McCollum; vice-president, Miss Dudley; secretary, Miss Burpe, 36 Constance Street; treasurer, Miss Grant, 179 Gerrard Street. The treasurer reported sufficient funds for the support in training of a student deaconess and the secretary will be glad to communicate with any young lady who feels called to this work. The regulation age is from 22 to 30. In the afternoon addresses were given by Canon Howitt, of Hamilton and the Rev. T. Derwyn Owen, of Holy Trinity, Toronto.

RIVERDALE.—ST. DAVID'S.—The Sunday School Teachers' Association of the East End Churches, held a meeting in this church, on Friday evening last. The Rev. R. A. Hiltz, secretary of the Sunday School Association, presided.

DEER PARK.—CHRIST CHURCH.—The Sunday School Teachers' Association of North Toronto, met in the schoolhouse of this church, on October 15th, the Rev. R. A. Hiltz presiding.

WEST TORONTO.—ST. JOHN'S.—The annual meeting of the parochial branch of the A.Y.P.A. was held on the evening of the 19th inst.

PARKDALE.—ST. MARK'S.—The Rev. S. E. McKegney, Rector of St. David's, East London, has been appointed to the curacy of this church. He will enter upon his new duties early in November. Mr. McKegney has been Rector of St. David's since his ordination to the priesthood, two years ago, and previous to that time was Curate of All Saints'. His work has been eminently successful and his departure for Toronto is the subject of deep regret among his parishioners. He is a graduate of Huron College.

RUNNYMEDE.—ST. PAUL'S.—This church is rapidly becoming too small for the congregation. This was especially the case at the annual Harvest Thanksgiving services which were held on Sunday, the 11th inst., and this state of things is acting as a spur to the congregation to raise the amount needed for a new building. This project was launched four years ago, and property beside the present church on Annette Street was purchased. Matters have been resting until a large enough fund could be raised. The congregation now exceeds 200, which is the seating capacity of the building. The Sunday School also numbers about 200. A parochial tea was held in connection with this church on Monday evening last. Officers were elected as follows at the recently held annual meeting of the A.Y.P.A.:—Hon. president, Rev. E. Morley; president, Mr. Bartholomew; first vice-president, Mr. Hargreaves; second vice-president, Mr. Brandon; secretary, Mr. Wildman; treasurer, R. B.

Crawford; devotional convenor, Miss Gorrie; games, music convenor, Miss Manning; literary convenor, Miss C. Gorrie; reception convenor, Miss Derry; and reporter, L. F. Crawford. The special Harvest Thanksgiving services were repeated in this church on Sunday last.

LINDSAY.—ST. PAUL'S.—A rectory, costing nearly \$7,000, is being built in connection with this church.

BRAMPTON.—The following is the programme of the ninth annual conference of the Archdeaconry of Simcoe, which is to be held in this place on October 26th—8 p.m., Evening Prayer with intercessions suitable to this time of war. Preacher, the Ven. H. J. Cody, D.D., Archdeacon of York. October 27th—7.30 a.m., Holy Communion; 10.30 a.m., Morning Prayer; Quiet Hour until 12 (noon). Conducted by the Bishop of the diocese. Afternoon session—2 p.m., business and Archdeacon's address; 2.45 p.m., subject, "The Life of John Cosin, Bishop of Durham." Rev. N. A. F. Bourne; 4 p.m., subject, "The Holy Spirit and the Prayer Book." The Rev. B. N. de Foe Wagner. Evening session—8 p.m., missionary meeting. "Judaism, Christianity and Islam." Rev. Paul L. Berman. "Missions." Mr. R. W. Allin, M.S.C.C. October 28th—Festival of St. Simon and St. Jude. 7.30 a.m., Holy Communion; 10 a.m., Morning Prayer; 10.30 a.m., "Communion Wine." Rev. J. R. S. Boyd; 11.50 a.m., the Deaneries will meet separately for business. Afternoon session—2 p.m., subject, "How to make the Deanery more effective." Rev. Henry Earle; 3.30 p.m., business and adjournment.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The Rev. Provost Macklem, of Trinity College, Toronto, preached in this church at both services on Sunday, October 11th.

ORANGEVILLE.—ST. MARK'S.—The annual Thanksgiving services were held on Sunday. There were very large congregations present at all the services. The special preacher was the Rev. A. H. Barnes, of Toronto. He delivered two excellent sermons. The church was beautifully decorated in the chancel, and around all the windows with emblems of the harvest—fruit, grain, vegetables and flowers. The Harvest Thanksgiving offertory was over \$50 more than last year, amounting throughout the day to about \$250. The choir rendered special music at both services. The organ was shipped to Harriston Anglican Church this week to make room for the new one shortly to be installed here.

The opening meeting of the A.Y.P.A. was held on October 5th. The programme was in the form of an "At Home" to the congregation. The schoolroom was packed to the doors. Mr. G. C. Webster, president, opened the meeting. St. Mark's orchestra (12 instruments) provided the music. The chief item on the programme was an illustrated lecture by the Rector, Rev. G. W. Tebbs, on "The Great War of 1914"; 125 magnificent views were shown. Mr. Tebbs dealt with the causes of the conflict, the ambitions of the nations crossing each other. It was a war not of nations, but of peoples. He spoke in detail of the armies and navies involved, the commissariats, transportation, medical work and of the new things being experimented with in the war, etc. St. Mark's A.Y.P.A. is to be congratulated on their strong programme for the 1914-15 season.

HURON.

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

LONDON.—CRONYN HALL.—The annual convention of the A.Y.P.A. Association was held in this Hall on Tuesday, the 13th inst. It commenced with a discussion of "The Advantages and Possibilities of Deanery Associations." Rev. J. A. Robinson, of Clarksburg, led off in an address that was at once masterful and set forth fundamental principles which would develop strong associations. Discussion followed, participated in by quite a number and some of the problems were dealt with. Rev. E. H. Croly, of Port Burwell, read his paper on "A Live Branch of the A.Y.P.A.," dwelling on the principle of fellowship, and showing that if developed wisely it would be a great factor in developing character. The final item was a round table conference conducted by the Rev. T. B.

Howard. The conference dealt with many phases of the work among young people. Brantford was decided upon as the place at which the next convention will be held. The date of the meeting will be decided later.

HURON COLLEGE.—At the opening meeting of the Huron College Missionary Society, which was held recently, the following officers were elected:—Honorary president, Principal Waller, M.A.; pres., C. Simpson; vice-pres., R. E. Charles; treas., J. H. Mills; sec., E. H. Stephenson.

CRUMLIN.—ST. LUKE'S.—Harvest Thanksgiving services were held in this church on Sunday, October 11th. The Rector, the Rev. H. E. Bray, preached at both services. A new organ has recently been placed in this church.

ST. THOMAS.—On Sunday afternoon, October 11th, the Bishop of Huron preached in this city, from the text, "In everything give thanks." A large congregation was present at the service.

STRATFORD.—ST. PAUL'S.—The Rev. Canon Tucker, of St. Paul's Cathedral, London, was the guest of honour and the principal speaker at the annual Harvest Home supper, which was held on the 13th inst.

GODERICH.—ST. GEORGE'S.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 11th. The Rector, the Rev. J. B. Fotheringham, preached in the morning and the Ven. Archdeacon Jones Bate-man in the evening.

AYLMER.—TRINITY.—The Rev. A. B. Farney, who has recently resigned the rectorship of this parish, on being appointed Rector of Simcoe, preached his farewell sermons in this church on Sunday evening, October 4th, when the church was crowded to the doors. On the following Wednesday evening a gathering of the congregation took place in the auditorium of the Public Library for the purpose of taking a final farewell of the Rev. J. B. Farney. Mayor Park presided and during the evening Mr. Farney was presented with a handsome leather gentleman's companion and a purse of gold. Mr. Farney has been for the past three years at Aylmer, where he has worked with great acceptance.

PARIS.—ST. JAMES'.—The Rev. R. J. Seton-Adamson, the new Rector of this parish, was formally inducted into the rights and appurtenances thereof, on Sunday morning, October 11th, by the Ven. Archdeacon Young, acting on behalf of the Bishop of the diocese. A large congregation was present at the service, during the course of which, the Archdeacon delivered an address.

SASKATCHEWAN.

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

SASKATOON.—ST. JAMES'.—The following officers were elected in connection with the parochial branch of the A.Y.P.A., at a meeting which was held on October 8th:—President, P. T. Colland; vice-president, Mrs. Pain; R. Pritchard, secretary-treasurer; executive committee, the above officers and Miss M. Brownrigge, Miss Dean, Mr. H. Pain and Mr. H. L. Pritchard.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—ST. BARNABAS'.—A Ruri-decanal conference of both clergy and laymen of the district was held on Tuesday evening, October 6th. The Rev. B. Allen, R.D., presided, and there was a large attendance. Preceding the meeting, Evensong was held in this church. A valuable paper on "Pastoral Visiting" was read by the Rev. J. H. S. Sweet, the Rector of St. James'. On the morning of the preceding day the regular quarterly meeting of the Ruri-decanal Chapter was held at the residence of the Rev. C. R. Littler, the Rural Dean, presiding. There were 19 clergy present. The opening Office and address was taken by the Rev. F. A. P. Chadwick, assistant Rector of St. John's Church, and the principal paper of the session was read by the Rev. E. P. Laycock, Vicar of Sandwick, who had been specially invited down for the purpose of presenting his ideas on the subject of Sunday School work. Having had considerable experience in the great diocese of London, England, where Sunday School work is all carried on under

the direction of an expert specialist and the schools provided with contour maps, charts and other valuable assistants, Mr. Laycock's views on the subject were of great interest to his hearers, and in the discussion which followed, the Rev. F. A. P. Chadwick, the Rev. E. G. Miller, the Rev. Robert Connell, the Rev. H. A. Collison, the Rev. Mr. Dawe and the Rev. Mr. Archibald all took a leading part. The Bishop, who was also present by special invitation at luncheon and at the subsequent proceedings, in his address, gave some helpful suggestions. It was moved at the meeting that a committee should be appointed to discuss with the Bishop early in November, Sunday School work and pastoral visiting. Before discussion on the matter was closed, a resolution was passed calling for the formation of a local branch association of the Sunday School Commission of the Church in Canada. On motion of the Archdeacon, seconded by the Rev. Mr. Flinton, a letter of condolence was sent to the widow of the Rev. R. U. Wilson, late Vicar of Parkville. The next meeting of the Rural-deanery is to be held in Christ Church rectory on January 6th next, at the invitation of the Dean. An interesting event, which broke the formality of the proceedings, took place when his brother clergy heartily congratulated Rev. Mr. Des Barres, of Sidney, on the happy ceremony in which he took so prominent a part on the occasion of his recent visit to England.

CHRIST CHURCH CATHEDRAL.—The Rev. G. B. Berry, of Plymouth, England, has been giving lately a course of lectures in the school-house, the subjects of which has been "The Rebuilding of Babylon and the Fall of the Turkish Empire"; "the Revival of the Roman Empire under a Personal anti-Christ" and "The Millennium Kingdom of Christ." At the first one of these lectures the Bishop of the diocese occupied the chair.

Correspondence**PASTORAL OBLIGATIONS.**

Sir,—How far, and how completely, is a clergyman fulfilling his obligations and ministry, in the mind and purpose of God, and in accordance with the original intention of His one true Church, when he only confines himself, in his pastoral visitation, to the actual members of his congregation in attendance at his church? Who is, in the sight of God, officially and authoritatively in charge of the entire population of the parish? Who are outside those personally known to the clergy through their presence at church? Who is really the true minister of all those people, of all sorts and conditions of men, and in the care and charge of them, and who is really, in the sight of God and His Church, responsible? Many of them too indifferent, if left to themselves, unsought after, to attend any church service; many of them making no profession at all; many of them unattached to any Christian body; many of them openly and utterly wicked, and irreligious, and worldly; many of them never discovered, though they should be, by our Church at all; many of them left to be sought out and discovered by ministers of other folds, and to be brought by them into those other folds, and thus it is, and comes to pass, that immigrants, both male and female, drift undiscovered by us, though they are our own members, and are lost to us forever. The fact that they are unsatisfactory members, and too indifferent to report themselves, or to seek out their own church, or their own minister, is not a reason for us to say: Let them go. They are of no use to us. They are not worth bothering about. They are good-for-nothing members, and will be of no good to the Church if they are found. They have souls, have they not? It is the wicked we are to save. Our Lord came "not to call the righteous, but sinners, to repentance." It is just the straying ones we are to find. We are to make the best we can of the worst. They have souls, I repeat, and souls for whom a great and marvellous price has been paid and a priceless sacrifice has been made. At any rate, we are responsible for them, and only when we have done all that God expects of us is our responsibility at an end and fulfilled.

Is there not a solemn and binding obligation laid on us in our ordination to the priesthood "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever"? Do those words of the ordination service only refer to actual members in attendance at our churches? Then who are to seek after the rest, after the nominal adherents, and for the unattached and the unknown, that they

may be found? Shall it be left to the unordained, who have no valid ministry? Even if they think it, and yet may have a ministry of love and of conscience to carry out for God, and for which the human race may well be thankful, or thousands more would go unsought and unsaved than, thank God, there are to-day.

Again, what do the words mean, "Wherefore, consider within yourselves the end of your ministry towards the children of God, towards the spouse, and body of Christ, and see that you never cease your labour, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to do."

C. Lord.

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and mission house at Carmacks, Yukon Diocese, in memory of Bishop Bompas: Previously acknowledged, \$248.60; Alex. Harron, Millbank, Ont., \$1; Rev. J. Edmonds, London, Ont., \$4; A Friend, 25 cents; Roy Carroll, Norwich, Ont., \$1; Mrs. Page, London, Ont., \$1; total, \$255.85.

Contributions may be sent to me.

(Rev.) T. G. A. Wright,
95 Maple Street,

Oct. 10th, 1914. London, Ont.

THE CHANCE FOR C.E.M.S. IN CANADA.

Sir,—It is a well-known and deplorable fact that there is a great loss of men to the Church when they leave the Old Country and settle in Canada. No doubt the clergy do all they can to check this loss, but they are working single-handed, and need the co-operation of the laity, a co-operation which, to be successful, should be organized on definite lines; the usual happy-go-lucky methods of our dear old Church are not good enough.

Now there is a society, started in England a few years back, which can do a great deal to check this leakage, viz., the Church of England Men's Society. It is by no means perfect, but if branches were wisely started and carefully led in every parish they would prove a wonderful power, and would do great things to help forward the work of Christ's Church in Canada.

When men come to Canada and settle, for instance, in a country district, they frequently find little or no interest taken in Church affairs, services being held, perhaps, once a fortnight or once a month, and very few people attending them. In such cases, unless the newcomer is a very keen Churchman, he is likely to drift away and get out of touch with religious matters, and so be lost to the Church. On the other hand, if there had been an active branch of C.E.M.S. in that parish it would have got in touch with him, extended the friendly hand, and so kept him linked up; and if he were a member of C.E.M.S. in England he would, most probably have letters of commendation from his Home branch.

True, there are many branches of the Brotherhood of St. Andrew, which are doing splendid work on these lines, and we have nothing but good-will to the Brotherhood, and do not want any rivalry with them, but at the same time it may be pointed out that C.E.M.S. has a far wider scope of work, and when a man joins, or, being a member, comes to a district where there is a branch, he is not only linked up at once, but is given some definite work to do for the Church—it may be work of a material or manual rather than of a spiritual nature. Many a man has not got the gift of approaching his fellowmen on religious subjects, or he may lack the courage to do so, but he might be of great assistance to the church by lighting the fire, or lamps, hoeing the path, sweeping out the church, playing the organ, and so on.

The objects of C.E.M.S. are fourfold:—

1. To deepen the spiritual life of its members.
2. To band Churchmen together in a common effort to promote the glory of God, and to help forward the work of the Church.
3. To provide for the commendation of members from one branch to another on change of residence or place of work.
4. To promote opportunities for friendly intercourse among its members.

That members should be commended from their Home branch to another when they move away is most important, otherwise there is the great danger of their being lost to the Church.

The writer of this joined a branch of C.E.M.S. in England six years ago, but since his return to British Columbia he has lived in country districts, where there has been no branch of C.E.M.S. nor of the Brotherhood of St. Andrew,

and the only way to keep in touch with C.E.M.S. has been through correspondence. One branch of C.E.M.S. work in England is entirely for overseas correspondence, the secretary of which is Roland Green, Esq., Fair Home, Bourne End, Bucks., England, and he links up members overseas with branches in England, besides generally corresponding with them himself.

C.E.M.S. has proved its value in thousands of parishes in England, India, Australia, New Zealand, South Africa, and the army, the navy, and the mercantile marine are also connected up, and though in Canada we have the Brotherhood of St. Andrew, yet there is room for both.

The Church in Canada cannot afford to lose a single man, and if the Bishops and clergy would only look into the matter and co-operate with the laity in starting and helping on the C.E.M.S., very much might be done to check the leakage which is going on.

Canada is a rapidly-growing country, and the Church must make great efforts to keep pace with this growth, and to do so there must be true co-operation between clergy and laity so as to prove the true idea of corporate brotherhood in the Church. A society such as the C.E.M.S. is essentially a society to promote this co-operation and to knit together all men in the Church into one communion and fellowship, so that the Church of Christ throughout the world may be united and strong in its battles for the Faith of the Master.

Ernest W. Hammond.
Monte Creek.

THE TYPICAL YANKEE.

Sir,—“Downeaster” is always interesting, but his speculations on the origin of the Yankee are unusual and worthy of notice. Personally, I agree that Uncle Sam was the typical Englishman of this continent, and up to fifty years ago embodied the characteristics which climate and food had imprinted on the descendants of the emigrants. Remember how insufficiently the pioneers and their wives and children were fed and the physical strains they had to endure. I also agree with “Downeaster” at the marvellous change in the figures of the passersby nowadays. I well remember a volume of travels in my youth (America was so little known then). The writer had been so struck with the cadaverous appearance of the country people, while townspeople were almost as healthy in appearance as English at home. I wish “Downeaster,” or some correspondent who knows, would explain the change.

Ontario.

Books and Bookmen

“Jesus and His Parables.” Rev. George Murray, B.D. T. and T. Clark, Upper Canada Tract Society, Toronto (305 pp., \$1.35).

“The first duty is to bring out their concrete vigour. The parables can be marred by piecemeal handling. All balancing of commentator's differences is avoided. Our Lord's hearers must have been impressed by His directness of touch with the incidents of common life and His vivid colouring from the material world. There is nothing to suggest the schoolman; rather there is the naïve freshness of one who lived much and lived free in the open air of Palestine; one who knew people in their village-doings and the habits of their home-life. There is a richness of æsthetic feeling about them and a genial joy in nature. To get at the intended moral, the story must be grasped on its definite lines. The ideal commentator would make us see Nazareth with its quiet folk, its green hollow where the boy Jesus first lifted up his eyes to the hills. We should hear the lively market and enter the hospitable home. We should follow the Master on his journeyings, on artisan employment to the neighbouring towns, and farther afield at festival seasons, to the capital itself.” And this is just about what Mr. Murray does in his 300 pages. We read at once his treatment of the familiar “Good Samaritan” and found it turned several new facets of that gem to the light. It is a valuable book for any man contemplating a course on the Parables.

“The Son of Man.” Prof. A. C. Zenos, D.D. T. and T. Clark, Upper Canada Tract Society, Toronto (136 pp., 60 cents).

Those who open this book expecting to find a technical discussion of the term “Son of Man,” will be disappointed, fortunately for the Bible student and general reader. Prof. Zenos has done something better than cover ground already traversed. From the Gospel of St. Mark he has

brought together our Lord's teaching regarding “the Son of Man.” He discusses the Son of Man (1) Foreshadowed; (2) in a Sinful World; (3) Redemptive Ministry; (4) Triumphant, not in the usual dry-as-dust theological fashion, but with frequent references to philosophers and world leaders. Even Nietzsche comes in for notice. The chapters on the Son of Man Triumphant, and in the Future World, are excellent. The volume has the merit of a rich, devotional strain running through it and devotional does not mean unscholarly. Anything that Prof. Zenos writes is worthy of close attention. This is the 16th volume of the Short Course series. It has an index, the absence of which is a decided lack in some of the other volumes.

The Family

WOODLAND WAYS.

Lillian Leveridge.

Dreaming woodlands, deep and dim,
Hushed by Nature's holy hymn—

Harp of wind and voice of bird,
Gladdest music ever heard—

To your dear retreat I flee,
Open wide your arms to me.

Joy and Peace and Prayer and Praise
Walk with me in woodland ways.

Lure and lift my soul above,
Unto Him Whose name is Love.

Warm in every throbbing breast
Joy abides, a welcome guest.

Where the robin and the wren
Cheerly carol in the glen,

Where the fragrant lilies stand,
Prayer and Praise go hand-in-hand.

Where is heard the hermit thrush
Singing 'mid the summer hush,

Filling dreamy solitudes
With his lovely interludes,

Peace uplifts her quiet eyes
To the thrilled and listening skies,

Lays her head upon my heart,
Sacred secrets to impart.

Long I listen and rejoice
In the music of her voice.

This she tells me: God is here,
Walking in His temple fair.

As of old in Eden bowers
From His footprints spring the flowers.

Though His voice is small and still,
All may hear its tones who will;

But the world must quite depart
From the cloisters of the heart.

'Mid the quiet country ways,
'Mid the city's wildering maze,

'Mid the glow or glooming dim,
Faith may find and follow Him

For His loved abiding place
Is the soul that seeks His face.

“THE RIGHT VAY TO THE KINGDOME OF HEVINE.”

The oversea trade of Scotland in the sixteenth century was a not inconsiderable thing, and at various Continental seaports there were Scottish communities. Indeed, the Scottish trade interests in connection with the Scandinavian nations were so large that Sir David Lindsay was sent in 1548 to adjust a commercial treaty with the King of Denmark. One of these Scottish communities was at Malmö, which, though now in Sweden, was then in the Danish kingdom. Whether John Gau, who had been a St. Andrew's student and was a refugee, was there in an official capacity as chaplain to the Scottish community, or through some other cause, he printed in that town in 1533 a treatise entitled “The Richt Vay to the Kingdome of Hevine.” This book, which was mainly a translation of an earlier work by Christiern Pedersen, was a notable contribution; for as the late Professor Mitchell says, it was “the first treatise in exposition and defence of the Reformed faith which appeared in the Scottish tongue.” Only a single copy of it is known to exist, but doubtless many copies were smuggled into Scotland by the merchants.—The Anglican Scottish Chronicle.

Personal & General

Principal O'Meara has quite recovered from his recent indisposition.

Children's Day was observed with more than usual interest throughout the city last Sunday.

The action of the Board of Management of M.S.C.C. in deciding not to curtail salaries, etc., etc., is most wise.

Did you read our leader in last week's issue, "Business as Usual"? If not look up the paper and read it, don't fail!

The absence of the Dean of Kingston seems to be causing difficulties in Kingston. The congregation want their head.

The Principal and students of St. Hilda's College gave a reception last Thursday. A most enjoyable evening was spent.

We are glad to learn Mr. W. R. Brock escaped so well from the attack of a delirium crazed man on Saturday last, when attacked on his own doorstep by the maniac.

The death of Robert Hugh Benson, son of the late Archbishop of Canterbury, who entered the priesthood of the Roman Catholic Church in 1903, took place on Monday.

In some of the recent operations 800 shells have been required to kill a single man. During the operations around Ladysmith one man was struck for every 200 shells the Boers threw into the city.

A serious landslide in the Culebra Cut at a late hour on the 15th instant interrupted completely all traffic through the Panama Canal. Several ships in the canal have been unable to complete their passage.

Should the Dutch be called upon to resist a violation of their neutrality, they would rely to a great extent upon their Great Dyke which when opened will flood the country to a depth of two feet, converting it into an impassable morass.

The Government received a cable from the Hon. George H. Perley, stating that the French Government has decided to establish at Dinard, on the west coast of France, the Hospice Canadien, which is to be provided and maintained by Canada.

Edward H. Bonsall, of Philadelphia, was re-elected president of the Brotherhood of St. Andrew at last Friday's session of the Brotherhood's National Convention in Atlanta, Ga. Among the other national officers chosen was J. A. Birmingham, Toronto, as national secretary.

Dean Welldon, preaching at Manchester Cathedral, said he thought the time was coming when it would be well to abandon organized games like cricket and football. "We cannot sit by as casual spectators," he cried, "while our brothers are shedding their blood for the country."

Now is the time to subscribe to the Church paper, not to stop it. Our people naturally turn to our columns for inspiration and guidance in the wisest means and methods to carry on the Master's work at this difficult juncture. No Churchman can afford to curtail expenses by cutting his Church paper.

According to reports received at the Vatican, more than 63,000 ecclesiastics are now serving in different capacities with the armies in the field, especially with the Belgian, French and Austrian forces. Most of these clergymen are now engaged in hospital work. They include seven Bishops, and nineteen other prelates.

A bulletin issued by the Census and Statistics Office gives the total yields for Canada of the principal

grain crops in bushels as follows: Wheat, 158,223,000; oats, 311,426,000; barley, 34,491,000; rye, 2,258,000; peas, 3,537,100; beans, 823,400; buckwheat 9,159,000; flaxseed, 7,533,000; mixed grains, 16,458,000 and corn for husking, 14,732,000.

The Rev. C. W. G. Moore, M.A., late Rector of Red Deer, Alberta, (Diocese of Calgary), is now Chaplain of the Royal Marine Brigade, and has crossed the channel. Mr. Moore comes from fighting stock. His father is a retired army officer. Two of his brothers hold commissions in the army at the front and another is Commander of H.M.S. "Lord Nelson."

Many sightseers stood outside St. Paul's Cathedral recently watching the operations of workmen high up at the base of the gilded cross at the top of the dome. The men were engaged in washing a year's accumulation of London's grime from the gilt. Once a year the gilt needs a thorough spring cleaning, but regilding takes place only once in a quarter of a century.

Several British Columbia women are answering the cry of the little ones of Belgium left orphans by the war, and will adopt one or more where possible. One Vancouver woman has asked for two children, especially stipulating that they be children who have been maimed in some way. No more perfect form of sympathy with a stricken people than this could have been devised.

Dr. Evans, a witty member of the parliament at Melbourne, was an old man, and the other members jokingly spoke of him as belonging to the era of Queen Anne. Once while making a speech he referred to Queen Anne and was greeted with cries of "Did you know her?" "What was she like?" "Yes, sir," retorted the doctor, "I did know her. The scholar is contemporary with all time."

A contemporary says there is no reason why a woman shouldn't be happy if she has a husband who loves her, home of her own, and she does not have to worry over money matters. It is the wife who married with the best intentions, who supposed she had a heart mate who was loyal and true, whose happiness it would be to provide for her comfort, sheltering her from life's storms, but fails ignominiously, to whom wedded life looks dark and hopeless.

In the sixth grade at Irving School, Kansas City, the teacher was questioning a boy about Napoleon's disastrous invasion of Russia and the subsequent retreat from Moscow. "What did the French do then?" she asked. "They ran away," said the boy. "Yes, that is what they did," said the teacher, "but 'ran away' is hardly the correct phrase to use. What should you have said?" The boy's face lighted with understanding. "They beat it," he exclaimed proudly.

In the death of Mr. Frederick W. Kingstone, barrister, which occurred at his residence on Saturday, one of the best known and most highly respected citizens of Toronto has been removed. The deceased was born at Mosstown, Longford County, Ireland, in 1836, and came to Toronto nearly sixty years ago. He was educated at Trinity College, Dublin, and Trinity College, Toronto, and was called to the Ontario Bar in 1859. At the time of his death he was the senior partner in the firm of Kingstone, Symons and Greer. Mr. Kingstone was a valued member of St. James' Cathedral. The Rector conducted the funeral service on Monday afternoon, in the presence of many friends of the deceased.

An army chaplain of considerable experience writes, "There is much misconception among the clergy as to 'Tommy Atkins's' taste in hymns. There is an impression that soldiers

and sailors are always eager to sing, 'Fight the good fight,' 'Onward, Christian Soldiers,' and 'Oft in danger, oft in woe.' These may be favourites with the stay-at-home civilians who attend church services; but the ordinary soldier turns with affection to such standard, stately hymns as 'Rock of Ages,' 'Jesu, lover of my soul,' 'When I survey the wondrous cross,' 'Abide with me,' and 'Sun of my soul' while 'Oh, for a closer walk with God,' and 'God be with you till we meet again,' are always welcomed by soldiers and sailors."

Speaking at the University Polity Club last week, Archdeacon Cody declared that there were only two solutions for the race of armaments. One was that all nations should disarm. The alternative was mutual destruction. The latter course seemed to have been the one chosen, said the speaker. "We are fighting for the sake of ultimate peace," said Archdeacon Cody. "Statesmen must find the solution by disarmament or else lose their positions. The continued life of the British Empire is at stake. If we go under to-day, we go under forever. Would it be for the better if the British Empire and all that it had stood for should disappear? That is involved in the present struggle. The continued life of the Empire is in danger. Peace is the constructive hope."

The Archbishop of Canterbury has formally accepted the resignation of the Right Reverend Bishop Blyth, who has since 1887 been the Anglican Bishop in Jerusalem. After consultation with the Archbishop of York and the Bishop of London, the Archbishop has invited the Rev. Canon MacInnes, M.A., to be Bishop Blyth's successor. Canon MacInnes has worked in Cairo for fifteen years, and has a wide experience both of Egypt and Palestine, and is thoroughly conversant with the Arabic language. For many years he has been in friendly relation with the authorities of the Oriental Churches, especially of the Coptic Church, and has frequently attended and preached in Coptic churches. Canon MacInnes has since 1902 acted as representative of the Church Missionary Society in Cairo.

British and Foreign

The Bishop of Ripon is among those who have recently been appointed members of the Court of Leeds University.

At an Emergency Meeting of the Executive of the Church of England Men's Society it was decided that the annual Conference of the Society should not take place this year. The Executive also resolved that the Council should be empowered to act in the name and on behalf of the Society until the next Conference was held in October, 1915.

The Queen of the Belgians is the daughter of the famous Duke Carl Theodore who won renown as an oculist and performed many hundred successful operations on the poor. She interests herself specially in the sick and weakly of the poorer classes; has established hospitals and pharmacies for them, and made provision for sending poor children for yearly visits to the seaside. She is loved by the people, and does all that can be done by a kindly heart to court their love.

A well-known Bishop is taking his holiday in a rural retreat a few miles out of London, writes a correspondent. Although resting, he yielded to the entreaties of the local Vicar to occupy the pulpit on Sunday morning. The village church was packed. The



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Bishop mounted the pulpit stairs, and in due time gave the ascription. Then there was an embarrassing pause. The Bishop left the pulpit and retired to the vestry; he was followed by the Vicar, and a local medical man also hurried to the vestry to offer his services, but they were not required! The Bishop reappeared, and once more got into the pulpit. He then calmly explained that it was his habit to use a manuscript while preaching, and that he had just discovered that he had left his sermon at home! "But," he added, "I ask your prayers that I may be given a message for you." There was an impressive pause for silent prayer, and the Bishop announced as his text, "God is Love" and preached an uplifting and comforting extempore sermon, which was greatly appreciated by many of the congregation whose menfolk had answered to their country's call.

The Chaplain-General has caused it to be known that he has already more offers from the clergy for service as Army Chaplains abroad than he can possibly use. The clergy have, indeed, shown their patriotism and loyalty by offering in such large numbers for positions of danger and difficulty, but what will equally impress the average man is the readiness with which they have cheerfully undertaken any work

that could possibly assist the nation. Many have enrolled themselves as special constables, and some have been willing to offer themselves as privates in the fighting line. It will be felt, however, that in this respect the Archbishop of Canterbury has done well to restrain excess of zeal, for it has never been permitted to Church of England clergy to serve as combatants. "We have a calling of our own," says the Archbishop, "of a quite specific kind, and throughout the whole history of the Church authoritative expression has been given to the paramount obligation of that calling." His Grace's words, it may be remarked, have a wider application than to the present war; they express the general view of the Church's ministry, and explain the self-sacrificing devotion with which the Church of England clergy, renouncing all secular pursuits and political partisanship, apply themselves to the work of their office. The present crisis has, of course, enormously added to their labours. In all parishes where men who have been called to or have volunteered for the Colours, it is the clergy who have been indefatigable in their efforts to console women and children left behind and to minister, as far as possible, to their temporal as well as their spiritual needs.



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Boys and Girls

A BRICK BIRD'S NEST

They Build It of Adobe Soil, Mixing in a Little Horsehair.

Visitors to Argentina or Uruguay are surprised to see big wads of sun-baked mud perched upon trees, rocks, the cross-arms of telegraph poles, or fence-posts, and still more amazed to learn that these curious masses are the nests of birds not unlike our robins. The people call the little architects caseras (housekeepers), or horneros (oven-birds), for their buildings resemble the dome-shaped ovens of clay that stand in every farmer's dooryard.

When the autumn rains soften the parched earth, pairs of these fore-handed birds gather beakfuls of the sticky adobe soil, and mould it into a roughly globular form. They mix in, very cleverly, a little horsehair, or some fine grass and rootlets, which prevent the walls from cracking as they bake into sun-dried brick. When they have finished the outside they build a partition of mud inside, near the rounded entrance. The inner chamber thus formed is accessible only by a small aperture at the top; and in it they prepare a comfortable bed of grass, or sometimes of feathers. The finished affair is as big as a peck measure, and may weigh eight or nine pounds. It does not crumble away for two or three years, but the birds build a new home each season. The mother bird lays five white eggs in the early spring.

The country people like to have the oven-birds about their houses, and the birds usually turn the doorway of their nest toward a neighbouring house or road. One observer says that a pair lived on the end of the protruding roof-beam of a ranchhouse, where all the family enjoyed their lively ways and shrill song. One day one of the birds was caught in a rat-trap, and when released, it flew with crushed and dangling legs into the inner room of its house, where it soon died. Its mate stayed about, calling incessantly for two or three days, and then disappeared. Soon it returned with a new partner. Together they plastered up the entrance of the old nest with fresh mud, and built a new home upon its roof.

The advantages of the oven-like nest, especially when it has two rooms, are many. It completely conceals the brooding mother and young, it shades both parents from the hot sun and the heavy showers, and the outer chamber furnishes a sheltered lodging at midday or during the night for the father of the family. It can be easily defended, too.

The caseras suffer, however, from one bold and persistent enemy—the martins. These big swallows refuse to breed anywhere except in an oven bird's nest. If they cannot find an untenanted one, they will oust the first pair of caseras they find from their snug quarters. Strangely enough, the poor owners seem unable to prevent the outrage, although they angrily drive away all other birds that come near their castle.

FUNNY SPELLING

There is a farmer who is YY
Enough to take his EE,
And study nature with his II,
And think of what he CC.

He hears the chatter of the JJ
As they each other TT,
And sees that when a tree DKK
It makes a home for BB.

A yoke of horses he will UU
With many haws and GG,
And their mistakes he will XQQ
When ploughing for his PP.

He little buys, but much he sells,
And, therefore, little OO;
And when he hoes his soil by spells,
He also soils his hose.

—The Messenger.

SOME HOME-MADE TOYS

By Mabel R. Goodlander.

Often on a stormy day, when only indoor play is possible, you grow tired of books and games and welcome any change of amusement. For such dull hours, nothing is better to make the time pass quickly than the construction of games and toys from such simple home materials as boxes, pasteboard, spools, corks, old magazine pictures, and so on.

From hat-boxes beautiful toy houses and shops may be constructed; the furniture made of smaller boxes, or of corks and pins, with cord woven in and out for the backs of chairs. Small, round hair-pin or pill-boxes will furnish the kitchen with all conveniences. They provide pans and pails (with hair-pin handles), or a churn, with dasher formed of a meat-skewer and round pieces of pasteboard.

The boxes used for safety matches are easily changed into many things. Six boxes in their covers, fastened two wide and three high to a cardboard back, make a bureau. The handles of the drawers are brass paper fasteners, or buttons, and the mirror is tin-foil pasted on the cardboard back, which extends up above the bureau top.

A cradle is made from a match-box, or a small candy-box by fastening on it cardboard rockers; by using the same sort of box, with meat-skewers or matches for axles and wooden button moulds for wheels, a cart or baby's carriage is provided.

Instead of houses and furniture made of boxes, you can make "picture-houses" as I call them. Use an oblong paper, seven by ten or twelve inches, for the foundation. On this paste wallpaper half way down and cover the rest with a plain color, or pictures of rugs or carpet. Now your room is ready to furnish with pictures cut from magazines. Paste the furniture on, so that it will look as though standing on the floor, and add pictures of doors, windows and framed pictures in their proper places on the wall.

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Another way to use magazine pictures is in a "cut-out town," made from pictures of automobiles, wagons, animals, trees, houses and people, each one standing up, braced by an empty spool, or a stiff paper standard, and all arranged to represent the street of a town. Of course, only one side of the picture can show, just as in a stage scene.

Very absurd-looking geometric animals can be made from cardboard, the different parts of the body formed of squares and oblongs fastened together with brass paper fasteners. The rectangles may have the corners cut off, if this better suggests a par-

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ticular animal. The size of the different parts of the body must be made in right proportion, so far as possible.

HUMPY THE CAMEL

Most children like the menagerie part of the circus best. The Zoo in the city park is also a favourite haunt. Wild animals are so strange and interesting. Bob and Bess Rowe never tired of watching the strange animals. Best of all, they liked to look at the great camels, which showed no curiosity about the crowds that visited them, but gazed over people's heads in a dreamy way.

"The camel isn't very friendly," said Bob. "He is like a puzzle that you've got to study out for yourself."

"Look at the queer way he chews," said Bess. "His lower jaw swings like a hammock."

"Yes, and the upper lip is split up the middle. See how he twists and feels his food with the two parts. They look like two fingers," said Bob.

Just then the keeper, who had been standing near listening to the children, came over and said: "So you like our friend Humpy! Well, he isn't a very wise fellow; in fact, he's rather stupid. Although men have used him for hundreds of years, he has never learned to do more than a few simple things. He has no love or kind feelings for his keeper or master. He looks wise, and meek, and good-tempered, but he is foolish, and stubborn, and is often cross."

"Is he really? He looks gentle enough," said Bess.

"Sometimes, for no reason, he has a terrible fit of rage, and will try to bite or kick any person near him," said the talkative keeper.

"His neck and legs look too long for his body, and his small head is tipped up and poked out in a silly sort of way. And, oh! his feet are split into two hoofs almost up to the ankle," said Bob, who had been looking closely at Humpy.

"Do you see what looks like the leather pads a football player wears on his knees and breastbone?" asked the keeper. "Those are to protect him when kneeling. The one thing Humpy has learned well is to kneel. Watch him when I speak." Then in a sharp, ringing voice he called, "Down!" and down dropped Humpy with moans and groans that could be heard all around.

"Is he sick?" asked Bess.

"Oh, no, Miss; that's the way of these beasts. They expect a load will be put on, and they do not wait to see if it is to be light or heavy; they just complain as loud as they can. A camel is very strong, and can carry half a ton of goods for hundreds of miles across deserts. Jump on now and have a ride," he added, good-naturedly.

So Bob and Bess mounted Humpy, who with more moans heaved his big body up and started to trot or rather rock. He lifts the feet on the one side at the same time, which causes

him to tilt, and the young riders were tossed and pitched from side to side and soon begged to be set off.

That evening their father told them some more about this ugly, but most useful animal. He said in the hot, dry desert the camel was the horse, the cow and the sheep of the Arabs. He carries all the burdens, he furnishes flesh and milk for food, and supplies hair for weaving into cloth. It is a curious and interesting sight to see a camel caravan start from a town on the edge of a desert. There are hundreds of animals in a great yard, tons of goods in bales, dozens of drivers and passengers, and a swarm of dogs. The owner is a white-robed and turbaned chief. He looks over every animal carefully. Here are the slenderly-built racing dromedaries, or one-humped camels, with hair so fine that it is used for making artists' paint brushes and dress goods. These are the "Limited" of the desert, and can travel a hundred miles a day. There are stout, short-legged, two-humped freight camels, as shaggy as bears. These can travel only twenty-five miles a day.

The first thing the owner looks at is the hump. If this is not big and solid the camel will not be taken with the caravan, for that is his pantry-shelf, and if it is not well stored with fat there will be none to draw on when food is scarce. Next the feet are looked over to see that no stones are between the toes, and no thorns or bruises on the soft foot-pads. Before starting, the camels are given all the water they can drink. Each camel has a second stomach, which is a honeycomb of little tanks where he can store enough water to last him three days.

"Tell us about a baby camel, father," said Bess.

"When a baby camel is born he is about three feet high and as heavy as a calf, but he is so weak and wobbly on his legs that he can scarcely stand, yet he goes with the caravan."

"But how could it, father, if it can't walk?" asked Bob.

"Why, it has a nurse," laughed Mr. Rowe. "The young camel is put in a hammock and rides on the back of a camel trained for that purpose. The mother follows close behind and watches her baby with her big brown eyes. The owner of the camels watches, too, for that is a valuable baby, and he doesn't want it to be hurt by the stumble of the nurse. As the keeper told you, the camel shows no affection for its master; the only thing it seems to love is its baby. As it swings from one side of its nurse it is rocked as if in a cradle. Very likely the nurse carries besides leather bags of water, bales of cloth and dates, jugs of oil and blocks of rock salt."

"But why isn't the baby put on its mother's back?" asked Bess.

"Didn't the keeper tell you camels were stupid animals? If the mother could not see her baby, even if it were on her own back, she would think he had been left behind, and would turn and bolt for the last camping-place, but when she can see him she follows contentedly."

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"Well, she must be a stupid," said Bess.

"Did you notice, Bob, how the camel kept opening and closing his funny nostrils? Sometimes a great wind storm sweeps across the desert, hiding the sun and filling the air with a blinding, stinging rain of sand. Down the camels drop under their loads. They stretch their necks out straight, shut their eyes, close their nostrils to the narrowest slits, and be still. The people cover their heads and huddle in the shelter of the humps. Above the roar of the wind and the hissing and pelting of sand and pebbles, can be heard the low moaning and hard breathing of the camels. They seem to suffer; yet when the storm is over they rise and rock on as before."

Without this ugly, stupid, useful beast the hot deserts of the old world would be unpeopled and unknown. Like the desert, he submits to be used, but remains wild, sullen and forbidding, he holds his master a stranger.—Jessie McClure.

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