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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, AUGUST 27th, 1914

No. 35

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Plans and forms of contract can be seen and specification and forms of tender obtained at this Department and at the offices of the District Engineers Windsor, Ont.; Confederation Life Building, Toronto, Ont., and on application to the Postmaster at Goderich, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

NOTE:—Blue prints can be obtained at the Department of Public Works by depositing an accepted bank cheque for the sum of \$25.00, made payable to the order of the Honorable the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

By order,
R. C. DESROCHERS,
Secretary.

Department of Public Works,
Ottawa, August 21, 1914.

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The Canadian Churchman

TORONTO, THURSDAY, AUG. 27, 1914.

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Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

EVELYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.

New Offices—8 Sheppard Street, Toronto.

THIRTEENTH SUNDAY AFTER TRINITY.

(September 6th.)

Holy Communion: 247, 254, 263, 452.

Processional: 49, 382, 488, 664.

Offertory: 15, 420, 480, 482.

Children: 709, 711, 712, 720.

General: 398, 417, 503, 621.

The Outlook

Half Time and Closed Down

Some of our concerns, big and little, seem to be getting "panicky." On this side and that side we hear of firms which employ one or two thousand hands shutting down indefinitely. Some of them have shut down with an alacrity which suggests relief rather than regret. It is one way of recovering from overproduction and shortsightedness. But it is hard on the workman and the community. We are glad to read the assurances that come from some businesses that they will run full time and full pay for the present and as long as possible. All honour, and the greatest honour to the manufacturer or merchant who keeps his concern going for the sake of those who win their bread in his employ. There may be no money in it for him, but there will be something far better than money. To our mind he is a better citizen and a more loyal Imperialist than a man who makes a large gift to the War Fund (with name and address attached) and at the same time discharges his men. Another thing that is true patriotism is the payment of a volunteer's wages while he is in service. It is reassuring to read that some firms guarantee full pay to married men and half pay to single men while at the front. The action which many of the cities and towns are taking in insuring the life of every man who leaves their district for the front is another mark of true patriotism. This war is the largest thing that has ever happened in our national history. On every hand we see evidences that Canadians are measuring up to the emergency. The true Imperial Spirit is abroad.

Anti-Hunger Funds

It is good to see the businesslike preparation for and cordial response to the Patriotic Funds all over the country. The recent campaign in the city of Toronto was enthusiastic. It is not right that the men who go to the front should be exercised by anxiety over their dependents. It is the least we can do to look after those left behind. We are glad to see that the surplus of the Hospital Ship fund will be turned into similar channels. It would be a good thing if in every town women would form anti-hunger committees, especially if all classes cooperate in their management. In the coming winter poverty in its bleakest aspects may appear in our great industrial centres, and these committees could render splendid service by undertaking the purchase of food on business lines and aiding in its economic distribution. Again, the members might find such occupation for the wives of the men at the front as would keep the home together till the bread-winner returned.

Married Women and the War

Surely it is only human nature that many of the wives of volunteers would object to their husbands going to the front. We cannot see our way clear to rebuke them for their cautiousness. It is not as if the last call for volunteers had gone out, or as if every single man had gone. The militia itself gave the permission and evidently saw the advisability of some of the married men who might volunteer staying at home. Perhaps nothing which the Militia Department has done commended itself more to the average citizen. By the way, we did not think much of the threat we heard last week that some member of the House would move to have the names of the "protesting wives" brought down in the House. We suppose such a member would also ask for information regarding the number of children, average income, and savings of the cases of "protesting wives." If he did not, his would be the action of a bully. The temper of the country would not stand such a thing. Depend upon it, the true spirit of our Canadian women will not be wanting when the emergency comes.

War and Disease

Dr. W. T. Councilman, of Harvard University, has some interesting remarks on deaths from epidemics in war in his book, "Disease and its Causes." "The most potent factor in the losses of war," he says, "is not the deaths in battle, but the deaths from disease. If we designate the lives lost in battle, the killed and the wounded who die, as 1, the loss of the German army from disease in 1870-71 was 1.5, that of the Russians in 1877-78 was 2.7, that of the French in Mexico was 2.8, that of the French in the Crimea 3.7, that of the English in Egypt 4.2. The total loss of the German army in 1870-71 from wounds and disease was 43,182. In the Spanish-American war there were 20,178 cases of typhoid fever with 1,580 deaths. In the South African war there were in the British troops 31,118 cases of typhoid with 5,877 deaths, and 5,149 deaths from other diseases, while the loss in battle was 7,582." The number of deaths from cholera in the Balkan Wars has not yet been investigated. The prevalence of disease in armies and the ravages of epidemics during wars has never been sufficiently investigated.

Prussia, not Germany

In a recent book, "The Anglo-German Problem," Dr. Charles Sarolea makes clear the distinction between Prussia and Germany. Prussia rules the German Empire. It is with Prussia—her methods, her ideals, her policy—that foreign Powers, including England, have to deal in the practice of international affairs. But Prussia is not Germany. Prussia is not even North Germany. Prussia is hardly even German. It is his insistence on this primary point that forms, perhaps, Dr. Sarolea's most important and valuable contribution to the question he has undertaken to examine. The Germans are an European people with whose well-marked characteristics we are perfectly familiar. They are religious in a somewhat emotional fashion. They are extremely sentimental. They love music and a rather dreamy sort of philosophy. Their chief defects are an inaptitude for politics, and a certain lack of the combative instinct that on the instant resists oppression. Their chief merit is kindness—an almost complete absence of that cruelty which taints the Southern character. The Prussians are a people of Teutonic speech, but almost certainly of a mongrel Slavonic blood. They have none of the German gentleness or of the German poetry. Yet they are not a nation of naturally free warriors like the French. The institution of slavery is natural to them. They are submissive to discipline and as ready to endure tyranny as to inflict it. How comes Germany to submit so easily to the tyranny of Prussia? That tyranny rests partly on the German inaptitude to politics and partly on the easy-going German credulity. Prussia has deliberately created and fostered a legend which the Germans all too readily accept—the legend that Prussia alone could give the German race the firm government and the power of defence which were necessary to its unity and independence.

A Mundesley Hymn

The following somewhat ancient fishermen's prayer is of interest at the present time when we remember the service of the trawlers in the North Sea:—

Pray God lead us,
Pray God speed us,
From all evil defend us,
Well to fish, and well to haul,
And what He pleases to give us all.
A fine night to land our nets,
And may we do well with all we gets.

Pray God keep us from sand and shoal,
And grant that each may have fair dole,
Pray God hear our prayer.

The "sand and shoal" will easily be recognized by all who visit Mundesley-on-Sea. The "all we gets" is a Norfolk phrase not confined to its fishermen.

"What Makes a Nation Great?"

In a little book under the above title Dr. Fred. J. Lynch says a nation can only be called great when it teaches the world some truth; when it trusts in justice rather than in arms; when it practises hospitality to other nations and races, and is truly democratic; when it learns stewardship; when it produces great men; when it does all it can for its people; and when it practises the new patriotism. In reaction from the form of flag-waving patriotism, "it is not necessary to go to the

extremes of Tolstoy or Hervé or Moscheles. Inherently there is no more reason why a proper love for one's country should interfere with a devotion to humanity any more than a love of one's home should proscribe one's devotion to his native land." There is no reason why affection for one's country "should not assume such form as to be not only beautiful and commendable, but of genuine service to all humanity. There are many signs that this 'new patriotism' is rising upon the souls of men. It appears in all this sudden international organization of all churches, societies and institutions, and in the innumerable world congresses being held. The remarkable spread of the peace movement is a manifestation of it. The co-operative instinct everywhere observed among the labouring men of Europe, regardless of nationality, is a pronounced flowering of it. All our organizations, religious, social, economic, scientific, are becoming international and are holding world congresses by the score. The patriot of the future will be the man who lives for his country, as well as dies for it, and he who dies in her service while saving life will be a greater patriot than he who dies for her while destroying other lives. The hero of the future will be of the industrial, professional and labouring world. Not insignificant is it that at a recent vote taken in the Paris schools on France's greatest hero, the vote which twenty years ago would have put Napoleon, who took over three million lives, at the head of the list, placed him far down the list, and hailed Pasteur as the true patriot of France.

Elaborate Funerals

From its inception the "Canadian Churchman" has consistently pleaded for simple and reverent funerals. We think that public opinion and practice has greatly modified the display of late years, but much remains to be done. We would suggest that men and women should put their wishes in writing and leave this paper in a place where it would be found at death. We knew a friend who provided by his will for the simplest funeral; among other details the cost of his coffin was not to exceed ten dollars. But his will was only opened after he had been buried in a most expensive one, with an elaborate ceremonial and procession of coaches. The undertakers' suggestions of showing proper respect to the deceased have often too great an influence. Readers of Dickens are amused at his portrayal of this trick of undertakers, but they forget when a bereavement takes place in the family, and the consequences in poor homes are often disastrous.

"After Many Days"

An interesting feature of the opening of the "Gordon Memorial" Creche at Gravesend, England, was the presence of Councillor W. F. Scott, of Southend-on-Sea, who was at one time a scholar in the Ragged School and taught by the late General Gordon. In 1868, he was one of Gordon's boys, and now he witnesses as follows:—

For twenty-four years I bore a character that wasn't worth finding; but Gordon's teaching followed me and had set me in the other direction. In 1893, a lady who saw me working on the Sabbath asked me "whether General Gordon taught me to work on Sunday." I said: "No," and the lady then said: "Why don't you follow his teaching?" From that time I looked in a different direction. It cost me something, for hawkers make more money on a Sunday than they do during the greater part of the week; but I went through with it. Gordon taught me to look to Christ.

The Atheism of Force

In what do you put your trust? Now that the Empire, with her allies, is threatened with a foe so determined and prepared for aggression, in what do you put your trust? In the twenty-two miles of Great Britain's navy, battleships, cruisers, destroyers and torpedo boats? Undoubtedly our thoughts turn to these, and thankful are we that it is the superior force. Do we trust in the "thin red line" marching to join our allies against a common foe? Are airships and guns the basis of the confidence we have?

Cromwell said, "Trust in God and keep your powder dry." The cynic who fancies that Cromwell really meant, "Think what you will so long as you keep your powder dry," does not read aright the secret of the tremendous force in that personality which showed itself in quiet accomplishment instead of noisy boasting. The man whose sole consideration is the strength of his forces, apart from the justice and necessity of his fight, is an Atheist. He has left God out of count. He is an Atheist more than the man who simply tries to build a philosophy without the hypothesis of the Deity. He is just the same as the man who in times of peace makes material things his aim and satisfaction. Instead of the Atheism of Materialism, he has yielded to the Atheism of Force.

This is a particular and peculiar danger to us at the present time. A year ago we lamented the fact that Great Britain spent \$231,500,000 on her navy, practically four times as much as twenty-five years ago. We realize that it was an expenditure forced by Germany, who last year spent \$114,400,000, which is more than ten times the amount she spent twenty-five years ago. To-day we are thankful that Britain made that enforced expenditure and maintained the superior fleet, and is still mistress of the seas.

The ironclads of Great Britain are a splendid bulwark, but their effectiveness depends on the hearts of sailors who man them. The man who is fighting freedom's battle and convinced of the justice and necessity of his fight is worth more than ten men driven by the whim of a tyrant into an unwilling battle.

In whom do you put your trust? In God. The man without God thinks only of the chance and strength to strike. The man with God, before he strikes, thinks of the justice and necessity of the stroke. It is an evidence of faith in God that our nation was eager for peace and not war, and that our King and statesmen exhausted the resources of diplomacy in the interests of peace.

God is the only ultimate basis of confidence. It profits little to have twenty miles of ships if they are seeking to defend a godless nation and to strike an ungodly blow. In God all things must have their issue. He is the explanation and meaning. Unless He is on our side there can be no lasting success. When He is on our side, or rather when we are on His side, there can be no lasting defeat. As surely as we keep to Him there will be ultimate victory.

The fall of the British Empire is a certain thing if the mission of the Empire is ended. Unless the British Empire exemplifies trust in God and stays true to her mission, her hour has struck. She will go down to decay and defeat and be numbered with the great Empires that have been, unless she has the principle of life, trust in God. We believe that any impartial mind can see in the events of the past three weeks evidence of the Godward attitude of the nation's mind. Not Atheism of Force, but trust in God is the only description of that attitude.

Faith in God does not mean only imploring God for victory. All the nations are doing that.

It means truth and justice in our dealings with other nations, even smaller than ourselves. It means living up to honourable treaty obligations. It means freedom for ourselves and others. It means that never shall the British Empire do a thing solely because it has the power to do it. Might is not Right. It means, finally, the victory of Brotherhood and Love over Self.

Napoleon said that it was no good attempting to govern Atheists; the only thing to do was to shoot them down. The dictum would be monstrous if applied to the men who call themselves Atheists to-day—men who appeal against God to that Justice which is His attribute. But Napoleon was not thinking of such men. What he meant was, that there was no other manner than that of force of dealing with men who really denied all moral responsibility; and he was clearly right. But if this is true of individual men, it is even more true of a nation. A nation which bases its policy on mere brute force and fraud and repudiates all appeal to a moral law should be crushed for the common good.

Prussia is, in Napoleon's sense, the one blankly Atheist nation in Europe, says Dr. Sarolea in the "Anglo-German Problem." From the first dawn of her greatness under Frederick to the present time, the history of Prussia has been a history of treasons and aggressions which were not merely indefensible, but, what is more ultimately significant, undefended. Of course, all European nations, our own included, have done shameful things. But there was always at least a pretence of justification. The Prussians, on the other hand, from the annexation of Silesia in the eighteenth century to the projected annexation of Holland and Belgium in the twentieth, have never justified their crimes on any other ground than that they were strong enough to commit them.

This makes an end of the fanciful picture of English aggression and hostility "hemming in" the harmless and pacific Prussian. The fact is, as Dr. Sarolea truly says, that our fault has been altogether the other way. Our very grave moral responsibility lies in the fact that we acted for so long as the backer and bottle-holder of a Power whose unscrupulous and conscienceless policy threatened all the liberties of Europe. Germany stands to-day for the Atheism of Force.

Faith in God will give us confidence amid the reverses which are bound to come at first, for no one can deny that the German has an excellent military machine. It will sustain us when the news of the death of our countrymen and loved ones reaches us, for we cannot injure without being injured. Faith in God is the only thing which makes this struggle worth while. Another thing. If we did not go into this struggle with all our might and main, we should show that we have no faith in God.

PRAYER.

The moan of a woman's anguish,
Sad eyes too tired to weep,
A babe left without its father,
Now one of a shattered heap
On the field where thousands are lying,
Each one dearly loved of his own,
Where beneath the dead and the dying
You can hear the wounded groan.

In this world which Christ died to ransom
Two thousand long years ago,
The fruit of our peaceful progress
Shall war's bloody sickle mow?
O ye, who trust still in His promise
And long for His peace in our day,
By the Christ who died in torment
Let us down on our knees and pray!
—The Living Church.

A SUMMONS TO PRAYER

The Primate and the War

By THE MOST REV. RANDALL DAVIDSON, ARCHBISHOP OF CANTERBURY.

Preached at Westminster Abbey.

"After this manner therefore pray ye:—Our Father, which art in Heaven."—St. Matt. 6:9.

There must belong to many who are within these storied walls to-day a well proven experience; experience of the indefinable power and sense of elevation which comes upon us when we are in the presence of something simply, overwhelmingly, great. Sometimes it is a thing of peace and beauty. A valley in the higher Alps with snow peaks near and far; the calm of a landless sea stretching all around to the horizon; a boundless expanse of undulating desert or veldt at sunset. Or, in the Psalmist's words, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained." Or again, it may be a thing, a vision, of stupendous awe, and even fearfulness, say a really great thunderstorm on sea or mountain-side, or a vast conflagration flaring to the sky. And it is almost exactly so with great human happenings. When Queen Victoria died, and the whole round world seemed to pause and think in quiet instinctive tribute, was there any one but felt that that great happening, in some indescribable, indefinable way—quite apart from example or stimulus—did put him or her for the moment on a higher level than usual of thought and action and resolve? It was—apart from all other influences, and those were many—the sobering, the uplifting power of a great thing occurring in our own time in the world's story, one of the great things which dwarfs into insignificance the usual interests and worries, and even hopes and sorrows, which looked so important a few days before, and makes us find ourselves to be an upstanding part, however small, of something larger than we knew.

My friends, in a very different way the same thing holds true at an hour like this. What is happening is fearful beyond all words, both in actual fact and in the thought of what it may come to be. It is impossible surely, for a sane and reverent man or woman, however thoughtless ordinarily, who looks out with reasonable intelligence upon the human incidents of the last three days in Europe, not to feel a sobering influence, and a force which in very protest against the horror of the right, uplifts us independently of ourselves to a worthier human level, and makes us feel how greatly it matters of what sort we are. The occasion sets us puzzling and wondering in half a score of different ways. Sixty-three years ago, in 1851, everybody was thinking and talking and hoping about that new departure in human history—the great Exhibition in Hyde Park, the pioneer endeavour of its kind. The words which great men then spoke, the hopes they deliberately held and expressed, read strangely now. Possibly some here at this moment can recall the brilliancy of that scene in their boyhood, the happy auguries of a new and blissful era, which had broken upon the world with the dawn of that May Day, the inauguration of an abiding Temple of Peace. The poet's dream had been realized, the battle-flag was furled. War, men were told, had been rendered impossible.

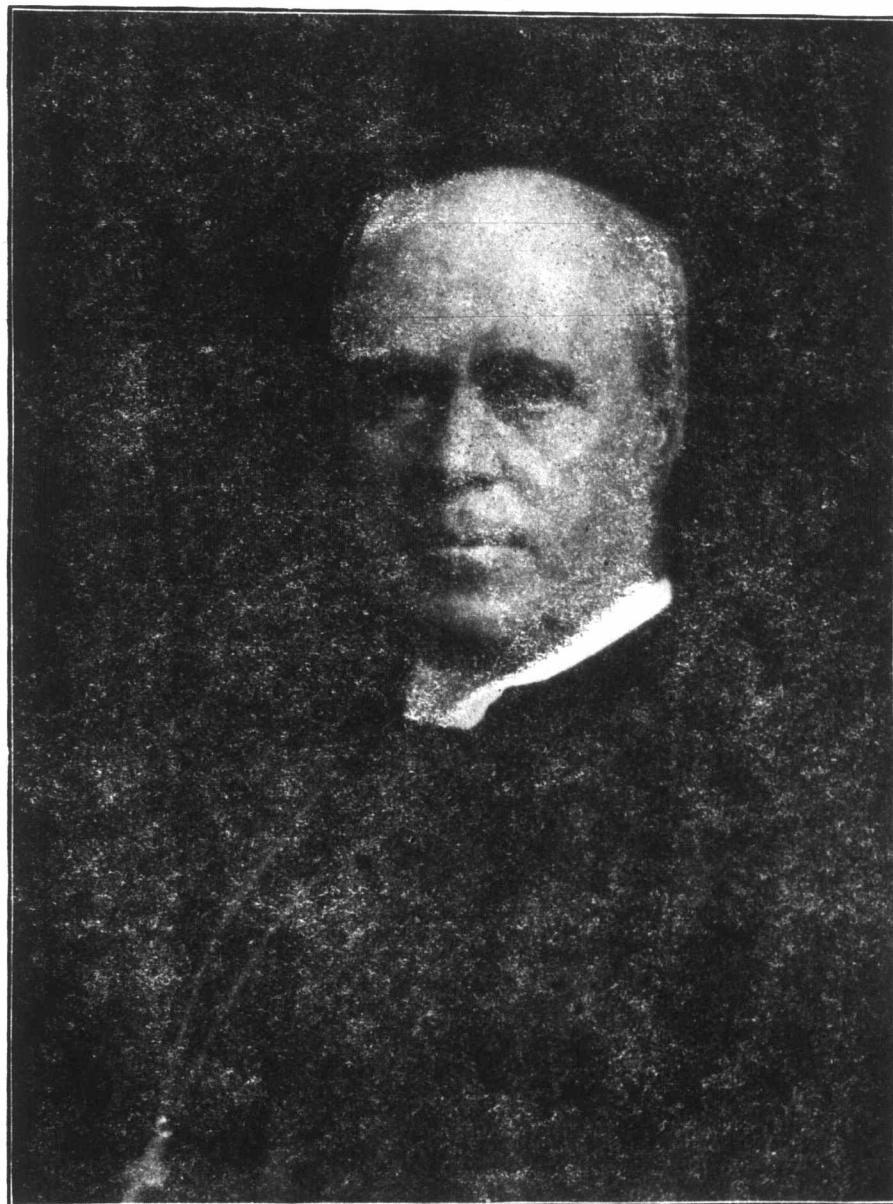
As Alfred Tennyson sang a little later—

So let the fair white-winged peacemaker fly
To happy havens under all the sky,

Till each man find his own in all men's good,
And all men work in noble brotherhood
Breaking their mailed fleets and armed powers.

Such were the hopes, such the expectations of not a few. And what happened? Englishmen

must have thought them over with a grim feeling in the icy trenches of Sebastopol, or in the noon-day glare upon the ridge at Delhi. And they formed a startling memory for many others besides Englishmen, for our gathering in 1851 was cosmopolitan, and some of the strongest speeches and the rosiest prophecies came from other nationalities than our own. What did those prophets think, a little later, about Magenta and Solferino? How were their hopes illustrated, later still, on the hill-side at Gravelotte or in the corn-fields of Sedan? What are we to say of Plevna, of Port Arthur? The strifes were hotter, some of the fields were bloodier than any that our grandsires had known.



THE RIGHT HONOURABLE AND MOST REVEREND RANDALL THOMAS DAVIDSON, D.D., K.C.V.O., ARCHBISHOP OF CANTERBURY AND PRIMATE OF ALL ENGLAND.

Now, what does all that mean? Is it that the hopes of 1851 were a crazy delusion, and that war is so inveterate and essential a habit of the peoples of the earth that to look for peace is a fanatical and baseless dream? Are the European telegrams of the last few days the final answer to a childish fantasy? To think so would, as it seems to me, be to belie Christian faith, Christian promises, Christian hope.

THE WORK OF THE DEVIL.

This now astir in Europe is not the work of God but of the Devil. It is not the development of God's purposes; it is the marring of them by the self-will, the sheer wrongness of man. What is happening must be due somewhere, somehow (I am not attempting to judge where or how), to the pride, the high-handedness, the stubbornness of man's temper undoing and thwarting the handiwork—and will of God. We have got to set ourselves, slowly it may be, but determinedly as the generations pass, to eradicate and make unendurable the temper among men from which such

things spring, to "shrivel the falsehood from the souls of men" in the name of the Prince of Peace Who still goes forth conquering and to conquer. And, never let us forget it, we have in these latter years done something substantial on that pathway.

THE PATHWAY TO PEACE.

A hundred years ago, no more than the barest handful of people could have been found in England or Germany or France who believed in any arbitrament except war. And now? Why, notwithstanding all our shattered hopes and, as we are tempted to murmur, our unanswered prayers, there are, beyond all question, tens of thousands of thoughtful people in Europe and America as well as in England who are throwing themselves with an eagerness which they rightly believe to come from God into the furtherance of the "more excellent way." It may seem to be a shallow paradox to state such a fact at the moment when literally many millions of men are under arms in Europe, and actual warfare is in one region at least going on. None the less the fact is indisputably true, the fact—I repeat it—that the number of intelligent and thoughtful people who have a resolute and unshakable disbelief in the necessity of resorting to the arbitrament of the sword for the settlement of international disputes, is far greater than it has ever been before, and that it is steadily increasing every year. That its voice is still overborne by what we may call "the other side," is only too apparent.

Beneath the angel-strain have rolled
Two thousand years of wrong.

An opinion which can claim 2,000—aye, or perhaps 5,000—years of usage is not speedily uprooted. But uprooted it must, yes, please God, it *shall* be, for it is Devil-born. The melancholy, the bewildering fact, the disastrous "pity of it" is that the Government of no one nation, acting as trustee for its people's safety and happiness, can disregard, as things now stand, what is said and planned and done elsewhere. I am treading, however, on the borderland of matters technical or even political, which lie beyond my competence or range, and which I desire absolutely to avoid here and now. I prefer to turn for a few moments to what is perhaps a more useful thought for us who meet in the old Abbey to-day—the thought of what we, ordinary non-military men and women, ought ourselves to be doing and thinking at such an hour.

I have spoken—but there was no need to speak—of its deep solemnity. A man who is capable of using rightly his powers of outlook on contemporary facts, finds it difficult in a week like that through which we are passing to believe that things in general can ever again look just the same as before, so incalculably momentous, so fraught with seeds of untold evil are the issues, the possible effects of these hours upon the history of Christendom and of the world. But if we cannot overrate their gravity, their ungodliness, their horribleness, we can at all events—I am speaking of those of you upon whom no special or outstanding responsibility rests—we can first in quiet simplicity and trustfulness say our prayers, and say them with every ounce of earnestness that we possess.

THE KINGSHIP OF GOD.

"The Lord is King." Assert and reassert to ourselves and others that solid truth. "The Lord is King, be the people never so impatient, be the earth never so unquiet." We want to speak straight to Him, each one of us, from our very heart; to recognize His Kingship and the disloyalty to Him and to His will which those stubborn tempers, those swelling prides, those far-flung wrong-doings betoken and are. Do it together, do it apart. He hears. Do we ask what our prayers should be? The answer is in the words I chose as a text: "After this manner therefore pray ye:—Our Father, which art in Heaven." The words have already passed our lips once, or more than once, to-day. Do we grasp all that they mean? This is the sort of

hour which makes them glow. We are speaking to Him in whose hands all the issues lie, to Him who "sitteth above the water-floods and remaineth a 'King for ever.'" And then—and therefore—we can and will, in quietness and confidence, go straight forward, undismayed and expectant, head erect, heart and ears open to His voice, forward to do in home and workfield what simple duty each day brings. For, remember it, He to whom we speak is not our King only, but our Father. "After this manner therefore pray ye: Our Father which art in Heaven." He knows and cares and guides, and if we be but loyal—unflinchingly loyal—we are His, whether under the fierce storm-cloud, or in the quiet, uneventful sunlit days which all of a sudden seem to be so far off. He is "our Father" and we are brethren. For ourselves He has given us in our land an incomparable heritage. It is ours at all times, and especially at such a time as this, to make and keep our home-life worthy of such a trust. Therein surely lies something which concerns us all.

Father of heaven, who lovest all,
Oh, help Thy children when they call;
That they may build, from age to age,
An undefiled heritage.

Teach us to rule ourselves alway,
Controlled and cleanly night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.

But there are other deliberate efforts that we must with our whole strength evoke and multiply at an hour of tension such as this. Steadiness and self-control are, at such an hour, not desirable only, but sacredly imperative; the sternest individual self-discipline and self-surrender—that is what we can each contribute to the common good. Emotions, however natural in ordinary days, held in check now with a stern grip as we brace ourselves to the exercise of a quiet, straightforward, purposeful Christian manhood and womanhood, the manhood and womanhood, that is, of those who are making their own the steady sense of the Fatherhood of God revealed to us in the life and death and abiding Presence of our Lord and Saviour Jesus Christ. There must—there absolutely must—be no selfish rivalries in great or little things, no taking advantage of one another in the affairs of common life at a time when ordinary rules are out of gear. Bear ye one another's burdens—it applies very palpably, does it not, to our business and financial matters; bear ye one another's burdens and so fulfil the law of Christ. The law of Christ! It is in that law, in that sublime example, thought out and applied to our present day intercourse, that we are, at such times, upheld and guided and made strong under the good hand of our Father which is in Heaven. It has been well put, rather unexpectedly perhaps, by Professor Huxley, thus: "Whoso calls to mind what I may venture to term the bright side of Christianity—that ideal of manhood, with its strength and its patience, its justice and its pity, its helpfulness to the extremity of self-sacrifice, its ethical purity and nobility—is not likely to underrate the importance of the Christian Faith as a factor in human history."

And one more suggestion. Whatever we may be called upon to do or bear—whatever the strain upon courage or what is sometimes harder, upon patience—do let the sobering, steadying influence of times like this bear fruit all our life through. That can well come true. Some of us will remember the poet's picture, drawn a few years ago, in the days of the South African War, of the careless, self-indulgent, easy-going lad

Whose gods were luxury and chance,
gaining permanent strength from the enforced
self-discipline of strenuous days. They bring to
us all a genuine opportunity. Use it.

The yoke he bore shall press him still,
And long engrained effort goad
To find, to fashion and fulfil
The cleaner life, the sterner code.

THE NEED OF PRAYER.

The searching discipline has come to us for our abiding good. Take heed that it be not wasted or distorted from its Divine purpose. So far as the nation in its corporate life is concerned, responsibility must rest with those to whom in the Providence of God it has fallen to hold, at a great and sudden juncture, the trust for Britain's well-being and for Britain's honour. With our whole heart we pray God, in the words of a leader whom we loved, that He will "guide with His pure and

peaceable wisdom those on whom it falls to take counsel for the nations of the earth." But we pray, too, for our whole community in its homes, its workshops, its schools, its resting-places, that, sanctified for His service by His indwelling Spirit, purified as at this time by His discipline, and sobered by the call for thought upon great matters, we may each of us in his vocation and calling realize his place in the carrying of the high trust that is common to us all. We look outward among wars and rumours of wars, uncertain, in the most literal sense, what an hour may bring forth. And therefore? After this manner therefore pray ye: "Our Father which art in Heaven." Did it ever strike you to notice how many of our noblest and best loved Collects had their birth under conditions corresponding not remotely to ours to-day? They were fashioned, the earlier Collects at least, or rather they were struck forth from the souls of earnest men as fire from flint, in days of wide disorder and of constant war. "Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness." It was when the Goths and the

Huns were invading Italy that the words took shape. And so with many more. Let the thought, and it is of real and living interest to follow it up, give zest and force and point both to the prayers we use, and to the duties towards God and our fellow men whereto these prayers apply.

For the whole thought which I want to leave with you to-day is that which our text—which Our Lord Himself—has given us "After this manner therefore pray ye: Our Father which art in Heaven." Let the thought, the calming, steady thought of that be with you as day follows day. In our churches and our chapels the land through; in our households and at our work: in the quiet of our own rooms, let the thoughts, the anxieties, the demands, it may be, for the highest sacrifice, shape themselves into that form, and then—why, then, with robust and unhurried thought and confidence, we shall look outward and onward, gaining fresh strength and soberness from the recollection of the days of old, when out of the very difficulty and storm and stress came the nobler vision and the surer tread, and both outwardly and inwardly God gave to His people the blessing of peace.

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.



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

SIX miles due south of the ferry is the town of Paynton and we tramped there through a pretty grazing country, but the town has fallen on slack times. There is a good church with regulation square tower, but many of the former residents have gone and so the congregation is small. So many villages in the West go through this experience. When the railway first comes through there is a boom and everything goes well. Then another railway cuts into the north and a third of the trade is wiped out. Another railway cuts in south and the town is left with nothing but local trade. Half the townspeople go off to the new towns on the new lines and repeat the process of booming. In course of time the town will recover on its local trade, but in the meantime the Church has a hard time. Where there was one parish going well we now have three Missions all weak together. And people in the East cannot understand why we don't compel places like Paynton to become rectories. This thing has happened scores of times and we cannot afford it in a new country no matter how careful you may be. We went to the only hotel for a meal for which, being strangers, they charged us 50 cents, while local residents are charged 35 cents. The hotel keeper was quite anxious to know who we were and what we were doing and had finally concluded that like everybody else, we were prospecting for oil, when in walked the Rev. W. H. English, the missionary in Little Pines Reserve, and this gave the case away.

Mr. English was headmaster of a Grammar School in England and coming out with Principal Lloyd and the British Colony in 1903 was soon after ordained by Bishop Pinkham and after serving in several parishes, volunteered for work in the Indian Missions in one of the new schools lately started by the Indian Department in Ottawa, called "Improved Day Schools." These are being developed in many Indian Reserves to take the place of the old boarding schools.

The idea of many Indian workers for some time has been that it was not the best way to take the children from the parents and coop them up in boarding schools where they so often developed tuberculosis. The present scheme is to put a good day school right on the reserve among the Indians, and while the husband is the missionary to the adult Indians and the teacher in school of the children, his wife teaches them to cook by preparing one good meal a day for the children. Then she administers simple medical help and shows the squaws how to look after their babies. Given a good missionary-hearted man and wife, the way is open to do a great deal of good and the scheme is all right.

Mr. English with his wife and family came to live on Little Pines Reserve last December and already there are encouraging signs amongst these much neglected Indians. The children are all taught in English and seem quick to learn. On Sunday the services are taken in the schoolroom, but it must be some time before the full effects of the change can be seen. As we went in and out among the tepees the Indians, both adults and

children, seem to have the utmost confidence in their missionary.

One other reform must be effected in all these reserves if we are ever going to do our duty by the Indians properly. The appointment of Indian agents and farm instructors should be taken out of politics. As long as men are appointed to these responsible offices for service done to the party, so long will half the missionary's work be undone. Agents who drink, gamble and cheat have been the curse of the Indians for years past, and although the Department at Ottawa is always willing to take up a case where the evidence is beyond question, yet many of these men are unfit for such positions, though it is very difficult to prove much against them. If the Indian Department were made a Commission of the Civil Service it would be much better for the Indians. At any rate here we have the beginning of a work which promises to be a blessing to the reserve and if friends in the East would like to help by clothes, books or anything else that will be useful it would strengthen the missionary's hands and they may take it from me that the Indian will not be pauperized by indiscreet giving. The address is Rev. W. H. English, Little Pines Reserve, Paynton, Saskatchewan.

Little Pines Reserve adjoins Poundmaker's Reserve, the centre of so much of the Indian trouble in the rebellion of 1885. Some of the braves who took part in the fights are still on the reserves, so we visited the tepees to get two of them to go next day all over the field of Cut Knife.

Jose was the son of an Indian who was shot in the battle and as he could speak some English he went as driver and interpreter. Tukwanaw (Buffalo Bull) was 58 years of age, could speak no English, but was in the fight and could show us all the places. After a long drive the four of us entered the battlefield through the Cut Knife Creek, just as we entered it with the University Company of the Queen's Own nearly 30 years before.

Before us was the long slope up which the Mounted Police rode at half-past three on the morning of May 2nd, 1885. On the sky line was the place where Corporals Sleigh and Lowry of the N.W.M.P. were killed at the first volley of the Indians. On the left was the ravine where the crowd of Indian horsemen rode down upon the Queen's Own in a wild charge waving blankets and rifles, only to retreat into the gullies which surround the position. Here are the bones, pegged up, where a mounted policeman had his horse shot under him and he lay down behind the dead animal and used up all his ammunition. To-day the cartridge cases are still where he threw them down. Here is the round gully, now filled with trees, where, when the day's work was practically over, two Wycliffe students got three Battleford men from the very clutches of the Indians, only to have two of them shot dead as they were being got out. Here the last stand of the Indians took place. The whole position is unchanged and as the Indians followed me from point to point, verifying this and that, the whole battle could easily be fought over again. One

wonders now how 210 rifles could have held that position against so many Indians.

That action of Cut Knife has often been criticized (by those who were never there), but I am quite satisfied that Col. Otter did the right thing at the right time. The only mistake was in taking those two little brass guns of the N.W.W.P., instead of our own 9 pounders we had dragged so far. There has never been any doubt in my mind that if Col. Otter had allowed Big Bear to join Poundmaker and the two had joined Riel at Batouche with some 1,500 or 2,000 fighting braves, the General would never have entered Batouche without great loss of life. Otter struck his blow and Big Bear cleared off at once leaving Poundmaker to surrender.

As one of my own Indian students put it, it was a good thing that the rebellion took place when it did. The Indian would never have been satisfied without a fight and had it come later, there would have been much loss of life amongst white settlers.

As it was the Indian learned that he could not buck the white man and so settled down to the new conditions. The Indians do not bear any resentment. They laughed when they told me of their hoisting skin caps on sticks to draw the fire and were quite tickled when I showed them the places where we did the same thing by putting caps on the steel ramrods.

There is nothing whatever to mark the spot which broke up the Indian part of the rebellion. A stone shaft should be set up on the crest of the hill to show where the fight took place between Otter and Poundmaker.

Must Christians Sin?

By REV. W. H. GRIFFITH THOMAS, D.D.

NO, certainly not. This is the teaching of the Apostle John, for he says:—"These things write I unto you that ye may not sin" (1 John 2: 1, R. V.). If, therefore, this means what it says, it indicates that he wrote the Epistle, with all its wonderful depth and wealth of teaching, for the very purpose of showing Christians how they might live without sinning. And this, of course, really involves and implies a life of continual safety.

Now this question of the relation of the believer to sin is one of very great importance; indeed, it is scarcely possible to exaggerate the momentous issues that spring from a true conception of what the Bible teaches on the subject. It will simplify matters if we limit ourselves almost entirely to the teaching of the First Epistle of St. John, especially because there is so much in that part of God's Word which bears on the matter.

A LIFE OF CONTINUAL SAFETY.

It is a subject that needs very careful study, and, therefore, very careful handling; but we shall be perfectly safe if we proceed along the line of God's Word, going neither in front nor behind. First of all, I suggest that you study every passage in the Epistle where the word "sin" occurs:—Chapter 1: 7, "Sin"; 1: 8, "No sin"; 1: 9, "Sins"; 1: 10, "Not sinned"; 2: 1, "Sin not"; 3: 8, "Is sinning"; 3: 9, "Cannot sin." Look at all these passages, for only when you have studied them all are you in a position, by induction, to arrive at the truth concerning our relation to sin. You will find that there is a distinction ever to be kept in mind between "sin" and "sins," between the root and the fruit, between the principle and the practice.

Now look at three verses:—"If we say that we have no sin" (1: 8). To have sin is to possess the principle. "If we say that we have not sinned" (1: 10). To sin is to express that principle in practice. Now notice, "If any man sin" (2: 1). There is an alteration from the "we" of 1: 8 and 10 to the "any man" of 2: 1. Possibly the Apostle rather shrank from saying, "If we sin," because the ideal of the Christian life is sinlessness. What that sinlessness means we shall see presently, but notice there are parallel words. There are three lines. "If we say we have no sin"; "If we say we have not sinned"; "If any man sin." Perhaps he did not like to use the word "we" in this last connection, though the reference to the Christian is perfectly clear; and "If any man sin" shows that even a saint may sin. But if the saint should sin—mark that—"we have an advocate with the Father." There is a perfect propitiation provided; "If any man sin, we have an advocate." There is no allowance for sin, but a perfect provision in case we do sin; no need to sin, no right to sin, no compro-

mise with sin, no license, but a provision in case we do. On board ship the provision of lifebelts is not associated with any intention to have a shipwreck, but they are there in case of need. When it is said here, "If any man sin, we have an advocate," it is the provision in case of need. As you know, there are two Advocates. The Lord Jesus Christ is the Advocate with the Father, and the same word is used of the Holy Spirit in St. John—He is the Advocate within. There is Christ's perfect provision for us, and there is the Holy Spirit's perfect provision in us.

There are three views about the relation of sin to the believer, and the believer to sin, which have a very special bearing on our life. Two of them are wrong; one of them is right. I will use the ordinary terms, in order that we may see what these three views mean. The first is often called

ERADICATION

and it means the eradication of the sinful principle within. Now, this goes too far; it goes beyond Scripture, and it is contrary to experience. "If we say that we have no sin, we deceive ourselves," but we do not deceive anybody else. You can ask any one who teaches eradication this question—a question that goes to the

Field Marshal Sir John French



Paris, August 16.—Field Marshal Sir John French, Commander-in-chief of the British field army, was greeted by a vast crowd when he arrived at the railroad station in Paris, August 15th. The people cheered and sang the British National Anthem when the Field Marshal came out of the station in his khaki uniform. He was attended by the British Ambassador and the French Minister of the Interior, and was followed by a numerous staff.

very root of the whole matter—"Do you believe in the perpetual need of the Atonement to cover any defect from the moment of supposed eradication? Is the Atonement necessary for the rest of your life?" "Certainly," says the man. "Then you are a sinner." As long as you need the Atonement there is sin, whether in defect or otherwise. Let us never forget that sinlessness is not merely the absence of sinning; it is the presence of the complete will of God fulfilled in our life, and to mention this is to see at once the need of the Atoning Sacrifice, to the very end of our days.

The second view is called by the term

SUPPRESSION.

Now if eradication goes too far, this does not go far enough, because suppression emphasizes that fighting and struggling which will almost inevitably land us in defeat again and again. You remember that Romans 8 begins with "No condemnation." It closes with "No separation." But between the two there is "No defeat." Suppression, therefore, is inadequate, miserably inadequate, to the truth of God.

The real word and the real thing is

COUNTERACTION

not eradication—that goes too far; not suppression—that does not go far enough; but counteraction, which just expresses the truth. "The law

of the spirit of life in Christ Jesus hath made me free from the law of sin and death." There are two laws, and just as gravitation can be counteracted by volition, the higher law of the will, so the lower law of sin and death is forever counteracted by the presence of the Holy Ghost in our hearts. That is why in Romans 7 there are about thirty occasions where you find "I," "I," "I," with no reference whatever to the Holy Spirit, while in Romans 8 you get some twenty references to the Holy Spirit and very little about "I," "I." It is the law of counteraction.

A little girl, so it is said, was once asked by her teacher:—"What did St. Paul mean by the words, 'I keep under my body'? How did he do it?" Her answer was, "By keeping his soul on top"—that is the law of counteraction. There is a sinful principle. Do not dream that it is eradicated, and do not trouble about suppressing it. Let the Holy Spirit so come into your life, and reign supreme in the throne-room of the will, and then shall be this constant, continuous, blessed, and increasing counteraction. That is the word, or something like it, that St. Paul had in mind when he said, "Our old man (our unregenerate self) was crucified with Him, that the body of sin might be rendered inoperative, (not destroyed)." The Greek word used, *katargeo*, always means, to rob of power, to render inoperative, to put out of employment, to place among the unemployed. That is why St. Paul stopped short always of eradication, and is never content with suppression, and this is what I mean when I say that our life is a life of continual safety.

You remember, some of you, what we say every Sunday, "Vouchsafe, O Lord, to keep us this day without sin." That is the teaching of counteraction. "Grant that this day we fall into no sin." That is the law of counteraction. "That we perfectly love Thee, and worthily magnify Thy holy name." How marvelously those old fathers knew the secret of holiness! So the Christian, while he has the principle of sin in him, need not, and ought not, to express that principle in practice; but if he does, there is a provision, "Jesus Christ the righteous." Not Jesus Christ the loving, not the merciful, but the righteous. Christ deals on a righteous level, and by a righteous principle with the sin of His people. He has no favourites; there are no qualifications. Sin is sin, whether in God's people or not. The provision is there in case we should need it. It is a life of continual safety.

The Bishop of London on the War

The Bishop of London has addressed the following letter to the clergy of his diocese:—

"We are face to face with the greatest crisis which our country has known for nearly a century, and, thank God, as far as this particular quarrel is concerned, we can encounter it with a good conscience. To have betrayed our friends, to have stood by with folded hands while the independence of the smaller states of Europe was crushed, would have been a lasting disgrace to Great Britain.

"No one was less anxious for war than we were. No one strove harder for peace than our representatives. We can, then, pray with good conscience for victory, and appeal to God, who knows everything, to decide between us and our enemies, and yet we must pray, as our Lord Prayed, in perfect charity with all men.

"We have no quarrel with the German people as such. When the military despotism which for a time controls their policy is brushed away it may lead to better relations with the German people than we ever had before.

"It is to secure such united intercession that Friday, August 21, will be observed as a special day of prayer and intercession. There are so many who need our prayers—sailors waiting with tense expectation a great battle in the North Sea; young soldiers in their first battle; our own rulers, who need wisdom to guide the nations through this critical time; our admirals and generals, sick and wounded, and doctors and nurses who have gone forth to tend them—we must pray for courage, wisdom, strength and love for them all.

"Let us remember before God our faithful allies. If Moses holding up his hand above the battle influenced its fortunes even more than Joshua fighting in the midst of it, we may believe that those who hold up their hands at home may have a real part in the victory.

"May God help us to keep our hands uplifted until the sun sets in righteous and lasting peace."

THIS AND THAT

Thoughts of an Eastern Churchman

THE complete disappearance of all political differences here and in England and, I suppose, throughout the Empire, during the present crisis, is very gratifying and significant. After all, our party differences, as some one has said, are only skin deep. On the fundamentals we are all agreed. We differ as to ways and means only. In a country like this where real constitutional liberty exists, people are never irreconcilably divided. It is always possible to call a truce and join hands. The outburst of fervid loyalty which accompanied the Boer War was remarkable, but compared to the present, it is as the brook to the river. What a tremendous advance has been made during the past generation in our imperial self-consciousness. Who in the seventies and eighties and earlier could ever have foreseen a situation like the present? To the Canadian of an earlier generation, with all his loyalty and love of the Motherland, such a state of affairs would have been unthinkable. But now we take up our position "in the firing line," alongside the Mother Country automatically, and as a matter of course. Not a question is raised by anyone and the only contest seems to be as to how we can excel each other in giving practical expression to our enthusiastic loyalty. Twenty-five years ago there would have been serious differences of opinion as to our obligations in the matter, had indeed our co-operation been proposed by any responsible publicist, which is, I think, doubtful. To-day the only question is "What?" not "How much shall we do?"

The war came after all, as predicted by more than one shrewd observer, like a bolt from the blue. An European war in view of the frightful slaughter certain to follow and the vast expenditure involved, seemed hardly within the possibilities. And then the rapid growth of Socialism on the Continent among the masses, made such a catastrophe still more unlikely. Now wise after the event, it is easy for us to trace the causes which have led up to the present situation. To the initiated this has been plain for some years back. A few, till recently sneered at as professional alarmists, had consistently maintained that "it had to come." And alas, they are now in a position to say, "I told you so."

Why do clergymen, in sending notices of their advancement to some more responsible and important post, occasionally mention the increased salary they are to obtain? I never can read these items of news without a shiver. It puts the whole business of the ministry upon such a false and sordid basis, degrading it to the level of any mere money-making calling or profession. The impression created by such announcements in the ordinary layman's mind, is distinctly injurious and calculated to lower his whole conception of the ministerial office. Men will be taken at the price they put upon themselves, and when a clergyman makes an increased salary a matter of boasting, what wonder is it that people put the ministry on the same level with that of any ordinary secular calling. And then the execrable bad taste of such announcements, considering the smallness of the average ministerial salary.

What is forgetfulness, especially that forgetfulness which advancing years brings? Strictly speaking we forget nothing. Everything that happens leaves its mark on the brain, or is stored up in one of its myriad receptacles. But as we grow older it gets harder and harder to open the door of this receptacle. The key is apt to get lost. Forgetfulness is not the loss of something we once had, but the mislaying of a key, temporarily or permanently. How often as we grow older, we experience that sensation of possessing something we cannot lay our hands on. The thing is most unmistakably there, but we cannot get to it. We don't forget, but, to use a very expressive vulgarism, or perhaps archaism, "we disremember."

In reading recently a list of wills in an English paper I was very much impressed with the very large number of legacies to public objects and to old servants. At least 50 per cent. of all English wills, I should judge, contain legacies of this kind, ranging from many thousands to a few hundreds and even less. The contrast in this respect with Canadian wills is very marked. A very small minority of our Canadian testators, as a rule, make bequests outside of their own immediate family circle. One sees estates of many hundreds of thousands of dollars disposed

of by will without a single dollar being given to any object, save the enrichment of the will-maker's blood relations or close personal friends. This, I think, is an unfortunate state of things. In England, no doubt, it is the survival of the old medieval practice of bequeathing large sums of money and property to the Church, which was systematically encouraged by the clergy in their deathbed ministrations, and which led to the celebrated Statute of Mortmain, which is still in force in England and her colonies and, I believe, in the United States. Nevertheless, the average Englishman of substance to-day seems to be still imbued with the desire to leave behind him some tangible evidence of piety, and of his goodwill to his fellowmen. The many legacies to servants is a particularly pleasant feature of the English will. The old and beloved family servant, who lived on the closest and most affectionate and intimate, if respectful terms with his or her master or mistress, is evidently not extinct in England. It seems to me there is a lesson in this for Canadian testators of even very small means. One hundred dollars to some good object in an estate, say, of six or seven thousand or less dollars, would inflict no appreciable loss on anyone, and how many thousands of people there are who could annually do this when disposing of their property. The churches and charitable and philanthropic societies in England greatly benefit by this steady stream of legacies. The S.P.G. and the C.M.S., the Barnardo Homes, the hospitals and the thousand and one institutions for the promotion of the general well-being, moral, intellectual and spiritual, report very substantial receipts every year from this source. As yet here in Canada the stream is very thin and intermittent.

Downeaster.

Just in Passing

From a Woman's Viewpoint

By L.A.B.

WE are filled with wonder. We have been trying to solve a human problem, but gave up. Truly the ways of the summer cottager are hard to understand. The summer cottager is a devout churchgoer (when in the city) and his wife is an ardent member of the W.A. In the country they both turn heathen. There is a little country church not very far away which needs their help so much. There is a tired country parson who has come many miles over a rough and dusty road to hold service there. He would have been so thankful for a little help and inspiration from the summer cottager, but he did not get it. The summer cottager and his wife explain that they have had such a very arduous winter in the city. The Church and the W.A. wore them completely out, and they have made up their minds to have a thorough rest, so they do not go to church in the country. Now what puzzles us is, first, why is a W.A. member so enthusiastic about missions when in the city and when in the country where there is one right at hand she steadily refuses to have anything to do with it? Second, what would happen if our dear Lord grew weary pleading for us and took a "thorough rest"? We cannot answer these questions, but evidently some of our good city workers have found a perfectly satisfactory solution.

We thought we would go the rounds with the country parson. We did go—but "Never again!" We had breakfast at 8, and went to Sunday School at 9.30. The children in country Sunday Schools behave well, that is one help. Morning service came at 11 with Communion and a Baptism thrown in. Dinner came next and then a ten mile drive to another little church and after service tea. There was another drive of five miles for service at night at "The Four Cross Roads." Fifteen miles, Sunday School, baptism, Communion and three regular services. A day's work surely, but please to remember we must get home again. The night was absolutely black and those 15 long, weary miles strung themselves out endlessly. We are confident that all the stones in the fence corners hopped into the middle of the road

ADVERTISERS.

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and that we struck every one of them. There seemed to be thousands and we did not notice any on the road in the afternoon. Oh well! everything comes to an end, so we did arrive at last to the haven where we would be. We went with the parson once, but "Never again!"

Not the least of the parson's ills is social life at "The Four Cross Roads." Some of the people there had a grandfather, consequently they cannot possibly associate with their neighbours. "The Four Cross Roads" is after all only a jumping-off place, not the hub of the universe, as they seem to think. It cannot thrive with social grades. Grandfathers are good to have, provided that the grandsons are as great in their day and generation as their ancestors were in theirs. If not, alas for "The Four Cross Roads," alas for the little church, and also for the parson who ministers there, his lot has not fallen in a fair ground.

I wonder if we are sufficiently grateful to the missionary training colleges for the wonderful opportunities they afford for the study of varied life and individuality. "The East is East and the West is West," but at the missionary training college we may find both if we choose. The East can always teach us many things. They grasp a truth more firmly than we of the West. A realization of this truth came to us as we bade farewell to the student from India whose friendship we had been fortunate enough to win. "I see you not again, but there is no such thing as separation in Christ's work. You serve Him here, I do serve Him in India. It is all one." The East will always teach us. If our Western minds could but truly grasp the great truth of the oneness in Christ, we would not sorrow so for the loved ones who are with Him.

What a pity to see in Church papers, these long letters assuring the public that women are quite equal if not superior to man and should have their rights. It fills one with dismay. Are not the men who vote husbands and fathers? How is it that in the home circle these men have not been convinced that the women's power in public life would be for the betterment of humanity. "I have a good wife at home who, I am convinced, would vote as conscientiously as any man." So said a Toronto Rector who was defending the women's cause, and who helped to get them the vote in the vestry. His wife was a good woman and would, he knew, bring her goodness with her into the wider sphere of usefulness. It was not by writing to the papers hurling threats and accusations that she won this champion. It was by long years of living up to an ideal, by following "of a star," by being just and reasonable always, by exerting her personality even at the risk of ridicule or criticism. Her husband judged other women by her and felt that her influence was needed. Men are for the most part true to their Church and their country. If we fully convince them that either governing body needed us, they would do as Englishmen always have done, stand by their convictions.

Brotherhood St. Andrew

It was with very great regret that the Dominion Council of the Brotherhood of St. Andrew had to announce the postponement of the Dominion Convention of the Brotherhood, which was to have been held in Winnipeg this year. The council was reluctantly compelled to take this course, as stated in the last issue of the "Canadian Churchman," on account of the serious conditions brought about by the war now in progress and the inevitable consequence of it preventing a large attendance. They sincerely hope that it will not be necessary for the postponement to be of long duration and when it becomes possible to hold the gathering they trust that all those who had announced their intention of being present will then be able to be with them.

Believing it to be in the very best interests of all concerned and taking into consideration the fact that the generous support always given to the Brotherhood in the past will now be seriously curtailed, it has also been thought necessary to reduce the operating expenses of the Brotherhood to the extreme minimum. The travelling secretaries, both in the East and in the West, have therefore been called in and until better times come the Brotherhood will have to depend for its progress upon the voluntary efforts of its members. Remittances made to head office at once of large or small amounts will be gratefully received and acknowledged.

Church News

PROVINCIAL SYNOD OF ONTARIO.

Rev. L. Norman Tucker, Prolocutor of the Provincial Synod of Ontario, has appointed Chancellor Kirwin Martin, of the diocese of Niagara, Convenor of the Committee on Religious Education in the Public Schools, in lieu of the late Hon. S. H. Blake.

M. S. C. C.

The autumn meeting of the Board of Management, M.S.C.C., will be held in the Parish Hall of St. George's Church, Ottawa, on Thursday, October 8th. The meeting will convene at the close of a celebration of the Holy Communion, with a short devotional address, which will be held in St. George's Church at 9.30 a.m. Very important business will be brought before the meeting for consideration.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop,

ANNAPOLIS ROYAL.—On the evening of July 21st a Confirmation service was held. Rev. H. S. Wainwright acted as chaplain. The Rector presented 13 candidates. The Bishop's fervid address was most encouraging and inspiring. By the Bishop's permission, the offertory (\$121.61) was for the preservation of the historic St. Paul's Cathedral, London. Five candidates were requested to await the proposed visit of the Bishop at the end of January. It is hoped that they may be much benefited by the mission to be held by the Rev. H. L. Haslam, of Liverpool, from October 23rd to November 1st. The service of Benediction for the eight Deanery Missioners will be held in St. Luke's by the Bishop on the evening of October 22nd.

ANNAPOLIS RURAL DEANERY.—The clergy of this Deanery met in chapter at Granville Ferry on July 20-21, under the presidency of the Rev. H. How, Rural Dean. All the beneficed priests of the Deanery were present. The Bishop of the diocese and Canon Vroom of King's College were welcome visitors. A portion of the Greek Testament was read and translated, followed by a critical and devotional paper on the passage read by the Rev. W. S. H. Morris. Other interesting and instructive papers included the following:—"Non-vicarious Judgment," by the Rev. H. How; "The Fall," by the Rev. W. S. H. Morris; and "Confirmation," by the Rev. Dr. Hunt, of King's College, Windsor. A conference was held, respecting the series of parochial Missions to be held in every parish in the Deanery during the latter part of October. On July 21st, the Holy Communion was celebrated and the sermon "ad clerum" was preached by the Bishop. The Bishop administered the rite of Confirmation on July 20th, at Christ Church, Lower Granville, and on July 21st at St. Luke's Church, Annapolis Royal. On July 22nd, the Bishop held a Confirmation at Digby.

FREDERICTON.

John Andrew Richardson, D.D., Bishop,
Fredericton, N.B.

ST. ANDREW'S DEANERY.—The annual meeting of the Sunday School Association was held at Campobello, on July 21st and 22nd. The meetings were opened by a mass meeting in the Church Hall on Sunday at 7.30 p.m., the president in the chair, supported by the Rector of the parish, Rev. J. Spencer Secty, Rev. D. W. Blackall, Rev. G. Elliott, Rev. W. Tomalin, and Rev. R. A. Armstrong, of St. John, who was the chief speaker, his subject being "Teachers' Preparation for Sunday School Work." Addresses were also given by the chairman, Rev. D. W. Blackall and Rev. G. Elliott, in addition to the welcome from the Rector of the parish. A normal lesson was given to 12 children, on the words, "Suffer little children to come unto me" from the standpoint of the Church's teaching. This was illustrated by picture cards, drawing of a font and in other ways. Miss Ethel Jarvis came especially to do this from St. John, and it proved a lesson indeed to the whole association. A short address was given by Mr. Weir, from the Maritime School for the Blind. After a general discussion on Sunday School topics the meeting

closed with the Benediction. The service on Wednesday evening was largely attended, and Rev. R. A. Armstrong preached a powerful sermon from the text, "And He took a little child and set him in the midst." The preacher showed how Christ's life is in the midst of every active movement in the world, in art, philosophy and science, as well as in the Church, and how that life must be cared for at home as well as in the Church.

GAGETOWN.—ST. JOHN'S.—The first meeting of the members of St. Augustine's Church was held at Summerhill on July 1st, Rev. William Smith, Rector of Gagetown, in the chair. The report of the building fund showed that the actual cash expenditure had been \$1,600; of this sum \$1,550 has been already met, leaving a balance of only \$50. Besides this, it was estimated that about \$500 had been contributed also in free lumber and labour. An organ is still a needed feature; but before the meeting broke up, \$50 had been promised by a generous friend of the parish. The interior of St. John's Church has recently had a number of improvements, which contribute to comfort and appearance. The church has been provided with a supply of combined prayer and hymn-books, neatly bound. At present the work of repairing the foundation and floor of the church tower is going on. The expenses of the above improvements have been met by the Junior Branch of the W.A.

QUEBEC.

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

QUEBEC.—Revs. Canon Scott, Rector of St. Matthew's, W. H. Cassap, Rector of Levis, H. S. Laws, Rector of La Tuque and W. F. Seaman, Rector of Grande Mere, have volunteered for overseas service with the Canadian troops.

Special services were held in Quebec city Anglican churches and throughout the diocese on August 21st, the day of public intercession set apart by the Archbishops of Canterbury and York. There were large congregations and a great number of communicants.

ONTARIO.

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

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

A. Y. P. A.

The opening of the Dominion A.Y.P.A. Conference, held in Kingston for the first time, took place in the City Hall, August 18th, with a very large attendance, many of the members of the local Anglican congregations being present, as well as about 150 of the delegates from other cities and towns in Ontario. Speeches were made by Archdeacon O. G. Dobbs, who was chairman for the evening, Mayor Shaw, Dr. A. E. Ross, M.P.P., A. W. Langmuir, president of the Dominion A.Y.P.A., Rev. J. W. Davis, Stoney Creek and Rev. J. W. Lindsay, Ottawa. During the evening, prayers were said for peace and on more than one occasion the European war was referred to by the speakers.

On the following morning, the convention was resumed with a corporate choral celebration of the Holy Communion in St. George's Cathedral. At 10 o'clock a devotional exercise was held in the hall and a short address on "The Motto of the Association" was delivered by Rev. R. P. Hurford, of New Boyne. This was followed by the reports of the officers. The report of Mr. A. W. Langmuir, president of the association, was received with much enthusiasm. He reviewed the work of the different branches of the organization and the splendid developments that are being made. Rev. E. Appleyard, secretary, read a very interesting report for the past year. The association now reached from coast to coast and there were many centres seeking information on A.Y.P.A. matters. At the close of the fiscal year there were 111 branches in existence in Canada, and so rapid has been the growth of the movement that many more charters were being applied for. This was particularly noticeable in the far west and north. There were many associations that had not applied for charters and therefore could not be located. A very encouraging report was tendered by the treasurer, Miss M. Woodhouse. The total receipts for the year were

\$649 and the expenditures were \$597, leaving a balance on hand of \$51. To the balance will be added a deposit of \$25, left with the railroads for transportation account. This amount will be returned. In 1913 the balance on hand was \$6.72. The entire convention was divided into committees for the discussion of A.Y.P.A. problems. Each committee was in charge of a competent and experienced chairman who directed the proceedings.

In the afternoon the time was taken up with the hearing of reports from the different officers of the association. The chairman of each committee read his report and discussions followed. Mr. S. J. Boyde, of Toronto, spoke on "How is the Dominion Association of the A.Y.P.A. to be financed?" It was plainly shown by the report of Miss M. Woodhouse, treasurer of the Dominion Association, that the Dominion Association was most necessary for the welfare of the different branches. Mr. G. Spencer Bate read his report on "The Necessity for Local Organization of the Branches in Large Centres." Rev. W. G. Davis, Stoney Creek, reported on "Should the A.Y.P.A. Have an Initiation Ceremony?" and "The Question of a Pledge for the Members." It was decided that there should be an initiation ceremony and it was thought that it could not be too impressive. As to a pledge it was suggested that the vow taken at the time of Communion be renewed. Mr. H. Lean, of Toronto, read a very good paper on the A.Y.P.A. branch officers, and Rev. E. Appleyard, secretary of the association, took up the subject of the possibility and opportunity of a paid secretary. It seemed to be the sentiment that a paid secretary should be connected with the association, but nothing definite was done towards a resolution to that effect. Very interesting was the address of Mr. C. Bell, K.C., of Osgoode Hall, on the necessity of a paper for the association. Mr. A. W. Langmuir gave an address on the constitution and several proposed changes in it, after which the meeting adjourned.

The visiting delegates were the guests of the local branch on a moonlight excursion down among the Islands, about 500 taking in the trip. The steamer America took the crowd. A most enjoyable time was had and the visitors were greatly pleased with the manner in which they were entertained, everyone having a splendid time.

On the Thursday morning addresses were made by a large number of the visiting delegates from all parts of Ontario. Before leaving for Brantford the delegates from that city asked that the convention be held there in 1916. There was a good general discussion on A.Y.P.A. experiences and what the branches are doing. By the reports of the many delegates, one was impressed with the idea that the association is a power for good in each of the communities where branches are in operation. "The A.Y.P.A. as an Educational Factor," was the topic of a very interesting paper by Miss Fleming, of St. George's, Clarksburg. The Rev. E. A. McIntyre, Toronto, was unable to be present, but his paper on "The Branch and the Rector," was read by the Rev. Mr. Hodgkinson, Holy Trinity Church, Toronto. Miss Ryder, of Kingston, read a very interesting paper on "The A.Y.P.A. and its Social Life." The other papers read at what was called "The Round Table Conference," were as follows:—"The Member and his Obligations," by Wm. Moulton, of Huron College, London; "A.Y.P.A. and Missions," by Mrs. R. J. Harron, Hamilton; "The Annual District Rally and How to go About it," by President A. W. Langmuir, of Toronto. This was an exceptionally good address and was delivered by the president in place of Mr. A. Calloway, who wired that he was unable to be present. The question of Missions and what part should be taken in them by the association was the subject of considerable discussion.

At the closing session of the A.Y.P.A. Convention, it was decided to have an assessment of \$1 per year for each branch to be paid to the Dominion Association before December 1st each year. Formerly a voluntary contribution was given by each of the branches. They also decided to take steps to have a quarterly periodical, which will be the official organ of the association. A great deal of business was transacted during the afternoon. Resolutions of thanks were passed to the Kingston executive, the Mayor and council, and the Press. The greetings of the conference were extended to Bishop Mills and Bishop Bidwell and regret was expressed that they were unable to attend the conference. It was decided to hold the next conference in Windsor in 1915, the date to be arranged later by the Dominion Conference. The officers were elected for the year 1914-1915, the installation being performed by Canon Macnab, Toronto. For the most part the officers were re-elected. Rev. Dean Starr, Miss Laura Ryder and Mr. Wm. Carroll were those

ected from this city to represent the local branches on the executive. The officers for the coming year are as follows:—Patrons, the General Synod: honorary president, Mr. C. A. Bell, Osgoode Hall, Toronto; president, Mr. A. W. Langmuir, Toronto; 1st vice-president, Mrs. R. J. Harron, Hamilton; 2nd vice-president, Mr. G. S. Bate, Toronto; secretary, Rev. A. E. Appleyard, London; assistant-secretary, Mrs. A. J. Wyckoff, Toronto; treasurer, Miss M. J. Woodhouse, Hamilton.

A service was held in St. George's Cathedral in the evening, and the address was delivered by Canon Macnab, after which a farewell rally was held. Everyone says it was the most successful conference ever held in the history of the association.



OTTAWA.

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

KILLALOE.—The ladies of the Church of the Ascension, assisted by friends, held their bazaar in aid of the building fund on Friday, August 14, on the church grounds. In spite of the threatening bad weather, the attendance was good, and the success exceeded the expectation of all. The wardens, through this and other donations, are now in a position to brick the building without debt, and so preserve the exquisite interior, which is of wood throughout.



TORONTO.

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

SYNOD OFFICE.—The following prayer, by Bishop Lawrence, is recommended for use, by the Lord Bishop of the diocese, and may be used with those provided in the Book of Common Prayer:—

"O Almighty God, without Whom nothing is strong, nothing is holy, look down with mercy, we beseech Thee, upon our Empire in this time of war, pardon our offences, and guard us from all pride, hardness of heart and from every evil way: Keep, O Lord, under Thy protection those who are in peril by sea or land, remember the prisoners, relieve the sick and wounded, comfort and support the dying, give strength to those who minister in hospital and camp, and hope to those who throughout the world are in anxiety or sorrow. Help us, we pray Thee, to establish liberty and justice, and hasten the time when all nations shall dwell together in peace, to the glory of Thy holy Name, through Jesus Christ our Lord.—Amen."

ST. PAUL'S.—Archdeacon Cody, speaking last Sunday morning on the war, commended the employers who were paying the wages of their employees who have joined the Canadian contingent. He said that none will escape the suffering that must accrue during the coming months. The grim figure of destitution will arise and will have to be dealt with. He hoped that the Patriotic Fund would be supported by every citizen, and that the money would be expended upon the giving of employment rather than gifts of relief.

ST. MONICA'S.—About 900 people attended the open-air patriotic service given last Sunday in the grounds of this church. The Boy Scouts and the Church Lads' Brigade attended. Views of soldiers and patriotic pictures were shown on the screen. The Rector, Rev. Robert Gay, delivered a patriotic sermon.

ST. JOHN'S.—The congregation of this church, Portland Street, have decided to form an association to care for the needs of the families of those of its members who have volunteered for war service, and of the regular forces at Stanley Barracks who may be killed or incapacitated in the European conflict. The new organization will be known as St. John's Patriotic League. General Sir Wm. Otter, K.C.B., was elected honorary president; Rev. J. Russell Maclean, Rector of the church, president. Addresses were made by Sir Wm. Otter, A. R. Boswell, K.C., the Rector and others. A substantial amount was subscribed to inaugurate the fund necessary.

G.F.S.—At the August G.F.S. council meeting, the principal business referred to the cafeteria, which will be opened at the Exhibition grounds in the old location, opposite the Dufferin Street entrance. The entire staff of voluntary workers has been listed and all plans are completed. Following the precedent set by the G.F.S. in England and in the United States, a card will be placed in all Toronto stations directing young

girls, who are strangers in the city, to the registry and moderate-priced boarding house at 109 Pembroke Street. A vote of thanks was extended to Mrs. S. G. Wood for the gift of a splendid set of slides. Miss Bessie Charles, organizing secretary for the Dominion G.F.S., was reported to be slightly improved after her illness. The triennial meeting of the G.F.S. will be held at Holiday House, Burlington Beach, September 18-21. All associates are urged to attend as a most interesting programme has been arranged. Those desiring accommodation should write at once to Miss Ridley, superintendent of Holiday House.

ANGLICAN MISSION TO THE JEWS.

It is with much pleasure and satisfaction that I have been attending, from time to time, the Jewish Mission, both at the open-air and indoor gatherings. The workers are meeting, we are thankful to say, with considerable encouragement. A large number gather round to listen in the open air, and a look into their faces will assure one that they are much interested. Occasionally a little dissent may be manifested by one or two, as is only natural with something that does not quite fit in with their old-established belief. Mr. Berman, the earnest superintendent of the Mission, has been appealing to their patriotism, and five of his listeners have volunteered for the front and have been accepted. The Jews feel that now is their time to show their gratitude to Great Britain. "If Germany gets in here," they say, "we will be lost, for we will never have the freedom we enjoy under British rule." All the Jews are looking for the Coming of their Messiah at this time, whose reign they believe this war will usher in.

It is a matter of great thankfulness to God that two of the Jews have recently become believers



JACOB FILBERG, First Hebrew to Volunteer Service in Toronto Jewish Regiment.

in our Lord Jesus Christ. The one whose picture appears with this notice has just declared his belief in his Saviour and is very much in earnest about it. He became convicted at the open-air services. He was at one time serjeant in the American army and is now given the same post in our own forces. I had the pleasure and privilege of speaking to him one night, and found him a bright, happy Christian as his face plainly showed. He was baptized on Sunday afternoon by Mr. Berman in Holy Trinity Church in the presence of four clergy and the staff of Mission workers and helpers, myself and a converted Jewish worker of the Mission standing as his witnesses. He was anxious to be baptized before he left for the war, and desires our prayers, and wishes to be recommended to the chaplain of the forces that he may have his ministrations in time of need. May God protect him and be with him on the field of battle and also with the thousands of others also, who, loyally and devotedly, go forth to defend our country.—By an Interested Visitor.



NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Rev. W. Judd, the curate of the Cathedral, preached his farewell sermon last Sunday night, and has left for Windsor, Nova Scotia, where he will take charge of a school. He spoke of his regret at leaving this city, and referred to the kindness that had always been extended to him by the congregation of Christ Church.

RIDLEY COLLEGE.—At the recent matriculation examinations, some of the Ridley College boys were very successful. Four scholarships were won or qualified for by Eric M. Boyd, of Bobcaygeon and W. F. Scott-Kerr, of Thorold. The former won the Edward Blake in classics and

mathematics, ranked for the Edward Blake in mathematics only, and won the Burnside (Trinity). The latter won the Edward Blake in classics. V. R. Irvine obtained first-class honours in classics, moderns and mathematics, and honours in various subjects were won by T. R. Merritt, J. H. Drope, J. H. Peters and A. E. Mix.

GUELPH.—Guelph has seldom seen such a demonstration as was witnessed here, August 19th, when the volunteers of the overseas contingent, comprising members of the 30th Wellington Rifles, No. 1 company of the Army Service Corps and the 1st Artillery Brigade, gathered for a religious service in Exhibition Park. The troops, accompanied by the army and navy veterans, were drawn up in the shape of a hollow square, while the combined surpliced choirs of St. George's Church and St. James' Church sang hymns as the band played. The service was conducted by Archdeacon Davidson, Rector of St. George's, who offered up prayers for the Royal Family, for success in the war and for the safe return of the men who were volunteering their services for the British Empire. A short patriotic address was delivered by Rev. C. H. Buckland, Rector of St. James' Church, and the soldiers marched back to the armories. About 100 men are leaving from Guelph and the city is making arrangements for life insurance for each man.



HURON.

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

LONDON.—Lieutenant Paul Williams, son of Bishop Williams, is in Belgium fighting with the British troops there. It is not known to what regiment he is attached, but as he is an engineer, it is probable that he is in the front rank with the engineering corps. Lieutenant Williams graduated from the Royal Military College two years ago and went at once to England, where he was attached to one of the regiments. Six weeks ago he was sent to Aldershot and qualified for a commission to the Canadian regulars.

ST. JAMES'.—After having undergone considerable improvement in the way of frescoing and decoration, this church was re-opened last Sunday. In connection with the re-opening of the church the Ladies' Guild have presented a handsome morocco-bound Bible for the lectern and a brass book rest for the Communion table, the latter having been presented in memory of the late Miss Ala Pope, who at the time of her death was vice-president of the Guild. There was special music in connection with the re-opening services.

BRANTFORD.—GRACE CHURCH.—The work on the erection of the new tower for this church, is being steadily proceeded with. The masons are busy cutting the stone, while the tower itself has been completed up to a height of 33 feet and the framework and scaffolding for the rest of it has been erected. Already the work gives evidence of the architectural beauty of the tower when completed.

STRATHROY.—ST. JOHN'S.—The 26th Regiment's contribution to the overseas contingent, 25 officers and men in all, with "G" company of the same regiment, marched to this church on August 16th. Rural Dean Robinson, hon. major and chaplain of the regiment, delivered an excellent sermon on 1 Kings 12: 16, "To your tents, O Israel." Attention was called to this war of the people of Israel a long time ago, forced upon them by the exactions of a tyrant. The same call to-day might be made in Germany. A little later on these words were said. "That this was from the Lord." This will outline the difference between us and the German to-day. His call is from a tyrant. Ours is from the people under a righteous King who loves peace. The speaker then outlined the duties of the men and the duties of the people to those who were risking their lives for a small sum of money per day.



RUPERT'S LAND.

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

WINNIPEG.—The Rev. John Morris has tendered his resignation as Rector of St. Alban's. He will return to the diocese of Huron. Since Mr. Morris has been at St. Alban's, the work has prospered in every department and his decision to leave will be deeply regretted.

The Bishop of Toronto spent a recent Sunday in Winnipeg, preaching at All Saints' and St. Matthew's, and addressing the united regiments of the city at a great garrison service on the University grounds in the afternoon.

GARRISON PARADE.—At the service at the University grounds, an address was delivered by the Lord Bishop of Toronto, the Right Rev. Dr. Sweeny. It was a notable utterance and one as appropriate to the occasion as it was full of the spirit of Christianity. One point particularly impressed by his lordship was that in the present crisis of the world's history, England was fighting the battle of civilization, of progress and of Christianity. She had not intervened until she was compelled to accept the challenge of the presuming war lord of Europe, as Dr. Sweeny described the Kaiser. Following the service, which was dignified and impressive, the troops marched through the principal streets of the city.



ATHABASCA.

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

PLEASANT VALLEY.—It will be remembered that the Church of Holy Trinity, Pleasant Valley, was burned down by fire on May 23rd. Within three days a meeting of residents was held and it was unanimously decided to rebuild at once at a cost of about \$400. The new church has now been built and was dedicated on August 16th by the Bishop, in the presence of a large congregation. The new church is pleasantly situated on high ground. The present building is larger than the original church, having a seating capacity for 60. It is built of logs and consists of a porch, nave and chancel. Much skill and taste has been shown in the erection of the building, which is the second church which the residents of this neighbourhood have built in little over a year, as the previous church had only been in existence about a year. The work has been carried through under the leadership of Mr. H. F. Thorn, honorary Lay Reader. The special service consisted of Evening Prayer, read by the Rev. W. Minshaw, the clergyman in charge of the district. At the close of Evening Prayer, the Bishop read the special form of Dedication Service and preached on St. Luke 19: 46. Holy Communion was celebrated by the Bishop, at which service a large percentage of the congregation remained. The church was prettily decorated with flowers. The offertory was devoted to the insurance of the church. After service tea was served in the open air.



NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminister, B.C.

VANCOUVER.—The annual meeting of the Columbia Coast Mission was held, August 12th, at the Church offices. The Mission boat Columbia was offered to the Government should the authorities require it as a hospital ship. The Columbia is particularly well fitted for this work as it has seen much service in that capacity while cruising this coast. The policy of discontinuing one or more of the hospitals along the coast was discussed, for it was pointed out that as many of the logging camps had been closed down, there was no urgent need at present of some of the institutions. Which will be closed, will be decided later. A most satisfactory financial report was read. The Columbia, it was reported by Rev. John Antle, is now running in first-class shape, and her engines and other equipment are in perfect trim.

Rev. C. C. Owen, chaplain of the Sixth Regiment, read the lessons and prayers in the service at the Arena here on August 16th, when 2,000 troops assembled.



COLUMBIA.

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

VICTORIA.—At the canteen ground, Esquimalt, August 18th, the Bishop of Columbia officiated at a drum-head service for the 88th Fusiliers. The band attended and played selections. At St. Paul's Garrison Church, it was fully expected there would be a parade of the officers and sailors, but the Rector states the engagement was cancelled, probably on account of the activities at the dockyard and drydock.

CHRIST CHURCH CATHEDRAL.—Many people were unable to find sitting accommodation at this Cathedral, August 16th, when the Bishop of Ontario preached. The speaker testified to Christ the Man, Christ the Father, pointing out that they were One and the Same, and

that it was God Himself who had come to earth to sorrow and suffer with mankind. Jesus Christ Himself had spoken words testifying to His oneness with God; He had spoken of the Father's home as His home. "I and the Father are One; He that hath seen Me hath seen the Father." There were people, said the Bishop, who, while acknowledging Jesus Christ as the perfect, the ideal man, yet denied that he was God. Christ, surely, had proved His oneness with God. Not any man but God had ever attempted to do the things which Jesus did. He cast out devils; He healed the blind and the leper; restored the dead. All the powers of earth were subject to His word. He could still the tempest; He walked on the Lake of Galilee as if it were the solid earth; He guided to Peter's hook the fish which held the coin to pay the people's taxes. At the last He proved Himself by His own resurrection, thus giving proof upon proof and evidence upon evidence that He was God. And yet He was very man. The evidences were as clear of this fact. Was it not human to weary? The Scripture told how the disciples came and awakened Him from a sound sleep and said, "Lord save us!" Was it not human to hunger? To thirst? To eat? Christ had done all these. And still He had a vision which was possessed by no man. Was it not human to think of and care for those whom one loved? Everyone could recall the beautiful solicitude shown by Jesus for His mother, whom He had committed to the care of the disciples in His dark hour. Another purpose which Christ had in coming to earth was to reveal God to mankind. He had given a perfect revelation of God's will. His character, His purposes. He had also shown what man's relation should be with God. His incarnation was taken in order that God might be able to sympathize with man. It might seem strange that God, who had created man, who knew all man's inmost thoughts before they were known even to man himself, should send His Son in order that He might be able to understand and sympathize with man. But this was Christ's mission: as the Man of Sorrows He brought man closer to God, and gave to the doubter the reassuring words:—"Know ye not that ye are the temple of God, and that the spirit of God is within: know ye not that your bodies are tabernacles of the Holy Ghost?"



YUKON.

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

DAWSON.—**ST. PAUL'S.**—There have been many improvements made in the church buildings within the last few months. The rectory has been renovated by the Dawson branch of the Woman's Auxiliary and the members of the Vestry. The robing rooms are greatly improved by the building of compartments for cassocks and surplices. A cupboard has also been built in which to keep the Bishop's and clergy's robes. One of the members of the Vestry has volunteered to supply sufficient paint, and with the help of several others to paint the church fence. A Bishop's chair, made of unpolished English oak, has been placed in the chancel, together with a new clergy chair. It has been the custom at Dawson for years for most of the people to climb the "Dome" on the night of June 21st, to see the "Midnight Sun." As that date this year fell on Sunday, it was arranged to have a midnight service on the summit. The collection went towards a new operating room in the Good Samaritan Hospital. The Ven. Archdeacon Canham visited Dawson this summer during his visitation of the diocese. He arrived in time to officiate at the Communion service on the first Sunday in July.

MOOSEHIDE.—**ST. BARNABAS.**—The Indians of Moosehide have had a good winter's hunt, and have sold much meat. They are at present in good health, and in some measure prospering. There is, however from time to time considerable drunkenness which we profoundly regret. We feel we must go on perseveringly against this, with faith in God. The authorities are not able to do very much to suppress this curse amongst the Indians, owing to prevailing difficulties. In spite of their weaknesses and temptations they attend church well, which may be taken perhaps as a sign of their desire for spiritual help. There are some backsliders who for some reason have given up their work for God. For such we must pray and work.

Why not make good pocket money during the holidays? Write the "Canadian Churchman" for particulars.

Correspondence

HYMN BOOK.

Dear Sir,—Your readers will be interested in hearing that the sale of the Book of Common Praise for the past eleven months is a little more than for the previous twelve months, \$2,445.65 as against \$2,308.33. The royalty now being paid on the copies of the smaller music edition is at a higher rate now as there have been more than fifty thousand of them sold. Altogether, there were seventy-five thousand one hundred and sixty-three copies of the Book sold in eleven months.

Requests still continue to reach our Committee from hymnal compilers. Victoria, Lady Carberry, who is getting out a new book in England, and which the advance notices speak very highly of, is using a number. Mrs. Plumtre's temperance hymn, "Keep Thyself Pure," is being largely adopted in hymnals, the latest book to adopt it being a fine Sunday School book called "Worship and Song," published by the Pilgrim Press, of Boston, for the Congregationalists of the United States. Hymns Ancient and Modern have refused to permit the sale of our book in Australia, though there was every chance apparently of our book being adopted by the Australian Church.

James Edmund Jones,
Toronto. Secretary, Hymnal Committee.



BIBLE SCHOOLS.

The Moody Bible Institute of Chicago reports within the last few months an unusual interest among clergy in different parts of the country in a revival of real Bible study, and requests are multiplying for information and for conferences to arouse interest among the people in this important work as a basis of conservative evangelism.

The Extension Department of the Institute is temporarily short-handed in its women workers by the departure of Miss Angy Manning Taylor for a six months' teaching tour in China and Korea, and the enforced departure of Miss E. Stafford Millar to her home in Australia to recuperate from a serious illness, but its staff of men has been increased and other women are to be added. It will arrange, as far as possible, to hold brief conferences in any important centre in the United States or Canada for the promotion of Bible study and the deepening of the spiritual life, as well as conduct Evangelistic meetings.

The teachers furnished for such conferences will include the special Bible teachers of the Extension Department, members of the Educational Faculty of the Institute, and, wherever desirable and possible, Bible teachers of prominence and ability, such as Dr. C. I. Scofield, Dr. L. W. Munhall, Dr. W. H. Griffith Thomas, and others. Clergy interested in such conferences are invited to correspond with the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

A. F. Gaylord.
Chicago.



THE REPORT OF A CANON!

Dear Editor,—Although for the time being I am "bottled" up in London, I cannot help saying "Hurrah for Canada!" I was always proud of it, but when I read the despatches in the "Times" I bubbled over with joy.

I certainly came to this country at a crucial moment, as we arrived the day when war was declared—perhaps the most eventful day in the history of the world, certainly of the Empire. No pen could describe what I have seen in the last few days. I know that in Canada you are well posted, but at a time like this you have to be on the spot to understand it, and read the full reports of speeches in the Commons, and see the men we have been hearing so much about. While the people are keeping as cool as they can, still the very air is charged with uncertainty, for we do not know what another hour will bring before us. The streets are flooded with soldiers, and as for the streets in Whitehall, around the War Office, Downing Street, and the Parliament Buildings, it is almost impossible to get through, and is almost as bad as when I was here at the Coronation.

There are many Canadians here at present, but we cannot tell when we will be able to get home again, and, therefore, we are hoping that something will turn up. When it is estimated by those well able to talk on the subject that 14,000,000 men will be engaged in this bloody strife it dawns on all of us, what we are to expect. Food in the last three days has doubled in price, and it will only be a few days more before the

poor will be in bad condition. The shutting off of raw material will throw tens of thousands of men out of work, and it is hard to know who is not hit.

I send these few words to show we are still in the land of the living, and can assure you I would give a good deal to be back again in good old Toronto.

In haste,

H. C. Dixon.

London, England, August 6th.



KEBLE AND HIS CRITICS.

Sir,—Keble's poetry has lately been more popularly quoted than for many years, and an alteration made in his old age has been criticized. We take the following from one communication:—

Perhaps you will allow me, as one who has made this exquisite collection of sacred poetry his loved companion for more than fifty years, to say that its author was content to leave the poem called "An Address to Converts from Popery" unaltered for some fifty years and for more than as many editions. What Archbishop Trench and others regarded as a deplorable alteration seems to have been urged upon Keble at the instance of the school represented by Canon Liddon. . . . But what I wish particularly to point out is that the alteration in question vitiates the whole argument of the poem. The whole poem, indeed, draws a contrast between the teaching of the Church of England and the teaching of the Church of Rome, which is mentioned by name. The worshipping of Saints and Angels is deprecated in one of the stanzas, the blood of Martyrs in another, Purgatory in a third. Then comes the presence of Christ, "the eternal Priest," "in the heart," as contrasted with the material presence "in the hands," as in the sacrificial teaching of the Church of Rome.

To take out this and substitute something clean contrary is like pulling out the corner-stone of a building to replace it with a mass of sand.

We may recall the words of Hooker (whose immortal work he edited), "The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament."

Trusting you will find space for this,

Yours very sincerely,

E. A. R.

Toronto.

Books and Bookmen

"The Day that Changed the World." By Harold Begbie (Hodder and Stoughton, Upper Canada Tract Society, 35 cents; vi. + 159).

A book for the present war situation. It portrays the changes which came over the world on the day of a miracle which the author imagines when all men's hearts were turned to God as Father and their fellowmen as brothers. The book is Mr. Begbie's suggestion of the solution of the social unrest. It is his merit that he bases the solution on the soul of man. He advocates no mechanical socialism. Only the thing instinct with Life will be permanently attractive. Mr. Begbie follows the principle out into the ecclesiastical, social, industrial departments of life. He speaks in sturdy protest against all the abuses. It is a book which everybody ought to read. You may not agree with him always—we do not, but he is working along a right line. The first two editions were published anonymously for purely personal reasons. This third edition bears the author's name. It is no dry as dust discussion, but a story that throbs with the play of human emotions.

"Jesus in the Nineteenth Century and After." By Heinrich Weinel, D.D., and Alban G. Widgery, M.A. Edinburgh: T. & T. Clark, 10s. 6d. net. Toronto: Upper Canada Tract Society.

This volume is based on a German work by Dr. Weinel, but the whole has been revised and brought up-to-date, and its scope widened by the consideration of English, American, and French life and thought, and of one Italian thinker, Mazzini. It therefore has reference to almost the whole sphere of Western civilization. It attempts to answer the questions, "What is Jesus to us?" and "What was He to the greatest names of the last century?" It is largely a review of the history of the historical Christ, but its conception of Him necessarily affects the treatment. As it is written frankly from the humanitarian standpoint, the book will have to be read with this in view. There is a constant tendency to "get rid of the orthodox Christian dogma of a supernatural

Jesus as the second person of the Godhead, coming down from heaven," (p. 43). It is also said of Strauss that he "discarded everything that did not bear the test of his severe criticism," (p. 87), while Wellhausen, the greatest scholar, has now given his attention to the Gospels, "and has ended up almost in scepticism," (p. 109). It is said that we cannot now answer the question with certainty whether Jesus held that "He was more than man," (p. 139). These references will show the character of the work. Judged from the standpoint of the writer it is a wonderful production in the fullness and variety of its knowledge, and if read by students who are accustomed to deal with critical problems it will prove of service. But Christians who believe that Jesus Christ was both God and Man, while being thankful for these remarkable testimonies to the wonderful influence of our Lord on the course of the thought of the last century, will nevertheless be compelled to adhere to the New Testament and Church view of the Master as in every respect the only one that satisfies both mind and heart. The story recorded here is a sad revelation of the way in which modern thought has endeavoured to reduce Jesus Christ within the limits of humanity, but this is "proving utterly impossible on any fair interpretation of the New Testament, and of the history and experience of the Christian Church." Even after all that is said in this book by some of the greatest of the world's thinkers, the challenge of Christ as a Divine Saviour has still to be faced and met.

The Family

LONDON AND THE WAR.

By Margaret Hamilton.

Last Thursday, July 30th, London had no belief that we should be involved in war. Keenly interested in the progress of events, eager for the latest news, the average Londoner felt secure that somehow or other Britain would be kept out of the conflict. There was an air of security, a feeling that in the main we were doing the right thing in standing out of the struggle. This feeling predominated up to Saturday. Holiday-makers continued their preparations, and there was but little decrease in the traffic from London to the country and the seaside.

Saturday evening brought a significant change—Russia was at war with Germany: the area of the conflict was growing more defined. In the German beer halls round Soho the enthusiasm was intense. German artists' clerks, and shopkeepers, mug in hand, stood on the tables, and the rafters rang with "hochs" to the Kaiser. They were en route for the Fatherland, and London watched them, unconscious that within the next few hours her own sons would be mobilized. On Sunday there was no shouting in the German quarters. I found the German cafés very empty. Such waiters as were originally of that nationality explained in broken English that they were now "naturalized"; moved thereto, I suppose, by the perplexity upon the faces of their customers.

London meanwhile had waked up, and from the suburbs—north, south, east, and west—streamed a concourse of people. France, our ally, was in danger. Luxemburg had been invaded! It was impossible to sit at home, the cry was to the centre, and the streets were thronged with eager crowds.

London is a typically good-natured city, and even with the tide of feeling running high, the Germans scattered in the crowd were subjected to neither criticism nor comment. At Charing Cross Post Office the rush was heaviest. Women with drawn faces and anxious eyes waited for telegrams from the Continent. One poor thing in tears explained that she was stranded in London, and could not reach her husband in Paris until he wired her the money.

I shall never forget the swift response to the appeal. In five minutes the money had been collected, a friendly workman had escorted her across the Strand to the station, while rousing cheers followed her across the road. Good humour and a steady nerve have characterized the people throughout the crisis, a crisis which was the more acute, since, as a whole, London was unprepared. The mafficking element was nowhere noticeable; there were no wild outbursts of hysterical enthusiasm—cheers were reserved for France and for the Territorials, who trooped steadily by.

And if the crowd was, as a whole, well balanced, the temper of the French colony, which lies to the south of Oxford Street, was as steady. The women congregated at the corners of the streets listened while an elderly Frenchman read

the news from the "Figaro," or explained the situation. Most of the young men had already left; the few who had still to join their regiments were indoors making preparations. The streets, usually so full of life and colour, were quiet; in place of the ready laugh, the light gaiety that marks the quarter, was a silence grave and significant. Tragedy had passed down the alleys, with their busy stalls flaming with lamps, and for a while the lights were out.

But if the people realized that the fate of France was to be put once more to the touch, they met the ordeal bravely.

It was not until the morning of Monday, surely the most memorable of England's Bank Holidays, that London realized she was on the eve of war. It crashed home to the middle-class citizen with a stunning force. The workman had already scented the atmosphere of conflict: there is a certain internationalism of feeling among the workers of the world, and the electric current had spread from France across the Channel!

From then the temperature rose rapidly. There was a moment when London seemed on the verge of hysteria, when the people, with the first shock of the news that we were pledged to defend the north coast of France, seemed likely to lose their heads in a panic of fierce joy. But the excitement rapidly cooled, and it was a sober crowd that waited outside Downing Street to learn the result of our ultimatum to Germany.

The cheers that greeted the declaration of war were hearty, but enthusiasm rapidly gave way to a consideration of the crisis. The rubicon was passed, gone was the time for mediation or rapprochement. We were pledged to uphold our promises to Belgium. Germany had appealed to the sword and with the sword we replied.

It was at the railway depots that there were the most significant scenes. Train after train laden with sailors and reserve men rolled out of Paddington, Victoria and Waterloo en route for Plymouth and for Portsmouth. And as the men trooped on the platform London gave them an ovation. Those who had friends and relatives passed swiftly through the throng; those who stood alone were shown a welcome that must have stirred their hearts.

There was little shouting, and but few cheers. But the faces of the crowd, alight with admiration touched with relief, told their own tale. The men were going down to the sea in ships; they held the honour of the nation in their keeping.

London is not greatly moved to ceremonial. We are minded to take our demonstrations easily, without arrangement or design. When, therefore, we are moved to show enthusiasm, the occasion is remarkable, and such an occasion was London's ovation at the changing of the guard at St. James' Palace. As a rule, the ceremony goes unnoticed, disregarded. It is typical of the sudden onrush of national feeling that, after our declaration of war, the crowds that stood and watched the Guards, in sudden, swift and spontaneous action, bared their heads.—"Every man"

NEW ZEALAND LAWS FOR WOMEN.

Jessie Mackay, of Christchurch, New Zealand, tells in *Jus Suffragii* of the following laws of benefit to the women of her country, passed since their enfranchisement in 1893:

- "Infant Life Protection act.
- "Act to Regulate Adoption of Children.
- "Industrial Schools act amendment.
- "Juvenile Smoking Suppression act.
- "Servants' Registry Offices act.
- "Shop Assistants' act (safeguarding the interests and health of shop-girls; have to sit down when not serving, sanitary arrangements, meal hours, etc.).
- "Divorce and Matrimonial Causes act (equal standard of morality; divorce for wilful desertion for five years, for habitual drunkenness, failure to support a wife, cruelty, or for seemingly incurable lunacy).
- "Criminal Code Amendment act.
- "Act enabling women to receive compensation for slander without proving special damage.
- "Summary Legal Separation act, to safeguard poor women against brutal or drunken husbands.
- "Factory act (recognizes in some cases equal pay for equal work; not generally, however).
- "Municipal Franchise act, extended to women ratepayers or ratepayers' wives (women eligible for town boards, hospital, and charitable aid boards, and to Mayoralty).
- "Old Age Pension act (which acknowledges economic partnership of husband and wife).
- "Women admitted to practice law.
- "Technical schools, giving girls equal opportunity.
- "Scientific temperance instruction in public schools.
- "Testators' act (testator compelled to provide for wife and family)."

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Personal & General

Japan and Germany are now at war. Rev. Dr. and Mrs. Renison are in Muskoka.

The Prince of Wales fund is now over \$7,500,000. The Bishop of London and Lord Kitchener are both bachelors.

Archdeacon and Mrs. Bogert, of Ottawa, are at Sorrento, Maine.

Dean Abbott, of Hamilton, is visiting in Cleveland, his future home.

The Bishop of Niagara has returned to Hamilton from his holidays.

Toronto's contribution in men to the Overseas Force is above the 4,000 mark.

arrived to brighten the lives of the Rev. and Mrs. Gandier.

The Ven. Archdeacon Forneret, of Hamilton, has volunteered to go to the front with the 13th Regiment, in which he holds the rank of major.

The Rev. C. S. McGaffin, of St. Paul's Church, Toronto, and Rev. W. H. H. Sparks, Swansea, have volunteered to go with the Canadian troops to the war.

Hon. Dr. Beland, M.P. for Beauce, Quebec, and former Postmaster-General in the Laurier Cabinet, is serving with the Belgian forces at the front in the Medical Corps.

According to Chancellor von Bethman-Holweg, a treaty is only a "scrap of paper." The German Chancellor holds by the same exalted moral standard as his Imperial master.

one wing of the British Army at the front on August 17th. General Grierson, who was born in 1859, was one of the foremost of British military leaders.

The farewell scenes in all parts of Canada at the entraining of the troops leaving for Valcartier has brought home the bitterness of war to thousands of Canadian homes, and to all who have witnessed the agonized tears and distress of the dear ones left behind.

"Somebody wept when he went away, Looking so handsome and brave and grand; Somebody's kiss on his forehead lay, Somebody grasped him by the hand."

"I thought you were working on Jay Krank's new house?" said a house painter's friend. "I was going to," replied the house painter, "but I had a quarrel with him, and he said he'd put the paint on himself." "And did he do it?" "Yes, that is where he put the most of it."

A Montreal landlord, who owns many tenements in Point St. Charles, has posted a notice on all his properties: "That if the bread-winner of any family living in one of his houses volunteers for active service, the family may remain in their present dwelling free of rent during his absence. The offer is good one year from date."

News from Winnipeg says Rev. A. W. Woods, Rector of St. Margaret's Anglican Church, has volunteered as chaplain to the 90th Regiment, has been accepted, and will accompany that unit to the front. Rev. Mr. Woods is a former member of the 90th. It is understood that the incumbency will be temporarily filled during Mr. Woods' absence.

Perhaps the greatest feat of microscopic engraving was accomplished by a Jewish farmer in Alberta, who prepared an address of welcome to the Duke of Connaught. The address was inscribed in Hebrew on a grain of wheat and contained no fewer than 300 letters. So fine was the lettering that a microscope was necessary to read the inscription with any ease.

The Duke of Connaught will remain in Canada as Governor-General as a consequence of the outbreak of war. The Duke's term has been extended indefinitely by the Imperial authorities. It is assumed that Prince Alexander of Teck, who was to have succeeded the Duke of Connaught in October, is to go on active service with his regiment, the Second Life Guards.

The report of the gallant Belgian regiment that went into the battle of Liege 285 strong and only eight men survived, brings the horrors of the war vividly before us.

The License Commissioners' office has taken measures in regard to the lake steamers. The seven vessels of the Canadian Steamships, Limited, have recently been fined for illegal selling of liquor, and now the Chief License Inspector has issued an order that all liquor be removed from these vessels in 24 hours. This is a most satisfactory state of affairs, as the order, we understand, is to be obeyed by the company.

The safe arrival of the consignment of paintings from abroad completes the assurance that the Art Gallery at the Canadian National Exhibition this year will house an exhibit more varied, interesting and attractive than ever before. It will comprise selections from the greatest galleries of the Old World, chosen by the most eminent men in the profession, but will be particularly strong in the works of British artists. The big men of Scotland and England have contributed their most famous canvasses, while from the United States there will come some of the great pictures of the Far West that will be of special interest to Canadians. Nor will our native countrymen have reason to be ashamed of the product of their own



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We would respectfully ask you to read the address label on the last page of this issue and carefully notice the date thereon, which indicates the date to which your subscription has been paid. IF you are in arrears kindly send a Postal Note for the amount the label shows you owe us, and if convenient add another year's subscription to the amount. This would save you trouble and be a great help to your Church paper.

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If label is printed 26 Nov., 12 subscriber owes 2 years to 26th Nov., 1914.
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As we do not send collectors for these small amounts your kind attention will greatly oblige.

THE CANADIAN CHURCHMAN
8 Sheppard Street, Toronto.
Subscription—payable in advance—\$1.50.

Canon F. C. Piper, of Thorold, has volunteered to go with the 37th Regiment to the front.

The unity of action shown in the short "war session" at Ottawa last week was a credit to Canada.

The Bishop of Ontario visited Victoria last week, and hopes to make a brief visit to Prince Rupert while in the West.

So buoyant is a life preserver invented in Germany that it will support several persons clinging to it as well as its wearer.

The Rev. Guy Gordon, of Niagara Falls, a captain in the militia, has volunteered and has been accepted for active service.

Congratulations! At "Old Sun" School, Gleichen, a little son has

"Eighteen months" was the laconic reply of Lord Kitchener when asked to name the duration of the war, at a dinner given at his mansion in Belgrave Square.

Dr. Haywood, assistant superintendent of the General Hospital, left for Valcartier on Saturday with the Q.O.R. He will be assistant to Dr. Perry Goldsmith, who is also attached to the same regiment.

The Executive Committee of the Canadian Peace Centenary Association met August 19th and decided to continue its arrangements for the celebration of the hundred years of peace between Canada and the United States.

Lieut.-Gen. Sir James M. Grierson died suddenly while in command of

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HON. JAS. S. DUFF,
Minister of Agriculture,
Parliament Buildings,
TORONTO, Ont.

painters, as there will be seen a selection of Canadian works of art that are worthy of a place in any company. The standard in art at the Exhibition has reached a high point, but this year, it is confidently anticipated, will set a new high mark.

A memorial statue of Commander Edward John Smith, captain of the "Titanic," has been unveiled in the Museum Gardens at Lichfield. The memorial has been promoted by a committee, of which Bishop Boyd-Carpenter is chairman, and the statue has been modelled by Lady Scott, widow of the Antarctic explorer. Executed in bronze, there is presented a striking figure of Captain Smith standing on the bridge. Suitable emblems are inscribed on the tablet,

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This is one reason why every mother should know about Dr. Chase's Ointment, since it is an un-failing cure for all itching skin diseases.

Mrs. F. Clarke, Belmont, Man., writes: "My baby had eczema on her ear. The sore was very bad, and nothing seemed to do her much good. Hearing of the remarkable cures Dr. Chase's Ointment was making, we sent for some, and after the third application the sore began to heal. I am glad to say that it is quite well now and we give the credit to Dr. Chase's Ointment. We cannot recommend this preparation too highly."

Here is another letter which tells of the cure of a five-weeks-old baby:

Mrs. Wallace Mingon, River John Road, Colchester County, N.S., writes: "My little girl took eczema when she was five weeks old. Though we doctored her until she was nearly a year old, she got no better. I was advised to use Dr. Chase's Ointment, and this treatment completely cured her."

which bears the inscription: "Commander Edward John Smith, R.N.R.; born, January 27, 1850; died, April 15, 1912," bequeathing to his countrymen the memory and example of a great heart, a brave life, and a heroic death, terminating with the words "Be British"—the memorable command given by the captain when the "Titanic" foundered. Dr. Perrin, Bishop of Willesden, made the presentation of the statue, and it was unveiled by Miss H. M. Smith, daughter of Captain Smith.

The work of the Patriotic Fund began on Tuesday under the following officers: H.R.H. Duke of Connaught; Hon. Presidents, Sir John Gibson and Sir James Whitney; President, Hon. Sir William Mulock; Hon. Sec.-Treasurer, E. R. Wood. Two hundred and fifty leading business men are giving their time and money in this splendid work. There is great need that all citizens should understand the aims and the pressing importance of the Toronto and York County Patriotic Fund Association, which was organized last week. Its sole object is to provide a war relief fund. The money is for the women and children of the soldiers, the volunteers, who go to the front from Toronto and York County. They will need fuel and food and clothing, and their rent must be paid in many cases. This problem has been taken in hand by the greatest combination of public men who have ever been associated for a public purpose in Ontario. The officers and executive committee comprise nearly all the most prominent business men of the city. They have undertaken to raise a fund of \$500,000 in four days. They only need the sympathy, active and expressed, to the extent of its reality, to achieve this object. It is not much to ask from half a million people. Those of us who stay at home or who are unable to go ourselves, should not need to be told what we owe to those who go in our stead to fight for our liberty, for our protection, for our homes and for our opportunities.

At the great mass meeting on Monday in Massey Hall, opening this campaign, the Venerable Archdeacon Cody emphasized the fact that Britons cherished no animosity against the German people, who had contributed so much to art, music, theology and philosophy. For their sakes Britain and her allies had "to strike and strike hard, so that this awful monster shall never lift his head again."

British and Foreign

Pope Pius X. died August 10th, at the Vatican, Rome. Death was due to bronchial catarrh, aggravated by his deep grief over the terrible European war. Giuseppe Melchiorre Sarto, known to the ecclesiastical world as Pope Pius X., was born June 2nd, 1835, in the small hamlet of Riese, in the Province and Diocese of Treviso, Venice. A man of the people, his father, Giovanni Battista, was a postman. On November 20th, 1884, he was consecrated Bishop of Mantua, and on August 4th, 1903, elected as successor to Pope Leo XIII.

Scotsmen have always affected a certain commiseration for Southrons when mentioning Bannockburn. Two English gentlemen visiting the famous field of battle requisitioned a neighbouring blacksmith to act as guide. On taking leave of him, one of them offered him a crown. "Na, na," said the Scot, "it has cost ye enouch already." It was an old farmer who told Dean Ramsay he did not send to the English cattle shows as the judge could not be expected to show impartiality, adding, complacently: "It has ave been the same since Bannockburn." The sharpest Bannockburn gibe at an Englishman

was certainly deserved. For, according to Dean Ramsay, that Englishman had said to the Scotsman that no man of taste would think of remaining for any length of time in such a country as Scotland. "Tastes differ," was the retort: "I see tak ye to a place, no far frae Stirling, whaur thirty thousand o' yer countrymen ha' been for five hunder years, an' they've nae thocht o' leavin' yet."

Boys and Girls

DON'T CRY

By Maud L. Chamberlain.

I never cry at grandma's when they have to comb my hair,
But I sit still and very straight upon a high-backed chair.
Of course I sit as I am told, that nurse may reach my head;
And that is how I came to see the picture near the bed.
They say it was my mother, when a little girl like me,
But how she ever looked like that, I really do not see!
Her hair is plastered down so tight, without a braid or curls,
And she does not have the high, big bows like other little girls.
She wears a funny checkered dress, so very plain and tight;
But you should see her great black eyes, they are so clear and bright!
They seem to look right through me, and I seem to hear her say,
"Be brave! Don't cry! It's over soon; then you can go and play."

FOR NOT KNOWING BETTER.

"I did the best I knew!" protested the dressmaker's apprentice sullenly, when she was sharply reprimanded for a piece of ill-judged work that ruined a valuable dress and vexed a valuable customer. "I don't see what she's blaming me for!"

"I'm not blaming you for doing the best you knew how!" said the employer, over-hearing and turning on her crisply; "I'm blaming you for not knowing any better! You ought to—you've been here long enough. You mean well, but good intentions aren't enough to carry on the dress-making business."

They aren't enough in any business. It is an old proverb that good intentions pave a place of very disreputable character. "He meant well" is about the poorest thing you can say of a person, short of actual detraction; unless we except that other phrase of mild apology: "He did the best he knew how." Whenever you hear either of these you knew at once it is a case of failure on some-

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body's part to do the right thing at the right moment, and usually, if you look closely enough, there was fault behind the failure. To do the best we know how is not enough when we might know any better.—Kind Words.

BELLS OF ST. CLEMENTS

Famous London Chimes Silent and
Liable To Fall.

The famous peal of bells of St. Clement Danes in the Strand, London, has been mute this Easter. London people are not observant. Thousands hurry by each working day into Fleet Street and beyond, but amid the rush of traffic and with the noisy hum of the city all round them, probably very few have missed the clang of the bells, though they have been silent now for some weeks. Up in the belfry the long ropes dangle, untouched by any hand.

Consternation has been among the bell-ringers. The stout oaken frame which bears the immense weight of all this swinging metal, that has vibrated over the city with so much melody, might seem to an unskilled eye strong enough to resist anything short of the crack of doom. But the plain fact is that the constantly-swinging bells have worked the frame loose. Stout as it is, even more strength is needed. Till a sum of about £300 is available for fixing a new steel frame

ENGAGEMENT

The engagement is announced of Amy Heartsease, only daughter of Jos. H. Marshall, ex-M.P., and Mrs. Marshall, The Cedar Terrace, London, Ont., to the Rev. Edwin Hawkins, M.A. St. Paul's Cathedral, London, Ont.

BIRTHS

At "Old Sun" School, Blackfort Reserve, Gleichen, Alberta, on August 8, 1914 to Rev. M. C. and Mrs. Gandier a son, Horace Matheson.

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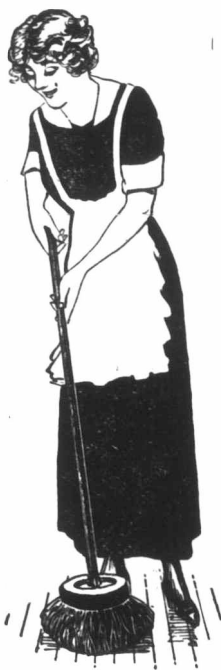
to polish hardwood floors or climb on chairs to dust mouldings, or crawl under the bed to dust.

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the belfry of St. Clement's must remain silent.

St. Clement's bells belong to no single parish, not even to great London. They have rung for untold centuries, through the whole realm of nursery-land, whose boundaries only the most distant oceans encompass—

"Oranges and lemons,"

Say the bells of St. Clement's—who is there alive, with English blood in his veins, who does not remember the rhyme since earliest childhood? And who wrote those lines? Someone has missed immortality by not leaving us his name. No one knows their date. I am prone to suspect that they are Elizabethan, a product of that great age of greater poetry than the jingle can lay claim to be, which has given so many rhymes that live in nursery literature. The catch sayings with which our youngest hopeful seek to entrap their elders, forgetting that they themselves were once children, are for the most part, of still earlier date. "How many cows' tails would it take to reach the moon?" "One—if it were long

enough!" This is delightfully familiar; but it has been left to learned bibliophiles, greybeards with strained eyes poring through gold-rimmed spectacles over the earliest productions of the English printing press, to discover that this little quip was printed by Wynkyn de Worde in his "Demaundes Joyous," a nursery book of the year 1510. Four centuries have not blunted its points, and still it is potent to produce shouts of infantile laughter.

"Lend me five farthings,"
Say the bells of St. Martin's.

"When will you pay me?"
Say the bells of Old Bailey;

"When I am rich,"
Say the bells of Shoreditch, etc., etc.

St. Martin's, the bells of Old Bailey, Shoreditch—Stepney—they are all identified in their proper names and places, and so is "the big bell of Bow," which, with its "I'm sure I don't know," closes the animated conversation between the belfries.



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The Canadian Churchman

A TRUE STORY

By H. H. Stiles.

Some years ago a young man came from the West to Pittsburg as a student. He did not know a solitary human being in either of the "Twin Cities." At his boarding house he was asked where he thought of going to church. He mentioned the place he had chosen, not because he knew anybody there, but because it was near at hand. "Well," the questioner replied, "they will soon freeze you out from that congregation." "I'll give them a chance to welcome me, anyway," was the rejoinder. "I don't believe they are as cold as you think."

The next Sunday morning found the student waiting in the vestibule for an usher to show him a seat. All of them were busy at the time, and the young man waited—did not run out of the door—just waited until someone had had a fair chance to notice him. After a while he felt a little squeeze of his arm from somebody behind. He turned, and was confronted by a rather stout gentleman of strong but kindly features. There was but one word of inquiry—"Stranger?" "Yes, sir," the young man replied, "Come with me to a seat." "Stranger" obeyed. Shortly after two ladies entered the same pew. Not a word was spoken until after the benediction. Then the stout gentleman uttered another interrogatory word, "Student?" "Yes, sir," was the reply. "Come and take dinner with me." (Aside: "What's your name?") "This lady is my mother and this, my sister. Here, let me introduce you to one of our elders, and here comes the pastor, Dr. Cox. Say, Mr. Shelly (a deacon), come over here; here's a new friend I have just found; we want him to get acquainted. Now let's start for home." (On the way:) "Sing?" "A little—not very much—just enough, I guess." "Come up to our Mission Sunday School after dinner and help us, will you? I am superintendent." "Sure."

That day was the beginning of three years' happy acquaintance and helpful social intercourse with as cordial a congregation as ever assembled in any church.

The young man found that the best place of all to extend his acquaintance was the mid-week prayer meeting, which invariably ended up in a "chatter" after dismissal. The young man might have shot out of the door the instant the benediction was pronounced, but it seemed to him to be only fair treatment of the church people to give them a chance to approach him. Some of the members were a little backward, of course, and eyed him a few times, but when he came to a third and fourth meeting the "eyeing" ceased. None of the young ladies rushed up to shower at-

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tention upon him nor any of the elderly ladies, either, the very first time. But not many "times" had passed before the good women of the church began to speak to the young stranger, and when a rational, not an artificial, opportunity came along, the older introduced him to the younger women. Within two years the "Stranger" had passed out of existence. He knew by sight, by name, and was on cordial speaking terms with almost every one of the four hundred members of that church.

Why was this? Two simple reasons suffice. First, the stranger did not expect the congregation to make a stampede for him the minute he first appeared. Second, the congregation did not expect that the stranger would vanish out of the door without giving them a chance.

The obligation worked both ways. That opened the door—as it always does. The stranger did not wait to be lionized, but went on using the start he had to win still further acquaintance with the people who had always held out the "glad hand" to everyone who would reach out and grasp it.

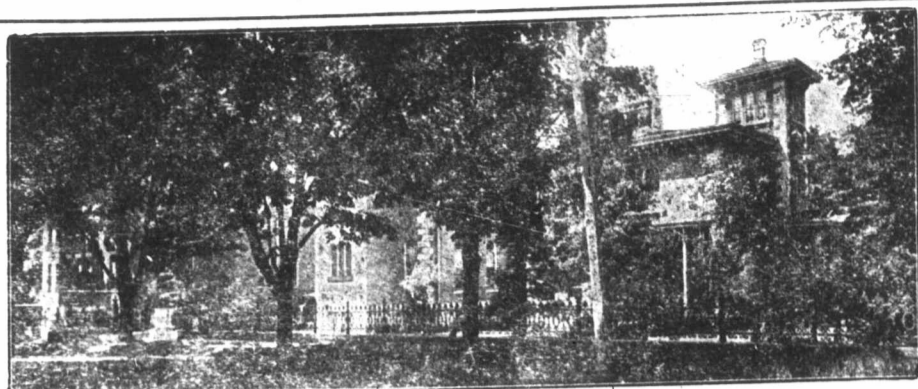
Moral—Be steadily in evidence. Be approachable.

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