

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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

Vol. 12.

TORONTO, CANADA, THURSDAY, AUGUST 5th, 1915.

No. 31.

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Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

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(August 15th.)

Holy Communion: 250, 252, 436, 438.

Processional: 44, 437, 448, 546.

Offertory: 107, 439, 477, 541.

Children: 698, 699, 701, 704.

General: 31, 404, 421, 666.

The Outlook

Enlistment

There is the prospect of a fine response in Canada to the appeal for more men for the front. The mass meeting in Toronto is proving fruitful, and the military authorities are reporting distinct headway. This is as it should be, for it shows that the country is becoming alive to the issues at stake and is determined that nothing shall stand in the way of a victory for liberty. Every week that the war is prolonged proves beyond all question that a German victory, or even peace at the present, would be disastrous to the highest interests of the whole world. This is no mere sectional, or even European struggle, but one that concerns all the nations of the earth, and it is of the first importance that the Allies should be enabled to obtain a victory which shall ensure beyond all present and future question the freedom of the various races and nationalities, whose civil and religious liberty would be endangered, if not rendered impossible, by German supremacy. And so the call still comes to all the land to take part in this truly momentous war. "Your King, your country, your deepest interests, your God, need you."

America's Latest Note

With all the world we rejoice at the terms of the second note to Germany sent by President Wilson. Nothing could be finer in tone, more convincing in argument, and plainer in statement. It is difficult to see how further evasion of the issues is possible. If any other country had adopted the attitude taken up by Germany and had attempted to deal with Germany in the way she has been dealing with

America, the results would have been seen long ago in definite action. The patience of the United States has been marvellous, and, while some have interpreted it by weakness, we are inclined to think that in the long run it will prove to be the best possible policy. With the exception of the German-American element, the whole of the people of the United States is on the side of the Allies in their fight for freedom, for America has begun to realize that with Britain defeated, her own turn would soon come. Meanwhile the world is becoming increasingly aware that Germany, by her ruthlessness and injustice, is alienating all other civilized nations and making reasonable dealings hereafter difficult, if not impossible. The more men see that the supreme question at stake is righteousness, the better it will be all round.

Temperance in Alberta

By a vote of nearly two to one Alberta has decided to put an end to the sale of alcoholic liquors, and thus by a deliberate action a public evil will soon be ended. It is a great satisfaction to the many noble temperance workers who have toiled so long, and it will be an equal satisfaction to the state itself to be rid of such an obstacle to progress. It is sometimes very absurdly said that we "cannot make men sober by Act of Parliament," forgetful, by the way, of the immediate total abstinence of the drunken prisoner who is sent to gaol by "Act of Parliament." But, in any case, it is evident that legislation can do much to prevent men being tempted to drink, and much to remove the corrupting influences associated with the drink traffic. For these reasons we rejoice in the decision of Alberta, and hope that Ontario will soon follow her example. There are no bars in Saskatchewan, and there is good hope that Manitoba will soon vote in the right direction. When Canada goes "dry," one of the greatest hindrances to advancement will have been removed and one of the finest helps to true life provided. Here is work for the Churches to do, and our own, not least, among them.

The Church of England and the War

At the recent meeting of the Canterbury Convocation the war was discussed, and the "Guardian" had some very frank words on the way in which the topic was treated. We reproduce the criticisms of our contemporary, both because of the important position of that paper, and also because it is worth while for us in Canada to learn by contrast how to face this solemn subject:—

It cannot honestly be said that the Canterbury Lower House has added to its reputation by its treatment of the abstract question of war. To ask an assembly of grave divines, in the middle of a struggle for national existence which has already lasted nearly a year, to declare that the profession of arms is "an honourable vocation" is mere childishness. The time for the repetition of copy-book maxims has long gone by, and we cannot wonder that the country refuses to take Convocation seriously when it solemnly debates the self-evident. And when a Proctor stands up, as Canon E. G. Wood did, and enunciates the amazing sentiment that it is for the State, and not for the Church, to be the judge of the righteousness of a cause, we rub our eyes and wonder what, then, the mission of the Church can be. If the State is to be the sole arbiter of morals, the Church has

nothing before it but abdication. The murmurs of disapproval with which these sentiments were received were emphasized by Dr. A. W. Robinson in a few dignified words which will meet with universal consent. The House wasted an entire day upon a discussion which was utterly unnecessary when it was not entirely absurd.

It is a thousand pities that any Church should be open to such charges as are here made. An ecclesiastical assembly ought to be "taken seriously," and not "waste an entire day" by "debating the self-evident." May we in Canada ever avoid such errors.

Spiritual Help at the Front

We are glad that the Bishop of New Westminster is going to the Front, and we hope that this may lead to still further developments for the better provision of spiritual ministrations among our soldiers. The medical arrangements are adequate and admirable, and there seems no reason why spiritual needs also should not be fully supplied. It is understood that representations are being made by the Archbishop of Canterbury and others in authority to induce the War Office to deal satisfactorily with this important question. In particular, there is very great need of much more spiritual help in hospitals and convalescent homes, and the Primate of All England very plainly and acutely called attention to this fact. Here again we would make our own some words of "The Guardian" which go to the very heart of the matter:—

To take men fresh from the realities of the battle-field, men imbued "with a deepened sense of reality of the things unseen," and place them amid everything that ingenious kindness can devise for their amusement and pleasure, and yet to leave out of account that spiritual refreshment for which many of them are hungering, is to take a singularly one-sided and imperfect view of their needs. Relaxation after wounds and hardship is essential; but those who have looked death in the face for days and weeks at a time feel the need of something far other than mere frivolity.

Summer Sermons

A contemporary has raised the question of the length of sermons these hot days, and points out the demand for short discourses at the present time, both in summer and winter. There is a real danger of the sermon being crowded out by the inordinate length of the musical portions, especially when elaborate settings of one, or even two, Canticles are followed by an elaborate anthem. But, after all, the real question is as to the character of the sermon. Many a preacher can say in fifteen or twenty minutes what other men spin out, and thereby weaken, in thirty or forty minutes. "What did he preach about?" was asked. And the reply came, "About ten minutes." Probably this brevity was the only virtue of the sermon. Yet there are others who, as our American brethren say, are "lacking in terminal facilities," and go on for ten or fifteen minutes after having raised hopes by saying "lastly." But whether short or long, sermons should be definite, clear, spiritual, redemptive, containing a message of and from the living, loving Christ, who ever satisfies the soul. Whether in summer or winter, our preachers should beware of Milton's words: "The hungry sheep look up and are not fed."

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In the Slums

By the Rev. P. J. Beveridge, B.D.

It once was my lot to minister in a very large parish in a great city. It was a parish that crowded together in narrow area many classes, high and low, of many a different walk of life. There were the houses of the comparatively wealthy, the well-to-do. There were the rows and rows of streets, outwardly clean, outwardly airy, built up but a few years since, but covering a mass of misery, poverty, degradation you here have no conception of, almost, I might say, no belief in, covering, too, an awful slough of sin.

Not very long ago, at a Diocesan Conference in Aberdeen, one of the speakers, discussing the reasons for the lamentable falling-off of male attendance at Church services, bewailed the prejudicial effect of the clothes difficulty. He gave it as his opinion that if we would only give over expecting men to appear in church with black coats and carrying silk hats, if we would only induce them to retain their cricket shirts and their tennis suits they would become faithful Christians by the hundred. It really was not to be expected that they would come to church when they had to change garb again for dinner. Ah, well, we had a clothing difficulty, too, but it was certainly of another kind. With our not very attractive temporary Mission Church, we tapped the lower middle class, who had an extra gown for Sunday, but the class with only one gown for week-day and Sunday alike we could not reach. Among those who did come on Sundays, I suggested a Women's League, which should bind all its members to come to church in their week-day working clothes, but somehow it didn't catch on at all. Children, to the number of some five hundred, we had in Sunday School, both dressed gorgeously and dressed in rags, but there the difficulty never seemed to show itself. I remember visiting one man who was dying of pneumonia. In another corner of the same room, some ten feet square, was another mattress containing six sleeping children, three with their heads one way, three with their heads the other, and in yet another corner was the mother, seated on an orange-box in lieu of chair. The man died that night, and the insurance money having been paid, the mother, with the whole six children, turned up in church next Sunday, all in new black, and continued to attend regularly at nearly every Sunday service for four or five weeks, after which, the black clothes having probably gone the well-known road, they vanished and came no more. The Mothers' Meeting was useful, but even here the difficulty was felt. I remember discussing the matter with the Rev. John Wakeford, then of St. Margaret's, Anfield, now Arch-deacon Wakeford, and his words may be of interest. "Keep your lights in church," he said, "turned low in the nave so that clothes cannot be seen, and give them plenty of hymns they know without having to see their books, and as to clothes, don't be over particular about your own, but go about among them as I do," and he unbuttoned his coat and disclosed the lining in ribbons. "And," he added, "give them doctrine, definite teaching, and plenty of it." Un-architectural, and even objectionable in many ways as are the old church galleries yet one cannot help thinking they were a fine place for a man with a shabby coat.

It fell to me one day in the course of my work to call at the office of the Poor Law relieving officer at the hour when he was giving out the doles. There I saw a crowd

of women of the lowest class. Filthy, ragged, they were, hair matted and half hanging down, half gathered under crumpled hat or bonnet that bore no resemblance to any imaginable shape. Shawls, threadbare, that once had colour, now only green and yellow with age. Faces—ah!—bearing many, most of them the indelible stamp of wickedness. Faces of many kinds, and when one watched them one was driven by their looks to imagine the history of their past, to trace them through strange paths, dark and even terrible, back, if it were possible to conceive it, to an innocent childhood far behind. Did I say trace them backwards? Forwards one could not dare. And yet they were not evil faces all.

The relieving officer—well, I have seen several. I have seen some who, beneath a sharp official exterior, carried a warm heart. But this man treated them like beings not human, treated them as a scum of filth with which he had neither kith nor kin. I went up to one or two of them of whom I had some slight knowledge, and tried to speak a kindly word. But as I was only a curate, and in some parishes in England, not in all, but in some, a mere curate is not considered worth the smallest consideration or respect, he turned upon me brusquely: "You may see one side of them," he said roughly and aloud, "but here we can see the other." "At least," I answered, "it is a real side I can see."

There was one among them I had come across several times before. A solitary old woman she was, living, if you call it living, in her lodgings, a single miserable room. And one day not long after I saw her come out, basket in hand, from a house close to and hardly less miserable than her own. I followed her into her wretched room, and with assumed impertinence—but I had a serious purpose below—I laid hold of the worn, black basket. "My dinner," she said. "I want to see it, mother," said I, and in spite of a slight resistance I opened it. "Oh, sir," she said, "I was not always like this, and indeed, indeed"—with almost a pleading sob—"it is not my own fault either." In the basket lay a few crusts from the ends of slices of bread, a few scraps of the fat of meat. It was what you would feed pigs with here. "A lady," she said—from the house near, I could see—"gives me this when she can afford it from her own."

The work there was discouraging, most discouraging. One found one's self confronted by a mass of moral and physical evil which all our labour seemed to do nothing to better or relieve. One seemed to be effecting nothing, wearing one's self out against a sheer wall of misery and sin. I felt inclined to cry out, "Why is it permitted? What were these miserable souls made for? Is God's work a failure?"

I was just thinking this when I happened to look in to see her. We began to talk of her trouble and of her hard life. "I was well brought up," she said; "it is only in the last few years that I have been so unfortunate, and sunk as low as I am now. And sometimes I say, What have I done more than others? What is God doing with me that He has left me stranded thus? And so," she said, "for a while I feel what I am, a misery to myself, useless to everybody, a castaway, worthless even to God. And then," she continued, "there comes back the old verse I learnt when I was a child:—

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter
And He will make it plain.

Then I know that I can trust Him."

To me also the words came home, and I thought to myself as I left the house, "Here is a grand faith, here is a faith with a history of warfare behind it, marking by its attainment in the midst of these surroundings of darkness a real struggle upwards to clasp the hand of Our Father, a soul surely not without value in His eye. God, indeed, sees not as man sees, nor is His judgment as ours." Then, too, come to me the words which One has spoken, "Of more value than many sparrows."

She moved from these lodgings, but a week or two later they sent a message to me that she had died suddenly, and an inquest was to be held. I went to the house. She had been stricken down by a heart affection, the life of struggle and trial was over, and doubtless much was made plain. And, said the landlady of the lodgings, she could have seen her far enough, coming here to die and upsetting everybody. I attended the funeral, the solitary mourner, and they laid her in a pauper's grave with that awful indecent carelessness which in these great cities makes such a funeral little better than the burial of a dead dog. A lonely death—then hustled out of the world and forgotten. But not forgotten elsewhere. And to me, on occasion, the lines still often recur with a new, superadded force:—

God is His own interpreter,
And He will make it plain.

And then I remember, too.

(*Scottish Chronicle.*)

A PRAYER

(This hymn was sent from one of the camps in England, where the soldiers were very fond of singing it to the tune of "Onward, Christian Soldiers," repeating first four lines after each verse.)

383.

For our valiant soldiers,
And for those at sea,
England's bravest sailors,
Lord, we pray to Thee.
Thou canst shield from dangers,
Earth and sea and air—
May those in our air-fleets
Be Thy special care.

When in darkness resting
Arms are laid aside,
Lord, do Thou protect them,
Still with them abide.
And if they in fighting
Should not think of Thee,
Do not Thou forget them,
Still their succour be.

Lord, when sick and wounded,
Far perchance from care,
Let Thy healing spirit
Save them from despair.
Saviour, be Thou near them,
All their prayers to hear;
Strengthen, watch, and comfort,
When none else is near.

Hungry, Lord, and thirsty
In the wilderness,
Thou didst hear Thy people
In their sore distress;
Thou canst turn to blessing
Every human pain,
Grant that these through suffering,
Saving faith may gain.

Lord, among our Army,
Fighting for our land,
Thou hast also soldiers
Fighting Satan's band;
Lord, be Thou their helper,
Touch their lips with fire,
Let Thy Holy Spirit
All their words inspire.

All our unknown dangers,
Lord, to Thee are known,
Thou art God of battles,
Thou, and Thou alone.
And, although around them
Tens of thousands die,
Thou canst keep in safety
Those for whom we cry.

CHRISTIANITY AND THE WAR

An Examination of Christian Principles in Relation to the World Conflict.

By the Rev. W. H. GRIFFITH THOMAS, D.D.

SEVERAL recent discussions have shown that Christian people are by no means agreed as to the bearing of Christianity upon war. Some assert that war is incompatible with the fundamental principles of our religion; others maintain that it was sanctioned by St. Paul when he declared that the Roman power was ordained of God, and did not bear the sword in vain. These differences suggest that there is still need to consider as carefully as possible what is the precise relation of the principles of Christianity to the subject of war. It is not surprising that secularists should taunt Christians in regard to what they call the failure of Christianity to prevent the war. This class of opponent is ready to use any weapon at hand, though he evidently forgets that if there had been a definite Christianity among all the nations involved, there would have been no war at all. But the perplexity and distress of many earnest Christians constitute a very different problem, especially in the face of those who in all sincerity urge what they call non-resistance.

Now, it may be frankly and fully admitted that if all men were Christian there would be no war. The Divine law is clear: envy, hatred and malice are as absolutely prohibited to nations as to individuals, and so is revenge. The existence of war is a proof that the law of Christ has somehow and in some way been broken, for when it is perfectly obeyed war becomes impossible. But the real question that crops up again and again is whether the teaching of Christ prohibits war under all circumstances, and whether a national dependence on war destroys the teaching of our Lord. It is said that even now Christians ought not to engage in war, and some of the most exemplary Christians, like the Friends, with whom it is impossible not to have great sympathy, are urgent in support of what they call peace principles, and their position deserves and demands examination. What are the grounds on which these Christian people oppose war?

THE SERMON ON THE MOUNT.

1. It is said that our Lord counselled and commanded non-resistance in the Sermon on the Mount. But is this really the correct interpretation? It is to be feared that the Sermon on the Mount is often used without reference to the circumstances of its delivery. Are we to understand that our Lord meant His precepts to be taken literally, with no question as to the conditions of application? He said, among other things, "Whosoever shall smite thee on thy right cheek, turn to him the other also." And yet we do not find that Christ Himself acted in this way, for instead of turning the other cheek, He rebuked the soldier who struck Him. The Rev. S. Chadwick has well pointed out that the true interpretation of the whole Sermon is found in our Lord's method of teaching. Christ gives short proverbial instructions on the believer's manner of life, stating the general principle and illustrating it by definite examples. The principle is of general application, but it is impossible to argue from it to a universal non-resistance, because it is obvious that there are exceptions to the rule, as we see in our Lord's own life.

Then, too, it is important to ask whether such a doctrine of universal non-resistance can be in any way harmonized with the clear teaching of St. Paul. "If it be possible, as much as in you lieth, live peaceably with all men." Surely there is a qualification here, and a condition which implies that living peaceably is not always and universally possible.

2. It is said that we are "under grace," and that as "strangers and pilgrims" we have no right to occupy ourselves with earthly affairs. But surely there is need of careful balance on a point of this kind. It is, of course, true that we are "under grace," but it has often been pointed out that we are under government as well. So that the principle of grace, while true, is not the entire truth. Nothing need be said to emphasize the New Testament doctrine of grace, but it would seem as though the New Testament doctrine of government, as seen in Romans 13, calls for serious attention by those who rejoice in Divine grace. When it is said of a secular ruler that "he is the minister of God," it is clear that

no Christian can avoid the relationship and duty of earthly citizenship. It cannot be too often or too strongly asserted that citizenship in heaven is not at all incongruous with citizenship on earth. While we are to set "our affection on things above," we are also to attend to our duties, personal and social, here below. It is only too possible to get an entirely wrong impression of the meaning of "strangers and pilgrims," and forget that the New Testament is equally clear on our duties to the circumstances of the present. In view of the fact that civic and national government is the Divine method of maintaining order and controlling evil, it ought to be evident that the Christian man is as much responsible to obey the law of the government, subject always to the law of God, as anyone else in the kingdom. The teaching of the New Testament as to the duty of and to the state shows that while the individual is not to avenge evil, the State is "God's minister" for this very purpose. So that while individual Christians have no right to resist and avenge personal wrong, it becomes altogether different when the rights and well-being of others are concerned, for whom we are responsible.

3. It is said that war is opposed to the example of Christ. But it is probable that there is no truth which is more capable of misconception than the duty of imitating Christ. Some years ago the Christian world was occupied with the question, "What would Jesus do?" and quite recently it has been urged that we cannot conceive of our Lord as a soldier, as if this at once settled the question that no Christian can be a soldier in the defence of his country. If we are to follow the example of Christ we must go much further than this particular point, for there were many other things that our Lord did not do. For the specific purposes of His earthly life, in face of His work of redemption, Christ refused many things that are not necessarily wrong for us, and it is, therefore, an entire misuse of Christ's example to seek to follow literally in His steps. What we have to discover is the essential spirit of His mind and will, and then imitate Him in these respects. Notwithstanding all that may be said about the words "resist not evil," it is impossible to overlook the whip of small cords, even though we may think of this as intended for the cattle only.

4. Very much is made of the text, "They that take the sword shall perish with the sword," and it is actually said that God has withdrawn as the God of Grace from behind the men or the movements that appeal to the sword, and that He remains only as the God of Providence. Reference in support of this is made to the use of physical force in connection with the Reformation, and also to the actions of individual Christians in modern wars. But this is another clear case of misconception and misinterpretation. The emphasis of the passage is quite clearly on the word "take," and when this is seen the true meaning is not difficult. Those who take the offensive as aggressors, fighting for conquest, shall perish by the sword. But this word "perish" does not necessarily mean that they die in battle, though many do. It is the spirit of militarism which is evidently rebuked and warned by this text, and it cannot be applied to war in general.

JUSTIFIABLE FROM THE CHRISTIAN STANDPOINT.

But in addition to the foregoing considerations the following points may be urged in support of the contention that the present war is justifiable from the Christian standpoint.

1. We believe that war in defence of the weak and in opposition to unrighteousness is amply warranted. In the presence of violence, aggression, cruelty and tyranny Christianity requires of Christians something very different from non-resistance. The fact is that, owing very largely to the influence of certain writers, like Tolstoi, the doctrine of non-retaliation has become identified with the doctrine of non-resistance. The former is Christian, but the latter is not. On one occasion Tolstoi was discussing non-resistance with the late Mr. W. T. Stead, when the latter asked: "If you should see a drunken brute

kicking a little child to death, would you interfere?" Tolstoi replied: "Yes, that would be an exceptional case." But some time later, having seen that to acknowledge such an exception was to destroy his whole theory of the Christian attitude towards evil, he wrote to Mr. Stead saying, in substance: "On second thought I would not interfere to save the child in the case you put." Could anything be more absurd and non-Christian than such a position? Some months ago Dr. Freeman preached a sermon in Leicester on "The Sanctification of the Sword," and he referred to a document issued by a candidate for Parliament, in which it was declared that the writer would never lift a weapon under any circumstance to strike a foe, because he is a Christian. Dr. Freeman thereupon suggests a few possible circumstances for this man's imagination to work upon:—

"Beside this non-resisting Candidate for Parliament stands a dwarf child whom a brutal giant assaults and industriously proceeds to hack to pieces. Candidate lifts no hand to defend the child. It is inconsistent with his type of Christianity. Nor does he make any outcry. He cannot summon the police, because they would use force and carnal weapons, for which Candidate would be responsible through his call. He stands with his hands behind his back and his intellectual face uplifted to the heavens in prayer. Presently, said giant having finished with the dwarf child, springs at Candidate's neighbour, passing by, and aims a murderous blow at his back with a knife. Although there is a crowbar convenient to Candidate's hand, he will not seize it to defend his neighbour. His hands are too holy to contract the stain of blood. And by that same token he must not cry out for another to strike down the assassin. There would be 'the smell of blood still.' So he stands against the wall, hands behind back, lips moving in prayer. How admirable! But circumstances continue to develop. Having done the neighbour to death with his blow in the back, the giant breaks into Candidate's house and engages in the delightful pastime of mauling and mangling Candidate's mother as she lies asleep in her bed. There are instruments about which might be improvised as weapons, but this gentle saint will utilize none of them. He will see his mother slaughtered, the good mother that tempted death to give him birth. How Christ-like! How essentially Divine! Having murdered and mutilated the good old mother, the blithe and enterprising giant proceeds to violate the person of Candidate's little daughter of tender years, concluding his work for the present either by murdering the child or taking her away into captivity. Do we still hear the cry, 'I will not strike a foe, so help me God?' Nay! Nay! Rather the cry, 'God help me to strike—swift and straight and strong!'"

THE DEMANDS OF LOYALTY.

Dr. Freeman says that all this is parabolic: the dwarfed child is Belgium; the neighbour is France; the old mother is England; the daughter is the Colonial inheritance.

There is no doubt whatever that such a position as he controverts is absolutely impossible from the Christian point of view, for this attitude would do away entirely with all resistance to evil. It is often overlooked that there is no essential distinction between police force and military force, because in both cases force is exercised to resist evil. The kind and degree of resistance, and of the force required to overcome it, are utterly irrelevant to the issue; and if when a burglar resists he should get maimed or killed, the householder or the policeman will not be regarded as guilty of murder any more than the soldier is considered guilty on the battlefield. The fact is that we must resist tyranny for the same reason as those do who refuse to fight—namely, loyalty to Christ.

In the March number of the *Friends' Witness*, Miss A. M. Hodgkin, writing from the standpoint of her denomination, points out that the right use of force is exemplified by the magistrate or justice of the peace, and the policeman or peace officer, and then she quotes another member of the Society of the Friends, Mr. J. W. Shorthouse, in the following words:—

"Their duty is not to engage in war but to prevent it. If it were not for the civil law administered by the magistrate and enforced by the police, every dispute between individuals would be settled by violence instead of in a court of justice."

This is all that can be desired, and is a full justification for wars of defence. Dr. J. H. Moulton, who is decidedly partial to the general

position of the Friends, has the following forcible words in the January number of the *London Quarterly Review*:—

"Have the classics of Christianity no message at all for a world at war, not even for the nations which are fighting only to defend themselves, by no choice of their own? Did Christ really expect us to stand aloof when Belgium appealed to us to keep our promise in her hour of need? Is it Christian ethics to urge with Mr. Keir Hardie that 'we run no risk' of invasion, and, therefore, I suppose, can afford to keep out of harm's way? There is something instinctive within us that bids us interfere when a big bully is murdering a helpless child. Does Jesus really tell us to 'resist the evil man' when we can apply force to stop Bill Sikes from killing, or at least to divert his ferocity upon ourselves? I cannot help feeling that the Quaker in 'Uncle Tom's Cabin' was no apostate to his creed when he thrust the slave hunter down the cliff with, 'Friend, thee isn't wanted here.' If the New Testament leaves no room at all for defence against a violent and unprovoked attack, must we not say that its code is defective in practical applicability to the conditions of an imperfect world?"

CONFUSION AS TO NON-RESISTANCE.

2. There is also a great deal of confusion in the minds of many Christians between their relation to the world and their relation to the nation of which they form a part. It is curious how frequently the text is quoted to justify non-resistance, "My kingdom is not of this world," and it is urged as we are not of the world we have no right to take part in the affairs of the world. But a little clearness of thought ought to be a help at this point, for "nation" and "world" are not one and the same thing. A Christian can and does rightly say that he is not of the world, but it is impossible for him to say that he is not of the nation. He shares in its privileges and is affected by it day by day. The New Testament dispensation, while it makes it impossible for the believer to be "of the world," is nevertheless equally clear that the doctrines of grace do not destroy his national attitude and duties. Grace does not cancel natural relationship, whether of the family or of the State, and it is impossible for us to dissociate ourselves from either. We know both from our Lord and from St. Paul how entirely congruous were their relations to God and to the State or nation with which they were associated. And in view of the Apostle's claim to the privileges belonging to Roman citizenship, we can see that he was in no sense disloyal to Christ when he laid claim to whatever could be obtained from his earthly position. It will thus be well if we can get rid of the thought that because Christ said believers are not of the world, therefore they have nothing to do with the nation. National life, while necessarily not put prominent in the New Testament, is nevertheless not abrogated, and the Christian who is shown what consecration means in regard to his own personal life first of all (Rom. 12: 1, 2), is successively shown its bearings on his Church life (Rom. 12: 3-21), national life (Rom. 13), and social life (Rom. 14: 1-15, 13).

THE WORLD AS IT IS.

3. Then, too, it is important to remember that we are concerned with the world as it now is and not as it will be hereafter. This will help us to understand the true meaning of the Sermon on the Mount. Canon Scott Holland, in the *Commonwealth* for April, has well pointed out that the Sermon gives the absolute ethic of the life of the godly as it will be in the ideal and future realization. It is interesting to observe how extremes meet, for from another standpoint Bible students, like the late Dr. Bullinger and others, have long emphasized the truth that the Sermon on the Mount is for disciples, and disciples as they will be hereafter rather than as they are at present. Dr. Moulton points out that in God's dealings with this world He often teaches the importance of improving the second best instead of insisting upon the best. "The best is unintelligible till man has reached a far higher level." Thus the New Testament never directly attacks slavery, because such a direct denunciation would have been utterly futile, but by teaching the fundamental principles of individual relationship to God, the truth concerning slavery was realized gradually by the slow working out of Christian principles. So also with the problem of divorce, "it is still clear that a community largely consisting of those who are not Christians cannot be forced

by the State to keep a law which is permanently valid only in the kingdom of heaven." The application to war is obvious.

"War is from first to last un-Christian. We cannot deny this without denying the New Testament as a whole. But while on the one side it takes two to make a quarrel, it is also true that if one party determines to use violence, the other party may have to choose between resistance and extermination. There are conditions under which extermination will produce ultimate victory for the cause; and that is, of course, the lesson of the days of persecution, which led to the establishment of Christianity in the Empire. But before we apply that principle, we have to be sure that the conditions are similar. . . . When, then, we ask what is our duty when a wanton and savage attack is made upon a helpless little people to whom we promised our protection long ago, we have surely to reply that while we have avowedly a choice of evils, in the world as it is now constituted the worse evil of the two would be to hold aloof, and let the enemy work his cruel will. The whole principle of altruism, as taught by the Gospel, raises within us an instinct which cannot be mistaken."

THE WAR AND MISSIONS.

4. Another point of very great importance is the relation of the present strife to missionary work. The German theologians in their appeal ask what is to become of Foreign Missions now that England has fought Germany. It is also said that two or three leading German missionary authorities have refused to sit with English fellow-labourers on any body, like the Edinburgh Continuation Committee, until England has acknowledged her sin in regard to responsibility for this war. To this it has been well replied by the Rev. J. Morgan Gibbon, in a recent sermon:—

"I make bold to ask what would have become of the missions of England at this time had England not fought Germany? Had England betrayed her trust would not that have cut the ground from under our missionaries' feet? Could they proclaim the Gospel of truth from the land of the broken promise? 'When thou sawest a thief thou consentedst with him!'"

So far from the war hurting Foreign Missions, we believe that countries like China, Japan, India and Africa will see in England's determination to be true to her word one of the finest justifications of British essential Christianity. For, as Mr. Gibbon goes on to say, in the light of the war "Christianity is seen to be at one with all the higher instincts of humanity, one might say with the very existence of the race."

On these grounds it is urged that the present war is absolutely justifiable from the Christian standpoint. Dr. Ballard, whose views on Biblical Criticism are by no means acceptable to those who believe in the full and supreme authority of the Bible, has written very forcibly and well on the present strife in *Britain Justified*, and I for one would heartily endorse the following words:—

"War in general, as a human relationship and practice, is absolutely and for ever opposed to Christianity. It sets at nought the Fatherhood of God, and reviles the Brotherhood of man. If men were Christian indeed, war would be for ever impossible. But they are not, and no power in heaven or on earth can make them so. Hence the 'occasions of stumbling' to which Jesus referred as inevitable, arise, and it is not possible to be at peace with all men. Circumstances may and do arise, out of the perversity of human nature and the complexity of human relationships, in which it is alike impossible for a true man to avoid resisting evil, or a nation to abstain from war, and be true to all that Christian principles involve."

A PERSONAL WORD.

If I may be allowed a personal word in conclusion, I would say that I have never felt anything clearer than the British justification of this war in the light of New Testament Christianity. Like many more, I had my serious doubts for a long time during the Boer War, even though there was much that seemed to support the British contention. But in the present war there has been no shadow of a doubt from the very beginning, and the revelations of authoritative documents, together with the acts of cruelty and the utter disregard of the simplest Christian morality on the part of Germany, have only confirmed the conviction that this war is indeed of God, and that English Christians are doing God service in prosecuting it to the utmost of their power.

The Book of Genesis a Unity

THE Annual Address to the Victoria Institute was read on Monday, June 21st, and was from the pen of Prof. E. Naville, the well-known Egyptologist, of the University of Geneva. His subject was the essential unity in plan and structure of the Book of Genesis, as contrasted with the "Higher Critical" theory, which represents it as a mosaic, consisting of 264 fragments, drawn from seven distinct sources; these being documents written in different places and at different dates scattered over a period of 600 years.

But the Book, as it stands, shows an unmistakable plan followed out with undeviating consistency. The purpose of the Book is to explain the relation which Israel, the Elect People of God, held to the other nations of the world. First the creation of the world itself is narrated, then that of Man. Lines of genealogy follow, but the collateral lines are just mentioned and then dropped, while the chosen line is followed with increasing detail. Abraham's position with regard to the surrounding nations having been thus defined, the covenant which God made with him, and its renewals with him and with Isaac and Jacob are recorded. Then, with increasing fullness of detail, we are led up to the final picture. The sons of Jacob have migrated into Egypt, and they wait there, a re-united family, in the hope and expectation of the fulfilment of God's promise, made to their great forefather, Abraham, that He would visit them and bring them back to the land where Abraham had been a sojourner and put them in possession of it.

Such unity of purpose implies that the complete Book of Genesis is the work of a single man; it has but one author, no matter what material he may have drawn upon for certain information. When and where could this author have lived? According to the Higher Critical theory, he must have lived later than the times of Ezra and Nehemiah, and in any case it is clear he must have lived earlier than the date of the Septuagint translation. But this period was entirely unsuitable for the production of such a work; its purpose and meaning is suitable to one time only—the time of the Exodus, when the newly-enfranchised nation had to be taught its position and Divine calling. Then, and then only, in Moses and the Exodus, do an author and circumstances meet competent to explain the Book.

The discovery made a few years ago at Tel el Amarna that Babylonian cuneiform was the usual written language in Palestine at the time of the XVIIIth Egyptian dynasty raises the question as to how the Book of Genesis was first written. If, like these documents at Tel el Amarna, it was first written in cuneiform and on clay tablets, it would explain some features of the Book which have given rise to the theory of multiple authorship. For a book written on these tablets is conditioned in several ways. The tablets are separate, not connected in one long roll, or bound together in a volume; hence, so far as possible, each tablet will be complete in itself, and will contain references to the preceding tablet and to that which follows. This would account for the duplications and repetitions upon which so much stress has been laid.

Prof. Naville, as an Egyptologist, and knowing Egypt well, is impressed with the personal knowledge of Egypt evidently possessed by the writer of Genesis. "Moses wrote Joseph's life before he left Egypt. This agrees perfectly with the narrative and its character, and the hypothetical systems of the critics raise difficulties absolutely insuperable in regard of what we know about Egypt."

Incongruities in War

THE capricious manner in which the bullet chooses one man and passes another by unscathed is not the only war-curiosity that makes the man at the front wonder. Victories have arisen out of mistakes, charges made contrary to all the rules of the tacticians have yet achieved their object, have had astonishing results.

Perhaps the following story, sent from the front, is not so much an incongruity as a surprise to us, who have become so accustomed to German arrogance and expressions of contempt for all-comers in the world War:—

TOLD TO GO—AND HE WENT.

Evidently the word "Briton" has a very real, a very significant meaning to them.

(Continued on Page 496.)

THE CHURCH OF CHINA FIRST GENERAL SYNOD

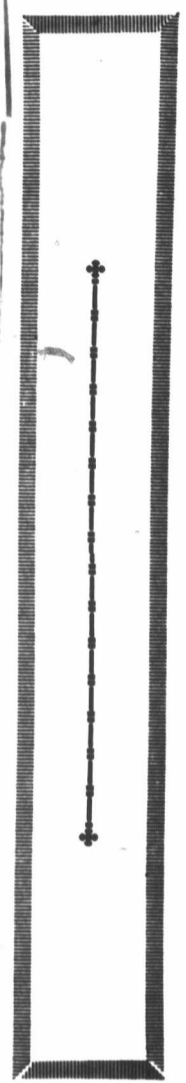
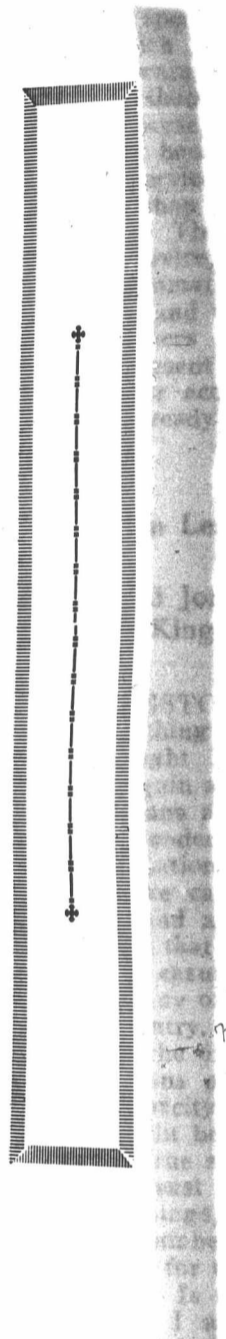
By the Ven. LOUIS BYRDE, Archdeacon of Kwangsi.

(Previously reported in issue of June 10th, 1915.)

THE first General Synod of the Chung Hua Sheng Kung Hui—i.e., the Church of China, assembled on April 14th at St. John's University, Shanghai, and continued in session until Thursday, April 22nd. There were present the eleven Bishops of the eleven dioceses in China, who constituted the House of Bishops, and sixty-nine delegates, elected by the various Diocesan Synods, who formed the House of Delegates. Of these sixty-nine, thirty-eight were clergy and thirty-one laymen, each diocese being allowed to send eight delegates; but difficulties of travel and expense prevented some of the dioceses from sending their full representation. It is interesting to note that

most courageous manner with the question of unity. As he spoke in both English and Mandarin, there were not many in his audience who were not edified. His message coming right in the middle of the Synod did much to ensure that the spirit of harmony, which marked the opening days, was preserved intact until the end. There was also a closing service, when the Rev. Ku ho-lin, from West China, preached. The business sessions went on day by day without interruption. The official language of the Synod was Mandarin, which is the language spoken by four-fifths of the Chinese. Unfortunately the delegates who come from the coast provinces cannot speak Mandarin, so all speeches

make missionary work one of the necessary duties of the Church. The Chinese have risen finely to the conception of every member of the Church taking a definite share in this important enterprise. It was decided that the average rate per member be twenty cents, which is four pence, and this would bring in \$7,000 from the 35,000 members of the Church; but as the proportion of wealth varies in the dioceses, some will contribute at a higher rate and some at a lower. It is needless to add that twenty cents is more than the average daily wage of the Chinese throughout China, so its English equivalent can be easily estimated. Another matter affecting the future progress of the Church was the decision to take preliminary steps towards the founding of a central Theological Seminary for all China. There are many difficulties in the way, among them being distance (China being nearly as large as Europe), language and expense. But it was widely felt that it is incumbent on the Church to provide the very best education for at least a portion of its clergy. Diocesan institutions will certainly



of these sixty-nine delegates, forty-seven were Chinese, both clerical and lay, the remaining twenty-two being missionaries of the American Church Mission, the Canadian Church Mission, the S.P.G., and the C.M.S., but in such a gathering the distinctions of race and mission are entirely lost sight of. No more striking demonstration of the fact that in the Church the race factor takes quite a secondary place can be shown than the deliberations of this General Synod.

It is unnecessary to detail the proceedings day by day, but several matters of outstanding interest will bear recording. The Synod met first in St. John's Pro-Cathedral at Jessfield, the lovely domain of the University, for the Corporate Communion Service, when Bishop Graves, of Shanghai, was the celebrant. Bishop Cassels, of West China, was to have preached, but notification to that effect reached him too late. After this, the Bishops usually met alone as the House of Bishops, while the delegates met in the Alumni Hall of the University. On Sunday, April 18th, there was another Corporate Service, when Bishop Roots, of Hankow, was the preacher. He took Eph. 4: 13, 15 as his text, and dealt in a

have to be translated into English, primarily for the foreigners from those parts, who can then retranslate into the various coast dialects for their Chinese brethren. This would appear at first sight to render the proceedings very tedious, but once the Synod got into its stride business and discussions went on with a happy despatch. Still it must be admitted that the delegates from the coast dioceses were unable to enter as freely into the discussions as they probably would have liked to do.

This Synod will ever be memorable for its important decision about the missionary work of the Chinese Church. Nearly three days were devoted to this matter, the findings being shaped into a Canon, which thus becomes one of the foundation principles of the Church. A Board of Missions was appointed, which is to assess each diocese for the purpose of providing funds for a new diocese, which is to be entirely staffed by Chinese, while the Board has the general superintendence of the same. But it is important to note that the Synod itself, on the third day of each triennial meeting, is to be the Board of Missions for the whole Church. This will

continue, but no one of them can command the staff necessary for fitting clergy to take their place as leaders in the large centres and in congregations which contain many of the leaders of modern China. The discussions on this subject brought out the interesting fact that the Chinese feel that the Chinese language must be the medium of general instruction, although the men in such an institution would probably know English. A committee, consisting of all the Bishops and a delegate from each diocese, was appointed to deal with this matter.

The translation of the words, "Holy Catholic Church," in the creeds was the cause of considerable discussion. A committee had been at work on the matter for some time, and in the end the majority of their suggestions was accepted, but will have to be confirmed by the various Diocesan Synods. It is difficult to convey to English readers the points of this discussion, for the Chinese language contains no real equivalents for the words in question. Hence the wide room for discussion. Such a discussion brings out the wide range of interpretation as to what the words really mean, and the various theological colour-

in War

n which the bullet passes another by only war-curiosity t the front wonder. mistakes, charges es of the tacticians ject, have had as- ry, sent from the ongruity as a sur- e so accustomed to ssions of contempt r:— HE WENT. has a very real. them. ge 496.)

ings that are attached to them, but in all there was not a single lapse from courtesy, and full consideration was given to the opinions of others as equally worthy of respect.

The impression left on every one who was privileged to be present was that a new era had dawned with regard to Chinese Christianity. For the first time in history, Chinese from almost every province in China had met with full power to deal with the affairs of the Church, and though foreigners were present, they were in a minority, and the official language was Chinese. Quite apart from the actual business done, and the above are but some leading items, the gathering has certainly established a precedent from which it will be impossible to recede, and from henceforth it will be necessary to invite Chinese to take their full share in all the governing bodies of the Church, or serious damage will be done to the healthy development of the Church.

For the time being, it is true all the Bishops are foreigners, and some of them, it must be regretfully admitted, are not strong on the Chinese language; but with the formation of a diocese staffed by Chinese, including of course a Chinese Bishop, which will have Chinese Christians of the whole nation.

From the progress it must be made in the Missions is the truth. Opportunity it is in come quickly ing work. A passed by the Mission is re Canadian Ch and the C.M. half being a se one of these. Some of these be divided. a With the fine men are giving velopments wi their bold ent prayer be offer may continue

One item of The Diocese was held, mos gates, the ma connected with live in such revelation and delegate from ceived there w

Laymen

The experie ing of very m cities, towns, as far west as many causes single year ha and in spite of mercial and hundreds and message has be parishes have

And now the season of 1915-16 is being anticipated. Some forty men's missionary conferences are planned by the Movement for November next, covering in a very thorough way the whole province of Manitoba. Some thirty towns have already accepted the dates suggested for their respective meetings, and a highly productive campaign is anticipated.

The Secretary of the Anglican Laymen's Missionary Movement, Mr. D. M. Rose, and officers of M.S.C.C., will spend eight days in Winnipeg immediately preceding the opening of the Provincial campaign, and will, with the co-operation of Winnipeg men, hold special missionary meetings in every parish of the city. The work has been warmly welcomed by the Diocesan authorities and a strong committee of clergy and laymen, appointed to carry out preliminary arrangements.

Arrangements are also being made to hold a large number of meetings in Ontario during

October, mainly at places not hitherto reached by the Movement.

A SUMMER TIME CANVASS.—No fewer than six missions in the suburbs of Toronto are engaged in or are making preparations for Every-Member Canvasses. This is somewhat unusual and goes to prove that far more aggressive work is possible during the summer months than is usually thought possible. The results of one of the canvasses in St. Chad's Mission has just come to hand. Some twelve men worked for two weeks. Few were very "keen" when the work started. When it finished every man was an enthusiast and anxious to find new ways of helping the parish. The financial results are notable:—

Subscribers by Envelope to Current Expenses—
Before, 40. After, 90.

Subscribers by Envelope to Missions—
Before, 19. After, 34.

Total subscriptions by envelope last year... \$406
Total promised for coming year \$900

MR. J. CAMPBELL WHITE, of New York.

PREFERMENTS AND APPOINTMENTS.

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

GREENE, Rev. Heber H. K., Port Clements, B.C., to Smithers, Telkwa and Hubert. (Diocese Caledonia.)

SHEPHERD, Rev. F. G., from Port Essington to Francois Lake. (Dio Caledonia.)

NOVA SCOTIA.

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

HALIFAX.—The Rev. A. W. M. Harlev, of Windsor, on a recent Sunday, in the absence of the Rector, the Rev. H. W. Cunningham, who is in Newfoundland at present on his vacation, preached in this church, and in his sermon he made a stirring appeal for recruits and he also placed before the congregation some inspiring

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the cause undertaken by our Empire and our allies and of those who are offering their lives for it, and for a speedy and decisive victory, to the end that peace shall endure;

"And we do invite all churches and all religious organizations and all our loving subjects throughout Ontario to hold and attend, wherever it is possible so to do, such public and religious services as are called for by the occasion.

"All of which premises all our loving subjects and all others whom it doth or may in any wise concern are hereby required to take notice and govern themselves accordingly."

In connection with the above a service is to be held in St. James' Cathedral and up to the time of our going to press the arrangements which had been made in regard to this service were as follows:—The service to be held at 11 a.m., following as closely as possible the service held in St. Paul's Cathedral, London, England, on the same day. The Rev. Canon Plumtre will preach, the Rev. F. J. Moore assisting at the service.

His Honour Sir John Hendrie, Lieut.-Governor, members of the Provincial Government, Mayor Church and the City Council are to attend.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

QUEBEC DIOCESAN NOTES.—CATHEDRAL OF THE HOLY TRINITY.—A united service of Intercession in connection with the war was held in this Cathedral on August 4th. All the Anglican churches in the city combined to hold this service.

TRINITY.—The Rev. P. R. Ray, of Scotstown is in charge of this church for the month of August, while the Rector is absent on his vacation.

FREDERICTON.

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

UPHAM.—The parish church, which for some time past has been closed for the purpose of making alterations and repairs, will shortly be re-opened. The old square pews have been re-

TORONTO.

James Fielding Sweeney, D.D., D.C.L., Bishop.
William Day Reeve, D.D., Assistant.

SYNOD OFFICE.—The Bishop issued the following Pastoral to the clergy of the diocese with regard to the observation of the 4th August as a Day of Prayer and Humiliation, it being the first anniversary of the declaration of war:—"To the Clergy of the Diocese of Toronto:—Reverend and Dear Brethren,—On Wednesday, August 4, we shall be passing through the anniversary of the declaration of war, which has involved every portion of our far-reaching Empire. When we think of what one year of war has meant in the loss of men, in appalling expenditure, in awful destruction and wanton devastation, in crushing heart-break and sorrow; that thousands upon thousands have given up their lives and sacrificed themselves in the cause of liberty, of whom many thousands are our own Canadian flesh and blood, that the number of wounded and missing aggregates a far larger sum; that thousands of millions of dollars have already been spent in the destructive cause of war; that cities fair and flourishing have been left destitute and without inhabitant, and that each day adds to the magnitude and intensity of the horror and loss, make it fitting that we should, as a war-chastened people, 'fall to prayer' on that day, and supplicate the Lord of Hosts, the God of Battles, to overrule this frightfulness of conflict for the advancement of His Kingdom in the 'restoration of a rightful and abiding peace.' I request, therefore, that on Wednesday, August 4, you afford the opportunity to all your people to assemble in solemn celebration, in daily offices, and, if possible, in chain of prayer throughout the day, in order that we may all with one accord supplicate the Divine Majesty, in strongest faith, in persistent entreaty, and in lowliest humility, on this behalf. Thus may we, with the Church in the mother land, and throughout the Empire, in a mighty uplift of prayer to the Throne of Grace and Mercy in Christ Jesus, compel a blessing from on high. Your faithful Friend and Bishop, (Signed) James Toronto."

TORONTO.—ST. ALBAN'S CATHEDRAL.—Special services were arranged at this Cathedral for yesterday; at 8 a.m., Holy Communion; 10 a.m., Holy Communion and an address by the Bishop of Toronto and prayer and intercession from 10.30 a.m. until 6 p.m.; at 8 p.m. a service and special prayer for the Allies. Canon Macnab was in charge. The members of the Canadian Defence League were invited to the service.

HOLY TRINITY.—A special service of intercession was held on Sunday, in connection with the anniversary of the declaration of war. The prayers and the hymns were penitential in character, and in his sermon Rev. Dr. Powell laid special emphasis on the need of repentance in Canada. The people of the Dominion had to recognize the national besetting sins and conquer them. To a chastened nation peace would come, but Canadians had to turn away from their love of wealth and success, which had been so common before the war. "Materialism is still rife, but all the millions of dollars are not worth the life of one of our noble boys offering themselves at the front. Our sins must be confessed and our lives amended if the nation is to be acceptable to God." The text was taken from the 13th Chapter of Isaiah: "And I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease. I will make man more precious than fine gold." The preacher argued that the war had come because of the failure of the Christian nations to live up to their calling. If the universities of Germany and of England had not cast Christ out, there would have been no war.

GRACE CHURCH.—The Rev. James Broughall, Mrs. Broughall and the members of their family have gone to Muskoka for a month's holiday.

ST. THOMAS.—Mr. Phelps, organist of St. Thomas' Church, St. Catharines, has been appointed organist of this church and he entered upon his new duties on Sunday last.

CHURCH OF THE ASCENSION.—Captain the Rev. W. H. H. Sparks, Rector of St. Olave's, Swansea, and Chaplain of the 100th Regiment, preached in this church on Sunday morning last a farewell sermon to the Overseas quota of the 100th Regiment, when a large congregation was present.

TRINITY EAST.—Rev. A. J. O. Miller, Principal of Ridley College, and the students who attend there, have done a kindly act, which will never be forgotten by those on whom the kind-

ness was conferred. They invited 11 boys from Trinity Sunday School to spend two weeks at Ridley Camp, Otter Landing, Parry Sound, and paid their travelling expenses, and entertained them with the best they had. A box of clothing arrived in advance, so that each boy who required help in this way was fitted out. These lads, for the most part, were just leaving school, and it gave them a good start physically for the work which was before them. Some of them came from homes that "war" had sadly depleted, and taken altogether, it was a most Christlike act.

ST. CHAD'S.—The annual congregational picnic of this church took place to Long Branch on Thursday last. The weather was delightful and an excellent programme of sports, etc., was arranged. A very enjoyable day was spent by all present. The Rev. W. H. Snarrt, the Rector, and Mrs. Snarrt accompanied the party.

CENTRE ISLAND.—ST. ANDREW'S.—On Wednesday, August 4th, Holy Communion was celebrated at 7 a.m., and again at 8 a.m., after which from then onward a continuous chain of prayer was held until 8 o'clock in the evening, when a public service for about an hour, brought the day to an appropriate end.

THORNHILL.—TRINITY.—A solemn service of unveiling and dedicating a memorial cross was held on Sunday, July 11th. This very appropriate memorial is the gift of Mrs. Langstaff and Miss Chadwick, in memory of their two brothers, who gave their lives in defence of their country. The following words were inscribed:—"To the honour and Glory of God, and in loving memory of Captain James Frederick Chadwick, 104th Wellesley Rifles, killed in action at Shaiba, Mesopotamia, April 13th, 1915. And of Lieutenant Richard Markham Chadwick, 11th Battery, Royal Siege Artillery, died of wounds at Bethune, Flanders, May 13th, 1915." The Rev. Canon Mowatt, M.A., Head of the Archbishops' Mission in Southern Alberta, preached at the service.

The members of this congregation, through the Toronto Branch of the Red Cross Society, gave a bed for the Canadian sick and wounded soldiers. It is to be placed in the Duchess of Connaught's Hospital at Clivedon, England.

HALIBURTON MISSION DEANERY.—The Rev. E. Soward, who was missionary at Kimmount and outlying points for 25 years, has been visiting his old parishioners and read the service three times on a recent Sunday, driving the 22 miles without fatigue, notwithstanding his 78 years. The Boy Scouts' Association here has supplied a much needed influence. St. Luke's Hall, Burnt River, is being painted throughout, the Literary Society is both popular and beneficial. At St. Peter's, Maple Lake, the new parsonage is well under way and must be an encouraging evidence of progress to Mr. J. H. Stringer, lay-missionary, after much strenuous labour. Mr. W. F. Wrixon, student-in-charge of Minden, is faithfully carrying on the good work on that Mission and hospitably entertains missionaries passing through on their journeys from one part of the Deanery to another, the chapel in the Clergy House proving a real boon at the devotional hours. We welcome the Rev. E. G. Robinson to Cardiff and Monmouth, where he has made his headquarters, with Mr. R. Groves, lay-missionary, at Essonville. The Church House at Haliburton is being enlarged, a much needed adjunct. The severe winter in these regions (40 to 50 deg. below), is indeed made glorious summer during these days and the missionaries have some delightful drives through this rugged, yet often beautiful, scenery abounding in lakes and rivers and thickly-wooded hills.

NIAGARA.

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

HAMILTON.—SYNOD OFFICE.—The Bishop of Niagara sent out the following Pastoral to the clergy of this diocese in connection with August 4th, the day of Intercession and Prayer:—"See House, Hamilton, July 28, 1915. Reverend and Dear Brother,—On the 4th of August we shall enter upon the second year of this great and terrible war. Acting in conjunction with the Primate and our own Metropolitan, and following the lead of the motherland, I recommend that August 4th, or the Sunday following, be especially observed in our parish as a day of prayer and intercession. We know not what we may have to face before this war is over. We need, I am persuaded, the purging fires through which we are passing now, to bring us to our knees before the throne of eternal justice. Through love of pleasure and luxury and the service of mammon, our country was degenerating. A new kind of God was invented, an 'impersonal' God, who hears no

moved and modern open seats have taken their place. In every respect this change will be a vast improvement.

SUSSEX, N.B.—On Tuesday, the 13th ult., a parochial reception was given to the Rev. M. M. C. Shewen, M.A., the new Rector of the parish, in the Bishop Medley Memorial Hall, which on this occasion was crowded to the doors. The chair was taken by the Rev. S. J. Goodliffe, the Rector's Warden. During the evening addresses were given by the chairman, Major O. R. Arnold, Colonel H. M. Campbell, the Rev. P. Coulthurst, of Rothesay, the Rev. R. A. Forde, of Toronto, and the new Rector.

MONTREAL.

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

MONTREAL.—Montreal was in line with London and other cities in the Empire on August 4, when the anniversary of the declaration of war between Great Britain and Germany was celebrated by special services in the churches. There was a special celebration of the Holy Communion, at which the Bishop was the celebrant, and in the evening there was a service of Intercession. The Bishop sent out a request to all the clergy in the diocese to observe the day in a similar manner, at hours best suited to their congregations. The service of Intercession was conducted by the Bishop with the assistance of several of the clergy. There was a very large attendance at the service, including Colonel E. W. Wilson, the Commanding Officer of the 4th Military Division, and the members of his staff. A number of soldiers belonging to the Montreal District were present and special arrangements were made for their accommodation, as also for those who have already returned wounded from the front.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Preaching in this Cathedral on the 25th ult., the Right Rev. Dr. Bidwell said:—"We have read again and again in our newspapers that the Canadians are the finest troops in the world, of their wonderful achievements and how they saved the situation. And all this is true enough. But when we came to inquire who are these Canadians and ask are they the product of Canada, we find that about 75 per cent. of them are not, as the casualty lists prove up to the hilt, and that many of them had been but a short time in the country. I am speaking of the rank and file, not of the officers many of whom were, and are, Canadians and have shown a spirit of heroism and capacity for leadership second to none. Has not credit been quietly assumed as if Canadians, in the true sense of the word—that is, men born, or at least brought up, in Canada—had done these things, when the facts are that a considerable number had only been resident in this country for two or three years, or even one year or less. Is this known to the public as it ought to be? I am sure it is not. Otherwise the native-born Canadians would not be hesitating to come forward. I am sure they have only to understand the facts to do so. Let the veil of self-complacency be drawn from their eyes. They think all is well because they hear what Canadians are doing. But let the fact be driven home that these are largely newcomers, and that Canada's native sons have yet their part to play, and I am certain that the reply would come. For the spirit is there surely enough."

The Bishop of Kingston, in a letter to the clergy, intimates that any one desiring to become an overseas Chaplain to the forces, should apply first to the Bishop of his diocese, who will, if the application can be recommended, send it on to the Bishop of Ottawa, who represents the Church of England in this Province as a member of an advisory committee to aid the Minister of Militia in his task of selecting Chaplains. Suitable clergymen are now required.

Bishop Bidwell sent out notices to all the parishes in this diocese to the effect that the Church would commemorate the anniversary of the beginning of the war with special services appropriate for the occasion. In some of the churches these services were held on the Sunday previous—i.e., on August 1st.

prayers, and does not guide the world, according to His will, with an almighty hand. Suddenly the lightning fell. The war came. Is it now back to the living God? I trust I shall hear that church services are being better attended by such congregations as have not been seen for years, and that they are producing the virtues of patriotism, courage and devotion to God and to their fellowmen. May I ask you to call upon your people to continually give themselves to penitence, prayer and waiting upon God in face of the crisis which in His overruling Providence has been permitted to come upon our empire. It is generally agreed that the clergy can best serve their country by keeping alive the care for spiritual things, by fanning the flame of prayer and by encouraging that self-discipline and self-sacrifice by which our country and God's cause stand in so great need at this time. As I look at our young men moving out of our parishes, I hardly like to say all I feel about that glorious and unostentatious spirit of sacrifice that is being made for the defence of our country and in the interests of freedom and righteousness. Our little army has drawn the admiration of the world. It needs to be reinforced, and we of the clergy will, I trust, continue to urge reinforcement, being well assured that the whole mind and manhood of the empire must be put into this war to produce a righteous and abiding peace. Your faithful friend and Bishop, William Niagara." "P.S.—The following 'Prayer for Recruits' may be used with prayers already issued in connection with the war: 'Most merciful Father in Heaven, hear, we beseech Thee, our prayer for all the young men who have responded to the call to serve their King and country in the war, and are now in preparation for their great and perilous work: that Thou wilt grant to them health and strength in body and mind, good order and ready obedience, freedom from temptations to sin, especially the sins of intemperance and impurity, and by Thy grace, victory when tempted; that with hearts nourished by prayer and sacrament they may be fully prepared for what may lie before them in life or death, and may at last attain the blessedness of Thine eternal kingdom; for the sake of their Redeemer, the Captain of their salvation, Jesus Christ, our Lord. Amen.'

ST. LUKE'S.—A farewell party was given in honour of Mr. W. E. Lees, a member of the choir of this church, on Tuesday evening, the 27th ult., at the house of Mr. E. G. Brown, the choir-master. All the members of the choir were present and a very pleasant evening was spent. Mr. Lees has enlisted in the 2nd Dragoons and during the evening he was presented with a military wrist watch as a slight token of the high esteem in which he is held by all his fellow-members in the choir.

NIAGARA CAMP.—The illustrated lectures, which the Rev. Canon Dixon, Rector of Trinity East, Toronto, delivered in the St. Andrew's Brotherhood Canteen in connection with this camp, during the past week, have been an unqualified success in every way, the soldiers immensely enjoying the illustrated stories.

RUPERT'S LAND.

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

WINNIPEG.—His Grace the Archbishop of Rupert's Land is spending a month at Banff. The entire Church of England in Canada will rejoice to know that the Primate is feeling much better than he did a month or two ago.

ST. JOHN'S CATHEDRAL.—The Rev. Canon Murray is holidaying with Mrs. Murray and Miss Betty Murray at Vancouver.

ST. MARGARET'S.—The Rev. R. C. Johnstone is in charge of this parish during the absence of the Vicar, the Rev. T. W. Goodeve, who is holidaying with his family at Winnipeg Beach.

ST. THOMAS.—The Rev. T. Marshall has returned from Winnipeg Beach where he spent his holidays.

ST. LUKE'S.—Rev. W. B. Heeney is holidaying at his old home in Quebec. Rev. Professor Ferguson is taking his duty during his absence.

ST. PETER'S.—Rev. Rural Dean Wiley, of Dauphin, has exchanged with the Rev. Dr. de Mattos, of this church, for two months.

SEWELL.—The Rev. R. W. Ridgeway, of Clanwilliam, has undertaken his work as Chaplain to the Camp here, and is meeting with great encouragement. Mr. Ridgeway has obtained a tent and uses this as headquarters for the Church of England in camp. It is expected that a second Chaplain will be appointed very shortly.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

DELBURNE.—The Holy Table, built by a local carpenter, erected in the church, adds greatly to its appearance. The bazaar held on June 25th was, notwithstanding the weather, a great success, over \$100 being made. Half of this sum goes to the Red Cross and the other half to the church building fund.

A quarterly paper of intercession and thanksgiving has been started in the Archdeaconry, and it is hoped that this will be made use of, not only by the clergy, but by the lay members as well. Sunday.—Prayer for the Bishop and clergy of the diocese and Archdeaconry. Monday.—Prayer for more clergy. Tuesday.—Thanksgiving for gifts, etc. Wednesday.—Remembering all those who have offered themselves for active service and for all the wounded and sick. Thursday.—Intercession for the Prayer-Book Revisors. Friday.—Various intercessions. For the good estate of the Catholic Church. Saturday.—Personal intercessions.

CLIVE.—ARCHDEACONRY OF RED DEER.—A very successful Bee and picnic was held by the Church of St. John the Baptist on Wednesday, July 7th. The intention was to hold it on June 24th as a parochial festival, but this was found impossible. The men of the congregation cleared the church property of brush while the women gave the interior of the building a thorough cleaning. After an excellent tea, which was served on the cleared ground, the children were entertained with games and sports. The proceedings were brought to a close with evensong which was held in the church by the Rector of the adjoining parish; the congregation numbering 50. The writer of this account feels that it is his duty to testify to the wonderful enthusiasm and keenness of this congregation faced with real difficulties. There is still a debt of over \$500 on the church building, though this is not half what it was; the present congregation is not responsible for this state of affairs. Owing to this debt it is impossible to support a resident clergyman and the people can only receive irregular ministrations. In spite of this the children are receiving regular instruction, and one and all are working to place the parish on a sound financial basis. May I ask for your prayers on behalf of this struggling western parish. The writer, the Rev. M. W. Holdom, the Rector of Mirror, Alix and Bashawe, takes occasional services at the above church.

EDMONTON.

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

EDMONTON.—ST. LUKE'S.—The annual Sunday School picnic was held on July 1st. A site has been purchased for a new Mission Church, which will be called St. David's.

ST. PETER'S.—A Confirmation service was held in this church on July 4th, when the Rector, Rev. W. H. Davis, presented seven candidates to the Bishop for the sacred rite of the laying on of hands.

GARNEAU.—IMMANUEL.—The annual Sunday School picnic was held on the grounds adjoining the Garneau School on Tuesday, July 13th, under the superintendency of Mr. and Mrs. Hill.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, Vancouver, B.C.

VANCOUVER.—ST. JAMES'.—The Rev. H. Edwards has resigned the rectorship of this parish and until the arrival of a new Rector, the Rev. H. A. Butler will act as locum tenens.

KOOTENAY.

Alexander John Doull, D.D., Bishop, Vernon, B.C.

PENTICTON.—A meeting of the Ruri-decanal Chapter of the Okanagan was recently held in the parish of Penticton, the following clergy being present: The Rev. Rural Dean Greene, Kelowna; Rev. H. J. King, Armstrong; Rev. J. M. Comyn-Ching, Vernon; Rev. H. A. Solly, Summerland; Rev. J. A. Cleland, Penticton; Rev. A. V. Despard, Oyama. The day's pro-

ceedings were opened with a celebration of the Holy Communion at 7 a.m., the Rural Dean being the celebrant. Breakfast was served at the Rectory, after which Matins was read at 10 a.m. During the morning session a very able paper was read by the Rector of Armstrong on "Early Church History," followed by a discussion, in which all present took part. Luncheon was served at the Hotel Incola. In the afternoon a discussion, led by the Rev. A. V. Despard, took place, advocating the establishment of a "Bush Brotherhood" at some strategic centre in the diocese. As a result a resolution was passed recommending to the Synod the advisability of the appointment of two Diocesan Missioners as soon as funds permit. Evensong was sung in the church at 8 p.m., at which the Rector of Vernon was the preacher.

VERNON.—The Bishop of Kootenay recently returned to his residence in Vernon after an extended tour of the diocese extending over five weeks. He will probably remain in Vernon until the meeting of the General Synod in September. The Rev. J. M. Comyn-Ching, Rector of this parish, has been appointed Anglican Camp Chaplain to the Provincial Training Camp here with the rank of Hon. Captain. He will be assisted, for the time being, in his parochial duties by the Rev. A. C. Mackie, Principal of the Vernon Preparatory School for Boys.

COLUMBIA.

Ven. A. Scriven, M.A., Bishop-Elect, Victoria, B.C.

VICTORIA.—The Bishop of Mid-Japan, Right Rev. H. J. Hamilton, B.A., D.D., with Mrs. Hamilton, arrived in this city lately from the Far East, en route to Toronto. Dr. Hamilton is on his way to attend the General Synod of the Church in Canada. His headquarters are at Nagoya, the work in Japan and China being under the charge of the Missionary Society of the Church of England in Canada. In an interview Dr. Hamilton stated that missionary work is not suffering any serious check from the war, although the finances of the diocese are naturally affected. He is on furlough at the present time. Dr. Hamilton has been engaged in missionary work in Japan since 1892.

The Most Rev. E. A. DuVernet, the Metropolitan of British Columbia, has fixed August 24th (St. Bartholomew's Day) as the date of the consecration of the Ven. Archdeacon Scriven, Bishop-Elect of British Columbia. The service will be held in Christ Church Cathedral.

CALEDONIA.

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

SMITHERS.—Bishop DuVernet has appointed the Rev. Heber Greene, B.A., to take charge of the three Anglican Churches in the Bulkley Valley, viz., Smithers, Telkwa, and Hubert. Mr. Greene began his work in his new field on Sunday, July 25th. It will be a month yet before Mrs. Greene, who has been seriously ill, will be able to take the journey from the Queen Charlotte Islands. Meanwhile a parsonage is being built on the hill at Smithers, the Bishop having let the contract for this while there a few weeks ago.

OOTSA LAKE.—After over three years' faithful work as the pioneer resident missionary of the Ootsa Lake and Francois Lake Districts, Rev. Geo. McKay has left the diocese for California. He was the only clergyman of any denomination in this region, there being none other within a radius of seventy-five miles. Bishop DuVernet has moved the Rev. F. G. Shepherd from Port Essington to Francois Lake to fill this vacancy.

ENDAKO.—While visiting Rev. Wm. Sweetnam in the early part of this month the Bishop arranged to have the parsonage, which was begun last autumn, completed so that Mr. Sweetnam with his wife and child will not have to spend a second winter in a tent.

Books and Bookmen

"Pan-Americanism." By Rowland G. Usher, Ph.D. Toronto: The Copp Clark Co., Ltd. \$2 net.

This is a puzzling book. Its main theme is that for the purpose of maintaining the Monroe Doctrine, the United States will have to declare war on the victor of the present struggle in

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struggle in

Europe, whether that be Germany or England. This war will be waged on behalf of South America, lest otherwise the United States may lie at the mercy of either Germany or England. And yet, at the same time we are frankly told that South America dislikes the United States and will not allow the domination or even the interference of the latter nation. In certain quarters in England Prof. Usher is regarded as an authority, but a leading American paper, the "New York Evening Post," refuses to acknowledge this and says that he must not be taken seriously. Certainly his book published some months ago on Pan-Germanism has been shown to be decidedly inaccurate and untrustworthy on one point of cardinal importance, while the present work is far too confused and contradictory to give the ordinary reader much light and leading. When Dr. Usher wrote a work on Bishop Bancroft, it was announced with no little decision as a proof of the revolution in the Church of England wrought by Bancroft at the time of James I. And yet no representative Church historian had ever discovered anything of the sort and when the theory was submitted to examination by one of our most competent authorities, it was soon shown to be utterly impossible and the author's statements riddled with inaccuracies. All this makes it very difficult indeed to accept Usher as a historian, especially when such a paper as the "Evening Post" is so strongly opposed to him. And so we can only say that while the book is intensely interesting in its record of facts, readers must be careful when they commence to draw conclusions.

"The Gospel of Healing." By A. B. Simpson. D.D. London: Morgan and Scott, Limited. New edition. 2s. net.

A reissue of a book by the able Superintendent of the Christian and Missionary Alliance. Those who wish to read the best that can be said for the subject of Divine Healing will find it here. Dr. Simpson believes that the healing of diseases by faith in God is a part of the Gospel and is included in the sacrifice of Christ. We are compelled to say that the treatment does not appeal to us as convincing, but it is the sanest and ablest discussion we know.

Received: "The Modern Churchman"; "Evangelical Christendom"; "The Hibbert Journal"; "The Church Missionary Review"; "C.M. Gazette"; "C.M. Gleaner"; "Church Gazette"; "Jewish Intelligence"; "Banner of Truth"; "Annual Reports of London Jews' Society and Irish Church Missions"; "Church Intelligencer"; "Report of the Lebanon Hospital"; "Scribner's Magazine."

Correspondence

A WAR STUDY.

Sir,—If we are disposed to think, or say, that God has nothing to do with this war, read Ezek. 14: 21, where war (or "the sword") is called one of God's "four sore judgments." Read also Ps. 10: 1, where "mercy" and "judgment" are linked together as complementary attributes of God. Then read Isaiah 26: 9, "when (God's) judgments are in the earth the inhabitants of the world will learn righteousness." War (one of the four) is now "in the earth," and our duty is clear: We must "learn righteousness." If we want to learn it, we cannot consult a better teacher than Christ. To Christ then let us go. The Sermon on the Mount revolves around this word "righteousness." Matt. 6: 1 (R.V.) tells us how to "do righteousness." It falls into three sections—(1) Almsgiving; (2) prayer; and (3) fasting, as in Matt. 6. "These three will be found to exhaust all manifestations of spiritual life, to represent it in all its aspects" (Saptur's "Lord's Prayer," p. 15). They are the same three which St. Paul arranged under the three heads, "Godly," "righteously," "soberly," Titus 2: 12. If we want to "learn righteousness," these are the three things we must learn to do. Since "prayer" and "fasting" underlie "almsgiving," as Christ taught in Matt. 6, the Prayer Book gives a clear lead to exemplify them. She calls her "Ember Days" days of "prayer" and "fasting," or self-denial. If we want to "learn righteousness," Mother Church teaches us to pray and deny ourselves to help men into the ministry at least four times in the year—(the Ember Seasons). If the war is doing its proper work in our lives, we shall be doing our utmost to provide the living messengers to publish the good news of salvation and establish the reign of peace. All of which forcibly reminds us that theological colleges, like churches, are war-offices. W.

THE TERM "PAPIST."

Sir,—It is sometimes thought that the term "papist" is offensive to Romanists, but there seems no reason why it should be. The words "papist" and "pope" have a common root, and the term "papist" precisely defines what the Romanist ardently supports—viz., the Pope's prerogative. It is interesting to note that it was the word used by the famous John Eck, Doctor of Canon Law, who conducted the case against Luther at the Diet of Worms, 1521. He accused Luther of "attacking the Pope and papists (papistae) before the Diet" (Lindsay's Reformation, Vol. I., 290). John Eck prided himself on his skilful defences of popery and if this word was right and proper on his lips in the 16th century, it cannot be wrong in the 20th century, since Rome loudly maintains that she is always the same G.

AN ENQUIRY.

Sir,—The following quotation is supposed to be taken from an older edition of the "Douay Bible" than I possess. I have had my copy since 1873, printed by "Richard Coyne, Dublin," but the year in which it was printed is not given. The Old Testament was translated from the Latin Vulgate, and first published by the English College at Douay in 1609. The New Testament was first published by the English College at Rheims, in 1582; so that the edition I possess is of later date.

What I should feel grateful for is to have the quotation verified by any of your readers from first editions.

Quotation from the Preface to the Douay Version.

"We do not publish (these translations) upon the erroneous opinion of necessitie, that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained of God to be read indifferently by all. . . . But now, since Luther's revolt, also divers learned Catholics for the more speedily abolishing of a number of false and impious translations put forth by sundry sects . . . no other books being so pernicious, as heretical translations of the Scriptures," etc. Collingwood. G. W. Winckler, C.E.

MERIT AND PROMOTION.

Sir,—In your issue of June 10th you have an editorial paragraph on "Merit and Promotion," in which there are several important statements. One is the fact that men in lonely country parishes should be made to feel that they are being noticed by those in authority. I am one of an increasing number of country clergy who feel that they are victims of indifference and injustice at the hands of those in authority and even of our city brethren. It is constantly proclaimed from the housetops that living in the rural sections is cheaper than in the urban centres. The very opposite can be demonstrated where rent is not a factor and it is so seldom such that it may be omitted in a general comparison. A few items will suffice to establish my contention. Travelling in the city costs not over two cents per mile, while travelling with horse and rig to do my parish work costs four cents per mile. Coal costs one dollar a ton less in Toronto than in the average rural section; electricity in the country costs about double the city rate. If a clergyman in the country needs a hot bath it will cost in most cases \$5, because it would involve a trip to Toronto or to some large town. His city brother gets the same privilege for 25 cents. When his children require advanced education, the country parson must meet the expensive board bill or the daily trip to town, while the city minister escapes this item altogether. In order to meet this situation and give justice the stipends should be exchanged, giving the average city stipend to the country clergyman and the average country stipend to the city clergyman, with some variation based upon degrees of efficiency.

As to indifference, let me enumerate a few points that have been forced upon my attention. About a year ago I wrote to the Convenor of the Superannuation Fund Committee, asking that the penalty I would be obliged to pay in coming on the Fund be divided into instalments. He assured me that the matter would be dealt with at the next meeting. After waiting for six months I wrote again and the Convenor's reply clearly indicated that the matter had received no attention. Perhaps this casts light upon the reason why men are slow in supporting the Fund. Again, if those in authority had any real

concern in the isolated rural clergy they would do something practical to help them get a holiday. In this respect the Diocese of Toronto might well follow the lead of Huron. When it is necessary to retire some faithful country minister, who has been receiving merely an existence, he is allowed \$600, but when a Synod officer is retired, he must have double because he is a city man and is used to a generous allowance. These facts, along with others, convince me that we in the country are expected to be satisfied with talk and promises from the "big fellows," just as the farmers are. The situation has become so serious that something like rebellion and secession is not far distant. Then, as in so many instances in the past, the schismatists will be the strong and those in authority, because they made the situation intolerable or were content to leave it so. Very few country clergymen care to accept city work, because they have consecrated themselves to the rural part of the vineyard. They do ask, nevertheless, justice at the hands of those more favorably situated.

You are at liberty to use this letter in any way you may desire. F.

THE MEN OF CANADA.

Sir,—It is to me a matter of great regret that the places of birth of the first regiments sent from Canada should have been published. Comments on the alleged fact that 75 per cent. of these soldiers of the Empire should have been born elsewhere, chiefly in the old country, are still being made to derogate against our fame. What is true of Canada, is true of all parts of the Empire; the restless blood of our people carries the young very far, and these spirits are the very first to enlist. It was the case in the old Civil War in the States, where they fought on both sides and the North claimed that there were 50,000 Canadians in their ranks. Besides, critics forget that of the 75 per cent., at least half, though born elsewhere, were brought here as children and knew no other motherland than Canada. And what is true of Canada is true of Australia and New Zealand. So I say again, it is a pity these statistics were ever printed. Senex.

The Family

THE BIBLE AMONG HIGH SCHOOL STUDENTS

There is little danger that our high schools will have pupils who know any too much about that sacred library we call the Bible. The rising generation is none too well versed in the Bible. And were our youth to pass an examination on the sacred literature, it would be found that they did not know enough to over-weight them any.

Some investigators in Oregon tried an experiment. They submitted a series of questions to 371 college and high school students. This was the result:—

Among the epistles of Paul were "those to the Athenians," "to his son," "to James," "to Colations," "to the Philistines," "to the The-sians" and "to the Philodossians." Nehemiah, Esther, Job, Chronicles, Kings, Revelation, and the Book of Hezekiah were attributed to Paul.

The "Mess of Pottage" was defined as "food for the Israelites," as the "potter who did not make good wares." Again, we are told that it was "a dish of poisoned food which Pilate sent his daughter, who was in a nunnery." Another says that it is "an expression used in the parable of the prodigal son." "The children of Israel," writes another student, "ate of the mess of pot- tage; it was poison, but the Lord saved them."

Asked as to "the Burning Bush," we are told that the "Burning Bush scared the King's horse." Another quotes Scripture peculiarly his own. "The Burning Bush and Flax shall He not quench." Four sent Isaiah back through the centuries to the Midian desert to see the Burning Bush. Another found a place for the Burning Bush in the great Apostle's history. "It is," he says, "where a voice cried out, 'Saul, Saul, why persecutest thou me?'"

The proverb quoted from John Wesley, "Cleanliness is next to godliness," was recognized as not being from the Bible by fifty-seven students out of 371. In the public high schools twelve out of 160 recognized it as a proverb. It was attributed to various writers. Twice it is referred to Christ's cleansing of the temple. Again one says, "It was spoken by Jesus to the woman out of whom He cast seven devils."

Again. "It was spoken by Jesus when washing the disciples' feet."

But, most of all, this questionnaire shows how little training there is in the Bible in Christian homes.—The Advocate.

FIGHTING-LINE HYMNS

Soldiers generally are lovers of hymns, and it is a noteworthy fact that the hymns which refer to the work of our Saviour particularly appeal to them. It is a mistake to think that "Onward, Christian Soldiers" is a favourite, although it is often selected at home Church parade services—it is too military in expression. A chaplain writing home recently tells how he conducted a service in a granary at a farmhouse:—"I had taken," he says, "a haversack of hymn-books, so all could join in the hymns. The Blues were present. We sang 'When I survey the wondrous Cross,' 'Fight the good fight,' and 'God Save the King.' The place fairly shook. The farmer and his family came to the service and stood amazed."

A letter from one of the Hertfordshire Territorials says that "Jesu, lover of my soul," is the battle hymn of the regiment there, the lines, "Cover my defenceless head With the shadow of Thy wing," rolling and reverberating down the trenches.

In another case an officer relates:—"We got our hymn-books, stuck candles on the top of the trenches, and sang 'Lead, kindly light,' 'Abide with me,' and 'While shepherds watched their flocks by night.'" That was at Christmas, of course. More recently still, the survivors of the "Formidable" told how they sang "Pull for the shore, sailor," through several times during their awful struggle with wind and waves.

WHAT IS HORSEPOWER?

Many years ago, before most of the motors of to-day were thought possible, man used the horse to turn the wheels of his machinery by means of a tread-mill. In this way the horse came to stand for a unit of power according to the size of the machine he could work effectively.

When engines began to displace horses, because they could develop several times the motive power, it was natural to refer to their capacity on the basis of a horsepower unit, by speaking of an engine as being able to do the work of two, three, four, five or more horses. And so the custom was established of making use of the term as descriptive of power.

The fact is that a "horsepower"—or simply h.p. as it generally figures in engineering descriptions—really means a greater power than is expected of a horse and greater than he is capable of. It means the power to lift 30,000 pounds one foot in one minute.

The continued use of the old term to indicate this modern unit of power for an engine or motor illustrates how for want of a suitable substitute, custom will keep alive a term that has lost its apparent significance.

NATURE'S ORCHESTRA

Did you ever notice that, although you may feel the force of the wind when you are out in it, you do not hear it whistle unless you are close to a building? This is because the sound is produced according to the same principles as apply to the production of the tones of a pipe organ or any instrument on which the tones are produced by blowing.

In order to make the whistling sounds we hear from the wind it is necessary for it to blow against something. That is why we hear it when we are in the house or some other building.

The whistling is caused by the wind blowing past the sharp edge of some obstacle in its path or finding its way through small openings offering some sharp-edged resistance.

If you blow through a long tube or pipe you will produce no sound, but if there is an opening with a sharp edge near the end where you blow the blowing will cause a distinct sound. It is on this principle that all small whistles, organ pipes and wind instruments of an orchestra are made.

Another way in which the wind produces sounds is by blowing against objects which vibrate. A curious illustration of this is the humming volume of sound produced by the wind blowing through a group of telegraph wires, and which may be noted, even when there is not a great force of wind, by placing the ear against a telegraph pole.

IS IT NOTHING TO YOU?

Is it nothing to you, O Christians,
As ye sit around the board,
Where the feast is spread before you,
And the rich-hued wine is poured,
That a mighty Spirit of evil
Dwells in that bright wine's flow,
That pleasure floats on the surface,
But danger is hiding below?

Is it nothing to you, though that Spirit
Walks to and fro through the land,
Scattering the seeds of mischief
Broadcast on every hand?
Those seeds are yielding a harvest
Of poverty, death, and woe,
Of ignorance, crime, and madness,
And you are helping to sow!

Yes; still does the wily Tempter
Whisper his oft-told lie
Into the ears of his victims,
"Ye shall not certainly die!"
"Ye may drink; for look at the righteous,
Do they not drink of it too?"
And the listeners fall as they listen—
And is this nothing to you?

Ye have the gift of knowledge,
Ye are standing fast in your strength;
But that which is now your servant
May be your tyrant at length.
For Art has lost its cunning,
And Learning has ceased to shine,
And the light of Religion been darkened,
Before that Spirit of wine.

Will you teach your children's voices
To utter the Saviour's prayer,
"Lead us not into temptation,"
And then, lead and leave them there?
The path is slippery and treacherous,
Which they see you safely pursue;
But they may follow, and perish,—
And is this nothing to you?

There are thousands struggling before you
In the dark and fearful wave
Which hurries them on to destruction—
Will you stretch out no hand to save?
Will you turn from the wife's wild anguish,
From the cry of the children, too,
And say, from your place of safety,
That this is nothing to you?

But if, with a generous effort,
A rope to their aid you send,
That help will be unavailing,
If you hold not the other end.
Would you draw the perishing drunkard
Back to the shore of hope,
Yourselves must give him courage,
And yourselves must hold the rope.

Ye are called with a holy calling,
The lights of the world to be,
To lift up the lamp of the Gospel,
That others the path may see;
But if you bear it onwards,
Leading the feeble astray,
Till they sink in hidden pitfalls,
What will your master say?

Is it nothing to you, O Christians,
By the blood of Christ redeemed,
That through you the name of Jesus
Is by the heathen blasphemed;
Because along with the Gospel,
Your poison draught ye bring,
And ruin them, soul and body,
With that accursed thing?

Arise, in your Master's honour,
And cleanse your hands from the stain,
And let not the shadow of darkness
On that Name of light remain.
Away with each false pleasure,
Which makes your lamps burn dim!
He gave His life for your ransom;
Will you give up nothing for Him?

Up, Christians, up and be doing!
Rise from your base repose;
If you take not the part of your Saviour,
You take the part of His foes.
Fling the bondage of evil custom,
And the fetters of self aside,
Nor destroy, with your strength and knowledge,
The souls for whom Jesus died!

THE CANADIAN MOTHER.

Deep into shadows whence I saw Death beckon,
Where Pain and Anguish held their despot sway,
With life in hand as token I went smiling
At break of day.

Your baby cry was calling from the blackness,
Your infant soul was pleading for its own;
I fought its battle in that fearsome valley
And fought alone.

And you, my son, because of infant's wailing
That echoed to you from a land undone,
Counted your life well lost if you might save them
From Christless Hun.

To hold you back when tortured children's voices
Were calling to you from a land of fear—
'Twas not for this that I had lived and suffered
And loved you dear.

Dark Horror held you in her mad embraces,
And Anguish made you captive of her will,
But Death, the kind, has touched you and forever
Your heart is still.

I would your baby head lay on my bosom,
Your form against my heart in slumber deep;
I would that I lay silent in the shadows
With you—asleep.

Lillie A. Brooks.

INCONGRUITIES IN WAR.

(Continued from Page 490.)

The terror of the English name had, according to my friends from Cambrai, accomplished almost as much as the Army itself. It was the English who had sent an ultimatum to Douai ordering the Germans to evacuate the town within two hours, and holding them responsible for the safety of prisoners. Without a moment of hesitation the enemy had taken to his heels and fled from the town.

"It was the same thing at Arras," said one of them; "the English gave them twenty-four hours, and in twelve hours there was not a German left in the town."

"UP A TREE!"

Recently the troops on one tiny portion of the fighting line in France witnessed an incongruity which, although amusing to them, was decidedly uncomfortable to the leading actor in the tiny drama.

At Missy a shell burst very close to Private T. Corps; the concussion shot him up into a tree of about eight feet. A sergeant, noticing the man up the tree, asked him—in military language!—what he was doing there, and got quite angry until he had been quietly informed. When the man was extricated from the branches it was found that he was quite unscathed, except for a slight shock, but apparently struck dumb. Three days later he was wounded, and returned home to England. Later news says that he is still without speech.

Not all the trees along the front have such strange burdens, but many of them witness curious little incidents, the children of war.

A soldier writes from the front that, as if it were not enough to be kept in a perpetual state of watchfulness by the German bombardment, the starlings in the north have become so accustomed to the whistle and moan of the shells that they have come to imitate these sounds so accurately that the trenches are constantly alarmed by starlings, and the men are perfectly unable to distinguish between the birds and the real things.

SHAPES THAT PASS IN THE NIGHT.

In the night watches, when every shadow, every shape, is the herald of a foe, the soldier's nerves, tensed up to the highest pitch, are apt to deceive by their warnings, and in the deceiving bring many a curious dénouement.

One night a sentry called out the guard, after challenging three times, to find a cow breaking through a hedge. Another was heard challenging acorns which were dropping from an oak.

In another case a creeping figure was dimly seen by starlight at the edge of a stream. After challenging three or four times the sentry fired, and found he had shot and killed—a fine otter. He is having this stuffed and sent home.

There is a touch of humour in the story of a British soldier and a German infantryman, who, out foraging and minus their arms, met one another, only to just look and pass by, as if it were the most ordinary thing in the world for foes to hunt for food together. After all, incongruities in bulk are only to be expected in the web of this greatest incongruity of all—War.

Personal & General

Rev. Dr. and Mrs. J. G. Lewis are summering in Muskoka.

Principal and Mrs. O'Meara are at Point Ideal, Lake-of-Bays.

The Rev. H. O. Tremayne, of Mimico, has gone to Stony Lake for a holiday.

The Rt. Rev. Alexander J. Doull, D.D., is for the present at Vernon, B.C., instead of Nelson.

In Henry VIII's reign, the British navy consisted of the Great Harry, 1,200 tons, two ships of 800 tons, and six or seven smaller ships.

February, 1866, had no full moon. This was the first time such a phenomenon had occurred since the creation of the world, and it will not occur again, according to the computation of astronomers for 2,500,000 years.

Private advices from Berlin state that the Kaiser's personal losses owing to the war are about \$20,000,000. The kings of Bavaria, Saxony, and Wurtemberg, and the Grand Duke of Baden, as well as other German princes also have lost heavily.

Word comes from Melbourne, Australia, that the great recruiting effort which has been made by the military authorities throughout the State of Victoria during the last three weeks has resulted in the enlistment of 20,000 men since July 1st.

Excited lady (on the beach):—"Why isn't something done for that ship in distress. Why don't some of you—" Coastguard (hurriedly).—"We have sent the crew a line to come ashore, mum." Excited lady:—"Good gracious! Were they waiting for a formal invitation?"

A fussy old party managed to buttonhole Lord Kitchener the other day in one of the British war lord's less busy moments. "And what would you do, sir," he inquired, "if the Germans should manage to land 25,000 men upon some, ah—comparatively—ah, unprotected part of our coast?" "Bury 'em," replied Kitchener.

One of the largest lobsters ever landed at Louisburg was brought ashore the other morning by Judson Cross, a successful fisherman, who found the monster crustacean entangled in the trap net, it having got caught while forcing its huge body with its attachments through the trap door. It weighed a shade less than twelve pounds.

"Every male member of this church capable of bearing arms is at present either at the front or in one of the training camps on his way to the front." Such was the announcement made by Rev. C. V. Lester, Rector of St. Luke's Church, Brantford, in the course of his sermon to members of the 25th Brant Dragoons, active service contingent, on Sunday morning.

Next week will see an innovation in British military methods, the recognition of women to the extent of giving them the rank of non-commissioned officers. Several hundred of London school teachers, whose specialty is instruction in domestic arts, are to spend their holidays in giving lessons in cookery in the camps of Great Britain's new armies. These women will receive the temporary rank of corporal and sergeant.

Mrs. Jeannette L. McLennan, wife of the Rector of Beaverton, has composed both the words and music of a new recruiting song entitled, "Men of the Maple Leaf be True." The words call aloud to the loyalty of Canadian youth, and should prove another good aid to enlistment. The publishers are Whaley, Royce & Company, Toronto. Fifty per cent. of the profits are to be

donated generously by Mrs. McLennan to patriotic purposes.

In this abnormal year, when so much energy and power is being expended on Red Cross work, nursing, and other activities connected with the war, it is difficult for systematic and regular study to find a place in our lives, and there even seems need of an apology for suggesting such a thing. Yet there may, perhaps, be a greater need now than ever before of well-instructed Churchwomen "ready with a defence, a vindication, an apology," for the hope that is in them.

Born at Berwick-on-Tweed on June 28th, 1815, the Rev. William T. Kingsley, B.D., Rector of South Kilvington, Yorkshire, celebrated his 100th birthday recently. He is a cousin of the late Charles Kingsley, the novelist. After leaving the Border town, Mr. Kingsley took holy orders, and since 1859 has held the rectorship of South Kilvington. He was a close friend of both John Ruskin and J. M. W. Turner. He married, in 1864, Octavia Barker, sister of Mrs. Laura Taylor, whose husband, Tom Taylor, was for some time editor of "Punch."

The Church of St. Thomas à Becket, of Canterbury, Goring-on-Thames, England, was the scene of an interesting military wedding on Thursday, July the 22nd, when the marriage was solemnized of Christine Marjorie Randolph, youngest daughter of George R. Parkin, C.M.G., formerly principal of Upper Canada College, and organizer and representative of the Rhodes Scholarship trust, to Lieut. James Mackerras Macdonnell, eldest son of Mr. and Mrs. G. M. Macdonnell, of Kingston. Lieut. Macdonnell is a Rhodes scholar.

Premier Asquith gives the following particulars of British military casualties up to July 18th, and naval casualties to July 20th. Killed, 69,313; wounded, 197,494; missing, 64,388; total, 330,995. Great Britain is the only one of the powers engaged in the war which has announced from time to time her total casualties. Germany has issued at home full lists by name of all men killed, wounded or missing, but the Government has given out no official total. No comprehensive lists of casualties have been given out by France, Russia, Austria-Hungary or Italy.

Mr. J. Campbell White, Gen. Sec. of the L.M.M. in the United States, has accepted the Presidency of Wooster College, Ohio, his Alma Mater. Mr. White hopes to attend a large number of the one hundred conventions which have already been planned for the coming season throughout the United States, and which constitute another nation-wide campaign by the L.M.M., and to keep in close touch with the work of the Movement. The many men in Canada who have benefited from the touch of Mr. White's vigorous personality will wish him every success in his new work.

Syrian Christians living in the British Empire are working for the Empire, says "Merrat Ul Garb," published in New York. The Syrian colony in Alexandria has opened a relief fund for the foundation of a hospital for the wounded of the British army, and that already 1,240 guineas (\$6,200) has been contributed. Contributions are taken care of by a legion organized under the British Red Cross Society, and the General of the British army in Egypt has given the use of the House of Rahab for the work. "In this way," the report concludes, "the little Syrian colonies in all parts of the Dominion are doing their duties toward their adopted country."

Lord Devonport, chairman of the Port of London Authority, said to a party of newspaper men who were on July 28th inspecting the new \$11,000,000 dock just approaching completion: "However much the war may interfere with general building construction

work, nothing will be allowed to hinder the rushing to completion the great port improvements of London which are now being carried out. It is our duty to see that the port of London is so thoroughly equipped when the war is over that Hamburg can never again threaten our supremacy. The works which are now being constructed will make London in every way superior to every other port in the world."

Romance is not dead, and the war has called forth not a few instances of love triumphing over difficulties. An example is afforded by an interesting wedding which recently took place at Christ Church, Erith, near London, England. Miss Hannah Stonehouse had arrived from Winnipeg on June 1st to marry her soldier lover, Private Charles Sherwood, of the Canadian Contingent. Upon her arrival in London, she discovered that he was ordered to the Front more than a month before, and subsequently she heard that he had been wounded and was in hospital at Erith. There she found him with wounds in the head, arms and back, but on Saturday last he was able to go to church, swathed in bandages, for the nuptial ceremony, and Private Sherwood's comrades—all wounded soldiers—acted as a bodyguard as the couple left the church.

The question is sometimes asked whether the natives in our foreign fields really contribute in any adequate way toward the support of Christianity. This is a perfectly reasonable question, since self-support is one of the signs of a vital, coherent national Church. As a partial response it is worth noting that within the past few months Chinese Christians have made the following gifts: (1) \$10,000 toward a hall for St. John's College, Shanghai, commemorating the twenty-fifth anniversary of Dr. Pott; (2) \$2,000 toward a pledge of \$8,500 for the Cathedral School for girls, Hankow; (3) \$8,000 promised for the auditorium of St. Mary's, Shanghai; (4) a residence, erected at a cost of some \$4,000, for Dr. MacWillie, Wuchang, as a mark of appreciation for the work done by him as head of the Red Cross during the revolution. Also, \$5,000 has been contributed toward the purchase of land for a hospital.

How an ex-British army man rowed and drifted 850 miles in a small boat, on a journey from a remote part of the Yukon in order to join a Canadian regiment, is told by Walter Scath, who arrived in Calgary, July 24th, just in time to be included in the 63rd Battalion. "I was on a two years' trapping and prospecting trip at the head of the Novikaket River, a tributary of the Yukon, in March," he said, "when I heard of the war. Leaving everything to my partners I started for the Yukon with two dogs and a small sled. Arriving at Ruby, a town about 360 miles distant, in twelve days, I waited until navigation opened, which was earlier than usual this year. I procured a small boat and rowed and drifted to St. Michaels, Alaska, I rowed across to Nome, 150 miles. I took a boat to Seattle and thence to Calgary, which is my old home town." Previous to going to Alaska, Scath was an artificer in the Royal Garrison Artillery in Malta and Woolwich, and while in Calgary was employed as an engineer.

"KULTUR" AT THE EXHIBITION.

At the Exhibition this year, will be exhibited for everyone to see all kinds of evidences of German Kultur, from the helmets, of the much-vaunted Uhlans to the barbarous device, the asphyxiating gas bomb. Big guns that had done their deadly work before they fell into the hands of our soldiers; shells of every calibre; helmets and uniforms taken from the bodies of dead Germans; in fact, that Krupp's have been able to create will be shown at the Exhibition this year.

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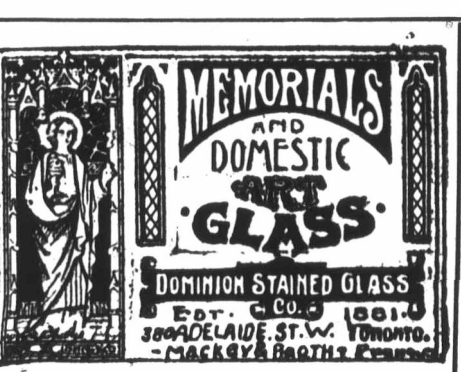
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British and Foreign

The Rev. Henry Newton, of the New Guinea Mission, has been elected Bishop of Carpentaria, Australia. He is a graduate of Merton College, Oxford, and was ordained in 1891.

The city of New York recently celebrated the 250th anniversary of the installation of its first Mayor. One of those sending congratulations was the Lord Mayor of York in England.

Major Atkin, 14th Royal Scots, lately preached in St. Mary's Cathedral, Glasgow, by permission of the Bishop of Glasgow. He chose for his text the words of St. Paul, "I am a citizen of no mean city." Acts 21:9.

It is officially announced that the King has approved the appointment of the Ven. Edward Latham Bevan, Archdeacon of Brecon, to be Bishop-Suffragan of Swansea, in succession to the late Bishop John Lloyd.

The war is bringing about strange things in England. The villagers of Fritton, near to Yarmouth, are receiving their milk day by day from the hands of their Vicar, the Rev. W. Jones, who announced that he would give a helping hand to allow any young man to enlist. A farmer in the village has a daily milk round. Being an invalid he only drives the cart, but his son used to deliver the milk. The son joined the Army, and the Rector now takes his place and carries pints and quarts to the villagers.

Several of the Bishops in the United Kingdom have already lost sons in the war. The Bishops of Hereford, St. Asaph, Buckingham, and Ossory, and Bishop Fyson (late of Hokkaido), have been thus bereaved. Two sons of the late Bishop Atlay, of Hereford, have also lost their lives, as well as two grandsons of the late Bishop Bickersteth, of Exeter, and a nephew of both the Archbishop of Armagh and of the Bishop of Southwell. The Bishop of Exeter's youngest son, Mr. Hugh Robertson, who enlisted in a Devon regiment soon after the war began, and has been for some months at Aldershot, crossed to France last week.

The "Nottingham Express" reports a remarkable scene in the great market-place there on Monday night, the 5th July, when thousands of Church of England worshippers, drawn from all the parishes in the city, assembled for a solemn service of prayer. There was no considered utterance on the part of the clergy on the three platforms; the assembly quietly and without any outward signs of emotion, made the responses to the prayers for Sovereign and country; for the success of the Allied arms and a righteous peace; for the dependents of the nation's manhood who had given their lives for the honour of those they loved, and for deliverance from sin; concluding with heartfelt thanksgiving for mercies already received. The

singing was led by the Dakeyne-Street Boys' Brigade Band and a surpliced choir, and the hymns were: "O God, our help in ages past," "Holy Father, in Thy Mercy," and "All people that on earth do dwell." Each petition was responded to by those assembled, and there were short intervals for silent prayer. A collection was taken for the Red Cross Society by members of the Citizen Army. The proceedings terminated with the National Anthem.

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BIRTH

WARREN—On August 1st, 1915 at 9 Ontario Avenue, Montreal, the wife of the late Captain Trumbull Warren, of a son

Boys and Girls

A RULE IN RHYME

A Liverpool reader sends us the following rhyme giving the rule regarding words containing the letters "ei" and "ie":—

When "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive,
And all such troubles will relieve
A simpler rule you can't conceive.
It is not made of many pieces
To puzzle daughters, sons, and nieces;
Yet with it all the trouble ceases.
After "c" an "e" apply;
After other letters "i."
Thus a general in a siege
Writes a letter to his liege.
Or an army holds its field,
And will never deign to yield
While a warrior holds a shield,
Or has strength his arm to wield.
Two exceptions we must note,
Which all scholars learn by rote.
Leisure is the first of these;
For the second we have seize.

NIGHT ATTACK BY RHINOCEROS

A quaint description of a night attack on a camp by a rhinoceros is given by Pts. E. H. Burt in a letter home from East Africa. The thick bush, he says, is awful stuff to fight in. "The column can advance only in single file, and it is going remarkably well if we average one mile per hour." It was in country of this nature that the rhino, attacked.

"We had just crossed a dry river and were toiling up the banks of the slope, all more asleep than awake, when we heard a terrific noise and scamper coming from our right rear. In turning about I was just able to see a rhino, rush past the man following me. It was pitch dark, the sky was cloudy, and it was as much as one could do to see the second man ahead.

"In the charge he sent the gun carriers flying, the gun in one direction and tripod in another. All the rest of the carriers dropped their loads. It was a nice mixup; ammunition boxes were flying everywhere. We were just gathering ourselves and belongings together when we heard a terrific snort and a crashing of bush. Everyone dropped loads and sprang to cover, which, of course, was of no use at all. This time Mr. Rhino, passed in front, two or three men ahead of me, and going in the same direction as the previous one. This charge meant another mixup of gear.

"We reassembled as well as we could; it took some sorting out for the carriers had flown. We did eventually get into column, and had just moved off, when once again the terrifying snort—this time right ahead. The confusion that followed defies description. I cannot write for laughing. It was too funny for words but not at the time. Jack Blair, the sergeant, myself, and the man behind me dodged to the nearest large bush on our left. All the men of the advance guard side-stepped to their nearest bush or tree. Some tried to climb trees, others laid flat down. All the niggers climbed trees and tore each other down in their endeavour to get up. Even one of our fellows pulled a carrier down to get up. Helmets flew in all directions. Chaos reigned supreme. Where the beastly rhino, went I know not. Sorting ourselves out was a very difficult matter this time, and it took 20 minutes."

THE PATRIOTIC BULBS

The fall of Cecilia began with bulbs. She was anxious to out-bulb the Vicar's wife, an old hand, full of wise saws and other modern implements. She pored over that pedantic brochure, "Hints to Amateurs. On Bulbs. By One." The result was the breaking of Fogarty's back.

As he said, "The back's broke on me, planting thim bulbs!" Cecilia did the digging, and, as far as I could see, Bridgeen, our between-maid, did everything else.

The three of them planted bulbs everywhere. No place was sacred. I kept indoors, as I have a bald spot.

Bridgeen stood between Cecilia and Fogarty, and he broke his back passing the bulbs to Bridgeen, who handed them to Cecilia, who planted them solemnly according to the ritual of "Hints to Amateurs," which lay open beside her on the grass.

We were at breakfast when the blow fell. I remember I was at peace with all mankind, looking across the beautiful country, when a fly came straight through the window into my left eye.

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I don't know why flies always select my left eye to die in. I have known them come miles to do it.

Cecilia was in the middle of her third cast with the table napkin, and I was just remarking that I'd rather keep the eye with the fly, if she didn't mind, than the fly without the eye, when Bridgeen tore in and cried, "If you please ma'am, will you come out and look at your bulbs? They are all up. And every blessed one is a Spanish onion! And wasn't I saying to meself at the time that them bulbs had the smell of stew about them?"

When the Vicar's wife came in triumph to lorgnette our poor bulbs, I found Cecilia exhibiting them with pride. She explained with modest self-depreciation that in war-time every patriot grows vegetables in place of flowers.—From Punch.

WAR HORSES

Our soldiers at the front have discovered many new friends, the birds that perch in defiance of shells on the parapets of trench and dug-out, and the homely cow that wanders between the lines. But they have more than anything rediscovered an old chum, the horse, whose new qualities of unconcern under shell-fire and a deeper comradeship at all times form the subjects of many of their letters home.

"Horses appear absolutely indifferent to shell-fire," writes a correspondent, and he tells how he has seen them helping in the work of ploughing the fields about Ypres perfectly unconcerned, in spite of the fact that high-explosive shells are bursting not many yards away.

The other afternoon I stood at a certain observation post and watched the German Evening Hate, which is expressed in high-explosives. Shells sang wickedly across the fields. Down a country lane came an old farmer and his horses, tramping

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stolidly to the little wooden stable, as they had done for years at the close of day. They never looked up at the sunset sky when a British aeroplane was also wending its way home, with balls of shrapnel smoke floating in its wake, or paused to regard the greater bombardment just beyond the next farm. The farmer—and doubtless the horses as well—knew the set programme of the day, and it did not trouble them at all.

Keen wit and sagacity is another quality that horses show under many trying circumstances.

A patrol was keeping its vigil, when the sound of galloping horses was heard. The watchers rang out the "Halt!" No response came. The patrol eased over their safety catches and opened the cut-outs of their rifles, the click of their bolts betokening the possibilities of what might soon happen. That click had a magic effect, as the roar ceased almost instantly.

The men of the patrol were astonished to find that the cause of the disturbance was about a score of horses—riderless.

There is one soldier at the front, Private Blake, who owes many a debt of gratitude to his old charger.

Without exaggeration, you could easily bury a wagon in a hole made by a "coal-box." We had to trust to the horses to keep us out of the holes, and I can tell you honestly that I should have been badly hurt more than once if it had not been for my old charger. Talk about a dog being a man's friend, I should prefer my horse to any dog.

At the beginning of the War the mortality amongst horses was particularly heavy. They served as such a mark in those summer days, standing out in relief against the green of

the hedgerows and the gold of the harvest fields. Experience has taught wisdom, and now it is no uncommon thing to see a horse stained a dull green. White horses are not allowed at the front these days, and as the dyeing of them brown had led to woeful results, the new shade was tried.

The other day twenty-four horses of one battery were dyed with a new stain, and to the delight of officers and men the rain seemed to have no bad effect. But one night the horses had a specially hard bit of work to do. They sweated and lathered freely, and, to the horror of the drivers, they were a bright green when the morning light fell on them.

Something in the stain—the proud inventor keeps its composition secret—had changed its colour when mixed with the perspiration of the hard-worked horses.

One sturdy little French gunner was heard to express his disgust pretty freely when, as he said, "I saw my horse turn as green as an apple."

One can imagine a stampeding band of these horses doing a sideline in "frightfulness" one of these days, if they happen to turn their heads in the direction of the German trenches.

HE TRUSTED ME

I was only twelve years old, and a pickpocket and thief in Brighton. I suppose I had a round, rosy, innocent-looking face, and knew how to assume very good manners when I chose.

One wet, dreary day in October I was lounging against the railing in Albert Street, when a door on the opposite side opened, and a clear,

ringing whistle attracted my notice. A young man stood on the steps, holding some letters in his hands. I dashed across and touched my hat. "Can you post these for me?" he inquired. "I am sorry to send you in the rain, but there is no one here to take them; and I dare not go out myself, as I am not well."

I noticed then that he looked very ill. He was tall and slender, not more than twenty-four years of age, but his face was white and thin, with a bright crimson spot on either cheek, and the blue veins stood out like cords on his temples, and his long, thin hands were almost transparent. He had a thick, plain dressing-gown about him, but he shivered in the damp air.

"I'll post them, sir."

"Here's a shilling for you. And will you also run round to Mr. Gordon's—the vicar at St. John's Church, you know—with this little packet?"

"Certainly, sir." But all my professional cunning could not keep the delighted grin from my face. That packet contained money; Mr. Gordon might bless his stars if he ever saw it. I think the beautiful eyes read my thoughts. The invalid's thin, white hands rested lightly on my shoulders, and he looked me straight in the face.

"I'll trust you, my boy," he said, gently.

"You may, sir," I said, promptly, as I touched my cap again.

He put his hand to his side with a look of pain as he turned away.

I hurried off on my errands.

"No one ever said that before, nor had reason to; but here goes to Gordon's."

I got a job that kept me all next day. When it was finished I ran round to Albert Street. I wanted to tell the man that had trusted me that, for the first time in my life, I had been worthy of trust.

With far greater pain than I felt when my father was taken to prison for breaking a policeman's head, I saw that all the blinds were drawn. With the boldness of a street Arab, I ran up the steps and rang the bell. A sour-looking woman opened the door.

"What do you want?" she demanded.

"Please, can I see the gentleman that lives here?"

"No, you cannot; he is dead."

"Dead!" I cried, bursting into tears, regardless of the passers-by.

"Come inside, my boy, and tell me what is the matter," said the woman.

I sobbed out my story, and begged her to let me just look at my friend.

"What is the matter?" inquired a gentle voice; and I turned to see a young lady with fair hair and grey eyes dimmed with weeping.

"This boy wants to see your brother, Miss Graham," said the lady, briefly; "he says he spoke kindly to him yesterday."

"At what time?" she asked eagerly.

"Late in the afternoon, Miss," I sobbed.

She glanced at the woman.

"Perhaps he was the last one darling Claude spoke to," she said, trying to steady her voice.

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"Come here and tell me what he said to you," said Miss Graham, gently.

I repeated all I had told the landlady.

"So like him," she murmured, with tears in her eyes; "and you would like to see him? Come with me, then."

She led the way upstairs to a quiet room, where lay the lifeless form of the only man who had ever spoken kindly to me.

He lay as if asleep, the fair hair turned a little to one side, the white hands folded in a natural position on the lifeless breast, while on the calm features rested the peacefulness of that repose which God gives to His beloved.

My tears fell fast as I gazed.

"I wanted to tell him that I kept my word, but now he will never know."

The bereaved sister had her hand on my arm. "Ask God to prepare you to go where he has gone, and then you can tell him."

"I will," I answered, checking my tears.

"Please, Miss, may I just kiss him?"

She nodded, and I kissed the cold, rigid lips, which only a few hours before had uttered that genteel, "I trust you, my boy."

"I'll starve afore I'll steal again," I said, as I followed Miss Graham from the room.

And I kept my word.

I am now, by God's kindness, a prosperous and happy man; but I eagerly anticipate the day when I shall be able to tell Claude Graham how much his trust in me has accomplished.

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