

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, OCTOBER 15th, 1914

No. 42

**BOOKS WANTED**—Donations for Sunday School library in an Ontario country town. Send particulars to "Bulldog," c/o Canadian Churchman.

**WANTED**—A Clergyman would take Sunday duty for month of October, in London, Woodstock or Windsor district or east of Toronto. Apply Box 8, Canadian Churchman Offices.

**MASTERSHIP**—(Preferably Science Mastership), or Head Mastership of Preparatory School, wanted by experienced Schoolmaster in Holy Orders. Address "Gamma," Office Canadian Churchman.

**GEORGE W. MORLEY,**  
BARRISTER, SOLICITOR, Etc.  
9TH FLOOR, LUMSDEN BUILDING,  
ADELAIDE AND YONGE STREETS, TORONTO.  
Telephone: Main 5392.

TELEPHONE, MAIN 1054  
**CHARLES EVANS-LEWIS**  
Barrister, Solicitor, Notary, etc.  
ROOM 508 LUMSDEN BUILDING  
6 ADELAIDE STREET, EAST TORONTO

**PATRONIZE A LAUNDRY**  
that employs Canadian labor, both male and female.  
The finest electrically operated and sanitary Laundry in Canada.  
Send us a trial order.  
**New Method Laundry, Ltd.**  
Queen and River Sts.  
Main 7486.

**Dr. Barnardo's Homes**  
APPLICATIONS from farmers will be welcomed for the boys of various ages who will be available for placing out during the next few months. Full particulars furnished on application to **Mr. Alfred E. Owen, Dr. Barnardo's Home, 50-52 Peter St., Toronto.**

**THE GENERAL THEOLOGICAL SEMINARY** Chelsea Square, NEW YORK  
The next Academic Year will begin on the last Wednesday in Sept.  
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from **The Very Rev. W. L. ROBBINS, D.D., Dean.**

**DRINK HABIT**  
THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has kindly agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.  
**FITZ CURE CO.**  
P.O. Box 214, Toronto

**MENEELY BELL CO**  
TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY.  
**BELLS**

## Burglar and Fire Proof Vaults

Let us store your valuables. We can accommodate anything from a document to a trunk or packing case. Small boxes in our Safety Deposit Vaults are only \$3.00 per year. Let us send you our descriptive Booklet. Visitors Welcome.

THE  
**TORONTO GENERAL TRUSTS**  
CORPORATION

Bay and Melinda Sts.

Toronto, Ont.



## Choicest Bulbs that ever came from Europe

All European markets being destroyed, our experts in the bulb fields of Holland were able to obtain their choice of the finest varieties grown. Shipments have now reached us and are ready for immediate delivery. Write at once for the Canadian Edition of our handsome catalog of

*Carter's Bulbs*

**CARTER'S TESTED SEEDS, Inc.**  
133R King Street, East Toronto.

**5% DEBENTURES**

Capital Paid Up, \$2,000,000.00  
Assets \$5,000,000.00

INTEREST PAID EVERY SIX MONTHS

Those who have the intention of making an investment, should write us for particulars of our five per cent. debentures. The safety of this security is easily explained and the splendid interest return makes them very attractive.

COMPLETE REPORT FOR 1913 SENT ON REQUEST

**STANDARD RELIANCE MORTGAGE CORPORATION**

Head Office, 82-88 King St. E. Toronto

The War has interfered very much with shipments from England but we were fortunate in obtaining early, what we had ordered.

Write for samples and prices for a

CLERICAL SUIT

**Harcourt & Son**  
103 King St. W., Toronto

## FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens,

Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.

Big stock of select makes always on hand  
Out of town Customers efficiently served by Mail.

**JOHN CATTO & SON**  
55-61 King Street East - Toronto

## HARVEST ANTHEMS

Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and

GENERAL MUSICAL SUPPLIES

Music sent on Approval to Clergy or Choir Leaders.

**Anglo-Canadian Music Co.**  
144 Victoria Street, Toronto.

## WM. SMITH & SON

CHESLEY - ONT.

Manufacturers of

**Church Pews and Church Furniture**

Send for illustrated folder.

## DO NOT FORGET

OUR ADDRESS IS

**62 Church St., Toronto**

N.W. COR. OF COURT ST.

OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

**The Monetary Times Printing Co. of Canada, Limited.**

**Church Bells**  
Memorial Bells a Specialty.  
Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

### ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS,  
MEMORIAL BRASSES, etc.

*Booklet, Designs and Estimates  
on application to*

**HEATON, BUTLER & BAYNE**

(By appointment to the late King  
Edward VII)

14 GARRICK STREET  
LONDON, W.C. - ENGLAND



Best 40 Years ago—  
Best to-day.

**ELIAS ROGERS CO. LTD.**

28 W. King St., Toronto

### "AN ANCHOR TO WINDWARD"

"Is there any better argument than the circumstances of the present day for the necessity to business men of "an anchor to windward" in the shape of Life Insurance Policies, which are always worth one hundred cents on the dollar, no matter when and under what stress of circumstances they become due?"

Do not forego this safe assurance for want of a little enquiry.

It will be strange if there is not a Policy to precisely meet YOUR need amongst the many valuable Plans of

The  
**Great-West Life  
Assurance Company**

HEAD OFFICE ... WINNIPEG

### THE METROPOLITAN BANK

Capital - \$1,000,000.00  
Reserve Fund \$1,250,000.00  
Undivided Profits \$182,547.61

Head Office  
**TORONTO, Ont.**

A General Banking Business  
Transacted.

S. J. MOORE, President.

W. D. ROSS, General Manager.

## Occupying a Trade Vacuum

THE withdrawal from the Canadian market of much merchandise that prior to the war came from Continental Europe left, as it were, a trade vacuum, and a vacuum is abhorrent alike to Nature and to business.

The ceaseless effort on the part of business to expand itself has already led many a Canadian manufacturer to attempt to fill the void caused by the stoppage of imports from the countries at war.

The spinners and weavers of cotton are finding new and surprising uses for cotton as a substitute for jute. Manufacturers of electrical equipment are fast finding substitutes for materials and parts hitherto obtained from abroad. The growing of sugar beets and the making of beet sugar will be stimulated in Canada as a consequence of war. Yarns, hosiery, underwear, gloves and garments for women and children, aforesaid imported, will now be produced in Canada. And so one could go on and on in illustrating the triumph of human energy and genius over disabilities and disorders.

Watch the advertising columns of the public press for proofs that Canadian manufacturers are making efforts to fill the trade vacuum.

**HOTEL  
POWHATAN  
WASHINGTON  
D.C.**

**HOTEL OF AMERICAN IDEALS**

The Hotel Powhatan is the best, at the same time the newest, hotel in Washington.

Famous Pennsylvania Avenue, at the junction of 18th and H Streets, affords the site for this most luxurious and modern hotel.

Write for booklet with map.  
CLIFFORD M. LEWIS, Manager

Phone North 28  
**DANIEL STONE**  
Undertaker  
525 SHERBOURNE ST.

**PRINTING**  
GOWANLOCK PTG. CO., LTD.  
103 Adelaide Street West  
FOR PRICES Phone A. 129

**MENEELY & CO.**  
Watervliet (West Troy), N. Y.  
Chimes, Peals, Church, School and  
other Bells. Unequaled musical quality.  
88 years' experience  
Highest Grade Genuine Bell Metal



### The Woman

who wants the lining in her suit or coat to look the part at all times will secure a lining that has stood every test of endurance.

### EMPIRE SATIN

*It's got the Name all along the Selvage.*

**NISBET & AULD, Limited, Toronto**  
Wholesale Selling Agents in Canada.

### Free Land for the Settler in New Ontario

Millions of acres of virgin soil obtainable free and at a nominal cost are calling for cultivation.

Thousands of farmers have responded to the call of this fertile country and are being made comfortable and rich. Here, right at the door of Old Ontario, a home awaits you.

For full information as to terms, regulations and settlers' rates, write to

H. A. MACDONELL,  
Director of Colonization,  
Parliament Buildings,  
TORONTO, Ont.

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

**Church  
Brass Work  
MEMORIAL  
BRASSES.  
RAILS, VASES.**

**PRITCHARD ANDREWS  
CO OF OTTAWA, LIMITED**  
264 Sparks St. OTTAWA.

### The Standard Fuel Company

58 King St. East

NOEL MARSHALL ... President

**Some Other Coal  
May be as GOOD**

**No Other Coal  
is BETTER**

TELEPHONE 4103

# The Canadian Churchman

TORONTO, THURSDAY, OCT. 15, 1914.

**SUBSCRIPTION - - \$1.50 PER YEAR**

**Send all Subscriptions by Postal Note**

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.

**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

**SINGLE COPIES FIVE CENTS.**

**ADVERTISING RATES PER LINE, 15c.**

**Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**Births, Marriages, Deaths.**—Notices of Births, Marriages Deaths, etc., 25 cents each insertion.

**The Paper for Churchmen.**—The Canadian Churchman a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**Discontinuances.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

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

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

Address all communications,

EVELYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.

New Offices—8 Sheppard Street, Toronto.

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.

**TWENTIETH SUNDAY AFTER TRINITY.**

(October 25th).

Holy Communion: 259, 263, 266, 268.

Processional: 386, 465, 612, 625.

Children: 670, 673, 678, 710.

Offertory: 347, 348, 367, 377.

General: 607, 610, 619, 658.

## The Outlook

### The New Premier

With advancement as rapid as it is unique in the political history of Canada, the Honourable William Howard Hearst, Minister of Lands, Mines, and Forests since 1911, has been chosen by his colleagues to be the next Premier of Ontario. After six years in the Legislature and three years as a Cabinet member, he has attained the highest honour. A product of the new Northland, New Ontario, he has brought to bear upon his work a zest and practical ability which, combined with an executive capacity, have made his department most progressive. He comes to his post with a record free from suspicion. We hope he may always retain the confidence of the citizens of Ontario. As a contemporary says, may he be "honest enough to be bold, and bold enough to be honest."

### The Desire for Peace

The horrors of war may beget, in some quarters, such a strong desire for peace that peace "in statu quo" might be accepted. Against such an impulse it is necessary for us to remember that this war is not one of nationalities but of principles. We cannot purchase our peace at the expense of the future. The war lord and the militarist party of the Germanic nations must be broken. A peace

that would be a return to conditions the same as those before the war would be no peace. The bully of Europe must be punished and the error of his policy that "Might is Right" must be exposed by results. The conditions of Peace imposed by the conquering Allies must render possible to Germany no renewal of this war, no fresh possibilities of arming. The Allies must take care to see that this war makes an end, that the blood of our brothers has not been shed in vain, that the power of despotism has received a blow from which it never can recover.

### Peace Sunday

Inspiring reading is the report of the services of Intercession for Peace which were held all over the United States of America in response to the President's declaration. All denominations had their own special services. Protestants, Roman Catholics and Hebrews, American, French, Russian and German offered their petitions. It was notable that the Jewish synagogues in many places were open for services on the Sunday. In some cities union services were held, where members of all creeds joined, Anglican Rectors, Roman Catholic Priests and Jewish Rabbis. It was noticeable that the petitions were that the war should stop in God's good time, speakers generally expressing the conviction that an immediate cessation would mean another conflict soon. The neutral attitude in petition and sermon was almost universally observed, because sons from all of the warring countries are citizens of the Republic. In Philadelphia, however, two thousand persons who assembled in the German Lutheran Church on Franklin Square rose as one man to endorse a letter to the Kaiser assuring him of the goodwill of the German Lutherans of Philadelphia, and wishing him success in the impending conflict. That the citizens of a neutral nation were called to prayer for peace by the proclamation of their executive head is most significant. It is one answer to the statement which we hear in some quarters to-day that Christianity has failed in its mission.

### Von Bethmann-Hollweg's Sneer

Sir Edward Grey is meeting the German Official Bureau's campaign of mendacity by issuing to the European capitals accurate bulletins upon the progress of events. One of the Foreign Secretary's first efforts in this direction is a sharp reply to a communication made to the Danish Press by the German Chancellor. He says:—

"Does anyone believe," asks the German Chancellor, "that England would have interfered to protect Belgian freedom against France?" The answer is that she would unquestionably have done so. Sir Edward Grey, as recorded in the White Paper, asked the French Government "whether it was prepared to engage to respect the neutrality of Belgium so long as no other Power violates it." The French Government replied that they were resolved to respect it. The assurance, it was added, had been given several times, and had formed the subject of conversation between President Poincaré and the King of the Belgians. The British Government stands in 1914 as it stood in 1870, when Prince Bismarck, approached on the subject by England, admitted and respected the treaty obligations as to Belgian neutrality.

### A German Opinion of the War

A Christian German gentleman writes to a friend in Bristol, England, in the following vein:—

"I quite agree with you as to the position in England, and that, after doing her utmost to preserve peace, she could not do otherwise than declare war with Germany, after the latter had violated Belgium's neutrality. Germany's plea of necessity does not excuse the wrong act, one of whose effects is that Germany and Germans are now hated all the world over. Yet the nation itself did not wish this war. I believe there is more sorrow, suffering and humiliation among the German people at the present moment than is supposed in this country, and it is certain that untold numbers of Christians amongst that people are looking at this awful war in the same light as you and I do, as an iniquitous war, brought on by the powers of darkness, a kind of spiritual warfare, too, and surely these very Christians condemn as much the pride and arrogance shown before the war began as they do the cruelties perpetrated since then in poor, innocent Belgium."

There evidently are Germans and Germans. We hope that the spirit displayed in this letter may spread in Germany. That opposition to the war may rapidly spread from other cause than conviction, we realize when we read of the terrible sufferings of the poor and the frightful extent of unemployment. If the forecast that the war will last for many months yet be true, the position of the poor in all the belligerent countries will be dreadful, with shelter, food, clothing and heat at famine prices.

### Unprepared for War

Why did the Allied Armies not go to the rescue of the Belgians? Why were the two thousand Belgian gunners allowed to fight alone in their cupola forts? The reason is only too obvious. The Allies were not ready. This unpreparedness is not in the slightest disparaging to the Allies. The preparedness of the Germans will redound to their eternal shame. The unpreparedness of the Allies will redound to their lasting honour. The Allies were not ready because they had been taken by surprise, and they had been taken by surprise because they trusted in the good faith and pacific professions of the Germans. Germany was negotiating for peace, and all the time was treacherously massing her troops on the Belgian frontier, with the result that twenty-four hours after the declaration of war three army corps were appearing before Liège. France and England continued to negotiate for peace in all sincerity, with the result that on the declaration of war England was not able for ten days to disembark her troops, and France had to think of her own defence instead of rushing to the defence of the Belgians.

### Italy and the War

The attitude of the great majority of Italians towards this war is without doubt indicated by the Italian Press. The "Gazetta di Venezia," the oldest daily in Europe, recently had a leading article which aroused immense enthusiasm for England. The news of the Dominions' instant response to the Mother Country's needs, the Boers' decision to fight for England, Ireland's gallant offer, and Mr. Asquith's speech at the Guildhall, which was

quoted in full in every Italian paper, aroused spontaneous admiration on all sides, and the article shows how history repeats itself in that England is never in a hurry and always wins in the end. "It is not Englishmen alone," it is declared, "who now rally in their thousands to the Union Jack, but the whole of the greatest Empire since that of the Romans. Those who think England degenerate or worn out will find themselves sorely mistaken."

### A Good Conscience

A good conscience, says the Bishop of Winchester, in the "Contemporary," does not in a bad world dispense with Dreadnoughts, but we can feel that it is an even more precious asset. The present war, he urges, shows the disaster of ignoring moral laws. God may be fashioning "a rod of His anger" to make us know what may come of all our strength and culture built up into a power which knows no law but its own will, no principle or restraint but its own interest and advantage, before it, too, comes into judgment in its turn. Do we, he asks, face it steadily out that that teaching is a party in an old duel, and that the true champion in the lists against it is the Christian teaching of which the cross of love and sacrifice is the sign?

## BUSINESS AS USUAL

Parsons and people will do well to remember that in spite of the suppressed excitement which is everywhere the patient routine of parish work must be done. The war has brought a new element into parochial work, and this new element will not be in danger of neglect. The Church has a mission in connection with the war. It has the duty and privilege of intercession, and we feel that no parish is fulfilling its purpose in Christ where there are not opportunities for public intercessions at regular intervals in addition to private petitions of the people. There ought to be posted in the church porch the name of every member of the congregation who has gone to the front. We know of one congregation in Canada which has sent forty-five men. They need our prayers more than some of us imagine. A veteran told us that people have little idea of the mental and moral effect of engaging in actual warfare. To lie in a trench waiting for the chance to shoot at any head which shows itself opposite and then to kill if possible has its undeniable effect on any man. Anything in uniform is fair game. It is hard, it is impossible to repress the exultation which carries off one's feelings as the shots "go home." Only one thing softens the effect, and that is that after the first round and engagement a soldier does not kill men who have hearts and homes, but he destroys members of a fighting unit. The hardening effect of destroying those who would destroy you is not to be denied. The men at the front need our prayers in a way we little realize. Let us pray not only for victory for our country, but also that God may give each and every soldier the victory over all that is ignoble, base and sinful, and that their souls may not be endangered by the tremendous strain put upon their bodies.

There is the additional work for Red Cross supplies and soldier comforts, at which the women's societies can take a hand. And here again our women cannot stay their hand in the help of those who are defending their country. There is the extra relief work caused by the unemployment through the war which demands attention from some parochial organization—prompt and effectual attention. We must realize that the support of those whose ordinary occupations have been de-

stroyed by the present situation is just as incumbent on us as the support of those whose bread-winners have gone to the front. They are just as much victims of the war as the others. There is no danger that we shall forget those who have contributed a life to the Empire's defence. That appeals to our chivalry and fair play. There is a great danger lest we dismiss the claim of the unemployed with an impatient shrug of the shoulders. If that claim does not appeal so directly to our chivalry, it ought to reach our sense of fair play. This relief ought to be given by employment for the sake of the unemployed, mentally, morally and physically.

There is a strong tendency to let things drift with the undercurrent, which remorselessly turns everything to military activities and interest. It is here where lies the danger for the Church in this coming winter. We cannot afford to let the Church become the rendezvous of camp-followers. The Church is something more than the supply ground for the battlefield. Even while national destinies are in debate, we must remember that there is a spiritual which is higher than the physical. The old antagonism was between spiritualism and materialism. It is now between spiritualism and militarism—not only Prussian, but Canadian and British. There is one way, and only one, by which the country can be saved from this. That is by idealism. The sense of a mission is a necessity for any man's real life. That mission must be for the highest things if the life is to be the highest. As with the man, so with the country. As we realize our mission to spread not British ideals, but the ideals of the Kingdom of God, we shall be kept from what would otherwise be the inevitable decline into militarism.

Idealism, the idealism of the Kingdom of God, is the message of the Christian Church. Her mission is to preach and spread that idealism. She does this not by becoming an attachment of the military camp, but by taking her independent place in the national life.

Her independent place can be preserved only by her undertaking and sustaining her particular work. So do not disband your Bible Class and Mission Study Group. Do not change your Young People's Society into a recruiting agency. Do not transform your Young Men's Scripture Club into a drill corps. Do not let the idea take possession of you that only the topics which relate to the European war are important. The Church can take her place as the power plant of the nation only by keeping to her spiritual mission and message.

A relief welcomed by all is a change of thought and discussion. We have the war with us, night and day. We need the call to something superior even to war, the insistence on higher things. The parson who has been preaching war sermons ever since August 4th is starving his people and shrivelling his soul. We need to hear the word of some strong man who can grasp the principles at stake and lead us up to God, that we may know His will about these things and then rest in that confidence.

A responsiveness to spiritual things greater than the average is in the heart of all men. We cannot read of men dying for their country without thinking of the things that matter most. An absence of frivolity and a steady seriousness is the first effect of the war many of us were quick to mark. The Church this winter has an opportunity for pressing the claims of the Master beyond all precedent in generations. She will be recreant to her trust if she get craven-hearted. The voice of her preachers must be raised above the clamours of war in the proclamation of the Salvation and Eternal Life in Christ Jesus. The time is peculiarly opportune for the holding of mis-

sions and confirmations. Enlistment in the army of the King of Kings is the Church's business. In energy and zeal she must be a forward recruiting agent.

"Business as usual" must be the Church's motto for another reason. We have launched missionary enterprise as a witness of our faith in God and our estimate of the supremacy of the truth as it is in Christ. At all costs, this work must be sustained. Retrenchments would be intolerable. Not only for the sake of missionaries on the field, but also for the sake of the native Christians we cannot let the banner of Christ be carried back from the outposts. It is reassuring to know that at the M.S.C.C. Board meeting in Ottawa it was decided that there would be no reduction in apportionments and no reduction in grants. The Board trust to the spirit of self-sacrifice in our people rising to the emergency. We are proud that they took this stand. Anything else would be humiliating.

"Wait till the war is over" is the policy some people would like the Church to adopt. Just as some households hoarded food, dismissed servants, and nervously reduced expenditure to a point far below normal, and just as some manufacturers took the war as a good pretext for saving a bad year by discharging employees, so there are some Christians who think we should curtail every expenditure that pertains to religion. This is a most short-sighted policy. Shall we not go forward and fight the good fight with the same determination that our brave men have displayed at the front? Now is the time for a glorious battle against the unseen enemy—"the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us, in the heavenly warfare." Shall we not pray earnestly that all evil fear may be destroyed, and the hearts of God's children filled with the perfect love that casteth out fear! So let us keep up our contributions, let us organize our mission study classes, let us plan advance movements for the Kingdom of God. We dare not miss the chance that this solemnizing of men's hearts gives for the spread of God's Gospel. Let the world see that the Church shows its faith and vitality by carrying on its "Business as usual."

### O GOD, OUR STRENGTH.

By Bishop William Boyd Carpenter.

O God, the strength of those who war,  
The hope of those who wait;  
Be with our sons gone forth to fight,  
And those who keep the gate.  
We draw the sword to keep our troth  
Free from dishonour's stain;  
Make strong our hands to shield the weak,  
And their just cause maintain.  
Give to our hosts in battle's hour  
Firm hearts and courage high;  
Thy comfort give to those who fall,  
Thy peace to those who die.  
Breathe on our land the spirit calm  
Which faith in right bestows,  
And in the hours of dark suspense  
A faith which stronger grows.  
In Thee alone we place our hope,  
Thou keeper of the just,  
And Thou, through fight and fire and fears,  
Wilt justify our trust.  
Thy ways are wonderful, O God,  
Who makes wars to cease,  
O let this be the final war  
That ushers in Thy peace. Amen.  
Tune—St. Peter, Reinagle; or Bristol A.  
and M.

# The Christian Conception of Peace

By the REV. CANON CARNEGIE.

Preached in Westminster Abbey.

"On earth peace, good will toward men."—ST. LUKE ii. 13.  
 "Think not that I have come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."—ST. MATT. x. 34.  
 "I say unto you, That ye resist not evil: but whosoever will smite you on thy right cheek, turn to him the other also."—ST. MATT. v. 39.  
 "If it be possible, as much as lieth in you, live peaceably with all men."—ROMANS xii. 18.

You will notice that these verses involve two pairs of apparent contradictions. In the first the angel announces peace on earth as one of the great results of Christ's advent there; in the second, Christ Himself distinctly foretells that the immediate outcome of that Advent will be the very opposite of peace: will be estrangement and hostility of the most bitter and exacerbated kind. In the third verse Christ apparently impresses on His followers the duty of absolute non-resistance to aggression; while in the fourth the Apostle implies that this attitude will not always be practicable, that with the best will in the world circumstances may arise when it will not be possible for us to live peaceably with our fellow-men.

## DOES IT FORBID WAR?

How are these apparent contradictions to be reconciled? The question is one which is invested with very special significance at the present time. For the first time for a hundred years we are engaged in a European war, and that a war on a scale such as the world has never hitherto seen. Now, Europe is the head-centre of Christianity, of a religion whose initial proclamation was one of peace and good will to men. How are we to explain the fact that many centuries of Christian teaching and influence are now finding their sequel in widespread and deadly strife; in a war which, whatever its outcome, is bound to cause ruin and devastation which it will probably take at least another century to repair? Is any explanation possible which does not present Christianity as an ineffective force? Is any explanation possible save that which sees in this struggle the uprising of those volcanic forces of savagery and brutality which lie latent in human nature, and which Christianity has apparently proved powerless to tame? Doubtless this explanation carries us a certain way. But before accepting it as the complete explanation, we have to be quite clear what the doctrine of Christian peace is, and whether it may not be not merely compatible with war, but may on occasion force those who accept it into war. Certainly our Lord's words to which I have referred seem to imply that this may be so. He prophesies that the Gospel of Peace which He came to proclaim would bring not peace to the world, but a sword: that whatever its final issue, its immediate outcome would be to set man against man, brother against brother, father against son. It is evident from this that the road to peace as He conceived it not merely might lead through a region of strife, but under certain conditions was likely, or even bound, to do so.

## THE SHELTER OF SELFISHNESS.

What, then, does the peace of which Christ spoke mean? It may help us to answer this question if we begin by a contrast, and say what it certainly does not mean. It does not mean mere placidity: insensibility or inactivity, total or partial. There is no doubt that this is often what the word stands for in the popular mind.

If we examine into the matter I think we shall find that this idea of insensibility and inactivity lies at the root of a great deal that goes by the name of peace. For instance, when we say that so-and-so is living a peaceful life, do we not often mean merely that the man in question has secluded himself from the more difficult and exacting responsibilities of life, and enclosed himself in some small circle of interests and pursuits which demand little strain or effort? The so-called peace which he has attained in this way he has attained by self-atrophy. He has achieved tranquility by rendering large parts of his nature insensible and inactive. He will not touch public affairs, he keeps his ears closed to the call of public duty and service, he refuses to recognize any responsibilities which call him to leave the artificial shelter which he has built up around his life.

accorded to itself. But it does not seek to emasculate thought and conduct by reducing them to a dead level of insipid agreement. Agreement is well, but agreement purchased at the cost of truth or honour or loyalty is agreement purchased at the cost of manhood. Let us hope that we have seen the last of this kind of liberalism. It arises partly from moral weakness, partly from intellectual indolence; partly from the fact that the sense of responsibility, with the conception of a definite purpose in life which it implies, is undeveloped; partly from the fact that men are far too willing to take their principles and ideas at secondhand from others, in order to avoid the strain of thinking them out for themselves. But it is inconsistent with progress, for progress depends upon the interaction of ideals and individualities; it is inconsistent with happiness, for happiness is to be found in self-expression, not in self-stultification; and it is inconsistent with the maintenance of that very tranquility at which it aims. When once the inner depths of human nature are stirred; when once men cease prattling platitudes and come face to face with realities; when once, confronted with some great emergency which calls for clear and decisive action, they recognize the necessity of principles and convictions equally clear and decisive, these feeble compromises and maudlin sentimentalities are thrust aside, as the web which the spider has woven round the sleeping lion is shattered when he wakes. The peace which is no peace disappears as the morning mist dissolves before the rising sun. True men will prefer to face war, with all its horror and hardship, rather than acquiesce in a tranquility produced by apathy and fostered by indolence.

## A Hymn in Time of War

Words by Adelaide M. Plumtre

Music by Albert Ham, Mus. Doc., F.R.C.O.

Copyright, 1914.

"Red Cross."

1. Fa-ther, in our day of need Draw we near-er to Thy side;  
 2. Sup-pliant now our Em-pire stands, Bared all hearts be-fore Thy sight;

When the waves of strife rage loud, Be Thy child-ren's Guard and Guide.  
 Right-eous Judge of all the earth, Wilt not Thou a-venge the right? A-men.

To Thy keeping we commit  
 Those who fight by sea or land,  
 High in air or 'neath the wave—  
 None can pluck them from Thy hand.

With Thy saving power inspire  
 All who strive to soothe and heal;  
 When their skill no more avails  
 E'en in death Thy love reveal.

Fain would each some service yield,  
 Swift to answer Duty's call;  
 Thou, Who giv'st the willing heart,  
 In Thy Wisdom guide us all.

So we work and hope and pray  
 Till the storm of strife shall cease,  
 Till across the clearing skies  
 Speeds Thy white-winged Dove of Peace.

Or take another illustration on a wider scale. The flabby and futile sentimentalism which has of recent years been far too prevalent in our English public life can to a large extent be traced to the same origin. The sentimentalist of the type to which I refer is always ready and even anxious to purchase peace by compromise: by surrendering beliefs and practices, or at any rate by keeping them out of sight, in order to live amicably with those to whom they are disagreeable. The tendency is a legitimate one if only transitory opinions or inherited prejudices are at stake. But it by no means always ends with the surrender of these. It is often rather implied that it is the duty of a liberal-minded person to have no strong convictions of his own, or at any rate none which he does not share with the mass of his fellow-men, whereas it is plainly the first duty of every true man to seek truth and to establish on it firm and well-considered beliefs, and then to act upon those beliefs without fear or favour. True liberalism is a very different thing from the invertebrate doctrine which often nowadays arrogates to itself this title. It is based on the recognition that others may have convictions just as strong as our own, and it is willing to give those others all possible freedom to profess these convictions and to act upon them, only demanding that a like freedom should be

and adjusted in every detail to the requirements of that law. That is the Christian conception of peace, and when we apply it to human affairs we shall say that a man has attained complete peace when in every relationship of life his nature is expressing itself in its fullness as a complementary and adjusted part of one great whole of organized and harmonized activity.

Now, putting aside the world of material nature, there are three main relationships in which every man stands—a relationship to himself, to his fellow-men, and to his God—and his peace depends upon his being related truly in this three-fold way: on his being related truly to himself, to his fellow-men, to his God. First, take his relationship to himself. A man is at peace with himself when his nature is at harmony with itself, when the true hierarchy is established there, when the faculties which should command are commanding, when those which should obey are obeying; when the supremacy of conscience, the master faculty of his nature, is freely acknowledged; when the intellect is content to interpret its behests, the passions to acclaim them, and the will to carry them into effect.

## SOCIAL PEACE.

The second main relationship in which man stands is to his fellowmen, and Christianity

## THE SUMMER COURSE AT OXFORD

REV. F. J. SAWERS, M.A.,

RECTOR OF ST. LUKE'S CHURCH, PETERBOROUGH, ONT.

leaves us in no doubt as to what this relationship ought to be. It is that of unselfish service. But experience shows that the immediate outcome of this endeavour is often the very opposite to peace, that it is often fierce conflict and strife. This was the experience of our Lord, of St. Paul, of all the early preachers and teachers of the Gospel of peace. They came proclaiming the advent of the Kingdom of God, of that perfect social state in which the true relationship between men would be established; and the answer of the world was violent opposition, bitter persecution, the prison, the torture chamber, and the cross. History has repeated itself again and again in this respect. The true peacemakers are not those who vainly cry peace when there is no peace. They are the men, or the nations, who have intertwined these principles into the essential texture of their own lives, and are determined at whatever cost of loss or suffering to stand for their dominance in the world's affairs.

That brings us to the ultimate form of peace—the peace which consists in the complete harmony between man's nature and the highest object to which it is related—God's will and His eternal law. Here we come to the very heart of the matter; to the true foundation of peace, to its primary and essential condition. If we are to attain to it in a complete and permanent form we must pierce beneath the relationships in which we stand to ourselves, and to our fellowmen, and come face to face with the ultimate reality of things, with facts as they exist in the eternal consciousness of the Divine mind, and then with the vision of beauty thus revealed ever before our eyes make it our sole business, whatever the risk or sacrifice involved, to paint anew the story of human life in accordance with the Divine model there portrayed.

### THE BLESSING OF THE PEACEMAKER.

"Blessed are the peacemakers for they shall be called the children of God." The reason why they are specially entitled to this designation is now sufficiently clear. The child reproduces his father's life, he acts on his principles, he pursues his aims, he is intimately concerned with the effort to extend the province of his power. This is just the relationship in which the peacemaker stands to God. He is a man who, having brought his own will into harmony with the Divine will, accepts as his sole mission the task of bringing all the harsh discords of life into unison with that harmony. He is a man who places himself as a willing instrument in God's hands for the effecting of His purposes, for the overthrow of all that is contrary to His will, for the establishment of that peace which can only be attained through submission to His will.

How far can we as a nation at the present critical juncture in our history claim this blessing? What assurance can we have that our action in taking part in this war can stand the test of the Divine Judgment? I feel no misgivings as to the rightness of our action. I am altogether convinced that as a Christian nation only one decision was possible for us, and that the tremendous decision which we have taken. The Christian conflict, the Apostle tells us, is not against flesh and blood, but against principalities and powers and the rulers of the darkness of this world, and against spiritual wickedness in high places. Occasions arise in the life of a nation when this fact is brought home in unmistakable terms. I believe that this is one of these occasions. Much more than material prosperity is at stake in this war, much more than national prestige, much more even than the maintenance of our independence and the preservation of our hearths and homes. It is, I believe, in the ultimate issue, a struggle against the forces of world darkness and spiritual wickedness. Towards the human agents of these forces we need feel no antagonism. When the time comes we ought to be ready and willing to reunite with them the severed bonds of human fellowship. But with the principles they represent, and with the institutions which embody those principles, we can have no truce. Caesarism and militarism must at all costs be overthrown. It is against the evil progeny which springs from this parentage, against the claim of brute power to dominate the world's affairs, against arrogant pride and over-weening ambition, against contempt for the rights of the weak and unscrupulous disregard of plighted promises, that this conflict is being waged. It is our part to carry it through to a successful issue at whatever cost of blood and treasure. Unless we do so we cannot claim the blessing of the peacemaker, for the road to peace does not lie open till these evil things are driven from their strongholds in our modern civilization.

If a thought comes of doing a kindness to a friend, do it that very moment. Don't wait. You may forget it, to-morrow may be "too late."

FOR several years the Society for Sacred Study has arranged a course of summer lectures in one of the English colleges when there is made possible to our clergy a return to an academic environment from which for many years they may have been separated. Such an opportunity was given this year in the place which, by the writer, would be placed before all others for such a purpose, that is, historic Oxford.

About one hundred and thirty clergy availed themselves of the opportunity for spiritual development and intellectual enlightenment thus provided. Clergy were there from all parts of the world, from Australia and India, from Africa and China, from the United States and Canada, as well as from every part of the British Isles. Old men and young men, parish clergy and missionaries, men of every shade of theological and ecclesiastical opinion were there for a common purpose.

Who by tongue or pen could do justice to our environment. What a picture is conjured up by the very name, Oxford—Oxford with its towers and domes and spires, Oxford with its winding streets and its grey ivy-covered walls rich in history, Oxford with its glorious chapels and its spacious halls with their rich windows and carven oak and marble adornment, Oxford with its great quadrangles and its shaded cloisters, Oxford with its gardens and its lawns and its streams and its trees! What a picture the name itself suggests and what surroundings for such a gathering!

The course of lectures was, needless to say, quite up to one's expectations, but the lectures were only part of our enjoyment. The quiet devotional services each morning and evening in the beautiful chapel of Keble College, the sitting together in Hall for meals, as we did in our student days, the walks and talks in the garden and quadrangle each evening in the twilight, the discussions in common room and study of the pressing problems of the day, the occasional visits to some of the treasures of the many libraries and museums,—all these made the summer course at Oxford one that will not easily be forgotten.

A short account of the course itself may be of interest. We were fortunate in having three Bishops on the programme. The sermon at the

opening service was preached by the Bishop of Oxford, Dr. Gore. At the Sunday morning service at Christ Church Cathedral the preacher was Bishop Gibson of Gloucester. We expected from such scholarly men an intellectual presentation beyond the ordinary, and our expectations were more than fulfilled. At one of the evening conferences Bishop Copleston, formerly Metropolitan of India, was the speaker, and his summing up of the present missionary situation in India was a masterly one. In a conference on social subjects, Archdeacon Peile, who the readers of "The Canadian Churchman" may remember, was Bampton Lecturer a few years ago, introduced the topic, "Not Wages but Life." Canon Scott Holland was the chairman of this meeting, and spoke with his accustomed vigour.

Space is lacking to go into the details of the lectures. There were lectures on selected books of the Old Testament and the New Testament, on Church History in the early periods, and in the times of the Oxford Movement and Evangelical Revival. There were lectures on Religious Psychology and Philosophy. The list is not intended to be exhaustive, but is simply indicative of the lines followed. It may be pointed out that the lecturers followed the reading course set forth by the Society for Sacred Study for this year.

One need only mention a few of the lecturers to see the calibre of the men at whose feet we sat. Dr. Sanday, Dr. Lock, Archdeacon Allen, and Mr. Brook, on the New Testament; Dr. Stone, Dr. Warman, Canon Allard, and Dr. Kidd, on Church History. These names will suffice to show that those who lectured were men who are well known in the academic world, men whose works most of those present were familiar with, and many who saw them face to face and heard them speak for the first time felt that this privilege was by no means a small one.

The writer feels that this course looked forward to with eagerness for many years was even greater in its realization than he had expected, and he is glad of having this opportunity of expressing the hope that many of his clerical brethren may on some future occasion have a privilege similar to that which was his during the past summer. He feels sure that after such an experience their testimony will be identical with his that "the half had not been told him."

### M. S. C. C.

The autumn meeting of the Board of Management was held in Ottawa on October 8th and 9th. There was a remarkably good attendance, including representatives from the West. The Primate presided. The report of the Executive Committee was the chief business. Expenditures for the last four months were reported \$397,377. A further sum of \$3,000 was received from the Tisdale Bequest. A request was received from the Rev. R. H. A. Haslam, Kangra, India, for a grant of \$2,500 towards the erection of a Model Department in connection with the Normal Training School, in order to secure Government recognition and assistance. The Executive Committee recommended to the Rev. J. R. S. Boyd that the sum be designated for this purpose from the Tisdale Bequest. Mr. Boyd signified his consent and a cable to this effect was sent to Mr. Haslam. The General Treasurer advised the Committee of the receipt of a cheque for the sum of £504-5/2 Royalties on the Book of Common Praise. This was added to the Reserve Fund in accordance with the by-law.

The Church Camp Mission was again discussed by the Board and the work received their hearty endorsement.

The attitude of the Canadian Church towards the Jerusalem and East Mission Fund, has been settled in a manner satisfactory to both parties. The M.S.C.C. adheres to its policy of taking over all Jewish work in Canada (about \$10,750 per annum). It will continue its grant of \$3,250 per annum to the St. Helena's Medical Mission under Dr. H. Thwaites. These arrangements do not prevent allocations for the L. J. S., and the J. and E. Mission.

The Executive Committee reported regarding foreign missionaries that Miss Marjorie Nash, of the staff in Honan,

China, was compelled to return to Canada early in June on account of ill-health, and died at the home of her parents, London, Ontario, on August 2nd. Dr. H. Thwaites, of Jerusalem, was given permission to antedate his furlough, to begin in July instead of September. The marriages of the following missionaries were authorized: Dr. Archer, the Rev. F. S. Ford, the Rev. N. L. Ward and Dr. P. V. Helliwell. The committee accepted the resignation of the Rev. R. S. Tippet, of Honan. The resolution of condolence which the Executive Committee passed last June was read and adopted, the Board standing during the reading. Several members of the Board added expressions of deep regret at their loss and highest appreciation of the work and spirit of Mr. Blake.

Great praise was given to the Church of the Messiah for the determination of their mission committee to undertake the equipment of the hospital in Kweith for the Honan Diocese, as outlined by Bishop White, and to use their utmost endeavours to raise the amount of \$2,350, as per Bishop's White's estimate.

There was a meeting of the Committee on Policy to which some matters were referred by the Executive Committee. The committee recommended that the funds for the foreign work be divided into capital and maintenance accounts, and that the capital account only be buildings and extensions. Regarding our relation with foreigners in Canada, it is well known, of course, that we have taken over the Jewish work, and that a missionary has been sent to work among the Japanese in Vancouver. Regarding other nationalities the committee recommended that a fraternal attitude be preserved. Where small groups of eastern or foreign churches were discovered, it was recommended that the M.S.C.C. communicate with the head of the communion in question and give all assistance possible to making a connection between the home church and the group.

## THE GENIUS OF THE EMPIRE

Rev. R. J. RENISON, D.D.

A Sermon preached in the Church of the Ascension, Hamilton, to the 91st Regiment of Canadian Highlanders, October 4th, 1914.

"Whence comest thou? What is thy country, and of what people art thou?"—JONAH, i. 8.

THIS question was asked on the deck of a ship half swamped by a Mediterranean gale nearly 3,000 years ago. It sometimes requires a storm to bring a man or a nation to proper Orientation. There is an irresistible human fascination in the character of these honest sailor men of whom we read in the first act of the drama of Jonah. Their simplicity, chivalry and reverence reminds us that similar characteristics have endeared the men of the British navy to their countrymen. There is a very long human story between Tarshish and Heligoland, but there remains a bond of universal brotherhood between those who go down to the sea in ships.

The man of Israel had tried to lose his God and to shake the dust of his native land from his guilty feet. With what feelings must he have watched the blue coast line of Syria fade away. But when the crew face to face with death, asked him the question of his nationality, he realized for the first time the glory of his ancestry and what his country stood for. There is a certain grandeur in the very simplicity of his reply: "I fear the Lord God of Heaven which hath made the sea and the dry land."

One of the greatest storms of history is blowing over this planet to-day, the last two months have shown which is the oak and which the steel in the construction of the ship of Empire. We are beginning to understand the great spiritual ideals for which our Empire stands. It is a time for clear thinking. Let us this morning take these words of my text and apply them to the situation of the hour because religion and patriotism are twin sisters. To quote the words of Scotland's national poet:—

"Oh thou who poured the patriotic tide,  
That streamed thro' Wallace's undaunted heart,  
Who dared to nobly stem tyrannic pride  
Or nobly die the second glorious part,  
The patriot's God peculiarly thou art."

### WHENCE COMEST THOU?

First of all, there is the obvious geographical answer. As I look into the faces of the hundreds of men before me to-day I know that nearly all have come from a certain little island beyond the Atlantic Ocean, some were born there, some call England, Ireland or Scotland, home, though their ancestors may have embarked more than half a century ago. What a wonderful epic in the history of the world is the story of the British Isles; the history of Athens and of Belgium shows us that there are other things besides square miles to make a nation great. The little country has often impressed itself on the imagination of the world. The story of Liege shows us that the old words of Julius Caesar had a prophetic note "Fortissimi Sunt Belgae." But after all, the world that a man lives in does not depend upon what is outside of him, but upon what he carries in his heart. Who shall say how much their environment has done to develop the peculiarities of the people who live in the British Isles? They are a home loving people. Canon Hensley Henson says that the climate of North Britain may have done much to give to English-speaking folk their characteristic love of home. God grant that that same love of hearth and home may characterize our Canadian people.

Again, thou camest from a land of freedom. From the days of Boadicea, the British people have passionately loved freedom. Throughout all the long evolution of constitutional government, one thing is clear, that those who speak the English tongue will have nothing but freedom. "Who stands if England falls? Who dies if freedom lives?" "Love thou thy land with love far brought from out the storied past."

Whence comest thou? From a land where the simple gospel of Jesus Christ has been preached for many years. Our people have always stood as a nation for the simple, elemental truths of the Gospel. It is a mistake to think that religion and philosophy have nothing to do with the active side of life. Who shall say how much the destructive criticism of the Bible by certain extreme pedants in Germany has had to do with the practical development of a philosophy which boldly proclaims that the Sermon on the Mount is out of date? Many of us never believed that the real Germany wanted war with England. It seemed incredible that the serene good sense of the land of Kant and Goethe would be overcome by the colossal vanity and insensate megalomania of the

school of Treitschke and Bernhardt. Culture alone will never save any man or any nation. "Turkey is our natural ally," said Bernhardt, on which a British weekly paper replies very shrewdly:—

"Hoch! die Kultur! High Heaven speed the work!  
Thus cries the aspiring Teuton to the Turk,  
Creation echoes with the glad refrain,  
Deep calls to deep,—Armenia to Louvain."

### WHAT IS THY COUNTRY?

We all acknowledge Canada as our country. It never seemed possible until a few weeks ago that the dream of the Imperialist could be so easily realized. Let us answer this question from the point of view of Canada's attitude to the Empire and the present war. We did not desire war. Nothing that could have been honourably done was left undone to save humanity from the ghastly horror of this world war, insofar as Canada and the British Empire were responsible. The Empire went to war and Canada solemnly acquiesced that solemn international obligation might be fulfilled. Britain would not veil the proud crest of her honour for a shameful peace. This is a war for the right of the little countries to exist. Of all the poison mingled in the cup of national death the ambition for universal dominion is the most deadly, and that cup has been drunk by the Imperial Government of the Kaiser.

Our own life has to be fought for to the bitter end. The Canadian people love the liberty which is their immemorial heritage. The whole beauty and value of life is not that it keeps a man above ground and his pulse beating, but that it contains treasures for which a free man would even dare to die. This is a war for the common people. Nothing is more surely established by history than that military ambition is fatal to democratic institutions. In the words of Rudyard Kipling, "If we should fail, the lights of freedom will one by one go out all around the world." We are fighting for our children. Are they to be born in tributary provinces of a Teutonic Empire, humiliated and stung by the history of their country being put to shame? Our fathers fought for us in their day against impossible odds, but they did not die in vain. The Empire is the fruit of their work and Canada is the hope for the unborn millions who will yet speak the English tongue.

### OF WHAT PEOPLE ART THOU?

The British people belong to a world-wide Empire, east and west, north and south, in the fairest parts of the earth their communities are flourishing, bound together by ties of language, religion and free institutions. The response of the Empire in this day of danger has been magnificent. We expected nothing less than the closing of the ranks in Ireland. We expected that our brothers in Australia would rise as one man, but that in South Africa those who were enemies a dozen years ago are now ready to defend the Empire, is a cause not for exultation but for gratitude to Almighty God. Still more wonderful has been the transformation of India, where princes, professional agitators and men of many warring religions and ideals for the first time in history have splendidly come to the defence of the British Raj. With splendid generosity Sir Pertab Singh sends his royal message, "What commands has my king for me?"

Of what people art thou? An Empire where there is no whip of conscription, a nation of citizen soldiers from the offices, from the banks, from the factories and from countless farms the ordinary every day British man has been found willing to give all that a man loves. It has been wonderful to read how the tragedy of the war has glorified the clay of common men, many of them uneducated, who never pretended to be anything else than simple citizens. They have been in the last two weeks at Mons, at the Marne, and on the banks of the Aisne showing that the Englishman still knows how to die.

God is love, and greater love hath no man than this that a man lay down his life for his friends.

One hundred and ten years ago when Britain was in the throes of the Napoleonic struggle, a sermon on the present crisis was preached to the London volunteers by the celebrated Robert Hall. The words seem wonderfully modern and just as true to-day as when they were spoken.

"If liberty after being extinguished in Europe is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it. It is for you to decide whether this freedom shall yet survive or be covered with a funeral pall. Advance with alacrity into the field

where God Himself musters the hosts to war and should you fall in this struggle you will have the satisfaction (the purest allotted to man) of having performed your part, your names will be enrolled with the most illustrious dead, while posterity to the end of time as often as they revolve the events of this period, will turn to you a reverential eye while they mourn over the freedom which is entombed in your sepulchre.

"And thou, sole ruler among the children of men, to whom the shields of the earth belong, gird on thy sword thou most mighty, go forth with us in the day of battle. Pour into our hearts the spirit of our forefathers. Inspire us with thine own and while led by thy hand, open thou our eyes to behold in every valley and in every plain what the prophet once saw: 'Chariots of fire and horses of fire round about Elisha.' . . ."

## THE SUNDAY SCHOOL COMMISSION

Several changes were made in the Anglican Sunday School lessons by the Sunday School Commission of the Church of England in Canada, at its semi-annual meeting held in St. George's Parish Hall, Thursday, October 8. There were present 11 Bishops, 22 clergy and 10 laymen, with Canon Rexford in the chair. The Commission at the morning session approved and authorized a set of 10 different plans for conducting the Sunday School service. The lesson scheme committee, having consulted with some 150 leading Sunday School workers, made a report based thereon. The primary department lessons have met with much approval and will be continued with some additions for expression work. For the primary department, a new list of six reference works for teachers was issued. The constitution of the main school (9-14) will be left open until further information is obtained. It was agreed that there should be only one set of lesson schemes for the whole Church of England in Canada.

The examinations on teacher training will be held on the last Saturday in April, instead of Whitsuntide. The Canadian circulation of "Our Empire," is now 27,000 weekly. The Summer Schools at Port Hope, Lennoxville and Rothesay had a total attendance of 227.

The annual examinations on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1913-14, authorized by the Sunday School Commission of the General Synod, will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, November 28th, 1914.

Incumbents of parishes or superintendents of Sunday Schools should make application for question papers, not later than October 20th to the Sunday School secretary of their diocese, stating the number of copies of each paper, Junior, Middle and Senior, they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work, and one on the Prayer Book Lessons and Prayer Book Memory Work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the full certificate of the Commission.

Three silver medals, in connection with these examinations, are open for general competition, viz:—(1) For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Junior grade. (Offered by Grace Church, Toronto). (2) For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Middle grade. (Offered by a gentleman of the diocese of Rupert's Land and known as the Rupert's Land medal). (3) For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Senior grade. (Offered by St. Alban's Cathedral Sunday School, Toronto).

## Laymen's Missionary Movement

The United Laymen's Missionary campaign in the Maritime Provinces will begin on the 14th of this month, at Campbelltown, N.S., and will be carried on through many of the chief cities, such as St. John, Fredericton, Halifax, Pictou, Sydney, Liverpool, and other centres in Nova Scotia will be covered—about 30 places all told. Among the speakers will be the Bishop of Fredericton, Dean Lloyd, Canon Gould, L. A. Hamilton, D. M. Rose, Rev. Dr. Herridge, H. K. Caskey, J. W. Howe and other representatives of the various communions.

## Brotherhood St. Andrew

An exceptionally good meeting of the Dominion Council was recently held at the head office, when the members met together for the purpose of considering the annual report. This is now in print and will be issued shortly.

Though small in numbers at the meeting, through the unavoidable absence of many of the members, a great deal of work was accomplished and the Brotherhood given a good send-off in its work of the new year.

The consideration of the annual report was the main business of the meeting and a great deal of time was spent in discussing it in all its bearings. When completed the council felt that it was an exceptionally good one, and one that would commend itself to the Brotherhood at large, not only for its report of a successful year of work, but also in that it reflected their own spirit of optimism as to the welfare of the Brotherhood.

Among the matters considered was the necessity of more extension work being undertaken by the members of the council and the other leaders in the different districts. The absence of travelling secretaries from the field makes it imperative that some measure of organization work should be undertaken on a voluntary basis, and a method was evolved which it is hoped will offset to a certain extent the unavoidable hindrance to the extension work brought about by present conditions. No effort will be spared to improve conditions so that no time may be lost in the resumption of an aggressive campaign.

Sympathetic reference was made to the convention of the members of the Brotherhood in the United States and a message of greeting was adopted to be sent to their gathering which convenes in Atlanta, Ga., on October 14th.

## The Churchwoman

VICTORIA.—At the regular meeting of St. John's Woman's Auxiliary held last week, preparations in connection with the effort to be made to raise funds in behalf of the Columbia Coast Mission hospitals and schools, were discussed.

## Church News

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

### PREFERMENTS AND APPOINTMENTS.

BALL, Rev. W., missionary at Paddle River, to be assistant at St. Faith's, Edmonton. (Diocese of Edmonton).

CALLIS, Rev. Philip, of Thetford Mines, to be Rector of East Sherbrooke. (Diocese of Quebec.)

LEVERSEDGE, Rev. W., Incumbent of St. Stephen's, Colchester, to be Rector of Tofield. (Diocese of Edmonton.)

SHEPPARD, Rev. J. H., to be Rector of Wetaskiwin. (Diocese of Edmonton.)

ABBOTT, Rev. F. Vale, Incumbent of St. George's, Grouard, and St. Mark's, High Prairie, to be Incumbent of High Prairie and district. (Diocese of Athabasca.)

WALTERS, Rev. S. R., to be Rector of Mal Bay. (Diocese of Quebec.)

### QUEBEC.

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

SHAWINIGAN FALLS.—The Rev. C. G. Stevens, Rector of this parish, has been seriously ill with typhoid fever.

MAL BAY.—Rev. Canon Walters, who has spent all his ministerial life in devoted work on the Gaspé Coast, has resigned this parish, and will be succeeded by his son, the Rev. S. R. Walters.

EAST SHERBROOKE.—The Rev. Philip Callis has been appointed Rector of this parish in succession to the Rev. Vere Hobart.

KINGSEY.—The Rev. Harold Dunn has been nominated by the Bishop to the Mission of Kingsey.

## PROVINCE OF ONTARIO House of Bishops

The resignation of his Grace Archbishop Hamilton, of Ottawa, was accepted by the House of Bishops of the Ecclesiastical Province of Ontario, at a meeting of that body in St. George's Parish Hall, on Friday, October 9th. The purpose of the meeting was to consider the resignation of Archbishop Hamilton as Metropolitan of the province and Bishop of the Ottawa diocese. The chair was occupied by the Bishop of Algoma, the senior Bishop, who read a letter from his Grace, presenting his resignation. The Bishops present asked Archbishop Hamilton if he would reconsider his decision to retire until the matter of the status of the new province of Ontario was settled, but his Grace replied that he had finally made up his mind that his resignation was for the benefit of the Church and in the interests of the diocese, and therefore he would firmly adhere to his decision. It was then moved by the Bishop of Ontario, seconded by the Bishop of Huron, that his Grace's resignation be accepted, the date fixed for the retirement to take place being October 18th.

### MONTREAL.

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

OBITUARY.—There passed away on Sunday last at Westmount, a very old resident, in the person of Col. James Fielding Sweeny, late Staff Officer of Pensioners, for the District of Montreal. Col. Sweeny who was formerly attached to the 12th and 83rd Regiments, settled at Westmount, when it was known as Côte St. Antoine, and was instrumental in founding the Church and Parish of St. Matthias', the first services in connection with which were held in his house. For many years he represented the parish in the Diocesan Synod as lay representative, and took the keenest interest in all that concerned it. He had been in failing health for some months past, and consequently his death was not wholly unexpected. His wife having predeceased him four years ago, he leaves a family of 4 sons, the eldest of whom is the Bishop of Toronto, and 6 daughters, 3 of whom are married. The interment took place on Tuesday in the family plot at Mount Royal.

### OTTAWA.

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

ST. JOHN'S.—The ladies of this church intend holding their annual Hallowe'en Tea in the basement of the church on October 31st, in aid of the funds of the church.

CORNWALL.—TRINITY.—Harvest Thanksgiving services will be held in this church on October 18th. The church will be appropriately decorated for the occasion.

### ONTARIO.

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

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

KINGSTON.—ST. PAUL'S.—Harvest Thanksgiving services were held in this church on October 4th. The Vicar preached at both services. During the summer holidays the Sunday School hall has been much improved. The interior has been beautifully painted and the exterior repairs consisted of a new roof. The members of the Sunday School and the A.Y.P.A. have contributed towards the cost of the work. The Women's Guild have undertaken the cost of the new roofing.

TYENDINAGA.—The Chapter of the Rural Deanery of Hastings held its regular fall meeting in the parish of Tyendinaga, on October 5th and 6th. The preacher at the special service was Rev. C. E. E. Radcliffe, who took for his text Romans 9: 10. There was a good congregation. Immediately after the services Mr. Loft read a very eloquent address, welcoming the Chapter to the Mohawk parish, in which the loyalty of the band to the Church and the King was declared. Archdeacon Carey replied to the address. At 6 p.m. a banquet provided by the congregation, at the Rectory, was enjoyed by the members of the Chapter

and many prominent members of the congregation. After dinner short addresses were given by Rev. R. C. Blagrove, Chief Green, Rev. A. L. Geen and Mr. J. Loft. At 8 p.m. a business meeting was held, when matters of importance were discussed. On Tuesday morning there was Holy Communion, Rev. R. C. Blagrove was the celebrant and Rev. Rural Dean Creegan assisted him.

PICTON.—The semi-annual meeting of the Bay Quinte Clerical Union opened in Picton on October 6th. A business meeting was held in one of the rooms of the new church in the afternoon, when important matters in connection with the mission work of the diocese were discussed. In the evening a special service was conducted, the preacher being Rev. D. T. Owens, from Trinity Church, Toronto. Rev. Canon Plummer, of Toronto, presided at the organ. After the service Mr. Plummer delighted the congregation with a short recital.

JELLYBY.—The 50th anniversary of St. James' Church, Jellyby, was celebrated on the evening of October 8th, by members of the congregation.—The service was in charge of Bishop Bidwell.

### TORONTO.

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

TORONTO.—HOLY TRINITY.—Rev. D. T. Owen, the Rector of this church, leaves here at the end of the year to take the position of Rector at Christ Church Cathedral, Hamilton. Mr. Owen graduated from Trinity College in 1900, and spent his first year with Canon Williams, at St. John's, Toronto. The next year he spent in England, partly in connection with All Hallows', Barking, London. He was appointed Curate at St. James' Cathedral, Toronto, and stayed there six years under Canon Welsh, giving fruitful attention to the church organizations and Sunday Schools. In 1908 he came to this church as assistant to Dr. Pearson and on his death in 1910, was appointed Rector. During the last few years Holy Trinity has been passing through a critical period. It is a down town church, being literally overshadowed by commercial buildings on all sides. At one time there seemed to be a question whether it could continue services. But Mr. Owen's energetic rectorship has brought the parish successfully through the crisis and the adaptation has been made to the needs of a down town church. The Canon Scadding House has been transformed into a parish house with residences for the Curates and Deaconess. There are club rooms, a reading room and gymnasium. The church itself has been modernized and beautified. A steam heating plant for the church, parish house, Sunday School and rectory has been installed. Mr. Owen has made a successful attempt to meet the needs of the thousands of down town workers who have the luncheon hour free. Every day in the week service is held at 12.20 p.m., for 20 minutes. During Advent and Lent special preachers give courses of addresses.

One development of Christian work which Toronto owes to Holy Trinity is the Jewish Mission work. About three years ago the vestry voted the stipend of an additional curate and lady visitor for work among the Jews. The parish also provided a place of meeting until the M.S.C.C. took on the Jewish work all through Canada. This Toronto Jewish work was entirely supported by Holy Trinity Church. This meant a parochial staff of four clergymen and two deaconesses. The Jewish work has made excellent progress from the first under the leadership of Rev. P. L. Berman, who is a converted Jew. There has been a decided increase in the attendance at Sunday services and Holy Communion during the last four years. Mr. Owens is a forcible and interesting speaker. He has conducted Missions and Quiet Hours in a number of churches and is well known for his earnestness and devotion.

Rev. Derwyn Owen, Rector of this church, spoke to his congregation upon the subject in all their minds—his resignation from the rectorship, which he has held since soon after the death of the late Rev. John Pearson, over four years ago. His acceptance of the charge of Christ Church Cathedral, Hamilton, had been decided upon only after much thought and prayer. It was pointed out that Holy Trinity Church, the School House, rectory and Scadding Parish House are all in fine order, the music is excellent, the organizations are flourishing, the Mission to the Jews has been taken over by the M.S.C.C. as a



diocesan work, the bridge from the old parochial days to those of a down town church has been carefully built and crossed, and the new man who may be sent by the Great Head of the church will have a grand field for a continuance of the traditions of this church, which has been ministered in during its 67 years of existence by men bearing the honoured names of Scadding, Darling and Pearson. The Rector will be with the parish for probably 11 or 12 weeks to come.

**CHURCH OF THE EPIPHANY.**—At this church on Friday night last the annual Thanksgiving service was held, a large congregation being present. The special preacher was Archdeacon Cody, who took as his text Psalm 65: 11. "Never have we observed a day of thanksgiving under circumstances so awful, and yet surely here in Canada we have special reasons to give thanks." After instancing Canada's removal from the theatre of war, the Archdeacon declared: "We may thank God, and at the same time out of that thankfulness feel an increased responsibility to give added service for the Empire's life. Make no mistake about it. Whatever other great issues are involved, the issue is the life, the mission and continued world service of the British Empire. The issue is for us Canadians still, whether we are to be a great free democracy in this world-wide British Empire, or be a colony of the German Empire, ruled by German governors, governed by German ideals. God forbid." In the midst of this, he proceeded, there was opportunity to give thanks that the Empire in the day of trial found some things that could not be purchased—honour and a nation's life and work. It was not necessary that a man merely should live, but it was necessary that a man should be true and just and right. One of the great results of the war would be an added moral leadership to the Empire that at the risk of its continuity and its national existence kept its word. "Will not the weaker nations trust the great people that kept their word?" There was also reason to give thanks for the marvellous spectacle of the unity of the Empire. Instead of India throwing off the British yoke, 700 of her Princes had offered men and treasure and themselves for the cause. The self-governing Dominions had not broken away, but had come closer to the Motherland and offered of their best. It was a time of great self-sacrifice, and for that spirit thanks should be offered. "For our own sake and for our enemies' sake we pray for victory, and above all we pray to God to help us to victory."

**ST. PAUL'S.**—The Right Rev. Bishop of Keewatin preached in this church on Sunday last to a large congregation.

**ST. ANNE'S.**—Rev. Dr. Renison, of Hamilton, will be the preacher in this church next Sunday at the anniversary services. The Harvest Thanksgiving services will be held on Wednesday, October 28th. Increased interest is being shown by the St. Anne's Men's Association in their rifle club, the membership of which is now nearly 100. The company, to whom the Ross rifle has been issued, is under the command of Captain W. G. Fowler, who is assisted in drilling the men each Tuesday and Saturday evenings, by Lieut. R. E. Duggan.

**TORONTO CHURCH OF ENGLAND S.S. ASSOCIATION.**—The Bishop has called the General Committee composed of the clergy, lay superintendents and delegates (one to each Sunday School) on Wednesday, October 14th 1914, at 4 p.m., in the Synod office, to consider the programme of meetings for the ensuing season, as suggested by the executive committee.

**NORWAY.**—**ST. JOHN'S.**—Harvest Thanksgiving services were held at this church on Sunday last. Rev. Dr. J. G. Lewis was the special preacher at the morning service.

**THANKSGIVING DAY** Services were held in a number of the churches of the city Monday, although in many cases on account of the holiday coming on Monday the special observances were transferred to the services of Sunday. Where services were held, however, there were unusually good congregations, the blessings for which dwellers in Canada have reason to be thankful at the present time being brought home to many people. At St. Alban's Cathedral the day was observed with morning prayer and Holy Communion service, the special observances in connection with the national thanksgiving being combined with the Harvest Thanksgiving services. Bishop Sweeny with Canons Macnab and Daniels took part in the services. At St. James' and St. Paul's churches, the special commemoration was held on Sunday.

**OAKLANDS.**—**ST. NICHOLAS.**—This church has had to be enlarged to meet the needs of a rapidly growing suburb east of Toronto. The

original church seated about 60; this has been left standing as the chancel, and a large nave added, and beyond the nave a small parish room. The present seating capacity for church services is 200 without reckoning for the parish room which could accommodate another 70. The work of enlargement began last June, and about one-half has been done by the voluntary labour of the men of the congregation under the superintendence of the Rector's Warden, Mr. G. F. Davis. Every one turned out to work, and the result is a handsome church valued at some \$6,000, built of wood, sheathed inside with Georgia pine, and lighted with large electric globes. And the total liabilities not met so far are \$139. Great enthusiasm marked the reopening service on Monday last, when the Bishop of Toronto preached a stirring sermon upon the subject of service, "By love serve." The following gifts to the church were mentioned at the service: The pews, donated by the Misses Russell, in memory of their father and mother, the late Mr. and Mrs. John Russell. The windows, donated by Mr. and Mrs. G. F. Davis. A Prayer Book for the Holy Communion Table, promised by Mrs. Osborne, in memory of the late Rev. Dr. Osborne. Special Thanksgiving services were held on Sunday, October 11th; at 11 a.m., preacher, the Rev. Prof. T. H. Cotton, B.D.; 7 p.m., preacher, the Rev. Dr. Griffith Thomas, D.D. At the re-opening services of this church on Sunday the collections and special offerings were so large, that the balance of the debt referred to above was fully wiped off. This is most encouraging to all.

**SUNDERLAND.**—St. James', West Brock, had its Harvest Services on Sunday, October 4th. Rev. W. H. H. Sparks, of St. Olave's, preached both afternoon and evening to large congregations, and also in St. Mary's Church in the morning. It is several years since he officiated in the parish, of which he was Rector from 1900 to 1907, and his many friends, Churchmen and others, were most pleased to see and hear him again.

**WOODBIDGE.**—On October 5th and 6th, the Ruri-Decanal Chapter of West York held its autumn meeting at Woodbridge. On the Monday evening service was held in the parish church by Rev. W. Evans, the Incumbent, and Rev. R. Gay, the sermon being preached by the Rev. T. W. Paterson. On Tuesday morning, Rev. T. W. Paterson celebrated Holy Communion, assisted by Rev. W. Evans. At the business meeting, the devotional hour was taken by Rev. A. J. Fidler, the reading being Acts 2:42 to end of the chapter. Very thoughtful and instructive papers, followed by interesting discussions, were given by Rev. R. Gay and Rev. Gordon Matthews on "The Virgin Birth" and "The Church's Problem in the North-West." In the absence of the Rural Dean, the Rev. Canon Morley presided at the meeting. The next meeting of the Deanery will be held at Eglinton on the 8th and 9th of February.

#### NIAGARA.

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

**HAMILTON.**—**CHRIST CHURCH CATHEDRAL.**—The Rev. George Bousfield has been appointed Curate of this Cathedral.

**ST. PETER'S.**—The annual banquet of the A.Y.P.A. of this church to inaugurate the work of the season was held October 5th and proved a very successful affair. The attendance was large. Mr. Calloway, president of the society, occupied the chair, and there were present as guests of the evening representatives of the other societies of the city and district. In the toast list, Dr. Renison and the Rector, Rev. J. W. Ten Eyck, and others, spoke.

#### HURON.

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

**DOVER TOWNSHIP.**—**ST. THOMAS.**—Harvest Thanksgiving service was held in this church on Sunday afternoon, October 4th. The Rev. Canon Howard, M.A., of Chatham, preached an eloquent and impressive sermon to a large congregation which taxed the seating capacity of the church to its utmost. The Rector, the Rev. A. A. Trumper, conducted the service and celebrated Holy Communion. The foundation of the church which was recently discovered to be in a dangerous condition, has been thoroughly strengthened by a thick wall of cement around the basement.

**WIARTON.**—**TRINITY.**—On Sunday, October 4th, the annual Harvest Thanksgiving festival was held in this church, and is said to have been one of the heartiest and most successful which was ever celebrated here. The Rector, Rev. C. K. Masters, took as his theme in the morning "A Tonic for Failing Hearts," and in the evening the subject was "The Divine Beneficence." The harvest music as presented by the choir was exceptionally good. The decorations were tasteful and abundant, the interior of the church being a mass of rich flowers, foliage, fruits, and vegetables. The offertory for the day was very creditable.

**BRANTFORD.**—**ST. JUDE'S.**—Seldom has this venerable church presented the beautiful floral spectacle that it did at the recent Harvest Festival. The services of the morning and evening were of the special thanksgiving character, but the crowning ceremony was that of the afternoon, the Children's Service. Each child, and there were hundreds, bore a bunch of flowers. Each child came forward and laid his or her tribute upon the centre table, an offering to God. The evening sermon was full of deep and serious thought. "That which we knew as nature was simply the revelation of God. The harvest of the soul was compared with the harvest of the soil and it was shown that as the husbandman sowed from without, so sowed God for the soil could not sow itself. It was thus with human beings. They could not sow themselves. The sower was of a higher plane, another sphere, separate entirely from that which was sowed. The incarnation of Christ was as much beyond human progress, as the husbandman was beyond the sphere of the earth he sowed. The seed came from without. Without it the earth was unproductive and dormant. What was a Christian? He was more than an improved sinner. He was a man possessed of a new power of life. Christianity was a power that came from without, and it was necessary that it be implanted in the heart of man. It was a divine something that entered into a human somebody. The coming of Christ was a necessity for the soil could not sow of itself. The perplexities of the day were almost heartbreaking in their intensity and how were they to be avoided, and peace, permanent peace, restored. There was the war, the white slave traffic, the liquor question, the desecration of the Lord's Day. These questions must be faced. Was God's purpose to be baffled? No, the great solution was the Christianity of Jesus Christ. We would need to be reminded that the soil could not sow of itself."

**BLYTH.**—Harvest Thanksgiving services were held in this parish on September 27th. Professor Wright, of Huron College, was the special preacher. Large congregations were present. At Auburn in the morning the offering amounted to \$80, the largest perhaps ever given there; at Belgrave in the afternoon, \$82; at Blyth, \$100. The Rector, the Rev. L. H. Farr, assisted in the services. This parish has lost heavily by removals, six prominent families having gone from Blyth within a year. Belgrave congregation has purchased the lot next to the church property and erected on it a fine driving shed of cement and frame, at a cost of about \$1,000. The wardens raised the money to pay it off in one day, soliciting subscriptions.

**OTTERVILLE.**—**ST. JOHN'S.**—The work on the new memorial church in this parish is progressing rapidly. A good staff of workmen are now engaged on the hall and church, and it is expected the whole will be roofed in before cold weather sets in. The hall and church, which is of Roman stone and dark brick, is the gift of H. E. Bullock, Esq., Chicago, and when completed will be one of the most beautiful in Ontario. Much of the responsibility of erection lies with the Rector, who is a fully-qualified architect.

The church held annual Thanksgiving Services on October 4th, morning and evening, when large and appreciative congregations were present. The special preacher, Professor Wright, M.A., Huron College, preached eloquent sermons at both services.

#### MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**FREDERICK HOUSE.**—A branch of the Women's Institute was organized on Wednesday, September 30th, by Mrs. Horace Parsons. The meeting was addressed by Mrs. Parsons on the aims and objects of the Women's Institute work. Mrs. Bythell, wife of the incumbent of Holy Trinity Church, Cochrane, also spoke of the advantages and profit of such an organization to

the settlers' wives, after which it was unanimously decided to organize. Mrs. Christopher Holden was elected president; Mrs. Rollsin, vice-president, and Miss Rollsin, secretary-treasurer.

LAKE HARBOUR.—The many friends of Rev. A. L. Fleming will be relieved to know that a message via the supply ship and Labrador has been received from him. He has passed the winter safely and says the Mission has had a "good year." As is known to some, on account of the failure to procure a helper for the Lake Harbour work, the Bishop wrote to Mr. Fleming, saying that he was at liberty to return this summer. But according to the message, Mr. Fleming has chosen to stay another winter alone in the Mission work and not to take his furlough until the regular time which is in 1915.—Editor, "Canadian Churchman."

\*\*\*

#### RUPERT'S LAND.

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

WINNIPEG.—ST. MARGARET'S.—It was expected that Rev. A. L. Murray, of Evanston, Ill., would accept the temporary rectorship of this church, during the absence of the Rector, Rev. A. W. Woods, who has gone as a Chaplain with the troops. His recent acceptance of a rectorship in Evansville, Ind., however, appears to have left the position at St. Margaret's still open.

\*\*\*

#### CALGARY.

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

CALGARY.—ST. STEPHEN'S.—The Harvest Thanksgiving services were held at St. Stephen's, on Sunday, September 27th. The day marked another onward step in the history of our church for the building has again been enlarged. It now seats 600 people, and the Parish Hall, which was also enlarged, now meets our needs. The church was filled both at morning and evening service, and at the latter service some account of the work amongst the Blackfoot Indians, given by Canon Stocken, was listened to with great interest. The choir led us splendidly in the music. At 3 p.m., our Sunday School met for their Rally Day. It was good to see our church folk, and many parents were present to show their interest in this important work. On September 27th we had 85 scholars in our Primary Department, and over 250 in the whole school. In spite of the hard times the cost of the alteration in the church has been met, several of the congregation gave labour, and the response which the Rector, Canon James, met in appealing for funds, has fully justified this venture of faith. We are starting another winter's work with every promise from each organization that it will be the best work done yet, for our faith has been rewarded and we are going on to greater things.

\*\*\*

#### EDMONTON.

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

The Bishop of Edmonton left the city on October 2nd to attend the half-yearly meeting of the Board of Management of the M.S.C.C., which was held in Ottawa on October 8th.

Messrs. Harold Ince and Arthur Wilbraham, two licensed lay readers of the Diocese of Edmonton, have left to attend St. John's College, Winnipeg, where they will proceed with their theological course.

Rev. J. H. Sheppard has been appointed Rector of Wetaskiwin, and will enter upon his duties early in November.

Rev. Norman Ashby who has been Rector of St. Andrew's Church, Edmonton, for the past two years, has resigned his charge and will return to England shortly. Mr. Ashby will be much missed in Edmonton.

Rev. W. Leversedge, Incumbent of St. Stephen's, Colchester, has resigned that parish in order to take charge of Tofield.

CHRIST CHURCH.—This church held its Harvest Thanksgiving festival on October 4th. All the services of the day were well attended. During the last week in September, Rev. C. W. McKim, of Christ Church, and Rev. C. Carruthers, of Holy Trinity, attended a meeting of the Board of Emmanuel College, Saskatoon. Mr.

Carruthers spent Sunday, September 28th, at Lloydminster, where he preached the Harvest Thanksgiving services held on that date.

EDMONTON MISSION.—Several members of the Edmonton Mission have offered themselves for the service of the Empire. Mr. J. B. Bickersteth, a former member who was expected to return to Edmonton as a lecturer in French at the University of Alberta, has joined an English cavalry regiment, and hopes soon to be at the front.

ST. FAITH'S.—Rev. C. H. Bailey, who has been for the past four years Assistant Rector at St. Faith's Church, Edmonton, will return to England next month, and will probably take up work there. Mr. Bailey has made many friends in Edmonton, and will be greatly missed. His place is being taken by Rev. W. Ball, of Paddle River.

GLENCOURT MISSION.—Rev. O'Neill Fisher has been placed in charge of Greencourt Mission. His place at St. Michael's will be taken by Rev. A. MacMichael, who has recently arrived from England.

\*\*\*

#### NEW WESTMINSTER.

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

VANCOUVER.—ST. AGNES'.—Harvest Thanksgiving services were held in this church on October 4th. Rev. W. A. Ellis, M.A., conducted the morning service at 11 o'clock, and administered the Holy Communion. At 2.30 o'clock in the afternoon, a Children's Service was held. At the evening service Principal Seager, D.D., was the preacher.

\*\*\*

#### COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—There was a good congregation at this church, October 1st, when the annual Harvest Thanksgiving services were held. The church had been very tastefully decorated with the flowers and fruits of the season. Archdeacon Scriven preached from the text, "Whatsoever a man soweth, that shall he also reap." The Rev. F. A. P. Chadwick was assisted during the service by the Rev. Rural Dean Baugh-Allen, the Rev. R. Connell and the Rev. J. H. S. Sweet. The services were continued on the 4th, when the Rev. Dr. Cameron, of Vancouver, was the special preacher.

## Correspondence

### ARMAGEDDON AND BABYLON.

Sir,—Although there can be no doubt that the present war cannot be literally claimed as the battle of Armageddon of the Scriptures, it would be wrong to conclude that it is in no way connected with it. For it must not be forgotten that the Austrian Emperor claims as king lineal descent from both Pagan and Papal Rome, being, as I understand it, what I may call the "Augustus" of European monarchs. And he possesses to this day certain special rights and duties in the election of a Head of the Papal system. And the Kaiser's title is merely the Teutonic form of our English Cæsar. Now in the passage from which I have quoted in Revelation, there is mention made of three great enemies of Christ, who after the battle of Armageddon are taken alive and punished for their wickedness, called respectively "the beast, the false prophet and the dragon." But besides these we have mentioned in a previous chapter another world enemy under the figurative title "Babylon," which is declared to have been the source of much evil in the world. This may represent the commercial and industrial combines which oppress the masses, together with the social customs of the fashionable and pleasure-loving world, which as a great octopus, has grasped and held in thrall millions of men and women, whose lives have been made a burden to themselves and worse than useless to others. Based on principles of mere pleasure-loving selfishness this great power has always been opposed to the high and ennobling ideals of Christ and His Church. This great world-power under the figure of a city is proclaimed to have fallen. And the command is given, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged

you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," Rev. 18:20, 21. What have we seen in the last few weeks? Why, like a bolt from a clear sky, all this power has been swept away as in a moment, and it seems impossible, whatever may be the result of the present war, that the world can ever again go on as it has been doing the past few years in mere worldliness and vain pleasure-seeking. This, in my opinion, is where we are in the matter of prophecy. The eighteenth chapter of Revelation gives a striking account of what has already been the effect of the mere declaration of war by the many powerful nations which are even now involved. And who can foresee what may be the consequences of any serious prolongation of the titanic struggle.

Assume, then, that this is the case, and that the coming of the Lord draweth nigh, what may we expect? We must not forget that this war for the most part is between Christian men; who, though as sincere and earnest as the persecuting Saul of Tarsus, may yet be as sadly mistaken. We know that before the appearance of the personal Antichrist we must look for the first resurrection and the rapture of the saints, spoken of by St. Paul in 1 Thess. 4:13-18, quoted in my former letter. Suppose, then, that in the midst of this war, before either side has really conquered, "the sign of the Son of Man should appear in the heavens," and the righteous dead should rise, and all the faithful Christians now living in the world should be instantly caught away from the earth to meet the Lord in the air, thus leaving the skeletons of the vast armies and navies in the hands of the wicked. This wonderful event we are elsewhere told shall be accompanied by a great earthquake, in which "the cities of the nations shall fall, and great Babylon shall come up in remembrance before God, to receive her long-deferred punishment," Rev. 16:19. It would seem that it is after this that "Antichrist, the man of sin," will appear and establish his reign for three and a half years on the earth. St. Paul in writing to the Church at Salonica about the second coming of Christ, exhorts them as follows, "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," 2 Thess. 2:1, 2, 3. And it is of him and his reign we read in Rev. 13, from which we see that his authority will be supreme on the earth for forty and two months, that is, three and a half years:—"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. 13:5-8. From this chapter we learn that there is a trio of evil influences in the world, the dragon or Satan; the first beast, that is the man of sin, or Antichrist; and the second beast with two horns like a lamb, or the false prophet of Rev. 19:19—Rev. 20:1-3, who will be cast alive into the bottomless pit after the great battle of Armageddon.

We know that there have been revealed to two of our fellowmen things in reference to Christ's second coming, which they were not permitted to write down for us, Dan. 12:4, 9 and Rev. 10:4. So that we must wait for further events to take place before we can be quite certain of our interpretations of all which has been written. But, after many years' study of the subject, I have ventured to offer the foregoing remarks as in my opinion a possible interpretation of recent events, and what we may have reason to look for in the near future. Certain it is that no war in the memory of living men, since the days of Constantine, when the kingdoms of this world first became the kingdom of our Lord and of His Christ, has had so world-wide an effect as that which has just begun, nor has any war of history called into action in so short a time so many nations and so many millions of fighting men, equipped with such formidable weapons for the destruction of human life.

May God have mercy upon us, and forgive us all our mistakes, as well as our wilful sins, and guide us in all things by His Holy Spirit, moving our hearts and wills to follow His wise and gentle guidance.

J. M. B.

Toronto, September 1st, 1914.

## A SUBURBAN APPEAL

## Surely, Churchmen Will Respond!

Sir,—Will you kindly allow us to lay before your readers the urgent claims of the building fund of the Church of the Advent, ministering to two hundred families on the Scarlett Plains, at and beyond the northwesterly end of West Toronto? The present mission chapel is outgrown by the congregation and Sunday School, and unfitted for use by a C.P.R. roundhouse across the street with its smoke and noise. The roundhouse, the stockyards, and three abattoirs have driven most of the population westward to a locality of which our new lot on Pritchard Avenue is the centre. Out of extreme poverty the congregation started and continues a fund which has been generously supplemented by subscriptions from friends outside, for the building of a commodious church basement to cost about \$5,000. The edifice splendidly built so far of solid brick and concrete is now ready for the roof, but the war has robbed us of practically every source of assured or expected revenue, and we face the winter with a roofless structure, sure to be badly damaged if longer exposed to the weather. The workmen of the mission are ready to finish the building by voluntary labour, but to buy steel girders and other material for the roof, to floor and otherwise barely fit the building for occupation, we need \$1,200 along with all we have in hand or in sight. We prayerfully send forth this appeal, confidently hoping that some of the many devout members of the Church, interested in the building up of her work in needy, growing suburbs, will add enough to the sums already donated, and for which we are deeply grateful, to enable their poorer brethren to occupy before the close of the year a plain but comfortable place of worship. Contributions may be sent to the Rev. F. J. Lynch, 150 St. John's Road, West Toronto, or to Mr. A. Morris, Churchwarden, 6 Pritchard Avenue, West Toronto.

(Signed) T. Beverley Smith,  
Rector.  
F. J. Lynch,  
Curate in charge.  
J. T. Jarvis,  
A. Morris,  
Churchwardens.

## PETERBOROUGH'S EXAMPLE.

Sir,—This Pastoral Letter was most carefully prepared and read in every church in Peterborough (except Roman Catholic), and then published in black type in the three daily papers. The whole body of clergy in Peterborough have been in friendly co-operation for many years, and are able to press a particular cause like this unanimously. It may give suggestions to other places if published. J. C. Davidson.

Pastoral Letter to the citizens of Peterborough. To be read in all churches on Sunday, September 27th, 1914. (Adopted September 22nd, 1914).

The members of the Ministerial Association of Peterborough, assembled at this their first meeting of the season, feel it our public responsibility to give expression to our deep and unanimous convictions as to the present war, the conditions thus brought about, and the duties thereby imposed upon the community to which we belong.

We place ourselves on record as being strongly opposed to war and express our utter abhorrence of it. With confidence we look forward to the coming day when the prophecy of the Kingdom will be fulfilled, that the nations of the world "shall beat their swords into plough-shears and their spears into pruning hooks, neither shall they learn war any more." But this day is not yet.

Since, Great Britain, after making her strongest efforts for peace, was, (in our belief), most unwillingly forced into warfare for the observance of treaty obligations, for the protection of the weak and for the cause of liberty as opposed to military tyranny, we rejoice that Canada, as a constituent part of the Empire and under its protection, is rendering her best assistance to the Mother Country in this great struggle, and we believe that this should be continued until a conclusive issue is reached.

To this end we express our appreciation of the enterprising self-sacrifice of those who are on their way to represent us at the front. We urge our young men to enlist at once in local Regiments and older men to join Rifle Clubs so that they may be ready at any time to obey their country's call. We hold ourselves ready to personally cooperate in such a movement.

We most heartily endorse the Patriotic Fund for the giving of help to the wives and dependents of our soldiers and for the alleviation of distress directly caused by the war. These funds, in our judgment, require and are deserving of large and generous contributions. As to distribution, in the interests of the community the greatest care should be exercised to guard against pauperization and to foster and preserve that healthy and independent self-respect, which should ever characterize all British Canadians.

As a subsidiary means we urge that Congregational Relief Funds receive also a generous support. We point out that these are the only means by which many of the keenest sufferers can receive help in the privacy and close fellowship of Christian Brotherhood.

We further point our citizens to the desirability of taking every means during the present crisis to stimulate loyalty, patriotism and public-spirited self-sacrifice. The National Anthem should be used at Church services, in our schools and at all public meetings with customary honours, together with patriotic hymns and songs. There should be a wider use of the National Flag and other expressions of patriotism.

We desire that the attention of our people should be steadily directed to the attainment of a well-founded and enduring peace as being the greatest result to be gained through this war. For the hastening of such a peace the prayers of all should constantly ascend both in public and private.

Towards the accomplishment of this great end we urge that public feeling be stirred up to demand, as an outcome of the war, the abolition as far as at all possible of armaments, with the retention of only the forces necessary for the maintenance of law and order.

Advantage should be taken of the present exhibition of the horrors of modern warfare to press forward the system of International Arbitration made effective by the establishment of an International Force to enforce the decrees of the Arbitration Court, artillery being manufactured only to the order of such Court, with restrictions also upon the manufacture of small arms.

Lastly, we trust that in general conduct our people may give constant evidence of the spirit of an intensely practical Christianity. Let us free our minds from all personal animosity towards our enemies, who should be included in our prayers. We are convinced that there is no ground for panic or pessimism. Let us be calm, collected and courageous, and in the power of a robust faith go forward with courage, good cheer and hope.

"God Save the King."

## Books and Bookmen

"The Prince of Peace." By William Jennings Bryan. Fleming H. Revell, (45 pp., 35 cents).

Those who have heard this incomparable oration from the lips of Secretary Bryan will be glad of the possibility of possessing a copy so delightfully printed and bound. The volume makes a suitable book for presentation. Uniform with this booklet are "The Making of a Man," and "The Royal Art," by the same author.

"The Joy of Finding." By Principal Garvie, D.D. T. & T. Clark. Upper Canada Tract Society, Toronto, (136 pp., 60 cents).

This is another excellent volume in the Short Course Series. Fancy 136 pages on the Parable of the Prodigal Son. You will find that several pages too few. Dr. Garvie finds in the explanation of the parable the opportunity of discussing the fundamental questions of Christianity in nine chapters. "What is God?" "What is Man?" "What is Sin?" "What is Judgment?" "What is Pardon?" are a few of his chapter titles. The book challenges a great deal of the modern teaching and loose theology that has been current. Dr. Garvie's writings are well known for their depth and clearness. This book is no exception. It cannot be ignored by any one intending to preach on Luke 15.

"The Silent Power." By a Disciple of the Master. Robert Scott, London, (102 pp., 2/ net).

This is a well written book setting forward the sufficiency and greatness of the task which has been woman's from the first as homemaker and helpmeet. It is frankly opposed to the "Women's Rights" attitude, which it seeks to undermine not by invective or ridicule, but by showing the more excellent way. On account of this commendable spirit and the very evident Christian mind of the anonymous writer, the book makes a better case than the ordinary opposition.

## The Family

## WHY IS BRITAIN AT WAR?

By Mr. D. W. Bole,

President, the National Drug and Chemical Company of Canada, Limited.

Our leaders in both the Imperial and Canadian Parliaments tell us it is not for love of war, or lust of conquest, or territorial greed. In Great Britain the people are happy and prosperous, and less than any other country in Europe is the gulf between reaction and progress; there is, therefore, no domestic reason for war. While England is bound by treaty to respect the neutrality of Belgium, she is not bound by treaty to defend it; she is not bound by anything that is signed, sealed and delivered to help France; she has no direct interest in the quarrel between Austria and Serbia, yet when English diplomacy failed to confine hostilities to these two countries, war involving Great Britain and the Empire, was as inevitable as it was honourable and necessary.

England was a party to the creation of the new Kingdom of Belgium in 1831, and was, therefore, morally obligated to assist her maintain her independence, especially against a nation bound by treaty to respect it. This is apart from England's traditional policy of encouragement and help to weak nations fighting for liberty and a free Government. How much little Belgium has deserved English support was demonstrated during the month of August. For three precious weeks she stemmed the tide of an army intended to crush Europe; then when the military strategy of the Allies required it she sacrificed her beautiful Capitol as a pawn in the game of war. Such valour and self-abnegation are rare in history.

Then with respect to France, the good feeling which has existed for some years between the two nations developed into an understanding which, to an honourable nation, was as binding as a treaty. So confident were the two nations of each others support, that England surrendered, in a great measure to the safe-keeping of the French fleet, her interest in the Mediterranean, while France trusted her western and northern shores to the friendly vigilance of the English fleet. If England had been the first to feel the stroke of the enemy, no Briton has any doubts as to what the attitude of France would have been.

In these circumstances, both with regard to Belgium and France, Great Britain is at war because honour demands it. If she had made herself a party to the shameful bargain proposed by Germany, she would never have recovered from her shame.

Now, as to the question of the necessity of war for the protection of her material interests, a glance at the map of Europe will answer. Great Britain's total annual trade is nearly Seven Billion Dollars, one-third of which is with Continental Europe. The open door to this vast European trade is through Holland and Belgium. If England had remained neutral, and France found herself unable to drive the Germans back into their own country, these doors would have been closed. In addition to this blow at England's trade and prestige, Germany would have dominated Europe and whipped into her ranks all the weaker nations, as Napoleon did a hundred years ago. Thus fortified Germany would regard her bargain with England as lightly as she regarded her treaty with Belgium, and make fresh demands which, if complied with, would mean an end to the British Empire.

But the Kaiser reckoned without his host—Britain did not barter her right to defend her honour or her interests. Her people at home, and throughout the Empire, closed rank and stood as one man ready to assume the terrible consequences of war rather than that the flag should suffer dishonour, or that it should be lowered in the markets of the world.

Great Britain, the little island nation, no larger than one of our own larger Provinces, whose ports and markets are free to the whole world, whose army and navy are manned without a single conscript, and whose Government is as free and democratic as her Republican Ally, is fighting for the principle of honour between nations and that British pluck, industry and enterprise, the world over, shall not pale before the unbridled lust of a military autocrat. To Canadians this is an inspiring spectacle.

It is to maintain her place in the Empire and to share with the Mother Country the burdens of this war of civilization, that Canada offers in this crisis, so ungrudgingly, the flower of her young manhood and the first fruits of her industry.



**LONDON & LANCASHIRE  
FIRE  
INSURANCE COMPANY  
LIMITED**

Security, \$29,600,000.

**5% to 7%**  
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.  
**BRENT, NOXON & CO.**  
(Members Toronto Stock Exchange)  
Dominion Bank Building, Toronto

**THE TORONTO MORTGAGE CO.**  
13 Toronto Street, Toronto.  
Surplus, over all liabilities to public ... \$1,229,367  
3½% Allowed on Deposits, withdrawable by Cheque.  
4½% Paid on Debentures, in all denominations, for one year and upwards.  
**Legal Investment for Trust Funds**  
Telephone Main 1221      WALTER GILLESPIE, Manager.

**ACCIDENT  
SICKNESS  
INSURANCE**

— THE —  
**Dominion of Canada**  
Guarantee and Accident Insurance Co.  
TORONTO

**BONDS**

Our Bonds offer the small investor an opportunity to invest his money profitably and without risk. We issue them in sums of One Hundred Dollars and upwards.

The Corporation was established in 1855, and the accumulated experience of considerably more than half a century is brought to bear upon the selection of the securities in which the Bondholders' and Shareholders' money is invested. These Bonds are by law an

**Authorized Trustee Investment**

We shall be glad to send you a copy of our Annual Report and all particulars.

**Canada Permanent Mortgage Corporation**

Established 1855  
Paid-up Capital and Reserve Funds exceed Ten Million Dollars  
TORONTO ST.      TORONTO

## Personal & General

The Prince of Wales' relief fund now exceeds 15 million dollars.

Policemen are stationed in the English churches in Dresden to prevent prayers for the success of the Allies.

Toronto's loss will be Hamilton's gain. The Rev. D. T. Owen will make an able successor to Dean Abbott at the Cathedral.

Last Monday was a day in which we as Canadians had a great deal to be thankful for, even though our Empire is at war!

The M.S.C.C. and the Sunday School Commission held their October meetings in Ottawa last week. Much important business was transacted.

Bishop Charles H. Brent, of the Philippine Islands, a native of Cobourg, Ont., was elected to the Bishopric last May, but declined.

We regret to hear of the illness of Canon Pollard, of Ottawa, but trust that before this is read that a change for the better will have taken place.

The practice of carrying the regimental colours into battle has been dispensed with by the English troops. Since 1870 Britons have gone into battle with their colours safe in the rear.

Rev. Mr. Howitt, son of Canon Howitt, of Hamilton, was married yesterday to Miss Kathleen Brown, of Hamilton. The congratulations of many Toronto friends are extended to both.

The Bishop of Athabasca and Mrs. Robins are the guests of the Rev. J. M. and Mrs. Snowden in Ottawa. Later they go to Montreal to stay at "Bishop's Court" with the Lord Bishop of Montreal and Mrs. Farthing.

We regret to hear of the accident to the Rev. Dr. Carman, who was thrown from a street car when in Ottawa on Thursday last. We hope there will be no serious results to the doctor, specially in view of his advanced age.

Principal O'Meara is, we are sorry to learn, ill at his home at Wycliffe College, he was taken down suddenly on his return from the M.S.C.C. meetings at Ottawa. His many friends will anxiously await news of his early recovery.

The sincere sympathy of the diocese, and we are sure of the whole Canadian Church, goes out to the Bishop of Toronto in his bereavement, by the death of his aged father, Colonel Sweeney. Further particulars are given in another column.

It is expected in New Orleans that the sailing of a large American steamship from San Francisco to New Orleans next month will mark the opening of a regular line between California and the Gulf via the Panama Canal.

The Rev. Paul P. Matthews, of Faribault, Minn., was, October 4th, elected Bishop of the Protestant Episcopal Diocese of New Jersey at a special meeting of the diocesan convention. He succeeds the late Bishop John Scarborough.

Sir John French, the British Field Marshal, has been a devoted student of Napoleon for years. He has made such a study of that peerless tactician's principles and campaigns that he knows the region of the present battle line by heart.

By the end of the second verse of the beautiful hymn published in this issue the whole of St. James' congregation were singing it although the first time heard in the Cathedral. The words are by Mrs. Plumtre and music by Dr. Ham.

The L.M.M. gathering and annual meeting at St. James' on Saturday was very satisfactory in attendance and results. Fuller reports will be given next issue. The total receipts for the year were \$97,232, against \$89,444 for previous year.

Sidney Webb, an English political economist, speaking last week in England, said the war is costing Britain fifty-five dollars per second both day and night. He also stated that the changes in the world as a result of the war would be colossal.

In most of the church porches in rural Devon the names of the local men serving at the front are posted with the request that prayers should be offered for their safe return. We believe some of our Canadian churches are doing this also. Surely all would do well to adopt such a practical idea.

A costly monument to the late Sir George Etienne Cartier is being erected at Montreal, but the statue is now in Brussels, and likely to remain there for an indefinite time in consequence of the conditions there. Perhaps when the war is over it may be found that the statue has itself been broken or disappeared altogether.

Miss Ellie Jutting, of the Church of England Deaconess and Missionary Training House, who has been taking a special course in preparation for her future work in China, leaves Toronto on Saturday, 17th inst., for Honan, where she is to be married to Dr. Paul V. Helliwell, of Kaifeng. Their work will be in the Diocese of Honan, under Bishop White.

"I count myself fortunate," says a minister, "in numbering among my parishioners several who invariably tell me the truth about myself. Of a certain worthy but uneducated woman of my flock I asked whether she liked best my written or my unwritten sermons. She reflected for a moment, and then replied, 'I like you best without the book, because you keep saying the same thing over and over, and that helps me to remember.'"

The many friends of Lieutenant R. M. Stephens, R.N., will be glad to hear that he has been promoted to the rank of commander. Commander R. M. Stephens is the son of the late Captain P. W. Stephens, R.N., and holds the appointment of director of naval gunnery for Canada. Upon him was devolved the chief organization of preparations for war, and he has been mentioned in a parliamentary white paper. The Prime Minister in his speech said: "All communications from the Imperial authorities were acted upon promptly and with an entire absence of confusion. Every detail had been previously worked out with precision and I am informed by the chairman of the conference that especially are the thanks of the people of this country due to Lieut. R. M. Stephens, R.N., upon whom a very large part of the work devolved. It will be remembered that Commander Stephens was recently married to Miss Frances R. Schor, daughter of Rev. Mr. Schor, of the Palestine exhibition.

The facts regarding the blood-relationship of King George V. of Great Britain, Emperor William II. of Germany, and Emperor Nicholas II. of Russia are just now of special interest. George V. and William II. are first cousins, both being grandsons of the late Queen Victoria; George V. and Nicholas II. are first cousins, both being grandsons of the late King Christian IX. of Denmark. George V. is the son of Edward VII. and the Princess Alexandra of Denmark; Nicholas II. is the son of Alexander III. and the Princess Dagmar of Denmark. William II. is the son of the late Princess Royal, Queen Victoria's eldest child. The relationship of the Emperor Nicholas and King George is made closer by the

# NOT a Party Organ —but The Anglican Church News Paper

OF THE  
**Dominion  
of Canada**

"No Churchman can keep abreast of the times without the Canadian Churchman"

Leading in Church thought  
Constructive in its Churchmanship  
Loyal to the Prayer Book  
Necessary and helpful for the clergy  
Appealing to the whole Church  
Progressive in its leadership  
Faithful to the Holy Scriptures  
Instructive and interesting for the laity

Its Editorials fair and fearless on all questions of Church interest. Its Special Articles from the pens of its ablest sons of every shade of thought in the Anglican Communion both at home and abroad.

IF not already a subscriber send in your subscription by the first mail. Support the Church Paper, and by so doing support and strengthen the Church of England in Canada.

[N.B.—If already a subscriber, get your fellow Churchman to subscribe also. We will allow highest commission, or if preferred, club rates]

Write us for Agents' terms

**THE CANADIAN  
CHURCHMAN**

NEW OFFICES

**8 Sheppard Street.**  
Phone No. Adelaide 2850.

fact that the wife of the former, Princess Alix of Hesse, is first cousin to King George, being also a granddaughter of Queen Victoria. It is interesting further to note that King Constantine of Greece is first cousin to King George V., being the son of Queen-mother Alexandra's brother, the late King George of Greece.

From both sides of the Atlantic have come inquiries as to whether or not the Great War had interfered with plans for the holding of the next World's Sunday School Convention in Tokyo, Japan, October 18-26, 1916. The World's Sunday School Association announces that so far there has been no hitch, and that plans for a great Sunday School gathering are being pushed both in America and in Japan. Should the European nations continue in the present unhappy conflict until 1916, of course the convention cannot be truly representative of all Christendom, but the Orient can still be reached, and there are strong reasons for pushing with even increased energy the claims of Christ and religious education upon the Far East. Four of Japan's greatest men—Count Okuma, the Prime Minister of the Empire; Baron Sakatani, the Mayor of Tokyo; Baron Shibusawa, the Japanese financier, and Mr. Nakano, the President of the Tokyo Chamber of Commerce—are standing squarely behind the invitation to the Sunday Schools of the world with all their influence. These men are members of the Convention Patrons' Association and are working hard to have ready for the delegates what Count Okuma, calls a "true Japanese welcome."

### British and Foreign

Thirteen Barnardo lads have enlisted in the army in the last few days. Dr. Barnardo's Homes Boys' Band, consisting of thirty-two players, is giving its services to the War Office in connection with recruiting, and the Recruiting Staff Officer for the South London District says the effect of the appearance of the boys and their patriotic action is most gratifying, and will undoubtedly help in bringing men to join the Army.

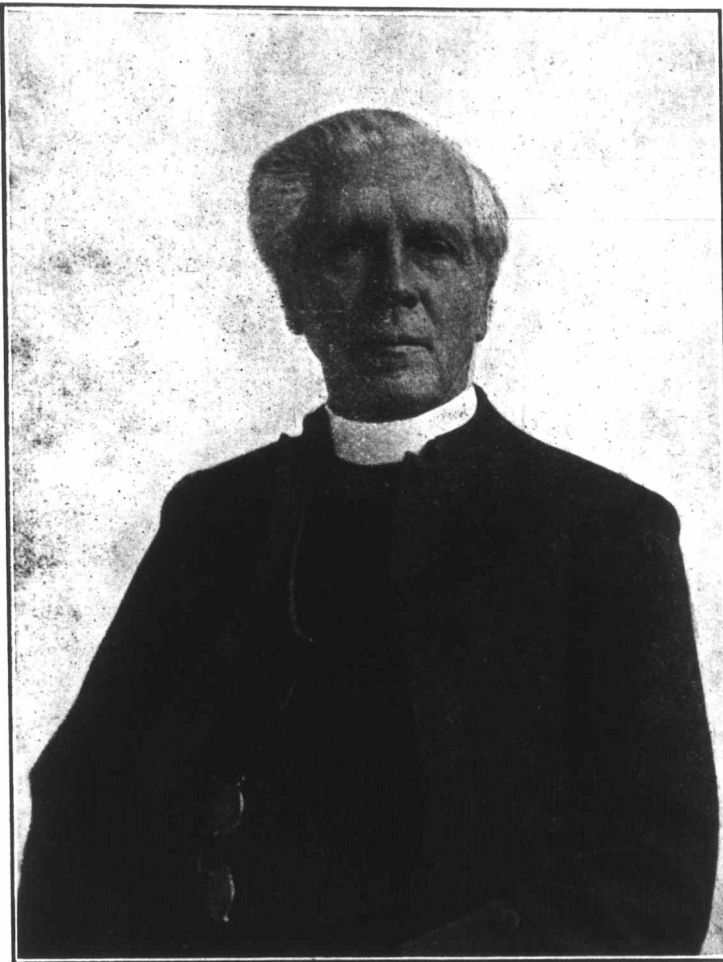
The Bishop of Lichfield has appointed the Venerable Charles Edward Blakeway, D.D., Archdeacon of Stafford, to be the Canon Residentiary of Lichfield Cathedral, in the place of Canon Mortimer, who is resigning after twenty-four years' service in that position. The new Canon was formerly assistant master at Malvern College, and has been Vicar of Dunston,

Stafford, since 1902, and Archdeacon of Stafford since 1911.

Samoa, which has surrendered to an expeditionary force sent by the Governor of New Zealand, has been in the hands of Germany since 1900. The island was for several years the home of R. L. Stevenson, and his body now lies buried on the summit of Mount Vaea. The population is chiefly Polynesian. The London Missionary Society, supported principally by the Congregationalist body, has

will be used in the construction of the eastern end, or sanctuary, of the cathedral, which will be visible from Washington. The site is an exceptionally commanding one. Bishop Harding said that funds had been provided to proceed with the detailed drawings for the whole vast structure, and that he hoped to see the cathedral completed within a few years. Bethlehem Chapel, located in the crypt, already is completed and in use.

never have the disgraceful spectacle of well-trained men engaging in a frivolous game, and thousands looking on, when the true sport is to be found beyond all question in their country's defence, for which every able-bodied man is urgently needed. I am glad to see later that a Scottish football club has set a fine example, and has cancelled all its engagements, that its members may help their country in its need. Then, secondly, we have not yet really in any true and wide sense learned to pray. As a community we have not yet learned to pray. I don't know if we ever shall until the enemy is thundering at our doors, and then it may be too late. I want to see Newcastle, England as a whole, on its knees, and mark you, I expect to see no great success until it gets there, unless God in His mercy, for the sake of the few who pray, shall save the many who don't."



HIS GRACE ARCHBISHOP HAMILTON  
Whose resignation was accepted Oct. 9th. See page 668

for several years carried on missionary work in the island.

A gift of \$500,000 to the building fund of the Episcopal Cathedral of St. Peter and Paul, at Mount St. Alban, by Mrs. Archibald D. Russell, of Princeton, N.J., was announced in Washington last week by Bishop Harding. Mrs. Russell makes the gift as a memorial to her mother, Mrs. Pyne, who was a great friend of Bishop Satterlee, the first Episcopal Bishop of Washington. The money

Canon Gough, the Vicar of Newcastle, had some straight things to tell the men of his city recently with regard to the difficulty of getting men to respond to their country's call. "Every able-bodied man of right age must offer himself for his country's cause. I saw in the papers the other day that the professional football clubs were making arrangements "just as usual" for the season to begin. If that is so, I should not wonder if that season had a rude ending. Surely we shall

### Boys and Girls

#### ONE WARRIOR WHO WAS TOO MUCH FOR FREDERICK THE GREAT

Frederick the Great was very fond of hearing what the common soldiers thought of him, and often frequented in disguise the taverns where his soldiers caroused. One day he went into a tavern and sat down at a table with an old soldier. The latter insisted on paying for everything, and the king noticed that the fellow had money, although it was not pay-day.

"How is it, comrade," said the king, "that you can make your money last so long?"

"That's easy enough if you know the Prussian dodge," was the answer—"sell or pawn everything that you don't need. Today, for instance, I sold my sword and made myself a wooden one. That's good enough in times of peace," and the soldier drew his sword and showed the king a wooden one.

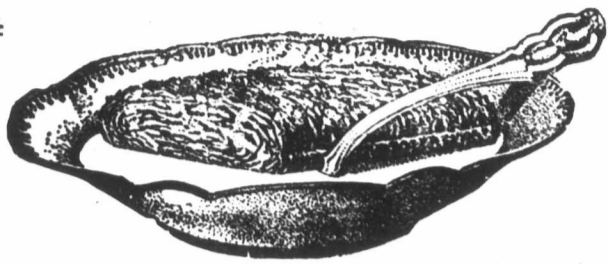
A few days later the king was reviewing his troops, and he recognized his old acquaintance with the wooden sword. He immediately dismounted, walked up to the man and said to him, "draw your sword and cut off my head!"

ESTABLISHED 1856  
**P. BURNS & CO., LIMITED**  
Wholesale and Retail Dealers in  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
OFFICE AND YARDS—  
BATHURST ST. Telephone Adel. 1968 & 1996  
PRINCESS ST. Main 190  
MORROW AVE. Telephone Junction 3786.  
TELEPHONE MAIN 131 AND 132  
LOGAN AVE. Telephone Gerrard 151  
DUPONT Hillcrest 1825

**THIS INVESTMENT HAS PAID 7% PER ANNUM**  
half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet.  
**NATIONAL SECURITIES CORPORATION, LIMITED**  
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

Advertising in The Canadian Churchman Pays  
Are You an Advertiser?

**To Our Subscribers.**  
We would respectfully ask you to read the address label on the last page of this issue and carefully notice the date thereon, which indicates the date to which your subscription has been paid. IF you are in arrears kindly send a Postal Note for the amount the label shows you owe us, and if convenient add another year's subscription to the amount. This would save you trouble and be a great help to your Church paper.  
Within one month the amount sent will be credited on your label showing date paid to.  
EXAMPLE:  
If label is printed 28 Nov., 12 subscriber owes 2 years to 28th Nov., 1914.  
" " " 31 May, 13 " " 2 years to 31st May, 1915.  
As we do not send collectors for these small amounts your kind attention will greatly oblige.  
**THE CANADIAN CHURCHMAN**  
8 Sheppard Street, Toronto.  
Subscription—payable in advance—\$1.50.



**The Most Costly War**  
that has involved the whole human race for all time is the conflict between Nature and Disease. The first move in the warfare against Disease is to clear the system of all the accumulated toxins of past food follies by eating Nature's food—

# SHREDDED WHEAT

the food that keeps the bowels healthy and active by stimulating peristalsis in a natural way and at same time supplies all the tissue-building material in the whole wheat grain prepared in a digestible form.

"War Prices" need not disturb the housewife who knows the nutritive value and culinary uses of Shredded Wheat. It contains the maximum of nutriment at smallest cost. Delicious for breakfast with hot or cold milk or cream, or for any meal with sliced pears, sliced peaches, or other fruits.

"ITS ALL IN THE SHREDS."

"MADE IN CANADA"

BY

The Canadian Shredded Wheat Company, Limited  
Niagara Falls, Ontario.

Toronto Office: 49 Wellington Street East

7-H

"Your majesty," said the trembling soldier, "how can I commit such a crime?"

"Your first duty is obedience to your king!" shouted Frederick with an angry voice. "Draw your sword!"

Then the old fellow lifted his eyes to heaven and with a trembling voice exclaimed: "I obey! But may heaven change my steel sword into a wooden one when I draw it to strike my king." Thereupon he drew his sword, and it was a wooden one. With a hearty laugh the king mounted and rode on.

\*\*\*

## RULES FOR BOYS

Code of the Famous Japanese Soldier Reprinted.

The late general, Count Nogi, who committed suicide at the moment when the gun was fired which announced the start of the funeral procession of the late Japanese Emperor, issued a note of disciplinary instructions for the pupils of the grammar grade of the Peers' school, which has

just been reprinted. The list of the instructions is as follows:—

First—Keep your mouth closed. He who has always his mouth open shows that his mind is blank.

Second—Mind what you are looking at. One whose eye is always wandering tells that his mind is also wandering.

Third—When paying your respects look at the person whom you are saluting.

Fourth—Do not forget your coat-of-arms, family standing, and ancestors. Due respect to your ancestors is important.

Fifth—A boy should act like a boy. Avoid becoming effeminate.

Sixth—Never indulge in luxury. There is nothing that makes a fool of a man like luxury.

Seventh—Ride in a rikisha as little as possible. Even if a rikisha is sent for you, try to walk home.

Eighth—How many of you wash your faces with cold water in the winter? You should not use warm water.

Ninth—When it is cold, think it is hot; and when it is hot, think it is cold.

Tenth—It is a shame to wear torn clothes without mending them. But to wear the torn part patched is nothing to be ashamed of.

Eleventh—Know what is shame; he who does not know what is shame is inferior to dumb animals.

Twelfth—While in good health train yourself so as to endure physical labour. When you are ill, however, obey your physician's instructions.

Thirteenth—Make your clothes and shoes bigger. Never mind the style or shape.

Fourteenth—Become a man useful to your country. Whoever cannot be so is better dead.

\*\*\*

## SHE TAUGHT ME MORE THAN SEWING

Miss Mildred having told the little girls in her mission sewing class to go home as soon as they were dismissed, was surprised to hear the murmur of familiar voices arising from the plot of grass beneath the window, and her attention was caught by the words of one of the children.

"Well, when I'm grown up," one child was saying, "I want to look just like teacher."

"But you can't be rich like her," objected another girl. "She's got a father who brings home all his money, I guess."

Miss Mildred smiled tenderly as the vision of her generous father rose before her.

"I'll be rich, 'cause I'll marry a man that'll always have a steady job. And when I'm cookin' and washin' dishes I'll be smily in my eyes all the time just like teacher, as if everything was happy everywhere."

A sudden mist came into the "smily" eyes of Miss Mildred.

"And when I'm grown up I'm goin' to eat like teacher does. I ain't goin' to put a whole lot of stuff in my mouth at once. I'm goin' to take just little, tiny bites, and eat 'em awful slow, like I wasn't a bit hungry. And I'll have a nice, big, white napkin, with my letter in the corner, an' I'll use it every meal, and when I'm through say, 'Excuse me.'"

Miss Mildred smiled and said to herself, "And I thought I was only a sewing teacher!"

"I suppose my man will come after me with an automobile when we're courtin', like teacher's does."

Miss Mildred gasped.

"And I'll always pretend I'm so surprised and happy to see him," went on the child, "just like she does, even when she's been waiting a long time. And I'll get in and ride away laughing like it's all a kind of a joke, just the way she does. I'm going to talk soft and sweet, like teacher does to everybody. I ain't goin' to holler round and sass people."

"Say, there he comes now!" said someone in the group. "Don't he look kind of glad? I guess teacher watches him, all right."

\*\*\*

## CANINE HEROISM

W. F. McBride (Inverness) writes: "One of the most pathetic tributes to canine heroism stands on the shore

of a lake in Travancore, India. It is a monument to a dog who gave his life freely for his master under circumstances that seem to suggest there was some justification for the statement in your recent article on vivisection that dogs might not themselves refuse the sacrifice to medical science if those they love could benefit. The dog of Travancore was left to watch his master's clothes while while bathing. Presently he was seen to be doing everything in his power to attract attention, by barking and running excitedly backwards and forwards on the shore. An advancing ripple was then discerned on the smooth surface of the lake, and the next instant the meaning of this flashed home. A crocodile had got between the swimmer and the landing place, and was coming out to seize his prey. Hope might well have been stricken dead in the face of such a situation, but the dog did not hesitate. Plunging into the water, he swam out to get between the horrid reptile and his master, and thus to head him off. It meant his own certain death, but the saving of his master's life. A moment later there was a violent agitation in the water, and the dog had disappeared for ever. Thus there stands to record his splendid action this well-known monument, erected by his master in deepest gratitude, and that passers-by might learn of what a dog is capable.

\*\*\*

## NEW YORK THE GREATEST TOY MARKET

New York City claims to be the largest toy market in the United States. The annual volume of trade at wholesale prices is \$75,000,000, and of this a large part is shipped out of the country, mainly to the great fairs of Europe and Asia.

In mechanical toys and in toys made of iron, tin, lead, and brass, New York has ranked first for twenty years. More recently the local toy interest has branched out in building wooden-toy-making factories in the lumbering regions, where much of the refuse from sawmills make fine stock for toy-makers, and can be obtained at such low prices that European makers of wooden toys cannot compete with the larger producers of American wooden toys, who push their trade throughout Europe and Asia.

There are 9,583 live patents issued by foreign nations to New York makers of mechanical and other toys. This assures a good market for those toys in countries which possess 200,000,000 children.

Exports of toys from that city begin to be large in July, and the trade holds out until late in October, when all large consignments for the great marts of Europe must be forwarded to meet requirements for Christmas and New Year trade. There are now residing in New York City about 125 Indians who do fine work in basketry and beadwork and in Indian toys to the order of local toy-trade factories.

Rag dolls, made by women and girls in that city, are sold in all countries. A Brooklyn woman who a few years ago began making rag dolls for one retail toy shop now em-

## Pebeco or "Acid-Mouth" WHICH?

Take your choice. *You can't have both.*

You never find "Acid-Mouth" when Pebeco is used regularly.

By overcoming "Acid-Mouth" Pebeco destroys the cause of 95% of tooth-decay.

## Pebeco Tooth Paste

Pebeco keeps teeth *sound* by keeping tooth-enamel *whole*.

You will prefer Pebeco's unsweetened taste to one of candy-sweet flavor.



"The poor condition of my teeth almost prevented my passing the physical test for policemen. Besides putting my teeth into condition, my dentist said to me, 'You surely ought to use Pebeco.' The fact that I haven't seen nor felt the first signal of tooth-decay for over a year now proves this advice just what I needed."

Pebeco costs a bit more. Comes in *extra-large* tubes. No need to put it on "thick." Use one-third of a brushful only.

Manufactured by  
**LEHN & FINK, New York**  
Canadian Office:  
1 and 3 St. Helen Street Montreal

employs 300 girls in her factory and farms out work to 500 women in and around New York. A Harlem woman originated negro dolls. Handsomely dressed, they are sold to well-to-do coloured families. She built up a national business and has found a good market through local toy-exporters to North Africa, where many kinds of American toys are distributed by caravans over enormous trading zones.

A factor in making American toys popular in Europe in recent years is the large number of gifts of toys sent from here by fathers, brothers, or sisters of the little Germans, Russians, Poles, Austrians, or Italians. There are many imitations of domestic toys in Europe, but the majority of buyers prefer the genuine American-made toys, which, while they cost a little more than the imitation products, are said to last longer.—New York Sun.

### MARRIAGE

**ABBOTT-LAYCOCK**—On Monday, July 20th, at Christ Church Mission, Shaftesbury, Peace River, Alta., the Rev. F. Vale Abbott to Miss Margaret Agnes Laycock.

### CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Estd. 1888. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio. U.S.A.

## THE GIRL WHO GETS YOUR REMOVE THE THISTLE LIVING FOR YOU

Jessie B. Pours, in C. Evangelist.

The bright, little business woman had been breathlessly descanting on her extreme busyness, and the woman physician, noticing the thin face, weary eyes, and evident nervous tension of the talker shook a sympathetic head. In parting she laid her gentle hand on the other's arm.

"Remember," she quietly suggested, "that this is the girl who gets your living for you, and don't work her too hard."

"What do you mean?" asked the business woman, a little startled.

"Just that," was the physician's answer. "This is the girl who gets your living for you, and as such is entitled to the consideration of a wage-earner. You have told me that you are dependent on your own exertions. Your body and brain, I take it, represent your capital in life. You know what happens when the capital of a business is dissipated, however worthily, leaving no reserve fund for emergencies or special occasions. Millionaires, perhaps, can afford to be reckless with their capital, but not so those of smaller financial opportunities. And few modern women, as few modern men, can afford to play tricks with their physical and mental stock-in-trade.

"If you had a child, a horse, or a dog to care for, you'd make a point of seeing that it had sufficient food and rest, was never worked to exhaustion. Common sense would urge such a course upon you, quite irrespective of the human side of the question, and I've known you to interfere more than once in behalf of overworked horses. But this poor, little body of yours, slightly built, sensitive, nervous, none too well supplied with physical vitality, you're willing to overwork shockingly, robbing it, meanwhile, of the proper means of recuperation. Such a course, to say the least, is 'penny wise and pound foolish.' Sooner or later, my dear, you'll have to learn better. And if you won't learn sensibly—well, many a depleted toiler has acquired belated wisdom on the flat of the back. That's all."

The kindly doctor's hint is worth noting by men no less than women. The present-day temptation toward overwork is ubiquitous and almost irresistible. Many of us are like the "capable" housewife who on Monday morning dashed into the room of her sleeping daughters and roused them by nervous exhortations to rise quickly. "To-day's Monday, you know, and wash-day. To-morrow there's the ironing to do, Wednesday the baking, Thursday the cleaning, Friday the mending, and Saturday baking again, with everything to get ready for Sunday. Goodness, girls, do hurry up and get started! The whole week gone and nothing done!"

But it is not this kind of work that in the end proves most effective, while killing the goose that lays the golden eggs of self-support and service for others is a process resolving itself into a species of self-murder, criminal as unwise.—Ethel Colson, in the Interior.

Tommy comes to his mother with a swollen finger and an expression of pain on his round face.

"Please get it out," he begs. "What is it?" she questioned, as she holds the finger up for examination.

"I guess it's a thistle. I got it in yesterday, but it didn't hurt much then. Ouch, mamma! Have you just got to hurt like that?"

"Indeed I have, Tommy, boy! It wouldn't have hurt much to take it out yesterday, but to-day it has festered and cannot be pressed without giving pain. And to-morrow the hurt would be far worse, so be a man and let me get the thistle now."

Tommy squirms a little, and two big tears force themselves into his eyes, but presently the thistle is out and he runs back to his play, whistling a merry tune.

His mother sits still, looking very serious. She is thinking about bigger thistles and bigger hurts.

The friend of her youth has not written to her in months, and she can give a guess concerning the reason. This friend is rich, and at their last meeting Tommy's mother was foolish enough to feel a jealousy of her, and to show what she felt. Her friend resented the feeling, as was perhaps natural.

"I was ashamed of myself almost at once," said Tommy's mother. "Why didn't I say so? Why didn't I take out the thistle then? I can't do it now without pain."

There is another thistle in the heart of Tommy's mother. Last night her husband criticized her for what he felt to be her extravagance. She gave a hasty, impatient answer, and he, evidently vexed with himself for having hurt her, made a semi-apology. She was too angry to accept it, and left the room without a word. It would have been easy to remove the thistle then, but now! Tommy's mother remembered the silent breakfast and the perfunctory good-bye, and tears like those in Tommy's eyes rise to hers. The thistles hurt so now.

But they will hurt worse to-morrow. With this thought she suddenly rises, goes to her desk, and pours out her heart in a letter to the friend of her youth. She calls her by the foolish, fond little name by which she was wont to call her in their school-days. She grows merry over the reminiscent nothings. At the end she says: "Please forgive me for not being nicer to you when I saw you last. I wasn't as meanly jealous as I seemed to be, truly I wasn't. I believe that in my deepest heart I was glad of your prosperity, only it is always hard for me to feel that my husband seems to himself to have failed of success in the world when the husbands of other women have succeeded. Is that childish sort of pride? I suppose it is, but I'd rather you should know it was this, and not mere selfish covetousness of the pretty things that suit you so well and that I truly love to see you have. Please believe this, and write me a dear little letter to say that you believe it."

## FROM PANTRY TO FRONT- PORCH

CLEAR THROUGH  
THE HOUSE THERE  
ARE A HUNDRED  
USES  
FOR

# Old Dutch Cleanser



Many Uses  
and Full Directions  
on Large Sifter Can 10c

"There!" said Tommy's mother, as she sealed the letter. "It hurt to write that, but I'm glad it's done."

She goes upstairs and dresses thoughtfully. She puts on her blue dress, because blue is her husband's favourite colour. A woman's sense of symbolism in the matter of dress is something which a mere man can never appreciate. If she wished to please him particularly she invariably puts on the colour which he has sometimes told her is his favourite, though in the interval he has probably forgotten that he has any favourite.

When her toilette is finished she looks into the glass with approving eyes. She has done her best with herself.

"I must say 'I'm sorry.'" she tells herself. "And the saying so will hurt her. But I'm glad it's to-day instead of to-morrow, or, maybe, never!"

And she goes down the stairs humming the tune that Tommy whistled a little while ago, to throw herself into her husband's arms with all the abandon of their honeymoon.

This holiday season brings to all of us reminders of hurts that should be healed. Why not remove the thistle before it is too late?

## Dr. Chase is No Stranger

In This Home—Receipt Book and Medicines Kept at Hand All the Time.

There is no better safeguard against disease and suffering than a good cathartic medicine. In the great majority of homes Dr. Chase's Kidney-Liver Pills are constantly kept at hand, because they quickly awaken the action of liver, kidneys and bowels, and cure the most common ills of life.

Mrs. Thos. Smith, Jamestown, Ont., writes:—"Dr. Chase is no stranger in our home, for we have two of his Receipt Books in the house. My father and my husband's father each had one, and I have been familiar with it ever since I can remember. It was only natural that we should use the Kidney-Liver Pills, and we found them so satisfactory in regulating the digestive system and curing the common ills of life that we always keep them on hand. Many a time these pills have saved me much suffering and prevented serious disease. We also keep the Ointment in the house all the time."

### Bishop Strachan School

FORTY-EIGHTH YEAR  
A Church Residential and Day School for Girls.  
Full Matriculation Course.

Elementary Work, Domestic Arts, Music, and Painting.  
PRESIDENT: The Right Rev. the Lord Bishop of Toronto.

PRINCIPAL - MISS WALSH  
VICE-PRINCIPAL - MISS NATION

Wykeham Hall, College St., Toronto  
Junior Day School, 423 Avenue Rd.  
Head Mistress, Miss R. E. Churchard.  
(Higher certificate National Froebel Union.)

### St. Agnes' School

Patron—The Lord Bishop of Ontario

Special Courses in Music, Art and Physical Training. Preparation for the Universities.

Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—Miss F. B. CARROLL, Principal.

### TRINITY COLLEGE SCHOOL,

Residential School Port Hope, Ont.  
for Boys Healthful situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School, Brockville). 47

### GLEN MAWR Spadina Ave., Toronto

A Boarding and Day School for Girls  
Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

### Alma (Ladies) College

A Christian college-home, healthful situation.

For prospectus and terms, write the Principal R. I. Warner, M.A., D.D., St. Thomas, Ont. 63

### ELLIOTT HASLAM

(Officer d'Academie, Paris.)

Will accept a few gifted pupils for instruction in

Singing, Lyric Declamation, Style and Repertoire for Artistes

Studio—

**NORDHEIMER'S**  
15 KING STREET EAST, TORONTO

### Toronto Brass Manufacturing Co.

370 Richmond St. West  
Toronto

Designers and Makers  
**ECCLESIASTICAL BRASS WORK**

We beg to announce that we have taken over the Ecclesiastical Department of KEITHS LIMITED (formerly Keith & Fitzsimons, Toronto).

### MEMORIAL WINDOWS

ENGLISH ANTIQUE  
**STAINED GLASS**  
THE N.T. LYON & GLASS CO.  
141-3 CHURCH ST. TORONTO ONT.

### "Edgehill" CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.  
Miss Gena Smith, Lady Principal.  
Eleven English Mistresses: French and German Mistress, Foreign-Domestic Science Teacher, Graduate of MacDonald Institute, Guelph, Ont. Preparation for the Universities.  
Perfect Sanitary Conditions—Trained Nurse—School Dairy, etc.

Michaelmas Term begins Sept. 9, 1914. For Calendar apply to Rev. H. A. Harley, M.A., Sec'y

### CHURCH OF ENGLAND

### DEACONESS AND MISSIONARY TRAINING HOUSE

179 Gerrard St. E., Toronto Head Deaconess MISS T. A. CONNELL

Thorough training given in Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work under Supervision of Resident Trained Nurse

### HAVERGAL COLLEGE, WINNIPEG

A Residential and Day-School for Girls with Kindergarten Department.

PRESIDENT:—His Grace the Archbishop of Rupert's Land.

Preparation for Manitoba Matriculation. Special advantages for study of Music and Art. Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.

PRINCIPAL—Miss E. L. Jones.

For Calendar apply to Bursar. Next term opens September 10th.

### ST. MARGARET'S COLLEGE TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work. Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.

School re-opens September 9th.

Write for Prospectus.

MRS. GEORGE DICKSON, President.

MISS J. E. MACDONALD, B.A. Principal.

### WYCLIFFE COLLEGE TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

### HAVERGAL LADIES' COLLEGE

PRINCIPAL MISS KNOX

HAVERGAL COLLEGE Jarvis St., Toronto

Special English, French, German and Musical Courses for girls who had intended wintering abroad.

For illustrated calendars and prospectus apply to the Bursar

R. MILLICHAMP, Hon. Sec. Treas.

### Stained Glass Windows

for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.  
Full information on request

Robert McCausland Limited

Established 1856  
141-143 Spadina Ave., Toronto

### Miss STERNBERG DANCING.

Classical National Modern

TEMPORARY ADDRESS:

AURA LEE CLUB ROOMS  
205 AVENUE ROAD

Classes reopen Thursday, Oct. 1st. Office hours—10 to 12 and 2 to 6, except Fridays and Saturdays.

Prospectus on application. Classes in Classical and National Dancing to be held Toronto Conservatory of Music, College Street.

### JONES AND WILLIS

### Ecclesiastical Art Workers

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries. All enquiries and orders to be addressed.  
43 Great Russell St., London, Eng. (opp. British Museum).  
Also at Birmingham and Liverpool.

### J. WIPPELL & CO. LIMITED

### MANUFACTURERS OF CHURCH FURNITURE

The following Catalogues forwarded upon application

- (A) Embroidery and other Church Textile Work.
- (B) Church Furniture & Fittings in Wood & Stone.
- (C) Ecclesiastical Metal Work.
- (D) Church Lighting.
- (E) Communion Plates.
- (F) Stained Glass & Mural Decoration for Churches.
- (G) Memorial Tablets and Grave Monuments.

### Makers of CLERICAL OUTFIT.

Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.

Illustrated Price List and Patterns on application.

EXETER: LONDON:  
85 & 86, High Street, 4 & 5, Duncannon St.,  
and Cathedral Yard, Charing Cross, W.C.

### ECCLESIASTICAL ART

SILVER AND BRASS WORK, WOODWORK, TEXTILES,

Illustrated Price List No. 100 Post Free.

### CLERICAL TAILORING DEPARTMENT.

CASSOCKS AND SURPLICES,

Price Lists, patterns and self-measurements forms free.

**MOWBRAYS' 28 Margaret St., London, England and at Oxford.**

### E. C. WHITNEY WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

### WESTBOURNE

Residential and Day School FOR GIRLS

278 Bloor St. W., Toronto, Ont.

School re-opens Monday, Sept. 14, 1914

Affiliated with the Toronto Conservatory of Music. Number of resident pupils limited to twenty-eight. F. McGillivray Knowles, R.C.A., Art Director. For Announcement and information, address the principal.

MISS M. CURLETTE, B.A.

### ST. CLEMENTS' COLLEGE

FOR BOYS

Residential and Day School NORTH TORONTO, ONT.

Boys prepared for the University, Royal Military College and for business.

Re-opened at North Toronto.

For information apply to  
REV. A. K. GRIFFIN, Principal.