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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, AUGUST 20th, 1914

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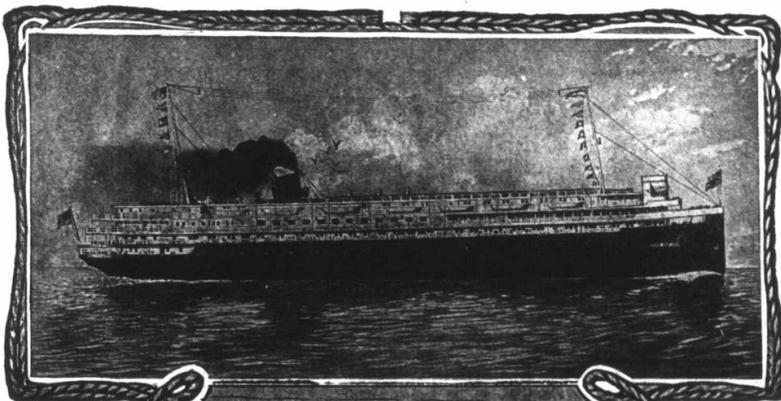
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The Canadian Churchman

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TWELFTH SUNDAY AFTER TRINITY.

(August 30th.)

Holy Communion: 251, 260, 261, 446.
Processional: 386, 440, 443, 447.
Offertory: 28, 566, 622, 667.
Children: 686, 703, 706, 707.
General: 14, 27, 466, 467.

The Outlook

President Wilson

All Canada mourns with President Wilson in the great grief which has invaded his home. The influence of his wife, who dictated the simplicity and quietness of the White House, was a refreshing relief from the "society" ways of some of the homemakers of Kings and Presidents, and was an example to all homemakers, whether in the United States or elsewhere. It is one of the demands of high office that no time of withdrawal and retirement can be granted for the mind dazed by sudden grief to recover itself. On the day after the funeral the President must needs go back to his desk to attend to pressing matters of state. We trust he may have health and strength, and the sweetness of the memory of the homemaker at the White House may be a solace and stimulus in his high task, to build up, preserve and protect the homes of his people.

Canada Hospital Ship

The women of Canada wanted to express their devotion to the Empire in some special way. A Hospital Ship is about the only war contribution that seems to fit in with womanly characteristics. The C.P.R. is providing the boat and the women of Canada are furnishing it. The Daughters of the Empire have taken charge of the collecting of funds. Liberal contributions are coming in from all the Canadian cities and towns. The \$100,000 will undoubtedly be forthcoming. By the way,

did it please you to read the report that a certain chapter of the Daughters of the Empire in Toronto was to give a "bridge" party at Mrs. So-and-So's, charging so much a table, the proceeds to be given to the Hospital Ship? Do you think it reflects great credit on the resourcefulness of that chapter? Had you ever connected "bridge" playing with the venture of equipping a ship to care for the sick and wounded sailors? Along with the funds despatched to the Motherland from her daughter, who is supporting her in her struggle for life itself, would you care to send the message that part of the money was raised at "bridge" parties? Is this a fair sample of that Imperial sentiment which throbs in the breast of every Daughter of the Empire? We are of the opinion that most of our Canadian women are too serious-minded about this war to sit down to a flippant game and devote the proceeds to a Hospital Ship. The mother who has sent her son, the wife who gives her husband for England's war is not going to play cards to support and care for them, and she is not going to thank other people for doing it. Another by the way. We did not care to read of the promiscuous soliciting that the young ladies prosecuted last "Tag Day." It is not fair to put the box up to a poor man, who has to give away a loaf of bread he will need or be shamed. Such gifts should be entirely voluntary. To our mind the finest gifts the women of Canada have given to the Empire are their sons and brothers for action and the contingent of Canadian nurses for Red Cross work.

Patriotic Funds

A fund worthy of the support of all citizens, according to their ability, is the Patriotic Fund, which is being started in several cities to provide the necessities of life for the families of those who have gone to the front. It is a fund without display, which will bear better fruit than armament contributions. A good executive is the essential of success, both in collecting and disbursing. Again, we would urge that it is not just to the poor man to make the amount of his contribution a test of his loyalty. There are wealthy citizens in most of our cities who could bear the whole burden without embarrassment. We all want a little share. But this is the opportunity for our wealthy men. By the way, what a refreshing thing an anonymous subscription of a large amount would be.

For Those at Sea

O Eternal Lord God, Who hast created the heavens, the earth, the sea and all that is therein; Who hast compassed the waters with bounds until day and night come to an end: Receive, we beseech Thee, into Thy Almighty and most gracious protection the persons of all such as are upon the sea, and the ships in which they sail.

Remember, in Thy great mercy, the Officers and men of the Royal Navy, the Captains and crews of our Merchant Ships, and the mariners of the Fishing-fleets and the Lifeboat service upon our coasts. Preserve them from the dangers of the deep; and grant that they may return in safety to enjoy the blessings of the land, with the fruits of their labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy Name.

Bless, we entreat Thee, with Thy Divine favour, all those Societies, Missions, Institutes and Agencies, labouring in Thy Name, for the special welfare of those who go down to the sea in ships and do business in great

waters; Anoint all Chaplains and Missionaries with Thy Holy Spirit: Recompense all their Helpers out of Thine abundant grace: and grant that, as our Lord Jesus Christ found His first disciples among men of the sea, so, in our time, many of these may rise up and follow Him: to Whom, with Thee and the Holy Ghost, be ascribed all praise from land and sea, world without end. Amen.

This prayer is modelled on the prayer used in the Daily Office for use in the Royal Navy: and copies, printed on gummed paper for placing in Prayer Books and Books for Family devotions, may be had gratis from Rev. Alfred Hall, Senior Chaplain of the Canadian National Branch of the British and Foreign Sailors' Society, Toronto.

Postponements and Curtailments

Definite word has been received from the Archbishop of Ottawa that the General Synod has been postponed. We notice also that the Triennial meeting of the Woman's Auxiliary is not to be held in Vancouver. Another place and date will be fixed. The Brotherhood of St. Andrew have decided to abandon their Dominion Convention at Winnipeg. They are also facing the practical certainty of hard times, and have decided, much to their regret, to retain only one of their three secretaries. The meeting of the Sunday School Commission, which was to have been held in Vancouver, is postponed. Notification of the time and place will be sent by the General Secretary. The M.S.C.C. Board meeting in Vancouver is cancelled. There is to be a meeting of the Executive in Toronto to-morrow to decide on the place and time of the Board meeting. For the reasons advanced in our last issue we think these actions are the only wise course and will commend themselves to all practical-minded Churchmen.

"Thy Will Be Done"

Every day Christians offer the prayer, "Thy will be done." Resignation is the greatest element in that prayer to some people. They think of its ordinary setting as being the trials and troubles which beset human kind. "Thy will be done" voices the resignation which conquers the perplexity of the man who is a child of God, and strives to see in outward affairs, however unfortunate, the hand and leading of the Lord. We get the idea of this completely when we think of a poor widow with her children, now fatherless, standing at the graveside of her husband, and, with the little, helpless hands tugging at her garments, she bows her head, heavy with grief and the dark prospect, and utters her only prayer, "Thy will be done." This is a true element in the prayer. No one save those who have passed through the dark waters know how that prayer is the only solace and stay. To believe, and know by God's Word, that He knows, He loves, He cares, is the breath of life to the stricken soul.

Through the coming winter many of us without a doubt will be in the testing-places. Besides the usual stream of human ills there will be the floods of sorrow, poverty and distress which this present war will loose. How shall we bear ourselves? We know that through no evil deed of ours will such come on us. We suffer with our fellows the results of a madman's career and ambition. God make us strong and keep us brave that we may prepare as best we may, and suffer what the time brings forth. Let it not shake our faith in God, but rather let it strengthen it.

Shigenobu Okuma

The following letter in greeting from the Japanese Prime Minister to the International Sunday School Conference of 1916 is very significant: "During the past half century Japan has been influenced by great international movements, as, for instance, the Red Cross Society and International Peace. The directly religious teachings of the West have also influenced her greatly. By the recent visit of Mr H. J. Heinz and twenty-nine others in the interests of religious education a deep impression was made, especially upon business men, as they themselves were business men. And now Japan is to have the honour of entertaining, two years hence, the World's Eighth Sunday School Convention. We are anxious that nothing be neglected that might contribute to the pleasure of our guests and the largest success of the convention. The local Promoting Committee is sending to the Chicago Convention the Rev. Takeshi Ukai, Director of the National Sunday School Association of Japan, and the Rev. Harutoshi Kawasumi, its General Secretary, to further study methods of instruction and to consult American Sunday School leaders with reference to the forthcoming Tokyo Convention. I, therefore, take pleasure in sending this letter by these gentlemen and offering a true Japanese welcome to those who shall be able to attend the convention in the autumn of nineteen hundred and sixteen." (Signed), Shigenobu Okuma.

Sunday Morning Visiting

The Bishop of Chelmsford, when working as a parochial clergyman, adopted special means of his own for reaching men, which led to the well-known but once scantily-attended Church of St. James-the-less being crowded. Others are following some of his methods. A Rector lately wrote: "We are trying an experiment of Mr. Watts-Ditchfield's: after morning prayer on Sundays, the one of us who is not preaching devotes an hour to visiting the men of the parish." This is a fine illustration of adaptation. "That by all means I might save some."

Three Significant Words

A speaker recently remarked that there are three words very commonly found in the Gospels and constantly on the lips of our Lord: "last," "least," "lost." He said "the last shall be first." "The least shall be greatest." "The lost shall be found." With the world these are words of contempt, telling of insignificance and failure, but Christ "filled them with music and sent them down the ages like a triumphant song." What an inspiration is here found for all Christian service. As we get back to our work in parishes and elsewhere, let us dwell upon these simple and yet significant utterances of our Master.

"Summer Ended"

There was something singularly pathetic about the appeal made by an educated prisoner sentenced at the London Sessions for acts of dishonesty. As a lad he was sentenced to seven years' penal servitude for theft; and now, when over sixty years of age, he pleaded guilty to other offences. This, however, was his appeal:—

"The springtime of my life and the summer of my life were spent in prison. I only ask you not to let the winter of my life be lost to me."

These were sad words; for he had forfeited the liberty which might have made his closing years happy and fruitful. So it is with many a sinner: they despise the grace of God in Christ, until at length the words of the prophet are fulfilled: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20).

✦ A Holy War ✦

The present war and distress is in God's knowledge. He knows, He loves, He cares. Then why does He not stop the war? To do so by other than human means would rob us men of the very thing we most prize and that which makes us men—our free choice. What God desires is the service and devotion of men who choose the right because they love the right. In that service and devotion lies the highest realization of the possibilities of our manhood. But if a man desires to withhold from God, and thus from his fellowman, his devotion and service, he can do so. The very glory of our manhood is this will, free to ally itself with good or ill. Why did not God will that we should be unable to choose anything but good? If God should bring it to pass that only the good purposes in man could issue in action and the evil purposes should be still-born, man would be no longer man. A world all good because man could choose nothing but good would not be according to the purposes of God as revealed in His Word. The goodness to be moral, to have any value, must be voluntary.

Suspicion, distrust, grasping, selfishness and hatred have long since made Europe an armed camp. The fear of consequences has been the only guarantee of peace, and the power to inflict consequences has been the only weight of diplomacy. This is because all the nations are not equally desirous of peace. One nation in particular has strained every nerve to increase armaments and battleships, and her straining has put the necessity of competition on other nations to secure this peace. It was a false peace. That everyone knew. But it was better in some ways than war. But it was only the alertness of the fencer watching every movement and reading every intention of his adversary that he might break down his enemy's guard and seize the moment of opportunity. Such peace is founded only on selfishness and is bound to come to an end. Selfishness kept quiet until it felt strong enough to provoke and to strike. And now the only issue is to have selfishness defeated and righteousness victorious. The end of the war can come only when selfishness is crushed. It is the will of God that it should be crushed. It must be crushed by the instruments it has appealed to on its own ground and with its own weapons. That selfishness which has plunged Christian nations into war must receive its sentence and doom at the hands of the nations it has provoked.

History records occasions when God has used one nation to punish another, or, to put the same thing in another way, when one nation, imbued with high ideals in the service of God and man, has beaten back another nation whose national life was on a lower plane. In the long run it is the spirit of the man that counts. He who is refreshed by the pure springs of unselfish service lasts longer than the man who drinks of the poisoned waters of selfishness. Surely the host of the allies are imbued with purer motives than the armies of the madman who forced the conflict. Europe must join in crushing the "War Lord." He long ago refused to slacken the increase of armament and battleships. His increase was far beyond that necessary for defense. It could have in sight only offense. He has lightly regarded the claims of justice and truth. Seizing what seemed to be an embarrassed moment for Great Britain, he refused the proposal to confine the war to Austria, Serbia and Russia. He interpreted the Triple Alliance as an offensive as well defensive agreement. Italy interprets the same alliance as purely defensive. He visits the calamities of war upon a neutral state, and little Belgium has to bear the ills of a quarrel

which she did not provoke. There can be no security until this madman be disarmed and his armies beaten back. It is the will of God.

One thing is grievous. He cannot be punished without his people suffering. To beat back his armies means to kill men. We have more than a suspicion that the nation are not so war mad as their leader. And another thing. To cripple his armies means to injure our own, to expose our men to be killed. It is not to be forgotten that his men are out to kill men. This slaughter is the dreadful part of it all. So many suffer for the whim of one. But the madman's language is shot and shell. Only by cutting off his supplies, reducing his navy, and weakening his armies can he be brought to an acknowledgment of his error. As far as we can see, this is the will of God.

When once we have seen what is the will of God, we must gird ourselves to perform it. For instance, it is the will of God that in our own country greed, lust, oppression, and crime should cease. It will never cease until God's people set their faces as adamant against greed, lust, oppression and crime. Too long have we soothed ourselves with the thought such things must be. Sin is no necessity according to the will of God. Sin is the fruitful error of the will of man. "Thy will be done" is the battle cry of all who would fight against sin and selfishness.

The ideal picture of the Resolution of that prayer is the young knight who had consecrated his arms to God going forth into the world to relieve distress, to succour the fatherless and widowed, and to beat down oppression and crime. So with ourselves, we cry, "Thy will be done, Thy Kingdom come." It means the consecration of our men and means to what God has revealed to us as His will. It means the sacrifice of many of our noblest and truest lives. God make us strong to do His will. May we not hold back in the day of testing. "Thy will be done" shall be the motto emblazoned on our shield. God in his mercy grant that we may carry that shield without a stain.

We do not deceive ourselves. The peace that is won by force of arms can be maintained only by force of arms. But let us pray that all the horror of this barbarous warfare may so seize the minds of men that all the citizens of every state and country will demand a new basis for international affairs. That demand cannot come until man's nature be changed. Only when the men of all the nations yield to the Prince of Peace and are willing to pattern their lives after His love can God's peace come. The true brotherhood of man can be realized only through our Elder Brother. He shows us the Father heart of love. He has disclosed the secret of the World. The universe is not built on death and hate, but on life and love. The man who persists in selfishness and hate is against the spirit of the universe. The man who seeks peace and loves brotherhood and love is in harmony with God, with the spirit and meaning of the universe.

Would this war have come if the Church of Christ had proclaimed in His name the entire Gospel of Christ? We water down the high demands of love. We have not exclaimed against selfishness in high places. We have cried Peace! Peace! and there has been and can be no peace between Self and Brotherhood. God give our preachers the fearlessness to proclaim and our people the courage to live the Gospel of Love. May God work a miracle of grace and cleanse our hearts and capture our desires. Long ago would that miracle have been worked on God's side, but the human heart was unwilling to give up its sin. The old message is the will of God for men. "Peace, goodwill on earth to men."

An Unprecedented World Situation

The Remarkable Story of Missionary Progress as told at the Kansas City Convention.



By JOHN R. MOTT, M.A.,
F.R.G.S., LL.D.

RECENT visits to many of the principal battlefields of the Christian Church have impressed me with the strong conviction that the forces of pure Christianity are facing an absolutely unprecedented world situation in the non-Christian world.

It is unprecedented in point of opportunity, for there has been nothing like it in the annals of the Christian religion. There have been times when the opportunity in some one part of the world was as wonderful as now; but there never has been a time when, in Far East, in Near East, in Southern Asia, in all parts of Africa, in the East Indian island world, in many parts of Latin America, as well as Latin Europe, and Greek Europe, doors were simultaneously as wide open as they are before the forces of the Christian religion today.

It is unprecedented also in point of danger. This is due to the shrinkage of the world, through the greatly improved means of communication which has caused the nations and races to act and react upon each other with startling directness and power and virulence. The world has become a dangerous place in which to live and nothing save the expansion of Christianity in its purest form can make the world a safe home for man. It is not a matter of external arrangements. We must enter into and change the motive life, the ambitions, the spirit of men, and only Christianity has shown itself able to do this wonder work.

The situation is unprecedented also in point of urgency. This is true because so many nations are now in a plastic condition, and must soon become set like plaster. Shall they set in Christian moulds or in anti-Christian moulds? Christianity alone can answer that question.

More urgent than ever is the situation because of the rising tides of nationalism and of racial patriotism sweeping over the continent of the non-Christian world. Everywhere I have gone I have become conscious of the thrill of a new life—nations coming to their own, peoples being reborn. These national and racial aspirations, if taken advantage of by Christianity, will bring unexampled victories; if not, these nations and races will become opponents and will greatly retard Christianity's peaceful ministry to the world.

The situation is more urgent than ever because of the rapid spread of the corrupt influences of so-called Western civilization. The blush of shame has come to my cheeks as I have seen how these influences from North America and the British Isles and Germany, not to mention other countries, are eating like gangrene into the less highly organized peoples of the world.

Again, the situation is more urgent than ever because of the spread of the cancerous and leprous growths of the non-Christian civilizations that are eating with great deadliness into the very vitals of Christendom. If I were not a Christian, I would believe profoundly in Christian foreign missions, because at this time, when the world has at last found itself in its unity, no one in any part of the world can longer be indifferent as to what is taking place in other parts of the world.

The situation is also more urgent than ever because of the process of syncretism, spreading not only in the non-Christian nations, but even in our Western nations, as the result of this impact.

But, thank God, we are facing the most urgent situation the Church has ever faced because of the recent unparalleled triumphs of Christianity.

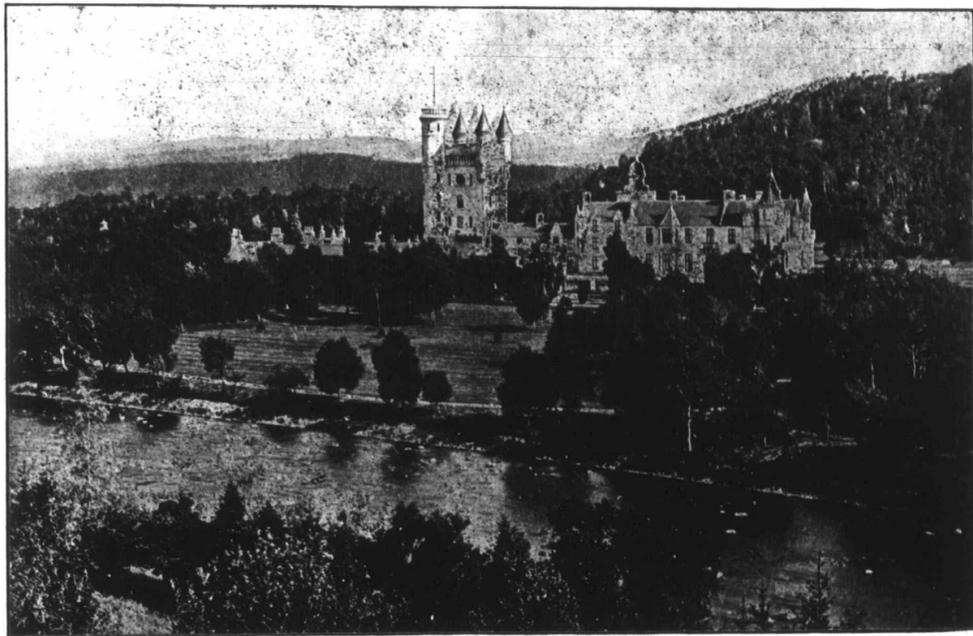
Wherever I have gone, I have found a rising spiritual tide. The Christward movement among the peoples of the world is increasing not only in volume but, in many parts of the world, also in momentum. Let me give you a glimpse of some of the remarkable things I have seen with my own eyes that reveal these Christward world tendencies and movements.

RUSSIA.

On my first visit to Russia, about fourteen years ago, I found it impossible to gain access to the educated classes of that great empire. At that time if I had been found in a street-car with five Russian students, we would all have been subjected to arrest. Our meetings then were necessarily held in secret between midnight and four in the morning.

Now note the contrast: On my recent visit to Russia, the largest halls obtainable in the great

BALMORAL CASTLE



His Majesty King George has offered Balmoral Castle as a hospital for wounded soldiers.

university cities were not able to hold the multitudes of the agnostic students. I shall never forget the sea of Russian faces reaching from where I stood up into the galleries, almost every one of them bearing its mark of tragedy. I say tragedy advisedly, for more Russian students commit suicide each year than in all other nations put together. I believe that it is true that the vast majority of the students of Russia have at least contemplated suicide.

Baron Nicolai and I left little bands of investigators of pure Christianity in all of the places we visited. In one university centre I said to the audience of students, "All who would like to follow this Christ as I have been setting Him forth come to such a hall to-morrow afternoon at two o'clock." The test was difficult, but over seven hundred students responded. I tried faithfully to put with simplicity the facts concerning Christ as the sufficient Saviour, and then I had that crushing experience of being obliged to leave those seven hundred student inquirers without any religious organization and without teachers. I had to leave these would-be investigators as sheep among wild and ravenous beasts. Such a necessity cuts off life more than any other experience.

Last May at Princeton we received into the World's Student Christian Federation the Christian Student Movement of Russia. This is made up largely of those who are still loyal to the Russian Orthodox church. Five years ago I would have said that it was unbelievable that I should live to see the day when there would be a Christian Student Movement in Russia, holding its summer conferences, publishing its pamphlets, with four Russian secretaries and four American

secretaries giving up their whole time to the leadership of these forces.

TURKEY.

In 1895, when I first visited Constantinople, I asked about getting access to the Mohammedan students. The missionaries said, "It is absurd for you to raise that question, for it would be dangerous—in fact, illegal—to attempt to hold assemblies of the so-called students in Turkey." When I went on shipboard to leave Constantinople we heard the crackle of rifles shooting down the Armenians in the streets, and I was told on good authority that during the weeks I was there hundreds, if not thousands, of men had stones placed on their necks and were sunk in the Bosphorus. Why? Because they had the courage to think out loud.

A little over two years ago I went to Constantinople again. Think of the changes! I went to attend a conference of the World's Student Christian Federation in the political capital of the Mohammedan world. Representatives of Christian students came together from twenty-five nations. For five days we met in conference men from over fifty branches of Protestant Christianity, and in addition Coptic Christians, Eastern

Greeks, Roman Catholics, and Russian Orthodox Christians. We did not apologize for our religious positions. Constructively we set forth the meaning of Christianity and its world programme. Not only that, but each night in five or six different centres in Stamboul and Pera, the largest sections of Constantinople, and in the largest halls we could secure, in one place in German, in two places in French, in one place in English, in one place in Armenian, apologetic lectures were given by professors from America, Great Britain, and Germany. Here evangelistic appeals were also made by witnesses from all parts of the world. These halls were thronged not only with Armenians and Greeks and Christians and Jews, but with Moslems in increasing numbers.

When I was about to leave Constantinople to go into the Balkan States, a deputation waited upon me and said, "You are making a mistake not to visit Stamboul University, the largest Mohammedan university, with its eight thousand students." I replied that if they could arrange a meeting before my train left I would go. They secured the largest hall available and when I went down there I had a struggle to make my way to the platform with my interpreter. Every seat was taken, as were all the spaces around the wall. Many men in the audience wore green turbans, which my interpreter told me were a sign that the wearers were Mohammedan theological students. I expected difficulty, but with divine strength I set forth Christ as the only divine Saviour, and I never had a more respectful hearing.

In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl of about six years old, in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes; thank God, I am a Mohammedan!" They never apologize, and that night in Constantinople these Moslems not only gave me respectful hearing but they even gave sympathetic attention. An hour passed, and as I held up Christ as the only Saviour the attention was most wrapt. Finally, at nearly midnight, when I was obliged to leave, it took me nearly forty-five minutes to reach the door as men stooped me to ask most searching questions with the eager desire that characterizes a drowning man when he grasps the plank thrown to him for his rescue. They have urged us to send other lecturers and speakers, and we have been doing so year by year.

INDIA.

On my first visit to India, in 1895 and 1896, I spent about four months chiefly among the educated classes, and it was a great joy on leaving to be convinced that a few scattered Hindu and Mohammedan students had been led to become investigators of Christianity. Few if any of them had confessed Christ when I left, although I am glad to say that some were subsequently baptized.

Last year Mr. Eddy and I found a wide-open door as we went to the five university centres of Madras, Bombay, Allahabad, Lahore, and Calcutta. In every place, the largest hall we could obtain was filled with students. Here were audiences of crowded ranks of Hindus, Mohammedans, Buddhists, Parsees, Jains, and followers of other non-Christian religions. Little bands of Christians were scattered among them. Every meeting was a conflict so great that each night after the siege we went away completely exhausted. In Madras it seemed at one time as though everything was going to go against us in the great pavilion. Until a few months ago we did not know why it did not go against us. Everything had been so tempestuous, and it seemed as though all would be lost. If the name of Christ was used it was hissed. Then all at once there came a hush over the assembly, then a deepened attention, and then a wonderful responsiveness. A few months ago, at Lake Mohonk, we learned from Mr. Isaacs what had taken place. We had seen several leave the pavilion, but supposed that it was because of their antagonism. Last summer we learned that they were Christians, who went out to give themselves to prayer. As they fell on their faces in supplication we saw the tempest stilled by Christ, as He stilled the tempest of the waves in olden days.

To-day in India we can not only gain an extended hearing for the Gospel with the educated classes, but there is a response, and, in my judgment, there will be an increasing response to the Gospel message. It means more to be able to point even to a few baptisms of Hindus or Moslems in India than it would if a thousand agnostics in our great universities in America should come out into a reasonable faith in Christ.

Just one year ago we were at Serampore, holding a conference with students from seventy colleges from all parts of the empire. One evening at about dusk, Bishop Azariah, who had recently been consecrated the first Asiatic Bishop of the Anglican communion, led down into the water of the Hugli River two Hindu students for baptism at the very spot where, one hundred years before, Carey baptized his first low caste convert. These two students were the first fruits of the meetings conducted by Mr. Eddy and myself. All over India to-day there are not scores, not hundreds, but thousands of the educated classes who are intellectually convinced, and whose hearts are deeply moved, but who need that additional impulse which will come when the Church of the West recovers her comparatively buried talent of communion with the power of God.

JAPAN.

Japan has always impressed me as the most brilliant nation of the world, one that has achieved greater progress in one generation than any other country has achieved in two, if not in three, generations. The outstanding characteristic of the Japanese which is largely responsible for her wonderful progress is, I believe, her open-mindedness. Some people have assumed that the wonderful achievements of the Japanese have turned their heads. I have been in Japan four times and find no evidence of that. On the contrary, the Japanese impress me as more solemnized now than ever as a result of their great and added responsibilities. They are feverishly in earnest to learn anything they can from other nations. The Japanese are open-minded and are seeking to make anything they find contributory to the growing power of their nationality.

This means much. Eight years ago the wonderful cable message came from Japan to the Student Volunteer Convention at Nashville: "Japan is leading the Orient—but whither?" With aptness that message can still be quoted. It is a wonderful moment in Japan. Our recent conferences there, in connection with the Continuation Committee, were attended by the leading missionaries of the various Protestant denominations in this country. We also had present the leading Japanese workers. In response to the question: Are the educated classes in Japan as accessible now as they ever were, even in the late eighties? every missionary and every Japanese agreed that they were. All but two in the two conferences agreed the illiterate masses were even more accessible than ever before. Without doubt there has

come another of those wonderful days of God's visitation. He is visiting Japan now.

Each night we had at our meetings as many as two hundred Japanese students, chiefly Government students, decide to become Christian inquirers. If we are to judge results by difficulties overcome, possibly the most wonderful experience of this last journey was our last night spent in Japan. After a very full day, beginning at about six-thirty in the morning with many meetings and conferences with missionaries and Japanese, we went down at night in front of the Imperial University, with its five thousand graduate students. It has about five hundred professors, nearly all of whom have received one or more degrees from European or American universities. It is the great intellectual lighthouse for the whole Eastern world. We had secured the great auditorium of the Canadian Presbyterian Church. As I went down there, somewhat exhausted, I said: "It is time, O Lord, for Thee to work." Every seat on the floor and in the gallery was taken, and the standing space at the back was completely filled. With four addresses, each one through an interpreter, the meeting lasted nearly four hours. At the close, three hundred and seventy of these men, including two professors and some of the doctors of philosophy, had signed cards promising investigation.

CHINA.

In 1896, when I first went to China, I became interested in the literati, the scholars of that great land of scholars. A missionary with whom I was speaking, said: "We will never live to see the day when the literati will be really accessible." When I returned I spoke of the Chinese literati as the Gibraltar of the student world, for they seemed to occupy an absolutely impregnable position.

A year ago, when I reached Canton, I found to my alarm that they had hired the largest theatre in China, a building that holds thirty-five hundred people. On the night of the first meeting, as we neared the theatre, I saw crowds in the streets, and asked: "Why do they not open the doors?" Some one came to tell us that the doors had been open for an hour and that every seat was taken. Tickets had been distributed to the Government students, Government officials, and to the educated classes. On the platform were about fifty of the leading educated Chinese of Canton, many of them young men who had studied in Tokio and in American universities. The first night the chair was taken by a Chief Justice, a man who was not a Christian. The next night the chairman was a man high in Government position but not a Christian. The following night the Commissioner of Education, a Christian, took the chair. Each night two or three addresses were given through an interpreter. There were always large crowds, though not as large as the first night, and by the time the series was over, over seven hundred had signed cards with the three promises. Those seven hundred led one hundred more of their fellow-students to become inquirers, the blind leading the blind. Already one hundred and forty-five have been baptized or are probationers for baptism.

In Peking, the president of the Chinese University said: "Mr. Mott, I have heard about your methods and I would like to know your message." Then for over forty minutes he questioned me as to the vital points of the Christian message. Then he said: "Mr. Mott, you must change your plans. I want you to stay in China and visit not only the great cities, but all of the smaller cities wherever you can find young men and school boys to tell them about this message, for, while Confucius teaches us the truth, you have been giving us a message which tells about the power to follow the truth." That is the Chinese mind again, laying hold of the essentials.

ACCEPTANCE OF THE OPPORTUNITIES.

Are not these facts sufficient to convince any one that we are living in a wonderful age? Old things have passed away; all things have become new. These nations are wide open to us. They are accessible. Their fields are ripe. They are ready for the sickle. The time has come to reap, and, in the name of God, ask yourself whether it may not be the will of God that you should dedicate your life to the missionary cause. . . . I know North America, and my soul tingles with the possibilities here; but I would be dishonest if I said that there are greater opportunities here than in the Orient. There is a tremendous field for missionaries, evangelists, and others with the evangelistic spirit, to become doctors, teachers, editors, authors, apologists, statesmen, apostles.

OCCASIONAL PAPERS

By REV. R. F. DIXON, WOLFVILLE, N.S.

PARISHIONERS.

It is remarkable how certain universally recognizable types of parishioners repeat themselves in every congregation under the sun, as regularly and uniformly as do the physical characteristics of complexion, height, weight and build in any collection of human beings.

There will be the inevitable man or woman who loves his (or her) way better than money, ease, or the goodwill of others, and who has a self-imposed mission to set everybody right and keep everything straight, and who is never contented to let well alone, and who as long as he has a free hand will be profusely generous with his means, but who the moment he is thwarted or denied a free hand shuts up with a snap. The gushing parishioner who falls violently in love with the new parson at first sight and cools down just as quickly, and who in the sure and certain reaction that follows upon the discovery that the new parson is an ordinary mortal, is quite as likely as not to conceive as violent a dislike to him. Of all parishioners, "chancy" and hard to handle, these gushing, impulsive individuals, who regularly fall in love with every newcomer and endow him with imaginary gifts and graces, and then quarrel with him for not having them are the most trying. The pessimistic parishioner full of doubts and fears who is always prepared for the worst and who on a fixed principle opposes the taking of chances in any connection whatever. The parishioner who has a "grouch" against some other parishioner and who is always "laying for him," and trying to enlist the parson in his scheme for redressing his grievances. The parishioner who makes it his business, "as a matter of duty," to pester the parson with all the idle things said in his disparagement; and finally the model parishioner who accepts you loyally, but without enthusiasm, and whose attachment to your predecessor, which at first you were perhaps foolishly inclined to resent, is gradually transferred to you.

It is this last-named class who form after all, thank God, the majority and the backbone of our congregations. Once gain their confidence and affections, and it is wonderful how easily this can be done, and your position is assured and unassailable. The less is always contained in the greater. In any considerable body of average men and women there is a sense of justice and fair play, which, if given a fair chance, will always assert itself. Unfortunately however, it does not always get a fair chance. I do not here propose to go into the question of why some men fail to hold their congregations together. This I may speak of later. But this much I do say deliberately, advisedly, soberly, as the result of my own personal experience and of some early mistakes on my own part, that congregations are divided and broken up in every case by the failure on the part of the clergyman to recognize and appeal to this corporate sense of justice and fair play. In every congregation of course there are elements of discord, and plenty of material for a ruction. Any parson looking for trouble can find it ready to hand.

But there is a kind of treatment to which any congregation will sooner or later respond. The whole is greater than the part. Trust your congregation as a whole, and the "cranks" and hobby riders will soon be put in their proper place.

Unfortunately clergymen don't always do this. With the best of intentions they devote their energies to the placating of some individual, or section in a congregation. This may work well enough for a time, but eventually it invariably fails. The parson belongs to the congregation as a whole, and he cannot allow himself to be taken virtual possession of by any individual however "influential," respected or feared, or by any section of the congregation however important, without finally arousing the ill-feeling of the remainder, who are always in the numerical majority. Everybody resents being ignored directly or indirectly.

The clergyman who succeeds in holding his parishioners together is the man who has the happy art of making each individual member feel that he or she (especially she) is of exactly the same importance in his calculations and schemes. This is in fact the secret of all leadership in war and politics as well as in religion. The man who is faithfully and enthusiastically followed is the man who is able to inspire all his comrades with a strong sense of their own worth and value and of his personal interest in them.

NOTES FROM ENGLAND

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

ONE of the most attractive and even fascinating forms of work in England is that connected with Dr. Barnardo's Homes. Founder's Day was celebrated last week at the Girls' Village Home, a few miles out of London, and the whole day was taken up with a varied programme of meetings and exhibitions of athletic prowess and work. It was my privilege to speak in the Children's Church and also to attend the public meeting. The Archbishop of Armagh, Dr. Crozier, an old College friend of Mr. Baker, the honorary director, presided, and one of the speakers was Mr. Bogue Smart, the head of the Immigration Department, Ottawa. Mr. Smart is a survivor from the Empress of Ireland disaster, and in a conversation I had with him it was impressive and thrilling to hear his account of what had happened. He bore a fine testimony to the value of the work done by Dr. Barnardo's Homes. Sir George Reid spoke in similar words in regard to Australia. The report is a marvellous testimony to the power of good management and consecrated commonsense. No fewer than 7,638 boys and girls are the care of

mission work in police courts, the Bishop of Wiltlesden, Dr. Perrin, formerly Bishop of Columbia, writes in defence and states several testimonies of magistrates to the great value of this work. Last year, 533 men, 207 women, 410 boys and 161 girls were placed in situations through the instrumentality of police court missionaries, while 1,214 men and lads and 984 women and girls were restored to friends or sent to homes, and 416 employers were persuaded to reinstate the persons charged. There can be no doubt that police court mission work is abundantly fruitful,

The Bishop of Worcester has taken a magnificent stand in the matter of the "Three Choirs' Festival." Contrary to all traditions he has declined to become president, mainly on the ground that the performances are held in the Cathedral. He is by no means the only one who feels that a Church should not be turned into a concert hall with seats let out at various prices. The Bishop also refers to another question when he says we rightly decree in our worship that we adhere to the doctrine set forth by the Church of England, and so, if the Festival is an act of worship, we have no right to introduce words simply because they are sung, since from time to time they do not fulfil the condition of adhering to "the Catholic doctrine as set forth by the Church of England." We believe the Bishop will be supported in his attitude by all loyal and serious-minded Churchmen. For years past these Festivals have caused concern, and it was time that someone in authority took action.

The Bishop of Uganda has arrived in England and this is a reminder of the important and even critical character of the inquiry which will open on July 27 at Lambeth in regard to what is now familiar as Kikuyu. The circumstances call for earnest and continued prayer that the outcome of the deliberation may be for the glory of God and for the deeper realization of the spirit of Christ-

Field Marshal Lord Kitchener



SECRETARY OF STATE FOR WAR IN THE BRITISH CABINET.

the committee. Every year 90 boys are drafted into the Navy and Merchant Service, and 928 boys and girls are under industrial training. The death rate is 5.10 per 1,000 as compared with 32 per cent. in the healthiest rural county. The large number of 25,368 boys and girls have been emigrated—chiefly to Canada, and of these 95 per cent. have been successful. At the Boys' Garden City there is in process of erection a hall to be used as a dining room, and as the Rev. W. J. Mayers collected about half of the funds in Canada during his tour with his Musical Boys last year, the place is to be called Canada Hall. In the Girls' Village Home there is a large building called the Australia Hospital, and Sir George Reid challenged Canada to do at least as much, in view of the fact that Confederation is 40 years old in Canada and only 12 years in Australia. Unfortunately the balance sheet for the year shows a deficit of \$25,000. It is simply marvellous to think that all this work sprang from the enthusiasm of a warm-hearted Irish medical student, and it is a great satisfaction to know that it is being continued by another Irishman, Mr. William Baker, who is quite evidently the right man in the right place. Canadian visitors to England should make a point of seeing this Village Home. It is close by London, easily accessible, and will abundantly repay a few-hours' visit. They will come away, as I did, impressed by and thankful for the magnificent work being done for our poor boys and girls.

An article in the "Times" having expressed some doubt regarding the satisfactoriness of the

and if a similar effort could be made in Canada it would be well worth while.

It is natural that the "Church Times" should have taken notice of the remarkable article in the "Spectator" by an ecclesiastical lawyer and Judge, to which reference was made in my last letter. That organ fully accepts the argument that every parishioner has a statutory right to communicate in the parish church unless he be lawfully excluded. But it goes on to maintain that the matter must be pressed to its logical conclusion and extended to all inhabitants of the parish, Jews, Mahomedans, Hindus, and even professed Atheists. On this view the "Church Times" speaks of the law as "preposterous," and says that it will be "universally disobeyed." The "Spectator" in reply calls this a "desperate argument," and says that by putting an imaginary case it is possible to reduce any law to nonsense. It adds that no Jew, Mahomedan, or Atheist, will ever want to present himself for Communion, and, if he does, we shall easily find ways of meeting his impossible demands, so that to keep out the Christian Nonconformists for fear of a mythical Mahomedan is absurd. I do not know whether the article in the "Spectator" will be reproduced in Canada, but coming from the eminent source it does, and in view of the frank admission of the "Church Times" that the interpretation of the law is correct, the matter has an important bearing on some of the Canadian Church problems.

THE CALL TO THE NATION.

By the Poet Laureate

Thou careless, awake!
Thou, peacemaker, fight!
Stand, England, for honour
And God guard the right.

Thy mirth lay aside,
Thy cavil and play,
The foe is upon thee
And grave is the day.

The Monarch, Ambition,
Has harnessed his slaves,
But the folk of the ocean
Are free as the waves.

For peace thou art armed,
Thy freedom to hold,
Thy courage as iron,
Thy good faith as gold.

Through fire, air and water
Thy trial must be,
But they that love life best
Die gladly for thee.

The love of their mothers
Is strong to command;
The fame of their fathers
It might to their hand.

Much suffering shall cleanse thee,
But thou through the flood
Shalt win to salvation
To beauty through blood.

Up, careless, awake!
Yes, peacemakers, fight!
England stands for honour,
God defend the right.

—Robert Bridges

Field Marshal Lord Roberts



THE KING HAS APPOINTED LORD ROBERTS COLONEL-IN-CHIEF OF SUCH OVERSEAS FORCES AS MAY COME TO ENGLAND.

ianity in the mission field. Whatever may be the result, it cannot help affecting the entire Anglican communion, and for this reason in particular Canadian Churchmen will naturally bear the matter before God in earnest intercession.

The Kikuyu controversy has naturally called special attention to the Mission in the Scottish Church at Kikuyu itself. There are some noble memories attached to it. It was here that the Church of Scotland missionary, Dr. Clement Scott, died. From his death-bed, knowing that he could not recover, he got up and baptized the first convert to Christianity in Kikuyu. At that time the natives refused even to dig his grave. Another of this same Mission was W. A. Scott, a physician, who sucked the virus of diphtheria from a child and died. A planter in the neighbourhood remarked, "I do not hold by Missions, but there was one man, Scott, and he was a man. Do you know what I have seen that man do? I have seen him swim over the Shirè River three times when it was in flood to visit a dying nigger." With such men as these it would be a real privilege to sit down at the Lord's Table.

An interesting announcement has just been made in the "Times," that Professor G. M. Wrong, of Toronto, has a book in preparation at the Oxford University Press on "The Fall of Canada." The narrative begins at the year following the taking of Quebec.

Canadian Churchmen can perhaps hardly realize some of the things that go on in the English

Church. At a festival in a London Church we read of the Service of "Pontifical Vespers," when a South African Bishop was present. This was preceded by a procession through the streets in which was carried the "Image of Our Lady." Then we read of "High Mass." And in a certain village church not far from London a card was recently noticed for the use of the officiating clergyman at the Holy Communion, on which these words were found: "Prayers for the Church, ordered by our Holy Father, Pope Leo XIII. To be said kneeling after the celebration of Low Mass. Hail, hail, Queen Mother, Hail Mary, Hail our Life, our Sweetness, and our Hope. . . . Pray for us O Holy Mother of God." Comment is of course quite unnecessary. The facts speak for themselves.

The current number of the "Greater Britain Messenger," the organ of the Colonial and Continental Church Society, has some interesting pictures of Emmanuel College, Saskatoon. Among the speakers at the recent annual meeting of the

Society, was the Rev. J. N. Carpenter, one of the Professors of Emmanuel College, who has just secured the coveted degree of D.D. at London University. Dr. Carpenter's accession to the ranks of Canadian scholarship is very welcome and is already having its due effect in Emmanuel College. He was for years a missionary in India under the C.M.S., as Principal of a college in Allahabad. His thesis for his Doctorate is about to be published and is said to deal with some abstruse questions connected with Indian religion. It is well known that the London D.D. is beyond question the finest degree in the world.

One of the most interesting and valuable publications found over here is the "Church Gazette," the monthly organ of the National Church League. Its notes and articles are invariably fresh, able and informing, and for those who wish to keep in touch with what is going on in the English Church there are few monthlies of greater value.

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.



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

IT is very hard to realize, as we travel along down the river, camping where we please, with no other fear than the mosquitoes, rapids and the howling of coyotes, the great change that has taken place in this country in the last 30 years. On Monday, July 13th, we landed on the north bank to look for the remains of old Fort Pitt, about 12 miles inside the fourth meridian, and found all that was left of that once famous spot. Down by the river's bank was the cutting for the landing and about 300 yards inland were half-a-dozen cellar holes, the magazine cellar and a few half-burnt logs of the block house. That is all that is left of Fort Pitt and as it is now the very site will soon be obliterated. Being off the main trails of travel very few people visit it, except those who know its history and want to see the spot itself. Might not something be done by the Government or by some historical society to mark this site by a stone monument erected where the block house stood?

In 1885 this was an important post of long-standing. Inspector Dickens, the son of the famous novelist, was in command of a small detachment of N.W. Mounted Police at this Fort. Finding that he could not hold the post against the Indians much longer, and just as the ice was breaking up in the river, he built a large scow and taking everyone from the Fort on board—including some very badly wounded police—they made their way down through the rushing ice floes to Battleford. It was said at the time that one wounded policeman had 16 bullet holes in him and lying on the flat scow was repeatedly crusted with ice from the water splashing over as they made their dangerous way through the ice floes, and yet lived through it all. They were welcomed with great rejoicing by the Battleford garrison, though they were themselves beleaguered by the Indians and in grave peril. The story of the Hudson Bay factor and his family and the terrible marches to which the white women prisoners were subjected by Big Bear's band in their endeavours to escape from the troops afterwards, is well remembered by all who lived through the rebellion of 1885. One mounted policeman, Constable Cowan, endeavouring to reach the fort with a message from the General, was overtaken by the Indians, who clove his skull asunder with a tomahawk. His remains were removed only a short time ago to the churchyard at Onion Lake by an old comrade in arms. It would cost nothing to have the Dominion Government set aside an acre or so on this historic spot and would warrant the expenditure of a small sum for a monument to mark the spot. I would like to commend this matter to that public-spirited body in Toronto—the Daughters of the Empire—I feel sure they would see it through. We brought away a few nails and spikes cut out of the burnt logs, but nothing further remains now to mark the spot.

The next day we stopped for a while to talk to the ferry man at Paradise Hill crossing. These ferry men are usually the centres of all knowledge regarding the affairs of the north country. He was about 30 miles north of Lashburn, in the old British colony and had been there about three years. "Yes," he said, "the north country was full of settlers for twenty miles north and say forty miles north-east. They had nearly all come in within three or four years in expectation of the railway being built from North Battleford to Edmonton. They had to go down to Lashburn from 40 to 60 miles to get their goods and sell their

stuff. So far the railway had only got to Turtle River—those Canadian Northern people were slow. Yes, it was a fine country, full of water-springs and would grow anything you liked. Most of the settlers were English-speaking. There were at least twelve post-offices up there already." What did they do for Church? "By — he did not know—supposed they did like everybody else—go without. What did they expect anyway in a new country." It was quite plain that our friend was not as good an authority on things religious as he was on the need of a railway.

But there stands the fact that the Church of England is missing a great opportunity in not putting missionaries into this large new belt. Settlement now covers the whole country from Onion Lake to Lac la Biche and from the Saskatchewan River to Township 55 and as far as I know, we have no clergyman and only one student in all that large territory. It is as certain as certain can be that unless the M.S.C.C. can give the Bishop more money so that he can get some more men, the Church of England will be non-existent in a very large area here in a few years' time.

At Mileton and Standard Hill we found the bush on the banks so dense that we could not make our way through it and so of necessity had to pass them by. The river for miles along this part is wide and full of islands, so that sand bars are formed in unexpected places and with a stiff wind blowing you quite easily get out of the main channel and into trouble. In one place we struck a solid body of quick sand and had to pole back in the face of wind and white water the experience being more exciting than pleasant. The afternoon gave us that unique sight—a dust storm off the river. One member of the party asserted that this was only to be met with in one other place—viz., the Nile, but this was promptly met with a denial, after which the statement was supposed to be annihilated. However that may be, here was a strong wind behind us, blowing up great clouds of sand over the islands ahead of us, and a regular dust storm was raging. We experienced the peculiar sensation of a wide sheet of water which the wind churned up, and yet we were grounding on sand plains in canoes which drew only a few inches of water. There was nothing for it but off boots, roll up trousers and literally pull the canoes along, the teacher being promptly ordered by the navigating officer to get out and push—which he did—and this for half a mile at least in the great Saskatchewan River. By dint of pulling and pushing we got through these quick sands and suddenly dropping into deep water again came on to Paynton.

It is because of these wide stretches of sand plains and bars that many people believe the Dominion Government is only wasting money in trying to make this river navigable for steamers. On the other hand as a ferry man said: God never gave Canada a river like that to be utterly useless. Many boatmen have said that quite easy wing dams will turn these sand shallows into land and turn all the water into a regular and deep channel.

In any case we remember that steamers on the Saskatchewan are no new thing. Thirty years ago we had the North West, the Northcote and the Marquis, and they were quite large vessels, and what has been done once can be done again.

Brotherhood St. Andrew

ACTION TAKEN ON ACCOUNT OF THE WAR.

A Letter to be Read at the Next Meeting of all Chapters.

Dear Mr. Secretary,—We regret to have to inform you that, owing to the unprecedented situation caused by the great war now proceeding in Europe, and in which we in Canada, as a part of the British Empire, are involved, it has been found necessary to postpone indefinitely the Dominion Convention which was to have been held in Winnipeg from September 24th to 27th of this year.

Your council has been reluctantly compelled to adopt this course in view of the present financial stringency and the certainty of the great falling off in attendance and financial assistance at this our biennial gathering.

Similar causes compel us to take immediate steps to reduce the staff of paid officials employed by the Brotherhood and from now on until further notice there will be no Brotherhood secretaries in the field either in the East or in the West. The head office itself will, of course, remain open with running expenses, however, reduced to a minimum.

Those chapters which have not yet paid their quotas or who have made no attempt to help us to finance the Brotherhood are earnestly requested to do their utmost to help us during the present emergency.

There are many also who have not yet sent in their annual report. Please do so without further delay.

Help us with your prayers, support us with what you have to spare and save us unnecessary work by complying with our requests for your returns, financial and otherwise.

Yours sincerely,

The Dominion Council.

Church News

PREFERMENTS AND APPOINTMENTS.

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

GILLMAN, Edwin, ordained Deacon, to work in Nechako Valley. (Diocese of Caledonia.)

HARTLEY, Rev. W. A., Incumbent of Durham, to be Rector of Delaware. (Diocese of Huron.)

FARNEY, Rev. A. B., Rector of Amherstburg, to be Rector of Simcoe. (Diocese of Huron.)



NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop,

HALIFAX.—SYNOD OFFICE.—Bishop Worrell administered confirmation at Tangier, August 9th. He has just concluded a three weeks' diocesan visit along the eastern shore.

HALIFAX.—ST. PAUL'S.—Bishop Courtney preached on August 10th in this church to a congregation which thronged it. Churchmen in this city are deeply thankful for his safe arrival here after a very memorable voyage across the Atlantic. He preached with all his old-time force a sermon marked with the purity and beauty of diction which distinguish him as a preacher, taking as his text Nathaniel's words to Jesus, "Thou art the Son of God, Thou art the King of Israel." He dwelt first upon this point—the God whom Jesus revealed. As some know by bitter, some by blessed experience, said he, there are various kinds of fathers amongst men. God is the perfect Father, loving and providing for His children while hating their sin. Men and women find difficulty in distinguishing between sin and the sinner—not so God, the perfect Father. This is one revelation which Jesus gave of God. The other is of God as a servant. "I hope much that you will meditate upon this revelation of God as the servant of all mankind. He is the servant of all the families of the earth—a most stupendous revelation. 'I,' said Jesus, 'am among you as one that serveth.' Do you ever find Him, during all His ministry, doing anything but serving?" "Did He see a child, He blessed it. Did He see one sick, He healed him. Always proclaiming the truth so that the falsity of the minds might shrivel before it, but always also the blessing."

Directing attention to the Kingship which Jesus exercises, the Bishop emphasized the truth that this was a kingship of the spirit—a kingship of righteousness, of peace and of joy in the Holy Ghost. But, besides being set up in individuals, it is set up in areas of larger extent; but the progress of its establishment is slow. Will any aspiring soul question that? The process is slow in the individual, in the family, in the nations that make up what is called Christendom. How often is the voice of the reformer raised against abuses, in civic and national government? Peace? Slow is the process, yes; but the ultimate kingdom is one of peace. One sighs, in the midst of the outburst of passion, and asks sadly, will the Kingdom of Peace, ever be established? "Brethren," said the preacher, "the process is going on and those are wise who recognize it and seek to promote it in their own personal life." What is the "prize of the high calling of God in Christ Jesus," but your transformation into the image of your gentle and loving and sin-hating Lord.

"I suppose that beneath all else just now is the one thought of the war, that is causing anxiety, fear, dread. War is not necessarily wrong. There was war in heaven and there are some things connected with war which are wholly good—notably the patriotism which makes a man forget self; the courage, the endurance of varied hardships; the doing away with effeminacy; the recognition of the dignity and power of human nature; the recognition of honour and the cost of maintaining it, a thing falling, alas, out of fashion—"such honour" as "have all his saints." Yet war is a desperate and a wicked thing because there is always wrong on one side. Who said, "if a man smite thee on one cheek, turn to him the other also." That holds good for nations as well as for individuals. If by this war, short or long, there can come to the people recognition of the things in which the Kingdom of Christ exists and that Kingdom is set up in millions of hearts, who shall say that it was not for the best. In the meantime the message is to the individual to do his utmost to set up that Kingdom in his life and in his personal sphere—for the time is coming surely when "the Lord will bless His people with peace, and He shall indeed reign."

ST. MATTHIAS'.—Dr. Partridge lectured, August 10th, at St. Matthias' Mission. His subject was "Further Proofs from the Assyrian Tablets."

QUEBEC.

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

VALCARTIER.—Mr. W. C. Teakle has been licensed Lay Reader to this parish.

ST. PETER'S.—It is proposed to close the present St. Peter's Church and build on a site nearer the centre of the parish. The land has been purchased and paid for, and the Rector, Rev. E. A. W. King is now appealing for funds to build a church.

SHERBROOKE.—ST. PETER'S.—The guild of this church has very kindly procured new cassocks and surplices for the members of the choir. It is very encouraging to learn that although our M.S.C.C. apportionment has been considerably increased this year yet the full amount has been raised. Much credit is due to several church organizations and the parishioners for their liberal contributions. St. Peter's Guild donated 100 new chairs for the church.

SHIGAWAKE.—ST. PAUL'S.—The interior furnishings of this church have recently been added to by the installation of a new font presented by the Ladies' Guild of this parish, who gave the work to Messrs. Randall and Co., of Montreal, with the result that a neat piece of workmanship now occupies its proper position at the entrance to the church. A beautiful lectern fall in red with inscription has also just been obtained from Messrs. Mowbray and Co., of Oxford, England, and matches the new frontal, dossal, and wings in the chancel of the church. This latter article was obtained from the balance of a sum of money left over from a concert given last summer.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The Bishop preached here last Sunday morning. In deference to the war crisis he em-

phasized the united stand of the British Empire and that England's stand on the whole question had been such an one, that the prayers of the whole Church can be offered with all earnestness for the success of the British arms.

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. LUKE'S.—The Rev. R. S. Forneri preached a patriotic sermon at evening prayer, Sunday, August 9th. He took for his text Exodus 32: 17. He gave a graphic description of the horror and desolation caused by war. Aside from the horrors of war, the waste

General Synod
Church of England in Canada

To the Right Reverend Bishops, and the Clerical and Lay Delegates to the General Synod.

The Archbishop of Ottawa, acting as Senior Archbishop under Article 6 of the Constitution of the General Synod and advised by a majority of the Bishops, and some of the Clergy and Lay Members of the Church, begs to inform you that there will be no meeting of the General Synod on September 9th in Vancouver.

The members of the General Synod will kindly observe that the Archbishop is not assuming any power to prevent the Synod meeting, or to postpone it.

The Archbishop is informed by a majority of the Bishops, and by some Clerical and Lay Delegates, that the trying circumstances of the world-wide-spread war at this time will, in their opinion, make it exceedingly difficult for men to leave their families and their business for the long period necessary to attend Synod, and to make the long journey to and from Vancouver.

In the Archbishop's opinion, there would not be a quorum. Further, it is strongly held that many of the important questions before the Church ought to have the large advantage of a good attendance of both clergymen and laymen from the whole Dominion.

The Archbishop has been very reluctant to take the responsibility of issuing this notice in the absence of the Primate; but the improbability of the Primate's getting back to Canada in time to act has left the Archbishop and the members of Synod in great uncertainty; and then there might be no Synod for lack of a quorum, or the attendance might be so limited as to occasion wide-spread regrets.

Charles Ottawa, Archbishop.
T. W. Powell, Prolocutor.

Ottawa, August 13, 1914.

All cheques which have been sent to Mr. Thos. Mortimer will be returned by him. The same applies to the W.A. cheques sent to Mrs. Wiloughby Cummings.

of money was appalling. A late secretary of war said if he had the money spent by nations warring against each other, he would be able to buy up every foot of land in the world, clothe the people with kingly apparel, would be able to educate the people, and put a messenger of peace in every pulpit so that the church on every hill could ring out to each other the message of goodwill to mankind. The money wasted was nothing in comparison with the sacrifice of human life. Man was made for a higher purpose than to be a target. Modern warfare was swift and decisive. Although science had gone far towards perfecting the destruction of mankind it was a pity she had not gone so far as to make the agency so deadly that nobody would handle it. The preacher said that in the present war Great Britain was fighting for right. There was no jingoism or bravado. She avoided the conflict

as long as she could and faced it with calmness and courage. Sir Edward Grey made it clear that Great Britain had to go into war for her self-preservation. The German Emperor was trying to make himself the autocrat of all Europe. Since he had seen fit to force a fight, it was the duty of the other countries to defeat him and curtail his power. The colonies would join the Motherland and crush the war lord. The forces of England and her allies were going forth in order to secure a lasting peace. The triumph of the allies over Germany would be a good thing for the people of Europe and the German people as well. Even if England suffered from some reverses on land and sea, it would be for good. The people would look up to God, who rules all destinies, with greater faith. It was unthinkable that God should allow Germany a free hand to plunge the sword into Christian nations. He asked the congregation not to forget the power of prayer.

ST. JAMES'.—The Rev. R. F. Hurford, Rector of Newboyme and Lombardy, is taking the duty of the Rev. T. W. Savary, Rector of St. James', during his absence. At morning service, on Sunday, August 9th, he preached from St. Luke 2: 49 a very thoughtful sermon on Christ in the temple. He said that it was the duty of all to serve their country in her trying times but the best service could come from those who were serving Christ.

BELLEVILLE.—CHRIST CHURCH.—The 34th Battery R.C.F.A., and volunteers of the 49th and 15th Regiments, on August 16th received their equipments and are awaiting orders to be moved. The battery will send about 90 men, the 49th Regiment between 50 and 60, and the 15th Regiment about the same. The men attended Divine service at this church, and were bidden farewell by Rev. C. J. Young, of Madoc, who preached in the absence of Rev. C. Blgrave, chaplain of the regiment.

TORONTO.

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

BARRIE.—It is reported that trouble has occurred in the church here over the withdrawal of the resignation of the Vicar, Rev. E. R. J. Biggs. Both churchwardens have resigned in protest against what they claimed are unconstitutional acts on the part of the Vicar.

COBOCONK.—OBITUARY.—It is with deep regret that we chronicled the death of Rev. George Gandier, Rector of this place, which occurred at Lashbourne, Sask. Mr. Gandier graduated from Wycliffe College in 1885. He was ordained deacon in 1887 and took charge of South River, where he laboured for 19 years. In 1906 he took charge of the parish of Caledon, where he stayed until the Bishop appointed him to Cobocok on the retirement of Rev. A. B. Chafee. Mr. Gandier was a man of quiet manner. His simple life and earnest words have proved an inspiration to many of his parishioners. He had been in poor health for some months past and was absent on a trip to the northwest in the hope that it would benefit his health.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—Last Sunday morning at this church, Rev. C. A. Sparling conducted a service of farewell to Scoutmasters Smithson, Frame, Cole, Thompson and Scout Keeton, who have been accepted for service at the front. A large number of Boy Scouts paraded to the church, and the service was inspiring.

PORT DALHOUSIE.—ST. JOHN'S.—Their Royal Highnesses the Duke and Duchess of Connaught have been pleased to present to this church, two large autograph photographs of themselves. These will be placed in the vestry of the church. The Rev. John Carter, M.A., of Pusey House, Oxford, and Rev. William Carter, M.A., Vicar of Tollesbury, England, have been visiting relatives here during the last two weeks. The former preached here on a recent Sunday.

ST. CATHARINES.—ST. BARNABAS'.—Rev. A. D. Caslor, has on account of ill-health tendered the Bishop his resignation as Rector of St. Barnabas' Church, St. Catharines. The Bishop held a conference with the lay delegates and churchwardens last week.

ST. GEORGE'S.—225 recruits for the overseas forces attended Divine service at this church. The force represents the entire 7th Field Battery almost intact, a few from the 2nd Dragoons and over half the war strength of a company of infantry. The parade took place in a downpour of rain. Both bands of the 10th Regiment took part and citizens lined the streets. The contingent is already several-fold greater than that which went to South Africa. Rev. L. W. B. Broughall, who delivered the sermon, declared that this war was a struggle of constitutionalism against despotism, and referred to the present move of the Kaiser as "the rush of a grasping tyrant."

WELLAND.—On August 12th the Bishop will visit the Welland Ship Canal Mission. This Mission is under the charge of the Rev. W. L. Archer whose duties lie amongst the workers on the new Welland Ship Canal.

PORT ROBINSON.—On August 13th, the Bishop visited this place for the purpose of laying the corner stone of the new Parish Hall. This building is being erected at a cost of \$5,000, the gift of a lady, a late member of the congregation.

HURON.

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

PARIS.—ST. JAMES'.—This church was filled to the doors at the closing service of the Rev. C. C. Purton's ministry in this parish. So large was the congregation that it was impossible to accommodate all who came within the church, and a number were provided with chairs in both vestry and vestibule. The young ladies of the church decorated the chancel steps with a wealth of flowers, which considerably enhanced the beauty of the sacred edifice. The Rector, after his sermon, which was based on the indwelling life of God in every soul, said a few words at the chancel steps to the congregation. In thanking the people for their great kindness and appreciation, he said that he would never forget his three years in Paris. He also expressed a wish that the members of the church would remember the lesson that he had tried to deliver that evening—namely, that the future of the congregation depended largely upon the determination of its members to believe in each other and in their future Rector.

BERLIN.—ST. JOHN'S.—On August 10th, the annual church parade of "C" Squadron of Grey's Horse, escorted by the Berlin military band, took place to this church. Rev. E. A. Peck, formerly of the Baffin's Land Mission, was the preacher. He urged men who may volunteer for service for the Empire to enter the fight confident of victory.

CHATHAM.—The 24th Regiment, accompanied by the recruits who will soon leave for Valcartier to join the Canadian contingent for service abroad, attended Divine service in Christ Church last Sunday. The service was a farewell given in honour of the men who have volunteered to serve their country. The church was packed to the doors and Rev. Canon Howard delivered an appropriate address, pointing out the seriousness and the high-minded purpose of the action of these men in offering to defend the honour of the British Empire. The streets along the line of march to and from the church were lined with people.

DELAWARE.—Rev. W. H. Hartley has been appointed Rector of this place. He graduated from Huron College in 1900 and was ordained deacon to St. Stephen's, Sandwich, where he stayed until 1905, when the Bishop appointed him to Blythe. He left Blythe in 1910 for Durham of which he has been incumbent until the present time.

SIMCOE.—Rev. A. B. Farney, at present Rector of Amherstburg, has accepted the Rectorship of Simcoe, in succession to the late Rev. Canon Hicks. Previously Mr. Farney was Rector of St. Luke's, Cayuga. He spent six years as Rector of Alymer. At Gorrie, he was incumbent from 1897-1902. He was ordained in 1894. He graduated from St. Boniface College, Man. in 1891. He was Rural Dean of Elgin from 1902-1908.

ALGOMA.

George Thorneloe, D.D., Bishop,
Sault Ste. Marie, Ont.

SAULT STE. MARIE.—Almost the entire populace of this city turned out on Sunday last to witness the first military church parade ever

held in the city, being the first church parade for the new regiment, the 51st Soo Rifles, under command of Lieut.-Col. S. L. Penhorwood. The service was held in front of the courthouse and was conducted by the Bishop of Algoma. Addressing the regiment, he said in part:—"It is impossible to look around and see the mighty influence which this Empire, of which we are privileged to be citizens, sheds around for good and for progress, without being stirred to action, when the possessions of that Empire are imperilled. There are two things that stir every man to action: first, love of family and possessions; second, love of country; and a weakling indeed he would be who, at such time as this, would not rise to protect the institutions which have been raised for the advancement of Empire. In this I am not saying anything in disparagement of peace, for that is the ultimate end of war. Peace is the greatest blessing of man, but war is oftentimes the price of peace."

RUPERT'S LAND.

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

WINNIPEG.—Three thousand troops in full review order marched through the streets of Winnipeg, August 9th, following a Divine service parade on the Manitoba University grounds, where they were formed in hollow squares. It is estimated that over 100,000 people turned out to see them. Bishop Sweeny, of Toronto, who was a visitor in the city, preached the sermon, and the sight of the Bishop, in his flowing robes, addressing the troops from the centre of the large hollow square, was one which will be long remembered. He took his text from St. Paul, "Quit ye like men and be strong," and preached a remarkable sermon. His voice carried to the four corners of the giant square. He blessed the soldiers and hoped that all would come back having done their duty to their king, their country, and their God, like men and soldiers. He spoke highly of the loyalty of the men, their remarkable turnout, the largest he had ever seen, and wished them success in their movements.

SASKATCHEWAN.

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

SASKATOON.—Mr. Arthur Jackson, now of Winnipeg, presided on August 9th at the organ at St. Thomas' Church, where he was formerly organist. Among his selections were Handel's Largo and Hallelujah chorus; and the Pilgrims' chorus from Tannhauser.

EMMANUEL COLLEGE.—It is reported that Principal Lloyd and his party who were on a missionary expedition in northern Saskatchewan are expected to return to the city any time. On Thursday last, the party left Prince Albert en route for Cumberland House. As soon as it became known that communication with England might be cut off, the principal was telegraphed to return to the city as soon as possible. As Emmanuel College is supported by an English society, the discontinuing of communication with the Mother country assumes a very grave aspect and is brought closer home to the people of Saskatoon.

NEW WESTMINSTER.

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

The Bishop of New Westminster announces that in all the Anglican churches in the diocese of New Westminster and Kootenay, the following prayer, for use in time of war, will be used during public worship:—

"O Most powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength O Lord, and come and help us; O Lord God of Hosts by whose permission nation riseth against nation, who usest their swords for Thy judgments, and at Thy will makest wars to cease in all the world; purify us, we humbly pray Thee,

from all sin in our share in this present strife; bring it speedily, if it please Thee, to a right and lasting peace, and meanwhile for those who fight by sea or land—that it may please Thee to give them protection, true courage in danger, and mercy in victory:

"We beseech Thee to hear us, good Lord.

"For those who suffer—for the sick, the wounded and the dying, and for all who mourn the fallen,—that it may please Thee of Thy gracious goodness to be with them for support and comfort;

"We beseech Thee to hear us, good Lord.

"For those who have already gone, or who are going forth to aid the suffering and to minister, whether to souls or bodies; that it may please Thee to grant to them endurance, patience and watchfulness, with skill and gentleness in the healing both of pain and sorrow.

"We beseech Thee to hear us, good Lord.

"For those who love us and are loved by us, who have responded to the call of duty, or who are now far absent from us in loneliness, in danger, or in distress of mind,—that it may please Thee to keep them ever under Thy protection, to guard them, comfort them, support and strengthen them, to keep them from all evil whether of soul or body, and in Thine own good time to bring them home to us again in peace;

"We beseech Thee to hear us, good Lord.

"And finally we humbly pray Thee, O our God that Thou wilt mercifully overrule all things that may transpire in these troublesome times, that so in Thy good providence they may be brought to issue finally in blessing—in the spirit of true brotherhood among the Christian nations, in the extension of our Redeemer's Kingdom, and the reunion of Thy Holy Church in faith and love.

"All this we ask, O Heavenly Father, in the name and through the mediation of Jesus Christ, Thy Son, our Lord.—Amen.

CALEDONIA.

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

FRASERTOWN.—ST. PAUL'S.—The Bishop on June 28th held a baptism, a Confirmation and an Ordination Service. At the latter Edwin Gillman, of Wycliffe College, Toronto, was ordained Deacon, and appointed to the Nechako Mission, to do pioneer work in the Nechako Valley.

YUKON.

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

LITTLE SALMON.—The Indians at Little Salmon were away most of the winter tending their traps, but the missionary in charge, Rev. C. Swanson, paid seven visits during the winter months, holding services whenever there was anybody to come, and teaching two boys. These latter are very promising indeed. They paid for their tuition by teaching in their turn. Their pupil, the missionary himself, was not as bright in learning their language as they in learning his. It is very hard to learn a new tongue simply by hearing. With the advent of spring the Indians returned, some over the ice, and some by the first water. Services have been held and have been very well attended. We are also holding school in the afternoon for the boys and girls, and in the evening for the adults. The Indians all through the territory seem to have been the victims of a scourge of "La Grippe." Little Salmon was no exception. At every tent we were met with the same story. "Me head sick. Me bones all sick too." However it has all passed off now, and the general state of health is quite good. There are one or two cases of incipient consumption. In May a little girl died in a very advanced stage of tuberculosis. We are now waiting for the arrival of some lumber to make seats and desks for the church and school. At present we are using rough-hewn logs.

NANSEN CREEK.—In March Mr. and Mrs. Swanson paid a visit to Nansen Creek. Mrs. Swanson mushed the whole way in quite a blizzard and three feet of snow. Not bad for a Cheechako! In this month, too Mr. Swanson started to go to the Pelly River Indians but was unable to get a guide and dogs, so the trip had to be postponed. By the kindness of Mr. W. Drury he will be able to go on the first trip of the steamboat "Kluane" with her annual supply for the Ross River Store. This trip is particularly interesting and important,

from the fact that the Mackenzie River Indians, or at least a band of them, trade at this store. Mr. Field, of Selkirk, visited them last year for a very short time. They were evangelized in the diocese of Mackenzie River, and it is important that missionary work should be kept up among them, as the Roman Church is only too keen to make proselytes of Protestant Indians.

Correspondence

THE PRAYER FOR THE WAR.

Sir,—Probably many of the clergy will feel the same reluctance to use the recently-issued prayer that I have; so allow me to draw attention to the two main defects in it. It appears to assume that all the combatants are equally guilty and fails to recognize in any way the justice and righteousness of our Empire's share in the strife—a share forced upon us in face of efforts for peace. And, more serious defect, it omits to pray to the Almighty to grant victory to our Empire's forces. Are we not supposed to ardently desire victory? Never did victory crown a more justifiable conflict, so far as Great Britain is concerned. Why should not the special prayer in our Prayer Book ("upon several occasions") be used every Sunday? That does go nearer to the heart of the matter and appeals to the "only giver of all victory."

Albert Geo. Smith.

Port Elmsley.

BOOK OF COMMON PRAISE ROYALTY.

Editor, the "Canadian Churchman":—

I am sure it will be of interest to your readers to learn that the amount of royalty on rates of the Book of Common Praise, from September 7th, 1913, to August 1st, 1914, amount to the sum of \$2,445.65 and that a cheque for the equivalent in English currency has been received by us from the Oxford University Press and has been paid over to the General Treasurer of the M.S.C.C., in accordance with the resolution of the General Synod, passed at London, Ontario, in 1911.

In his letter transmitting the statement of account and the cheque Mr. Humphrey Milford, manager of the University Press, says that the increased rate of royalty now becomes payable on the 16 mo. edition with tunes, as the rates of the ordinary paper edition have now gone beyond the 50,000 copies on which the lower rate of royalty was payable according to the contract.

Faithfully yours,

Herbert S. McDonald,

Honorary Treasurer of the General Synod.
Brockville, Ontario, August 17th, 1914.

HEAVEN, A PLACE.

Dear Sir,—Rev. P. Bull, of Mirfield, says that heaven is not a place. "The Montreal Witness" reports Rev. R. W. Norwood, of Huron Diocese, as saying there is no hell, and no damnation of the soul. Mr. Winckler, in your issue of July 2nd, 1914, says hades has no locality. No heaven. No hell. No hades. So earth is the only place, and death is extinction. When the Lord Jesus died He did not descend into hades, for there is no such place. He did not go to heaven or hell for the same reason. Where was He during death and resurrection? When He left Olivet and entered the cloud, what then? Where is He now? What folly men allow themselves to believe! Mr. Winckler says, "They appear no longer expressive of one act of Christ, but of two, the burial as different from the descent into hades." How can burial be Christ's act? What person can bury himself? He quotes Theophylach saying, "souls are immortal," and later fathers as confounding spirit with soul. The first thing to do is to answer the question, what is man? The Bible tells us clearly man is a carcass formed of dust, into which a spirit was put, and he became a living soul. That is, when the spirit animated the body, the blood began to circulate. Man is a soul, and has a body and spirit. When spirit and body separate, death occurs, man is no longer man, he is disembodied spirit. Man as soul has ceased to exist. The body returns to dust and the spirit goes to hades to await resurrection. There must be some place for the spirit to abide between death and resurrection, and bad and good, lost and saved, cannot be together. He tells us, "hades is eleven times mentioned in the New Testament," also, "violence is adopted of making

this one passage (viz., St. Luke 16:19-31), overrule all the other ten." But this one passage is the only descriptive one, and it in no way interferes with the other ten. Nor is there anything in the other ten to dispute the truth of this one. I emphatically protest against what he says of the Lord endorsing a fable. He cannot prove that Josephus' idea is wrong. The Lord is Incarnate God. The Truth. In Him Satan had nothing. All light, no darkness whatever, He would not, and could not, have even seemed to approve a lie. All His parables were true facts at bottom, all histories. He says, "If the parable be accepted as history, then the emphatic testimony of the Old Testament is negated." That is not true. The Old Testament does not give us the facts as the New does. Mr. Winckler forgets, St. Luke 20:37, 38. There is no contradiction of Ps. 88:10-12, and 143:3. They are clearly figurative, dealing with man's view of dead men, and their condition. The New Testament teaches the state of the dead, and the place they occupy, and in no way contradicts the Old Testament. The Bible clearly distinguishes between natural, spiritual, and mortal. If Adam had eaten of the tree of life after he ate of the tree of death he could not have died, i.e., spirit and body could never have separated, he would have been "everlasting mortal," such will be the condition of lost souls when they arise from the dead. Mr. Winckler needs to "consider Him" more fully. When He took the sinner's place and died for him, He had to be judged, and justified, or He could not have arisen from the dead. Where was He judged if there is no hades? "As it is appointed unto men once to die, but after this the judgment. SO CHRIST," Heb. 9:27, 28. He met the appointment, died on Calvary, judged where, if no hades? "Manifested in the flesh, justified in the spirit," Tim. 3:16. Justified where, if no hades? "Death and hades were cast into the lake of fire," Rev. 20:14. Death, the grave, for the body, hades for the spirit, neither needed any longer.

Yours truly,

Capel B. St. George.

Tramore, July 19th, 1914.

WOMEN IN THE CHURCH.

Dear Sir,—I wish briefly to call your attention to the development of the women question in the Church of England at home. At the recent session of the Upper House of the Convocation of Canterbury, the Archbishop asked the House to assent to the re-drafted constitution of the Central Board of Missions. He said that hereafter the board would consist of 300 members, of whom 20 would be women. In addressing the House the Archbishop stated that it was not their wish to have women on the Central Board simply to give attention to the work and position of women in the mission field. "That was not the point. They wanted men and women acting together and supervising the work of both men and women in the mission field." The Bishop of Bath and Wells said "he not only heartily welcomed women to the councils of the Church, but wished their members to increase rather than diminish."

It was also decided that women should hereafter vote in the election of church councils and sit on parochial boards. The Archbishop asked "why the mind of women should be excluded from the mind of the Church." He claimed that women were more educated in regard to the great missions of the Church, their life, history and service, than the majority of men. The Bishop of London said that he could not imagine a greater blow for the Church than the refusal of the franchise to women at a time when they were struggling for the political franchise."

The vote was carried by 188 to 90. Twenty-two bishops voting for it and three against. Among the clergy 90 were in favour and 15 against. The lay members were almost evenly balanced.

The "British Weekly" in commenting on this new departure states that the division marks a distinct step in advance. The admission of women to the Church councils means a greater all-round efficiency. Without their devoted services parochial work would languish and die.

The same paper also adds that the action of Convocation will be duly noted by Free Churchmen, who will some day have to face the question of admitting women to the diaconate.

The Mother Church in the old land is wide awake and progressive as represented by her two Archbishops and 20 Bishops. She is progressive, looking forward to the changing times and the world's growing need. She is also retrospective, looking back to the early days of English Christ-

ianity, when women ruled over double monasteries and worked on equal terms with princes and Bishops in their zeal to spread the light of the Christian faith in a dark and troubled age.

I am, etc.,

I. A. Templeton-Armstrong.

Port Rowan, Ont.,

GENERAL SYNOD REPORT.

Dear Mr. Editor,—I write to draw the attention of Churchmen to the present method of printing the proceedings of the General Synod and to suggest a change which, to my mind, would be an improvement.

The present method of printing the daily proceedings leads to an exceedingly complicated production and a great deal of unnecessary expense. We have only to glance at the Journals dated 1908 and 1911, to see this. In that of 1908 we have more than 400 pages and that of 1911 is larger. I venture to say that 200 pages can contain all that is of interest and value to the average Churchman.

The size of the book, however, is not its greatest fault. The order in which the proceedings is printed makes it exceedingly difficult to find and follow any particular subject. One would need a guide and an elevator to follow messages from the Lower to the Higher House and back and then an interpreter to explain the messages after they have been finally decided upon.—Just try to read the Journals and see.

The cause of the trouble is, largely, our cumbersome system of Upper and Lower House. If the members of the Synod could meet all together and dispose of the business in a business-like way there would not be the same difficulty. I cannot understand why we hang on to the system, but I have no doubt it would be a very difficult matter to have it changed. We can, however, change the method of printing and the style of our Journal.

My suggestion is that the secretaries edit, in readable form, the business transacted by the Synod, omitting the repetition of signatures and numbering of messages; keeping motion and amendments thereto, and the finished product in order and together. And so with Memorials and other matter. We shall then be able to read what has been done and find any particular subject without hunting through the whole book.

I trust, Sir, that you will see your way clear to take up this subject and give some information on it, and that others who are interested will talk over the matter with the representatives of their diocese and urge that steps be taken which will lead to a much needed change; if not in the method of procedure, at least in the method of publishing the report.

I am, Sir,

Yours very truly,

Geo. A. Wells.

The Rectory, Minnedosa, Man., July 28, 1914.

Books and Bookmen

"The Shepherd of Skiddaw." By Sadler Reece, London, England: C. H. Kelly, 2s. 6d. net.

The title is that of the first of eleven stories dealing with various aspects of the pastoral life of a Methodist minister in England. The stories are singularly fresh, well told, deeply interesting, and full of profound spiritual impressiveness. No one could reach them without profit, for they are calculated to convey real blessing. Whether read personally or in public at a meeting they are admirable for freshness and force.

"The Philosophy of Religion." By George Gallo-way, D.D. Edinburgh: T. & T. Clark, 12s. Toronto: Upper Canada Tract Society, \$2.50 net.

This volume is one of the series of the International Theological Library. In its preface the author describes himself as a Personal Idealist, but his work is remarkably comprehensive in dealing with the great problems involved. After an important introduction dealing with the growth of religious philosophy and pointing out the problem and the method, the first part discusses "The Nature and Development of Religion," including its physical basis, its beginnings and growth, its characteristic aspects, its essential nature and relations, and its development. The second part deals with "Religious Knowledge and

Its Validity," and says that before the ultimate truth of religion can be obtained, problems as to the nature of knowledge, and of religious knowledge in particular, must be considered. The third part considers "The Ultimate Truth of Religion," and endeavours to state the meaning and truth of religious experiences. The theistic position is ably discussed and the various proofs of the existence of God are treated with valuable discrimination. The problem of evil, of course, receives proper attention, and the final chapter deals with "The Progress and Destiny of Man." A few pages at the end summarize the results, and there is a brief bibliography giving the most important works for study. Altogether the book will prove of the greatest possible service, and indeed, to students and clergy it ought to be indispensable. Its lucid survey of religion and its clear analysis of the various agencies are at once impressive and thorough. Dr. Galloway reveals a competent knowledge of the exhaustive field covered, and has the remarkable gift of putting definite questions in a helpful and attractive way. The book at once takes its place as and probably will long remain the standard authority on the subject.

Professor Clark is a brilliant Latin scholar in Oxford who has come to the textual criticism of the New Testament after long years of study in the classics, and especially in the text and MSS. of Cicero. He has thus had the great advantage of applying scientific principles apart from all theological prejudices, because readings of the classics are altogether separate from doctrines, and ecclesiastical interests are absolutely unknown. With this fine training he has just attacked the problem of the New Testament text exactly as if it were that of some classic work, and he arrives at what the "Times" calls "the most surprisingly conservative results." Professor Clark thus challenges a good deal that has become familiar through Westcott and Hort, and with his great experience in palaeography he has made out a remarkably strong case. Many a passage which Westcott and Hort excised Professor Clark restores. The "Times" follows Dr. Clark to a certain extent, and says that if Westcott and Hort had used such an edition of the Codex Vaticanus as is here suggested, their forms might have been less drastic. But the "Times" is not able to follow Professor Clark in his championship of the last verses of St. Mark and the section in St. John 8. In any case, however, the book is sure to obtain thorough attention at the hands of all scholars. It is published by the Oxford University Press, and is entitled "The Primitive Text of the Gospels and Acts."

The Family

THE SAVIOUR'S ENTREATY.

"Give Me thy hand if thou wouldst know the way—
Long, steep and lone—
That leads from darkness into endless day,
Walk not alone;
And with thy hand, thy faith, and fear no more,
For I have walked the thorny path before.

If heavy seems, thy yoke, my child, take Mine
And learn from Me;
And to the soul shall come that peace divine
Faith bringeth thee.
Walk not by sight, but by thy trust alone,
Thy journey endeth at the Great White Throne.

Abide in Me; there is no grief nor pain
I have not known;
But I would bear and suffer all again
To keep my own.
These know My voice and follow where I lead,
To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on—
O, look not back!
Nor faint; thy sins of all the years are gone—
O, look not back!
Those whom the Father giveth Me are mine;
Abide in Me as branch doth in the vine."
—Anonymous.

CARRYING MAIL TO CANADA'S FAR NORTH.

It costs the Dominion Government something over \$50,000 a year to give the people of the far North the privileges of his Majesty's mails, writes

Aubrey Fullerton. That is more, of course, than they pay back in the way of postal revenue, but the amount of mail matter is increasing so greatly that there will some day be good business in it. A few bags used to hold all the mail that went north from Edmonton, but now one ton of matter leaves Athabasca every week on the Peace River route alone. Fifty sacks or more, weighing about 100 pounds each, go out on the summer trip to the end of the line. And the distributing points are gradually shifting northward. Until a year or two ago all the northbound mails were made up at Edmonton, but now they pass right through daily to Athabasca, where they are held till despatching time comes for the several routes north and north-west. Fort Smith, on the very top edge of Alberta, is becoming a subsidiary distributing point, and the schedules now list the sub-Arctic mails as leaving from Smith instead of Athabasca.

The summer mail for McPherson and intermediate points left Smith on or about June 26, and reached McPherson about July 11. Three or four days later the return mail starts out. The summer route is by water, in the Hudson Bay Company's steamers, and in winter by the company's dog teams, leaving Smith on January 2 and reaching McPherson about February 15. There is no return mail in winter by the Mackenzie route, but letters come back from the Arctic coast once in the winter by way of Dawson. Stefansson's letters, announcing his plans and giving the story of the Karluk's mishap, came out in that way.

Nine round mail trips a year are made between Athabasca and Fort Smith, costing the Government in all \$4,015. Two of these, one each in summer and winter, go on to McPherson, and others to nearer points, adding some \$2,500 to the postal bill. Between Athabasca and Peace River Crossing there is a weekly mail, which costs \$8,000 a year for delivery, and a twice-a-week service between Edson and Grand Prairie goes at the rate of \$300 a trip in winter and \$275 in summer. Other routes are priced proportionately.

There is a good deal of romance about this Northern mail service even in these days. The advent of the railroads, making the postal routes much easier and cheaper, will do away with some of this romance, but in the top parts of the North country the primitive way will always remain—unless, to be sure, the air-line route is some day put into operation. As it is now, and is likely to be, his Majesty's mails are entrusted to sinewy half-breeds, sons of the wilderness and employees of the Hudson Bay Company. That ancient and honourable company has the contract for the mail deliveries, and it gives the packets over to runners whom it knows to be trustworthy, with orders to get there on time. It is a long way to go, and relays of both men and dogs are kept at points along the route. A dog team carries 250 pounds of mail matter, the rest of its 800 pounds of freight being food supplies for man and beast.

The half-breed boatmen on the Athabasca are as plucky and sinewy as the runners on the winter trail, and they are equally trustworthy. In both cases there has been a long record of faithful service, not one instance of theft, default, or failure, in the face of the greatest difficulties and privations, having yet been reported. There have been accidents, of course, and mails have been lost. A few years ago one of the scows that was carrying a part of the season's mail through the troubled waters of the Athabasca was hauled up for the night on the shore of the river, one end of it remaining in the water. During the night there was a sudden and unexplainable drop in the level of the river, the end of the scow dropped with it, and the mail bags fell out into the torrent, and were forever lost. Since then the boatmen carrying the mails have been given orders either to put their boats absolutely high and dry when making camp for the night or to take out the mail bags and pile them on shore.

When the summer mails get far enough north to take the steamboats they travel in much the same degree of state as away down East. For the steamers on the Mackenzie are well built and well-equipped boats, with such modern appurtenances as electric lights and passenger cabins, and that means that they are in the regular carrying business. Their captains are entrusted with the mails in the same way, and with the same good results as are the runners in winter. On the routes further south, such as those in the Grande Prairie and Peace River districts, the mail-carrying contracts are given to private contractors, who use pack-horses or wagons as circumstances may permit. They get very good pay for the service, but earn it all.

All this is done in behalf of a comparatively small number of people. North of Athabasca, except in the Peace River country, there is little

settlement outside of the police and trading posts and the missions. The development of the oil and gas industries, however, is going to mean more mail. Even now a surprisingly large amount of mail goes back and forth. The Northern people take advantage of the mails to do much of their shopping and quantities of packaged goods go through to all the posts. Letters are always given the preference, but in the summer everything goes—books, papers, and merchandise. There has been a great increase, too, in the volume of mail matter from the Old Country, including many hundreds of Christmas plum puddings from Merry England for lonely folks up north.

JAPANESE MANNERS.

There is one point of good manners in which the Japanese, especially Japanese ladies, excel—they are admirable listeners, visibly giving perfect attention with eyes and ears, and in pose or attitude, to the person who is speaking to them. They differ from English and Americans engaged in social intercourse in one not unimportant respect—they smile less easily while talking, and laugh but little. They sometimes, therefore, seem grave and solemn to an unnecessary degree at moments when good cheer, or even merriment, would be appropriate. They bow to each other profoundly, putting the trunk almost at right angles with the legs; so that the nod, or slight inclination of the body, which the Occidental makes seems to them an inadequate salutation; but they condone this Occidental verticality, or perhaps accept the will for the deed. In entertaining Europeans or Americans, Japanese hosts and hostesses think it polite to dress in European style, and serve European food and drink; but they still exhibit in their houses the traditional Japanese style of dressing tables and using flowers and plants for interior decoration.

SOURCES OF ENGLISH WORDS.

From an Article by Frank H. Vizetelly in the New Age Magazine.

Various estimates of the sources of English words have been made. On the basis of the Lord's Prayer, George Hickes calculated that nine-tenths of our words were of Saxon origin. Sharon Turner's estimate was that the Norman were to the Saxon as 4 to 6. Trench computed 60 per cent. Saxon; 30 per cent. Latin, including those received through French; 5 per cent. Greek, and 5 per cent. other sources. A recent analysis of the origin of 20,000 words in the language, taken from the New Standard Dictionary, shows the following sources:—

Anglo-Saxon and English	3,681
Low German	126
Dutch	207
Scandinavian	693
German	333
French from Low German	54
French from Dutch or Middle Dutch	45
French from Scandinavian	63
French from (1) German	85
French from (2) Middle High German	27
French from (3) Old High German	154
French from (4) Teutonic	225
French (Romance languages)	297
French from Latin	4,842
French from Late Latin	829
French from Italian	162
Celtic	170
Latin (direct)	2,880
Provencal, from Latin	25
Italian	99
Spanish	108
Portuguese	21
Greek, direct or through Latin, Late Latin, French or other sources	2,493
Slavonic	31
Lithuanian	1
Asiatic: Aryan languages, including Persian and Sanskrit	163
European non-Aryan languages	20
Semitic: Hebrew	99
Arabic	272
Asiatic: Non-Aryan, not Semitic, including Malay, Chinese, Japanese, Tartar, Australian	135
African languages	32
American	102
Hybrid	675
Unknown	12
Total	19,160

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Personal & General

Rev. Dr. Rexford, of Montreal, is still in England.

The General Synod has been postponed on account of the war.

The Duchess of Connaught has subscribed \$1,000 to the fund to equip a Hospital Ship.

The Triennial Meeting of the Woman's Auxiliary will not be held in Vancouver next month.

Alberta's gift to the Motherland is 500,000 bushels of oats f.o.b. the Atlantic Coast. Well done, Alberta!

The Prince of Wales relief fund for the distressed families of British soldiers and sailors attained a total of over \$5,000,000 up to August 14th.

Canon Dixon sends favourable reports of Miss Dixon's condition. On account of the war he has been unable so far to secure passage to Canada.

The Bishop of Ontario and Mrs. Lennox Mills have reached Vancouver, and will remain with the Bishop's brother, Dr. Mills, until September.

The Rev. R. A. Armstrong, of Trinity Church, St. John, is in Toronto, stopped on his way to the General Synod which has been cancelled.

Mr. J. K. L. Ross, of Montreal, has generously placed half a million dollars at the disposal of the Government for military and naval purposes.

The Dominion Convention of the Brotherhood of St. Andrew will not be held in Winnipeg in September, the war is calling out too many of the men.

Valcartier and Long Branch Camps are now scenes of earnest and arduous preparation by our "Soldier Boys" in getting ready for their fight for the Empire.

5,000 pounds of chocolate for "Our Contingent" is the war gift of the Messrs. Cowan Co. This liberal offer

has been accepted by the Canadian Government.

Archbishop Matheson and daughter are still in London. A cablegram received from him by Mrs. Matheson last week says: "Boat cancelled. Will be delayed. Both well."

Rev. Charles W. McKim (Edmonton); born, Toronto, 1867; curate of Holy Trinity, Winnipeg, for some years; Rector of Kenora and Archdeacon of Keewatin, 1906-13; now Rector of Christ Church, Edmonton. Congratulations on anniversary of birthday, August 12th.

Every married man volunteering for active service is compelled to bring the written consent of his wife before he can be accepted according to a militia order made public last week. Thousands of these consents have been received by the Canadian militia authorities.

The marriage of the Rev. Edwin Gillman, of Wycliffe College, to Miss Edith A. Magee, of Desboro, Ontario, took place on May 5th last at Grace Church, Grey. The ceremony was performed by Rev. W. Wallace, M.A., of Chesley. Mr. and Mrs. Gillman left immediately for work in the Diocese of Caledonia.

Owing to the war the president and directors of the Canadian Forestry Association have, after the most careful consideration, decided to cancel the arrangements for the Forestry Convention which was to be held in Halifax, September 1st to 4th, 1914. Whatever it is decided to do in the future, due notice will be given thereof to the members and all others concerned.

With the view of expressing in some tangible form their sympathy with British arms in the present European war, a mass meeting of American citizens, resident in Toronto, has been called. A notice calling this meeting has been issued, signed on behalf of a large number of American citizens, by Mr. Carlos Warfield, and Mr. Charles P. McColm.

The grouse-shooting season opened in Britain August 12th, but in the presence of real war the birds will be spared on many moors. Many of the Scottish moors are deserted. Most of those who were wont to indulge in grouse-shooting are in the army or the reserves. There is also a feeling prevalent that sport at this time would be incongruous in view of the peril to the nation.

The Dowager Empress Maria Feodorovna of Russia has arrived in Berne, Switzerland, August 12th, seriously ill, and, it is said, will undergo a surgical operation. The Dowager Empress, who is the sister of Queen Mother Alexandra, was on August 3rd stopped in Berlin on her way to St. Petersburg. Eventually she was permitted to proceed to Stockholm. She has decided to remain in Switzerland during the war.

Admiral Sir Cyprian Bridge, G.C.B., now on the retired list, is a near kinsman of the Crowdy family. He is a son of the late Rev. Thomas Bridge, Archdeacon of St. John's, Newfoundland, and was born there about seventy years ago. His conspicuous ability gained him the patronage of Queen Victoria, and as a recognized authority in naval matters his counsel will surely be sought by the Admiralty in the present crisis.

More than five billions of dollars for luxuries and only \$12,000,000 for Christian missions, was the record of expenditures of the people of the United States last year, as given by Rev. Dr. W. E. Biederwolf, at Mountain Lake Park. The cost of the "unnecessaries of life," according to Dr. Biederwolf, was: Jewellery, \$800,000,000; candy, \$200,000,000; chewing gum, \$21,000,000; soft drinks, \$120,000,000; theatres, \$750,000,000; to-

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The American Bible Society of New York has received an application from Germany for Bibles and parts of Bibles in German, Polish, French and Russian tongues, for distribution at the front. It was learned also at the Bible House that the British and Foreign Bible Society of London is also taking steps for this Christian work, and is having the co-operation of the French Bible Society of Paris. The Prussian Bible Society of Berlin and the Wurttemberg Bible institution of Stuttgart are known to be entering upon Christian work in the vast armies.

An interesting wedding took place on Tuesday morning last in Wycliffe College Chapel, when the Rev. G. F. Saywell, M.A., of the Church of the

Redeemer, was united in marriage to Miss Evelyn Lea-Wilson, daughter of the Rev. C. Lea-Wilson, of Northwood, England. Principal O'Meara performed the ceremony. The happy couple left for Muskoka to spend their honeymoon. The Rev. C. Lea-Wilson and his daughter only reached Canada by the SS. "Virginian" just in time for the wedding on account of the difficulty of crossing the Atlantic due to the war.

The display of Canada's natural resources in the Government Building at the Canadian National Exhibition, Toronto, is the most complete ever got together. The Dominion Government is sending a complete exhibit of the fish that swim in the Atlantic, the Pacific and the streams that flow between. Ontario is showing her grains, her fruits and her minerals; British Columbia is sending her timber, her

fruit and her grains, the Prairie Provinces are showing their grains and the Maritime Provinces their minerals. If you are a Canadian the display will make you proud. If you are a visitor it will interest and amaze you.

Speaking at a great public meeting last week in Halifax, Bishop Courtney said that one of the most significant things in the war was the united spirit of Britons the world over. Sir Wilfrid Laurier in Canada had asked that party strife be buried, and Mr. John Redmond had asked for unity in Ireland. If there was a time in which Britain must be emancipated from any desire of selfishness to draw the sword it must be at the present. The honour of Great Britain demanded her declaration, and as Christian men we shall not turn back until the furrow has been run the whole field. "To give this hospital ship, it is a good work; it is a blessed work, it is a noble work; it is a Christ-like work, it is a true womanly work."

A most solemn warning as to the gravity of the situation in which the British Empire stands at this hour was uttered by Sir H. Rider Haggard, at a dinner given members of the Dominion's Royal Commission by the Mayor of St. John, N.B. Sir Rider referred to such preparation for war as he had casually observed here and said it seemed to be carried on in a sort of holiday spirit. He then asked all present if they understood where we were standing. If Germany and Austria won that would be the end of England, of the Empire, of Canada, of civilization as we now have it, for a long time to come. In a few tense sentences which held the dinner party breathless he indicated the magnitude and crucial quality of the conflict, and Canada's vital interest in it. No risk of defeat could be justified no matter what sacrifices were necessary, was the lesson to be emphasized.

British and Foreign

The Church Peace Conference, which had been called to meet at Constance, on the border between Germany and Switzerland, August 2, met, notwithstanding war conditions, on that date. Thirteen nations and thirty-five different denominations were represented. Many delegates were not able to reach the seat of the Conference. About fifty American delegates were present. Peace resolutions were adopted and sent to the European rulers and to President Wilson. The American delegates left Constance on Monday, August 3, by the last train to Holland, under the special protection of the Emperor of Germany, and of the Grand Duchess of Baden. They arrived in London on Tuesday night and reassembled there in conference.

On the question of oratorio in cathedrals, the Bishop of Worcester offers some trenchant views. The Bishop announces that he has declined the presidency of the Three Choirs Musical Festival, which is about to be held in Worcester Cathedral, according to annual custom, extending over two centuries. The Bishop says he has come to the conclusion that festival is not proper in a consecrated house of God. It is hard to obtain satisfactory behaviour in the Cathedral from some of those who attend. On a recent occasion, certain members of another religious communion deliberately declined to join in the prayers which preceded the oratorio because they held that it was not Divine service, and they converted even during the Lord's Prayer. Besides, he says, the authorities of the Cathedral Church ought not strictly to permit

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the performance of music set to religious doctrines other than their own, yet if they expurgated passages they annoyed musicians. Moreover, the clerical charity did not profit much by payments for admission to the oratorios as by collections, which could be made otherwise and effectively.

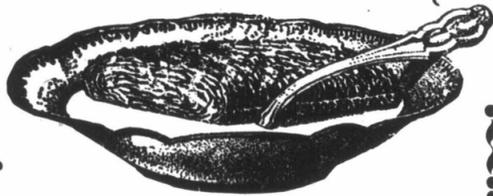
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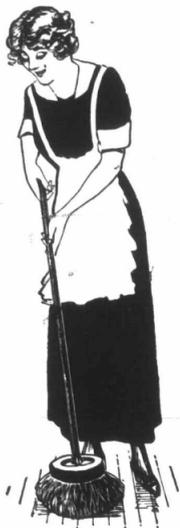
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THE LORD LED THEM BOTH

It was hot, almost unbearably so, in the tiny little room Margaret Kent occupied in Mrs. Sullivan's fourth floor. Margaret lay on the hard uncomfortable bed, her almost empty pocket-book in her hand, and sobbing as if her heart would break.

"Isn't there any place for me anywhere where I can earn an honest living?" she sobbed. "Mrs. Sullivan will turn me out from here Saturday if I cannot pay her, and what will become of me then."

Over across the way Miss Bennet, the dressmaker, was sitting by her open window singing away cheerily, partly for joy, and partly to keep from thinking how very hot it was.

"He leadeth me—Oh blessed thought, Oh words with heavenly comfort fraught, Whate'er I do, where'er I be Still 'tis God's hand that leadeth me."

The words caught Margaret's atten-

tion, and she stopped sobbing to listen.

"He leadeth me, He leadeth me, By His own hand He leadeth me, His faithful follower I would be For by His hand He leadeth me."

Over and over again the words rang in Margaret's ears. Presently she got up and knelt down by the bedside.

"Dear Lord," she prayed, "I have tried hard to find honest work where I can be good, but so far I have failed. There must be a place for me somewhere, please lead me so I can find it. Thou knowest I have no dear ones to help me. I am all alone, please help me."

Then she bathed her flushed face and prepared to go out on the street. "I am trusting Thee to lead me, don't fail me," she prayed softly to herself as she went down the long flights of stairs. As she passed the dining-room door Mrs. Sullivan spoke to her.

"Were you going by Downing's?" "I can if you would like to have me," replied Margaret, though it was just the opposite direction from which she had thought of taking.

"I wanted a little more cloth like this to finish Susie's dress, and I haven't a minute to spare to go myself."

So Margaret, sample in hand, set forth.

"Whate'er I do—where'er I be Still 'tis God's hand that leadeth me," she kept saying to herself, but she had done her errand, and come out of the store and nothing had happened. She stood irresolutely on the walk, what should she do, which way should she go now?

Just then a plain little middle-aged woman came along with such a kindly expression on her face that Margaret felt an almost irresistible impulse to speak to her. The stranger stepped so briskly that she failed to see a bit of banana skin on the walk, and slipped on it and fell. Margaret sprang at once to help her.

"Have you hurt yourself much?" she asked. The little woman tried to pick herself up, but sank back with a groan.

"It is my ankle," she said. "I have either broken it or sprained it, and whatever in the world should I do?" "There's a doctor's office near by, couldn't I help you in there; he will know what is the trouble."

So, half led and half carried by Margaret they finally reached the doctor's office.

"A very bad sprain. You will not be able to use that foot much for some time."

"Deary me," she said to Margaret, the tears running down her cheeks. "What will I do? I am Miss Susan Deane, spinster, and I live five miles out of the city in a little cottage by myself. I'm all alone in the world, and I'm so lonesome! I know it is wicked of me to murmur, for there are lots of folks worse off. I have a comfortable little home and get along very well, but it seemed to me this morning that I could not stand it to be alone any longer. Now who will take care of my chickens and my garden and—me? There's all the berries to pick, and . . . why, what is it dear?"

The little woman broke off her lamentations suddenly, for Margaret's face shone.

"The Lord did hear me and lead me. He did, I know He did. I'll never doubt again," she cried, half laughing, half crying.

I am all alone, too, and I could not seem to find a place where I could be honest and good. I have almost starved sometimes, and Mrs. Sullivan would turn me out Saturday if I couldn't pay. She must have her money, you know, and some one else wanted the room. Would you try me? Mrs. Sullivan will tell you I am a good girl. I can work ever so hard, I should love to for you."

"You dear blessed child; the Lord led us both, I know He did. We will get the horse and go right home a

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quickly as possible, and adopt each other."

"But if Mrs. Sullivan hadn't asked me to do that errand for her, and you hadn't slipped on that banana skin we might have missed each other after all," exclaimed Margaret as they drove happily home. "Isn't it strange how much depended on such little things?"

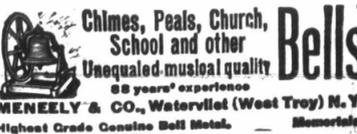
"God moves in a mysterious way His wonders to perform," replied Miss Susan—"If He had not led us that way He would some other way."

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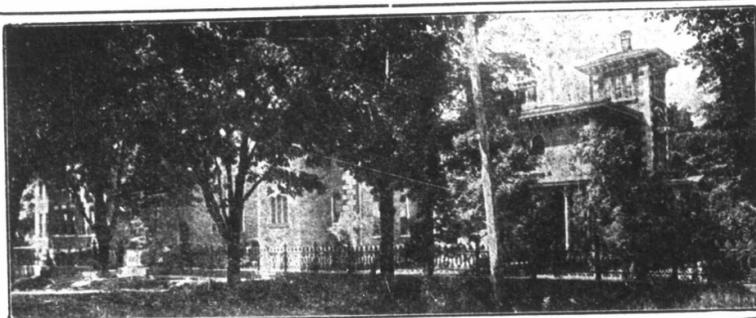
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