

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper

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

Vol. 12.

TORONTO, CANADA, THURSDAY, JUNE 17th, 1915.

No. 24.

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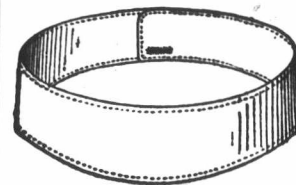
The Transfer Books of the Corporation will be closed from Monday, the 21st day of June, to Wednesday, the 30th day of June, 1915, both days inclusive.

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(June 27th.)

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Offertory: 44, 202, 605, 632.  
Children: 50, 687, 718, 719.  
General: 293, 503, 556, 779.

## The Outlook

### The Church and the War

It has been said in certain quarters that the Church of England has not risen to the occasion in connection with the War and has failed to give a proper lead to the nation. Whether this is true or not, it is hardly possible for us in Canada to decide, but one thing at least is perfectly certain, the recent letter of the Archbishop of Canterbury to Mr. Asquith is couched in the finest terms, and breathes a spirit that should animate every citizen. Here are the words:—

"Our righteous wrath is taking worthier form in the deepening and quickening of our resolve to throw out every ounce of strength into the fight, and to grudge or withhold nothing which can bring about its speedier ending in a victory for the cause of what is honourable in the sight of God and man. We have given freely. But there are great veins of service which are still untapped. On behalf of all, whether men or women, for whom I have any right to speak, and to my knowledge they belong to many denominations, I assure you of our eager wish to make available for the public service whatever knowledge, whatever influence, whatever material resources we possess. We have urged that all those who can appropriately and to the public advantage join the combatant forces should enroll themselves forthwith. Upon those who are precluded by age or health or circumstance from that form of service we invite you to call without hesitation for such aid as they can render by brain or hand, by voice or pen. We await your call, whenever and wherever the occasion bids you make it. To some of us the task is specially entrusted of trying to steady and uplift the national

conscience in the name of the Divine Master Whom we serve. I am certain that in opposing with every power at our command the forces which seem now to have set themselves to defy the sacred principles of honour and right which He taught us for the bettering of the world, we are beyond all question acting as we ought."

This is a noble utterance, and calls for a quick and hearty response in Canada as well as in England. And we believe the response will be forthcoming.

### A New National Call

All the English newspapers reproduce in facsimile Lord Kitchener's latest appeal for 300,000 more men for the War. These are his words:—

I have said that I would let the country know when more men were wanted for the War. The time has come, and I now call for 300,000 recruits to form new armies. Those who are engaged on the production of war material should not leave their work. It is to men who are not performing their duty that I appeal.

There is no doubt that the British people are at length waking up to a full realization of the task before them. The sinking of the "Lusitania" and the reverse to Russia in Galicia have brought matters to a head, as they certainly were not before. All this is eminently satisfactory, because, as Mr. Asquith said, this is "a spiritual war." It involves the liberties of the best part of the human race. Actuated by this conviction, the Empire is united as one man to carry this conflict to a righteous issue.

### Canadian Honours

The Canadians included in the King's Birthday Honours have naturally been the subjects of much congratulation. Montreal, Kingston and Toronto each has its share and the names of Sir John Hendrie, Sir William Peterson, Sir H. B. Ames, Sir Henry Drayton, Principal Gordon and Sir John Eaton are as familiar as they are honourable, and we join with many in wishing for the recipients years of life to enjoy the honours so fittingly bestowed on them by their Sovereign. Canada rejoices in particular that several of these honours are associated with patriotic efforts on behalf of the War, and thus indicate the way in which the Empire is at one in the gigantic effort before it. The task is calling for all available assistance, and the recognition of this in these Birthday Honours is one way of bracing us all afresh. But the most inspiring thought of all is that, whether recognized or not, we can each and all do our "little bit" for the sake of the nation and Empire, and for righteousness and peace.

### Free and Sober

A well-known Bishop (mercifully of a past generation) was reported to have said that he would rather see England free than sober, implying that total abstinence meant the curtailment of liberty. But we are happily long past this cynical viewpoint now, for we realize that men can be both free and sober. But there are still to be found some who insist that interference with the drink traffic means interference with liberty, as though the law does not already do much in the way of control. The cry, "Our craft is in danger," is already being heard, and if we are truly wise we shall not heed it. What is the traffic compared with human lives? And who does not know that the drink interferes terribly and

fatally with the lives of men who are now fighting for national liberty? Let every Churchman free his mind from all unreality on this subject and determine to wage warfare against a foe which is doing infinitely more harm than "war, pestilence and famine combined." As Lord Rosebery has said, if we do not control the drink traffic, the drink traffic will control us.

### Life's True Foundation

A writer in the "Expositor" has instituted a striking comparison between the history of the time of the Emperor Julian and the events of the past ten months. In so doing he uses these words, which have an application not only to the War, but also to human life quite apart from present circumstances:—

I believe that when we get far enough away from the present state of things to reflect upon how it all came about we shall perceive that what we witnessed was a deliberate attempt to find a basis other than the traditional Christian basis for human life; and the difficult overthrow of that attempt. . . . A nation which acts upon a reasoned rejection of the Christian way may not immediately be overwhelmed by contrary events; but in the depth of its soul it comes to perceive something which chills its heart and paralyzes its arm.

For "Germany" read "England," for "nation" read "Church," or "individual"; and these solemn words carry their own message. Much of modern criticism of Christ and the Bible is directed or tends to the attempt to find a basis for life other than the true one, and whether it be nation, or Church, or college, or congregation, or person, the result will be an eventual chill of the heart and paralysis of the arm. It is not only of Samson that the words are true: "He wist not that the Lord had departed from him."

### True Preaching

A nobleman once referred to three clergymen in the following way: "When I go to hear one, he always tells me what *she*—the Church—says. When I go to hear a second, he is always dilating on *it*—doctrine. But when I go to hear the third, I go again and go often because he always preaches *Him*—Christ." "He, She, It." Perhaps this is the reason why so much preaching fails; it is not a proclamation of Christ. If we preach the Church before Christ we invert God's order, and if we preach doctrine, we endanger God's message. But when Christ is put first, the Church and doctrine, so far from being neglected, find their proper place and power. This is why St. Paul said: "We preach Christ crucified"; "we preach Christ Jesus the Lord"; "*Whom* we preach." Be it ours to follow the example of her of whom we read: "She spake of Him."

### Remoulding Christianity

In the midst of all our criticism of German professors, German philosophy and German theology it is refreshing to recall the utterance of one who was loyal to the "old paths" and nobly witnessed to the truth of the Gospel. Professor Frank, of Erlangen, in his "Critical History of Systematic Theology," in writing of the modern tendency to remould the Christian position so as to win the scholars, thinkers and cultured class of our progressive time, says:—

Oh, for statistics of the actual results of such cheap and ineffectual argumentations! The offense and the foolishness

of the Cross are, indeed, thereby set aside, but the wise of this world, for whose benefit this is done, are only moved to laughter, and trample under foot the salt which has lost its savour.

Quite so. There is always a serious danger lest our re-interpretation prove a reduction and our presentation become a modification. In the effort to explain, it is so fatally easy to explain away.

### Self-Sacrifice

One of the finest cartoons issued in the last few weeks is an appeal to the people at home to give up their drink while our brave men in the trenches are giving up their lives. This is how one writer has put it:—

While our brave boys are toiling, suffering, and dying at the front, in the defence of their country, it ought to be a real source of happiness to feel that we also at home, living in safety and comfort, can do something, however small, in the way of personal sacrifice, and especially when we are assured that the sacrifice asked will be a real service to the country at this time.

We can all do something in this way, and we cannot possibly tell how far-reaching our influence may be. Our men must not come back and find that while they risked their lives for the Empire, we could not, because we would not, sacrifice our pleasures.

### Modern Thought

In a fine new book, which everybody should read, "The Gospel Miracles," by Dr. Illingworth (The Macmillan Company), among other acute and admirable things is a reference to those who think they are actuated by "modern thought." He points out that principles "lose value as canons of criticism when their philosophical basis is gone." Then come these significant words:—

They have, in fact, been so long in the air that their precise pedigree has come to be forgotten, with the result that they are assumed to be final deliverances of modern thought, rather than of a particular element in that thought, which is already ceasing to be modern.

These words are wonderfully applicable to much current preaching and teaching. The use of words like Evolution, Higher Criticism and Science often reveal the fact that the preacher's thought has already ceased to be modern, and is really obscurantist.

### Two Views of Christ

Not very long ago a woman left Europe to reside in America, and on leaving her native land, had received from her priest a charm which was to preserve her amid the perils of the voyage, and to protect her in a land of strangers. It was a porcelain crucifix. Its possessor having reached New York in safety, and thus, as she thought, proved its virtue, kept it suspended upon the wall of her chamber as a help to devotion, if not itself an object of grateful worship. But one day, as she was moving the furniture of her room, a sudden jar brought down the crucifix to the floor, and broke it into fragments. Alas! what could she do now? But in her grief she sought counsel of a neighbour. "What shall I do?" she cried, "for my dear Christ is broken to pieces!" "Do not grieve," she answered, seeing her friend's distress. "I will tell you how you may make up your loss. I keep the Saviour always in my heart." This

is the New Testament conception of our Lord: "Christ in you the hope of glory"; "Christ liveth in me."

### "Is Your Conscience Clean?"

These striking words are the heading of one of the latest recruiting appeals in England. The enquiry goes on to refer to age, physical fitness and business and closes by saying, "if your conscience is not clear on these three points your duty is plain." That duty is "enlist." The question goes to the heart of life, in regard to patriotism and everything else. "A conscience void of offence" was St. Paul's aim and his testimony was "my conscience bearing witness in the Holy Ghost." Conscience is that part of us which "knows," and for thorough "knowledge" it needs the constant and full illumination and information that come alone from the Word of God. Thus, and thus only, will our conscience be "clear."

### Tips

It was a curious and sad revelation the other day that the son of the man who freed the slaves of fifty years ago should have to confess that the porters on the Pullman cars are paid so miserably by the Company that they are compelled to make up a living wage by "tips" from the travelling public. One porter said his salary was \$42 a month and his tips \$75 a month. Another testified to a monthly salary of \$27.50 and an average in "tips" of \$77 a month. It was made perfectly plain that the railroads are getting their porters for a very trivial sum while the public are paying their salaries. No wonder the Pullman Company is able to pay fine dividends. We hope Mr. Robert Lincoln is feeling ashamed of his company. Certainly many of the public are. It is a wretched system.

### A Fine Suggestion

The Bishop of Chelmsford has issued a strong request that, in future, at all his Confirmations, there should be an offertory for Foreign Missions, and that the Clergy should instruct the candidates that their offertory is intended as an outward and visible sign of their inward and spiritual desire to do the Master's work of world-wide Evangelization. This is the first time that such directions have been given by any English Diocesan and Dr. Watts Ditchfield hopes that it may gradually make every communicant realize the importance of this work. It is thought that pressing this matter upon confirmees at the moment of their being entitled to come to the Holy Communion will impress the truth of this question on their minds and hearts. It is earnestly to be hoped that this fine example may be quickly followed elsewhere and that the recognition of the duty and also the privilege of helping forward Missions abroad, may be recognized as part of the necessary preparation for Confirmation, because it is an essential part of true Christian life.

### Your King and Country Need You!

Our duty to our country has entered upon a new phase with the announcement made last week in Montreal by the Minister of Militia. General Hughes sends out a call for thirty-five thousand more men to go forward to France to take their place in the fighting-line. After all the men that we have sent, this will mean a great deal, and it will make it imperative that we should all work together as never

before to support our leaders and to provide them with what they need. There can be no doubt that in making this appeal the Minister of Militia is acting with the knowledge of the authorities in England, and that in his call we hear the call of the Empire to enter with new seriousness upon our great task of preserving liberty and restoring peace to Europe and the rest of the world.

The Church of England has had a conspicuous place in this war, and the Anglicans of Canada have provided a large percentage of men for our Expeditionary Force. But we must not, and we shall not; make this an excuse for standing back when this new call comes. Rather shall we still seek to keep our place of honourable leadership in this important matter.

At this time, therefore, when the call of General Hughes makes this new demand upon us, we must all stand shoulder to shoulder on behalf of our common cause and do everything in our power to meet the situation. This means that our religious leaders must take to heart the serious and solemn task which is now confronting the Canadian people, and take it to heart in a new way.

The first call for volunteers naturally brought many eager and adventurous spirits and the ranks were soon filled. We have now reached that stage at which all great enterprises sooner or later arrive, when steady, serious, hard pulling is necessary. This is the stage where we are tested as to whether or not we are worthy to succeed. We are all united in the conviction that the cause of Britain and her Allies is the cause of justice, but the practical test is that which now comes, and we are challenged as to whether we can now lead our native Canadians to enlist in numbers that will make them take their place with the British-born who had come to make their home with us. Our Canadian life is, therefore, now in the crucible, and we have come to the crucial test. The supreme duty of the Canadian people at this moment is to spring to the support of the Minister of Militia and provide him at once with all the men that he needs.

The power of religious leaders to help in the present situation is very great, and it is with a solemn sense of what is involved that we urge upon all those who have influence in these matters to use it, and to use it now. We all know that without God's blessing all our plans will be in vain, but the Almighty blesses those who show their faith in their cause by making the needed sacrifices.

We are sure that the Anglicans of this country will rise as one man in response to this call as they have done in response to those which have preceded it, but the present demand for thirty-five thousand men is a challenge that is ringing through the land, and religious and God-fearing people can do much to answer it. These are days when the help of everyone is needed, and no one must hold back and hinder the great enterprise for King and Country.

I am but one; yet oft has one before  
Swerved victory and turned the tide of war.  
One soldier, if his heart be bold, can dare  
So nobly as to shame a host's despair.  
One sacrifice, when dread has swept before,  
Can thrill a kingdom to its farthest shore.  
I am but one; yet it may be that Fate  
Has willed that I shall perish to make great  
The name of England. Battlefields are strange  
With unexpectedness, and hist'ries change  
Because the proper hour finds the man.  
I cannot sense the vastness of the plan  
Beyond horizon. But I shall be there  
To do my humble or my splendid share.

HERBERT KAUFMAN.

—From "The Hell-Gate of Soissons."

# Jubilee of the China Inland Mission

THE WONDERFUL STORY OF A GREAT WORK OF FAITH

By **WALTER B. SLOAN**, Assistant Director for Great Britain.

[Many of our readers will be glad to know something of one of the most marvellous Missions of modern days. An Anglican clergyman, Rev. J. Stuart Holden, Rector of St. Paul's, Portman Square, London, is now the Home Director. Rev. H. W. Frost, formerly of Toronto, is the Director for North America. Dr. O'Meara and other Churchmen are on the Council of the Mission.]

**W**HO can utter the mighty acts of the Lord? Who can show forth all His praise?" (Psalm 106:2.) These words of the Psalmist may well be called to remembrance in connection with the jubilee of the China Inland Mission, which takes place this year.

The past fifty years have witnessed greater changes than any similar period in the world's history, and at present still more momentous occurrences seem to be impending. In the sphere of Evangelism the China Inland Mission has been one of the instruments that God has raised up for the carrying on of His purposes in the world.

In order to find the origin from which the work of the Mission sprang, we must go to Barnsley, Yorkshire, in the year 1849. Hudson Taylor, then a lad of seventeen, has just yielded his life to God in an act of whole-hearted consecration, and the answer comes to his heart with convincing power, as though God had said to him, "Then go for Me to China."

It was not until the year 1865 that the final step was taken which led to the formation of the Mission. Mr. Taylor had gone to China in 1853, and after working there for seven years he had returned to England in 1860 with health impaired. His heart being burdened by the needs of China, he continued to work and pray for that land during the six years in which he was detained at home. Before the close of 1865 he had been instrumental in sending out five men, all of whom were designated for the carrying on of work which had already been commenced in the coast province of Chekiang. The great unreachd interior of China was, however, coming more and more into view, and the conviction that something ought to be done for its perishing millions was pressing upon his heart. He knew the difficulties, almost amounting to impossibilities, that lay before him; others who were urged to undertake this work could not see their way to enter upon so overwhelming a task, but the compulsion of God was upon His servant, and so the response of the obedient heart was not merely, "I will," but rather, "I must."

When the great Apostle of the Gentiles wrote "Necessity is laid upon me," he was probably no more under Divine compulsion than was God's servant Hudson Taylor in the summer of 1865. Accordingly, we find him at Brighton on June 25, praying for "twenty-four willing, skilful labourers" to go forth with him to China. Having presented his petition, he realized that the burden of responsibility had passed into God's hands, and with a free and rejoicing heart he set himself to the fulfilment of the ministry which God had laid upon him. Referring to this in his latest book, Dr. J. R. Mott has written as follows:—"Of what value would Hudson Taylor's vision of inland China have been had he not devoted himself from the time he received it until his death to doing all in his power to realize his vision?"

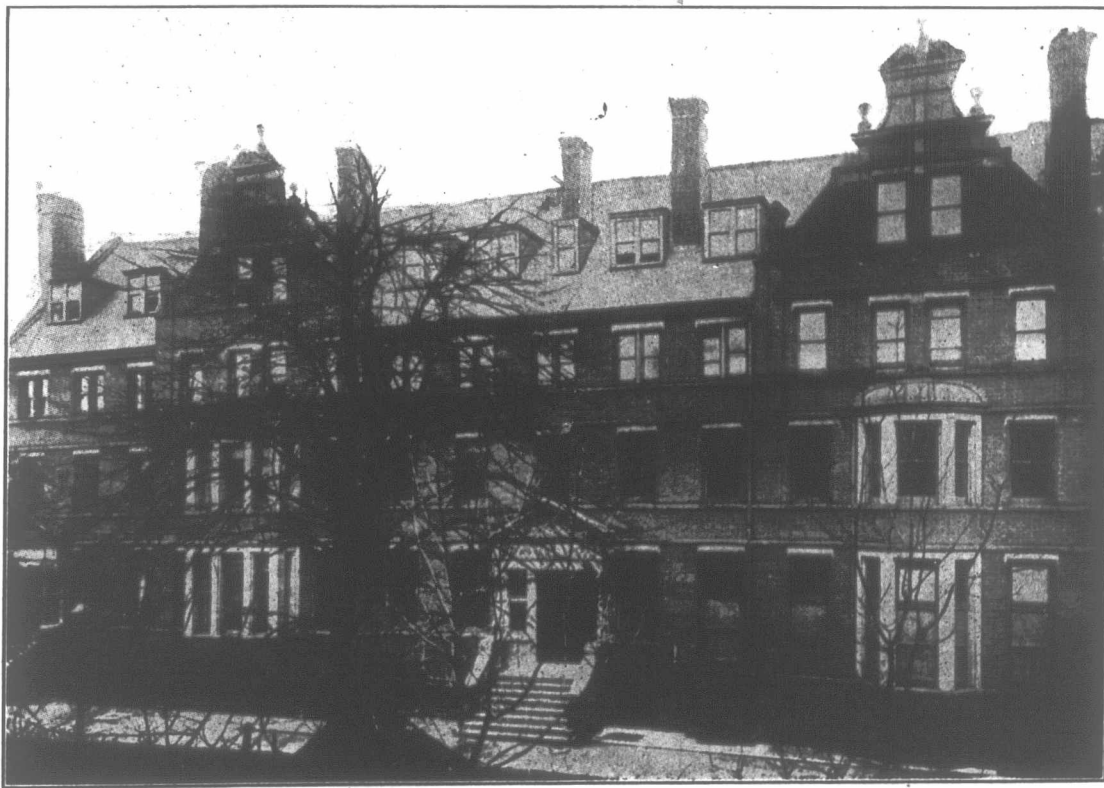
It was September, 1866, when he arrived in Shanghai, accompanied by his band of pioneer missionaries, and he immediately sought to se-

cure a centre where they might engage in the study of the language, and from which the work could spread out in the future. This was found in the large city of Hangchow, and it was from



The Rev. J. Hudson Taylor, Founder of the China Inland Mission.

(Photo taken in America in 1900).



The China Inland Mission House, London, England.

here that the new workers began to reach out to the regions beyond, until by the efforts of themselves and others the remotest provinces of the Empire were reached.

In the following years many difficulties had to be faced. The people were, for the most part, stolidly indifferent to the message of the Gospel, but they were decidedly opposed to the presence of the foreigners, and in several cases serious riots occurred. The hardships encountered were made light of and soon forgotten by those whose hearts were filled with a deep desire for the com-

ing of the Redeemer's Kingdom and an intense love for the people whom they were seeking to serve.

Gradually visits were made to some of the nearer provinces, and openings were found for the extension of the work, and by the close of the first decade the new Mission had established itself in the provinces of Kiangsu, Anhwei, Kiangsi, and Hupeh, in addition to having enlarged its operations in the first occupied province of Chekiang.

The station opened in the province of Hupeh was in the city of Wuchang, opposite Hankow, on the Yangtze, a strategic point in the very centre of China, whence the whole of the West could be reached.

It was in the year 1876 that the famous Chefoo Convention was signed by Sir Thomas Wade and Li Hung-chang, and it recognized for the first time the right of foreigners to travel in the interior and the obligation of the Chinese Government to afford them protection. Simultaneously, in the providence of God, a fresh band of missionaries was prepared with a view to pressing on into the great beyond, and from Wuchang long journeys were made to the north, the west, and the south, into regions still wholly unoccupied. Concerning this new effort, Mr. Taylor wrote, "If our men succeed in locating themselves, they will surely be followed by more and abler workers, and our hearts will rejoice in the more widespread diffusion of the blessed Gospel of the grace of God. May the Lord hasten it!"

These anticipations were realized. Following upon the preliminary journeys, settled work was opened up in far-distant parts of the vast interior, until every province in China was occupied and the missionaries of many other societies took part with us in the forward movement. The enlarging sphere of operations necessitated an increase in the staff of missionaries, and during the latter half of the mission's second decade very considerable reinforcements were received. In the year 1881, after making a careful survey of the whole field of the Mission's operations, prayer was offered in China for the sending out of seventy new workers during the three following years, and by the end of 1884, rather more than the number asked for had reached the field.

The following year saw the departure of the famous "Cambridge Seven," headed by Stanley Smith and C. T. Studd, and including D. E. Hoste, now the general director of the Mission, and W. W. Cassels, now Bishop of Western China. The year 1887 will always be memorable from the fact that during its course no fewer than a hundred men and women were accepted in London and sent out to China. This was the result of a deliberate and careful plan, begotten in much prayer, and carried out through the strenuous exertions of the members of the Mission, both in England and China. These large reinforcements not only helped materially to further the direct evangelization of China, but their going forth also served as an example to stimulate the faith and effort of God's servants in other societies.

## HALF-A-CENTURY'S PROGRESS.

At the close of the year 1887 the membership of the Mission amounted to 294, and in the intervening years the numbers have steadily increased, until in this jubilee

year there are 1,063 members and associates. These have come from all parts of the United Kingdom, and also from the United States and the British Dominions, as well as from all the Protestant countries in Europe.

The opening-up of the country was by no means the greatest difficulty that had to be faced in the early years of the work, the greatest difficulty lay in the attitude of the people themselves. In addition to all the darkness of mind that results from centuries of human life without the knowledge of God, there was in China a strong anti-

## Evening Communion

By the Rev. E. C. LEWICK, M.A.,  
St. Aidan's College, Birkenhead.

foreign feeling, arising partly from the long-continued isolation in which China had kept herself, and partly from the fact that her earliest experience of intercourse with other nations had left an unfavourable impression; again, the whole nation was immersed in the affairs of this life to such an extent that the message of things unseen had peculiar difficulty in finding access to them. For all these reasons, the earlier years of the work were not characterized by large visible results, and accordingly, we find that at the close of the first twenty years the total baptisms from the commencement only amounted to 1,764. The next ten years began to indicate increasing progress, and at the close of 1895 the number baptized from the commencement had risen to 7,173. The following decade witnessed the terrible upheaval in connection with the Boxer riots, and the Church suffered severely; but, in spite of all this, 11,452 converts were baptized during the period, and at its close the total from the commencement had risen to 18,625.

### FRUITS OF SPIRITUAL MOVEMENTS.

This brings us to 1905, the year in which Mr. Taylor passed to his reward. His death took place at Changsha, the capital of Hunan, the last of all China's long-closed provinces to open its doors to the presence of missionaries. He had, indeed, borne the burden and heat of the day, and the results he was permitted to see were truly remarkable; but during the ten years which have elapsed since his death the harvest reaped from the seed sown in early years has been still more abundant. During these years a wonderful spiritual movement has taken place among the aboriginal tribes of south-western China, and there has been an awakening of mind throughout the whole nation of an almost unique character. The result of this is seen in the fact that in the year 1914 no fewer than 5,012 members were received into fellowship by the Churches of the Mission, and the number baptized from the beginning has now reached a total of 50,771.

The development of leaders in the Church is probably the most important feature of the work at its present stage. In many stations classes are held during the winter season, when for some weeks regular systematic instruction in the Scriptures is given. There are also five Bible Schools in different parts of our wide, scattered field, where students reside for a period of two years, and go through a regular course of study, with examinations at the close of the terms to test the results of their work.

The continued growth of the Church has necessitated considerable increase in our educational work, as it is inevitable that we must make provision for the education of the children of our members. In addition to a large number of primary schools, we are now providing boarding-schools of a more advanced character at some of the provincial centres, and it is interesting to see that the Chinese are showing an increasing interest in this aspect of the work, and becoming more ready to contribute towards the cost of it. It is largely amongst those who are educated in these schools that we must look for those who will be able to enter upon a still fuller training and so become the teachers of the Churches in the future.

### MANY CAUSES FOR THANKSGIVING.

While the work has been spreading out in China, it has also been greatly enlarged on the home side. In addition to the original basis in London, there are now centres in Switzerland and in the United States and Canada, as well as in Australia, New Zealand and Tasmania. There are, in addition, twelve associate Missions having separate home centres in Sweden, Norway, Germany, Finland, and the United States.

The income of the Mission, which amounted to \$5,650 in 1865, last year reached the sum of \$410,000, and the whole funds received from the beginning amount to a total of \$8,750,000. This has come in without personal appeals being issued, and without specific needs being made known. The Lord has heard and answered the prayers of His servants, and as we look back we can praise His holy name and take courage for the future.

There never was a time in the history of the Mission when the outlook was more promising than it is at present. The minds of the Chinese are open for the reception of new ideas, there is a widespread consciousness that as a nation they have much to learn, and thus the opportunity of bringing the Gospel to bear upon them is unprecedented.

EVENING Communion is a custom which is regarded with grave misgivings by many persons whose standpoint is essentially that of "sober, peaceable, and truly conscientious sons of the Church of England." They have little sympathy with extreme High Anglican doctrines of the Eucharist; Fast-day Communion is a custom which they neither practise themselves nor desire to enforce upon others; but Evening Communion is to their minds at least as reprehensible as High Mass.

Evening Communion is thus one of the few points on which there is a distinct cleavage between the "Evangelical" and the "Moderate" sections of the Church. At the present time, anything which tends to accentuate this cleavage is regretted by the majority of "Central Churchmen," and hence we frequently hear the suggestion that Evening Communion is one of those points which Evangelical Churchmen would do well to concede, for the sake of the peace of the Church. The suggestion is, as we know, one which is slowly but steadily being carried into practice, both by many whose motive is a sincere desire to promote the welfare of the Church, and also by some who seek thereby to remove the reproach of distinctive Evangelicalism from their Church services.

It seems, therefore, worth while to pause and ask, Is the widespread objection to Evening Communion justifiable from the standpoint of Moderate Churchmanship? and, secondly, Is there any principle involved in its maintenance which is vital from the Evangelical standpoint?

There is one objection which we need not discuss here, namely, that Evening Communion involves non-fasting Communion, and is, therefore, contrary to "the rule of the Church." For this objection applies equally (in practice) to the custom of Mid-day Communion, which is generally regarded with favour by the Moderate Churchman. It is not, therefore, properly speaking, an objection to Evening Communion as such, and the discussion of it belongs to the wider problem of Fasting Communion.

Probably the strongest objection of the Moderate Churchman to Evening Communion is on the score of its alleged novelty. In Moderate Church circles "it never has been done"; and that is the final and unanswerable argument.

Now it is true that from the twelfth to the nineteenth centuries the Eucharist was always (so far as we know) celebrated in the morning; and even from the second to the twelfth centuries Evening Communion was always the exception rather than the rule.

But the exceptions are fairly numerous, and the further we go back the more frequent they become; till in the Apostolic Age we find that Evening Communion was a normal custom of the Church. "The early Church," says Fr. Puller, "in no sort of way objected to evening celebration *per se*."

It has been urged that since the evening, after sunset, was reckoned, by Jewish usage, as the beginning of the following day, these primitive Evening Communion correspond to the early Communion of modern times, inasmuch as both form the opening act of worship in a new day. But there appears to be no direct evidence that the early Church ever enjoined the primitive Evening Communion (or justified its transference to the morning hour), on the grounds that Communion ought to be the first act of the day. Under the circumstances, is it wise to use a theory which rests at best on a conjecture, in order to condemn a custom which (apart from artificial changes in the manner of reckoning the hours of the day) coincides with Apostolic precedent and sanction?

For the introduction of Evening Communion in the nineteenth century was not really a novelty in the history of the Church, but the revival of a primitive custom. And, provided that fresh circumstances and new needs have arisen in modern times, surely a living Church may rightly endeavour to meet these needs by reviving such a custom, if it seems to be well suited for the purpose. We cannot allow the usage of seven centuries (and these not the noblest in the Church's history) to bind the Church for ever, especially in view of the fact that this usage rested mainly upon a rule which Moderate and Evangelical Churchmen alike decline to accept as binding.

Another objection alleged against Evening Communion is that it is contrary to the Prayer Book. Now it may be granted that the compilers of the Prayer Book expected that the Communion

would normally be in the morning, after Matins. The arrangement of the readings from Scripture appointed for certain days (e.g., Palm Sunday and Good Friday) indicates this. But this arrangement is dislocated by the "Moderate Church" use of "Celebration at 8, Matins at 11," just as much as by the practice of Evening Communion. If the Moderate Churchman desires (and who would deny him?) liberty to transgress the intention of the Prayer Book by celebrating Holy Communion before Matins, can he reasonably refuse to others the liberty to celebrate after Evensong?

It is also to be noticed that in the Office for the Communion of the Sick, the requirement to celebrate "afore noon," which occurs in the rubrics of the First English Prayer Book (1549), was omitted in 1552, and has never since been restored. This change, though slight, certainly does not favour the contention that the Prayer Book forbids Evening Communion.

"But," it is said, "Evening Communion encourages laziness, while early Communion encourages early rising, and is an excellent discipline." There is some truth in this. But let us not forget that the Holy Communion has a higher purpose than even self-discipline. It is one of the appointed means of grace, an opportunity for spiritual intercourse between the soul and God. And for that intercourse the soul ought to be at its highest level of faith and receptivity. Now self-discipline is undoubtedly needed in order to raise the soul to its highest level; but it does not follow that *during the period* of self-discipline the soul is at its best. The after-effects are not always produced at once. And, granting fully that self-discipline is a necessary part of the preparation for Holy Communion, it does not follow that the Communion Service itself should be made into an act of self-discipline. There are many persons who find that attendance at early Communion brings them to the Lord's Table tired, half-awake, and rather irritable. In their case it is not laziness, but a sober sense of the dignity of the Sacrament, which makes them choose a later hour for their meeting with God in the Holy Communion. There are multitudes of our people who find that if Sunday is rightfully used as a day of rest, the weariness which is generally left over from the week's work becomes steadily less as the day goes by; and by the time that Sunday evening comes they are less fatigued, fresher, and more responsive than at any other hour in the week. What better hour could be chosen by them for a great act of communion with God, after the soul has been attuned to spiritual things by the rest and worship of the day that has just passed?

Of course, this does not apply to all. No one doubts that early Communion meets the needs of many people better than Mid-day or Evening Communion. For the clergy especially, the evening, after a heavy day's work, is rarely the time when they are at their best. But the pastor who discourages Evening Communion merely because it is tiring for himself, though he admits it may be best for his people, has surely grasped but little of the meaning of Christian service.

Many Evangelical Churchmen, even when they recognize Evening Communion as permissible, seem disposed to apologize for it as a concession to human infirmities. Surely this is a weak position to adopt. Those who come to the Sacrament in the evening because they find that then they are at their best, physically, mentally, and spiritually, have nothing to be ashamed of, and nothing to apologize for.

There are other objections against Evening Communion raised at times by Moderate Churchmen. One such inquired recently of the present writer: "But do you not find that Evening Communion is very disorderly?" To such objections there can be but one answer: Come and see.

We have discussed some of the arguments commonly brought against the practice of Evening Communion. If the practice rested on no good authority, and met no real need, they might in some cases carry weight. But they are inadequate to justify the condemnation of a practice sanctioned by the Apostolic Church and by the example of our Lord Himself. For He "on the same night that He was betrayed, took bread . . ."; and no word of His ever suggests that His Church would be wrong to follow His example. Is it well to forbid what Christ has not

(Continued on Page 384.)

# The Trustworthiness of the New Testament\*

By the REV. T. J. PULVERTAFT, M.A.

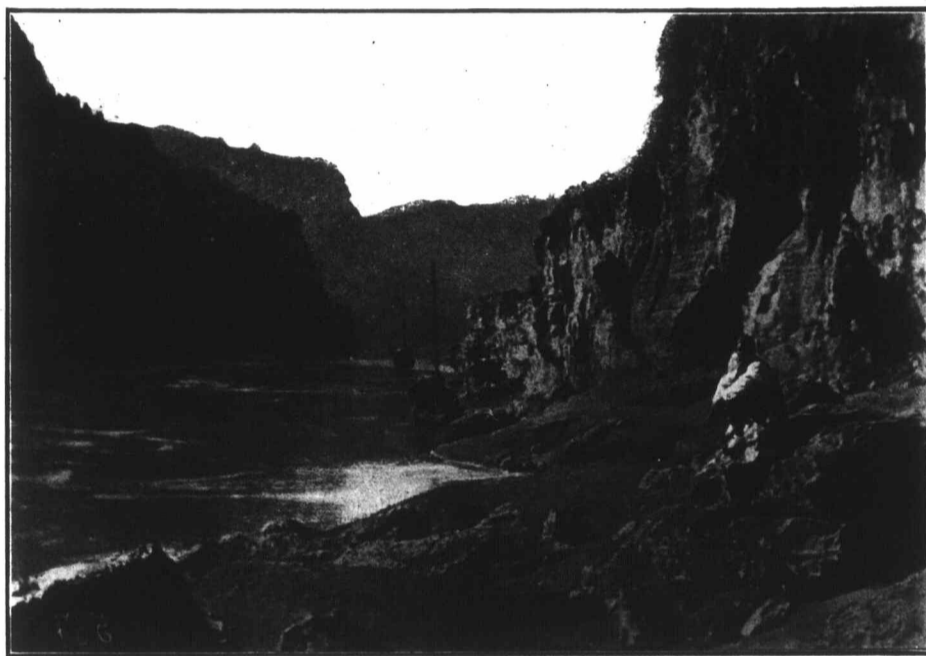
PROFESSOR Ridgeway in his epoch-marking book on the "Early Age of Greece" writes:—"The archæologists on their side have given but scant heed to the literary traditions, while the classical scholars have treated the archæological facts with even less respect than they frequently show for the statements of the ancient writers." The spade, the wider knowledge of old-time sites, and a better historical perspective are yearly combining to give us a truer sense of the value of documents that have come down to us from the past. We are passing from the age of scepticism to that of commonsense. Scholars no longer pride themselves on disbelieving all the documentary evidence and ingeniously constructing history on *a priori* grounds. Ancient historians are coming back to their own, and in every department of the study of the past the testimony of monuments is doing much to confirm the narratives of those who recorded on more perishable material events of importance.

The New Testament is the most influential book that has ever been written. It contains the life story and teaching of Him who has been regarded by Christendom as the Saviour of mankind. Outside its pages there is no authentic account of what He did and said. Its authority was unquestioned by Christendom until men began to think that as it contained the account of supernatural events it could not be considered trustworthy! We have all read the ingenious theories and the special pleadings that throw doubt upon its contents, and thirty years ago it was considered to be a proof of "up-to-date-ness" when theological students adopted "tendency" theories and drew a clear line of discrimination between the fact and comment—the poetic setting and the plain prose of the narrative. The contribution of St. Paul to the development of Christianity could not be denied, and we laboured patiently through his writings in our effort to reconstruct the environment in which our Lord lived and to obtain the content of His teaching.

To-day the situation has changed. Even in Germany the critics are retracing their steps, and Harnack has devoted a series of works to prove that, after all, the Gospel narratives and the Acts of the Apostles contain true history. True, he does his utmost to discount the miraculous and by critical *tours de force* to establish the contention that awkward passages which carry with them the inevitable conclusion that our Lord was truly God are the fruit of later thought working on simpler material. He is the victim of his own prepossessions, and quite honestly, but impossibly, he maintains conclusions that offend impartial reason, and are out of keeping with the general line of thought he adopts. As time passes we expect to see even a greater reaction against the prevailing theories that stand for scholarship in the *Encyclopædia Biblica*. We are standing to-day where the first century Church stood, and although our methods of testing are more complicated, we are getting to understand that the writers of the New Testament were men of high character, who were in a position to know and record faithfully the facts that are found in their pages. The man who holds the opposite view can no longer claim to speak the last word of scholarship; he is hopelessly behind the times, for he is attached to theories that have been exploded and to a point of view that is unhistorical.

We owe to one man especially the new conception of the writings of St. Luke. Sir William Ramsay, working as a classical student intent on the solution of archæological problems, unexpectedly awoke to the fact that the best authority on the life and times of the first century was in everybody's hands. He had been taught to look with the contempt of conscious superiority on the writings of St. Luke. He had been trained to believe that his history was inaccurate and his work an adaptation of the ignorance of the late

second century to the unknown conditions of the first. In fact, to find a statement in St. Luke was to discover something to be avoided as a certain source of misconception and a "will o' the wisp" that was sure to lead an investigator into a quagmire. In his own words, "The writer of the Acts object was not to present a trustworthy picture of facts in the period about A.D. 50, but to produce a certain effect on his own time by setting forth a carefully coloured account of events and persons of that older period. He wrote for his contemporaries, and not for truth." In other words, the writer was a consciously dishonest man who, in a work of fiction, endeavoured to gain credit as a historian. There is no escaping this conclusion. Students found a difficulty in accepting the special pleading of those who maintained that the Gospel narratives were untrue in fact, but in spirit they were true. No wonder faith grew dim. There was something wrong somewhere; but when the scholars of the world appeared to be in agreement, the ordinary Christian could not retort in scholarly fashion. Sir William Ramsay was faced by facts. He endeavoured to obtain light on the facts that he met in the land traversed by St. Paul, and to his great surprise he found that the best *vade mecum*



Ichang, on the Yangtze River, West China.

See Article on Page 377.

he possessed as a guide to the conditions of life was the despised Acts of the Apostles. He first made the discovery in discussing the geographical position of Lycaonia, and from the flight of Paul and Barnabas across the frontier (Acts 14: 6), he set out on a series of investigations that have convinced him of the honesty, trustworthiness, and historical eminence of St. Luke. In a series of invaluable volumes he has given us the results of his researches, and the Christian Church owes him a debt of gratitude for splendid work ably and straightforwardly carried through.

His last work, "The Bearing of Recent Discoveries on the Trustworthiness of the New Testament," is by far the most comprehensive he has published. It is a review of the entire field of his studies, and without demanding close acquaintance with his earlier works, it enables the student to see how great has been the change of view effected by the studies of the brilliant Scotchman. The earlier part is of special interest, for it shows how God trained and equipped him for his life work. He looks back and sees the finger of Providence in the many disappointments as well as in his triumphs, and no one can be in doubt as to his honesty of purpose and competency to pronounce a verdict on the facts he examines. After reviewing the evidence on which he first based his belief in St. Luke's accuracy, he discusses the general trustworthiness of the Acts. We have read few more painful passages than that in which he says, "Scholars who aimed simply at collecting facts, and had evidently no bias for or against Luke, seemed to regard him as a sufficient authority, whereas the theological scholars, who came with a strong bias on certain issues, looked on him as utterly untrustworthy." No more terrible condemnation of recent tenden-

cies in theology has been written. In the past theologians were charged with proving too much from Scripture, now we find them guilty of despising the authority of the only first-hand authorities they possess for their creed. The loss of historical honesty through indulgence in critical ingenuity is a grievous blow to Christian effectiveness. May it not explain much of the paralysis which afflicts the Churches to-day? We need certitude—we must have convictions; instead of certitude on the main facts of our faith many have enthroned doubt, and have abolished convictions to the backwater of the disowned past. Sir William Ramsay gives his verdict in language so plain that it cannot be mistaken. "The more I have studied the narrative of the Acts, and the more I have learned year after year about Græco-Roman society and thoughts and fashions and organization in these provinces, the more I admire and the better I understand. I set out to look for truth on the borderland where Greece and Asia meet, and found it here. You may press the words of Luke in a degree far beyond any other historians, and they stand the keenest scrutiny and the hardest treatment, provided always that the critic knows the subject and does not go beyond the limits of science and justice. Too often, when one reads some foolish criticism, the words of Shakespeare rise in one's memory, that here is 'folly doctor-like controlling skill.'"

In successive chapters he sheds a flood of light on the trial scenes in the Acts and on the part played by magicians in first century Asiatic life. He notices the rapt penetrative gaze of St. Paul and its power of piercing the soul.

An Irish scholar, Dr. Hobart, was one of the first to observe the use of the Greek word, and it is evidently a proof of St. Luke's medical training. St. Paul, when he gazed at a man or an assembly, appeared to diagnose the very thoughts of the heart and to speak to men who were conscious that he understood them. In his treatment of the many problems raised by demoniac possession and magical arts Sir William Ramsay is at his best. He tells of a demon-possessed individual with a thirst for vengeance whom he had met, and he draws a very needful distinction between honest magicians and those who were simply out for gain. Our increasing knowledge of ancient magic gives us insight into the encounters with Simon Magus and Elymas the sorcerer, as well as into the action of the poor girl medium who acknowledged Paul and Silas to be "slaves of the Most High God, who proclaim the way of salvation." The object of narrating the incidents is to show that whenever Christianity came into contact with magic, it showed its hatred for magic and overcame its hold on its dupes by its pure teaching. Perhaps

we need to learn this lesson in an age that is ever striving after some form of magic concealed by euphonious names which are only titles for the resurrection of the old evil.

We specially commend the chapters dealing with the census mentioned in Luke 2: 1-3, which was considered by theologians to be "the Lukan legend." Many orthodox commentators have been perplexed by the confident remarks of specialists who were supposed to be in possession of all the facts of the case. "In this matter either Luke is correct or he is untrustworthy. It is not a case in which some degree of correctness in some parts of the story is of any value—it is all or nought." Sir William Ramsay has no hesitation in facing the facts. He has gone thoroughly into the methods adopted by Rome for numbering the people; he shows that men were ordered to go to their native places to be enrolled, and that the taking of the census extended over a year. He concludes that the statements of St. Luke are all probable in themselves, and that the theory either of invention or of stupid error on his part is unreasonable and unjustifiable. No one can read the triumphant vindication of St. Luke without thankfulness that Sir William Ramsay was led to devote his time and talents to a close study of the history and topography of Asia Minor and Palestine.

We cannot enter into his discussion of many questions of pressing interest. We may occasionally think that when he draws inferences from inscriptions, he is not as convincing as when he deals with statements in the Gospels and the Acts. The story of the slave girl Rhoda is told with freshness and sympathy, and we seem to be eyewitnesses of the scene. In discussing the Christianity of Sergius Paullus he may or may not be

\*"The Bearing of Recent Discovery on the Trustworthiness of the New Testament." By Sir Wm. Ramsay, D.C.L. (London: Hodder & Stoughton, 12s.)

right in thinking that Christianity came into the family on the female side, and that the Pro-consul was a thorough-going believer. More evidence is needed before this is fully established. We have noted a few minor misprints, which do not detract from the general high standard of the proof reading. Taken as a whole, this book is one of the most valuable that has been published in recent years, and will strengthen the faith of many in the written Word of God.

## THIS AND THAT

### Thoughts of an Eastern Churchman.

The formation of the Coalition Government in England will, it is practically certain, be very generally approved throughout the Empire. Some one has very forcibly pointed out the absurdity of having a party in Parliament calling itself "the Opposition," in this tremendous crisis of the Empire's fate. It was high time the anomaly was removed. And the establishment of the new Government on non-party lines will, moreover, have an excellent effect upon public opinion in the Empire as a whole. The British parties have their sympathizers in the Dominions, and a certain degree of cleavage followed. Now we can feel, in an imperial sense at all events, that we are outwardly and visibly, as well as inwardly and invisibly, all of one political party. There are many, and the number is likely to rapidly increase, who would like to see the same thing here. But perhaps that is too much to hope. We must rest content with the small mercy of being spared the scandal of a general election, which at one time seemed imminent.

Everybody nowadays seems to be brave,—brave in battle by sea, land or air, brave in shipwreck, brave as medical men and nurses, brave as sufferers, brave, in short, under every conceivable strain or emergency. This is the only war in history, so far as I can remember, wherein some charges of cowardice haven't been made at times by both sides and in some connection. But by the universal testimony of friend and foe, all the armies have fought each other with wonderful fortitude, and with a courage and determination, to use the old expression, "worthy of a better cause." Why is this? Every indication indeed pointed the other way. During the last quarter of a century civilized mankind has, one would think, become vastly more susceptible to physical suffering. What a tremendous increase there has been in the use of anaesthetics, for instance, in the simplest operations, and in what our immediate ancestors would have called luxury. The habits of the middle classes, and to a very large extent of the masses, have in this respect and well within my own memory, been simply revolutionized. Forty or fifty years ago the children of well-to-do and even wealthy people, actually had, so far as creature comforts are concerned, a harder and more rigorous bringing up than the children of working people to-day. In the best Public Schools the boys in many respects lived more plainly than the sons of a prosperous mechanic to-day. This, of course, has long since been changed, as it affects both children and adults. Again there has been the great increase in nervous diseases. Our ancestors, it would seem, from all accounts, had no nerves. We of to-day are walking bundles of nerves, ready to start at our own shadow. And yet this neurotic, rickety generation, so unspeakably inferior to their forbears in virile qualities, have distinguished themselves by acts of bravery, endurance and daring absolutely unequalled, one might almost say unapproached, in the history of the race. All the records of bygone acts of heroism have been surpassed and eclipsed in the present war by all the combatants, over and over again. The only reason that suggests itself to me is the tremendous development of the corporate consciousness, that has taken place during the past few years in nations and communities. Men fight now, not so much as individuals, but as citizens and as representatives of their respective countries, with a consciousness never before experienced that the eyes of the world in general, and of their own fellow countrymen in particular, are upon them. Again, perhaps this very "nervousness," that is so generally lamented as an evidence of "decadence," has quickened their imagination and made them more responsive to patriotic appeals. This age has been branded as "materialistic" beyond any other age in the history of the world, and yet it has produced, beyond any other age, multitudes of men ready and willing and enthusiastic to give their lives, even

mistakenly, for an idea or ideal. Supposed hitherto to be the most selfish, it has proved itself the most unselfish age in history.

I am beginning to think that there is after all something in your position as to the multiplication of Archbishops in the Canadian Church, to which at first, I must own, I was opposed. One Primate and Archbishop, elected by his brethren, should suffice for a Church with only twenty-five Bishops all told. Three or four Archbishops are really perplexing to the average layman now that the Church in Canada has been consolidated. Offices, unless specifically honorary, which have neither powers nor duties attached to them, are apt to be regarded with something akin to disrespect, and to finally sink into disrepute. As one who has a profound respect for the office of Bishop and Archbishop, I have strong misgivings that this multiplication of the supreme title will eventually cheapen it in the eyes of our people, and of the public generally.

Every great Christian doctrine or dogma is apparently contradictory, and to me this fact is one of the strongest evidences of its Divine origin. You can take any of the great doctrines of the Faith and make them contradict themselves. You can take, for instance, the Atonement, and put the love of God against the justice of God and make one apparently give the lie to the other. But such a thing is inevitable. God sees both sides of every truth at the same time. What to Him is complementary, is to us contradictory, because we can only see one side at one time. As we turn from one we lose sight of the other. But not so with God, Who can balance and co-ordinate what to us seems contradictory and antagonistic. A Faith that would perfectly adjust itself to the human understanding, and had no seeming contradictions, would be human, and therefore one-sided. This is why I utterly distrust all these modern attempts at what is called "restatement." None of the great Catholic dogmas can be restated, for to restate them, i.e., to eliminate their apparent contradictions is to reduce the Catholic Faith to the level of a human philosophy. The Faith is a "Faith," i.e., something to be accepted and embraced by faith. And all these attempts by well-meaning people to smooth it down and straighten it out and take all the kinks and twists out of it, are futile. Religion will, and must, always have "difficulties" in it, and a Religion without difficulties is as unthinkable as a valley without a hill. Downeaster.

## ITALY AT WAR.

We are glad to call attention to a very interesting opportunity of hearing at first-hand about Italy. The Rev. Raffaele De Pierro, Italian Presbyterian Pastor in Montreal, and Secretary of the Montreal Waldensian Aid Society, (an undenominational organization having the object to support the Waldensian Mission in Naples, Italy), will be glad to receive applications from any Anglican Church in Canada that wishes to hear him, on behalf of the Waldensian Missions, on a lecture he has specially prepared on "Italy at War." The Waldensian Church is in great distress, and while Italians are now giving their blood to help England, Britishers will be glad to give their financial assistance to this old and noble Christian Church of Italy. Address 156a St. Elizabeth Street, Montreal.

## Brotherhood St. Andrew

HEAD OFFICE.—There is much truth in the old adage that "It never rains but it pours," and certainly of late years the Brotherhood has had ample evidence of this in a very sad way. Last year during one month, five of the Brotherhood's leading members suffered grievous bereavement and now again we have to record the sad news of further losses, both in the ranks and in the families of those who are associated with the Brotherhood. The deepest and most whole-hearted sympathy of Brotherhood men everywhere, as well as of all those who have been brought into touch with him, will go out to Mr. R. H. Coleman, chairman of the Executive Committee, for the great shadow which has fallen upon his home. At one stroke he is deprived of his life partner, Mrs. Coleman, and four of his closest relatives. The accident which resulted so sadly occurred in Saskatchewan, where Mrs. Coleman was visiting her sister, Mrs. J. P. Thompson, of Ardath, Sask. Mr. and Mrs. Thompson, with their two children and Mrs. Coleman, were motoring and while

driving the car on to the ferry which crosses the Saskatchewan River the apron or gangway became displaced, resulting in the car turning turtle into the river and the entire party being drowned. Mr. Coleman was absent in Edmonton at the time. Many messages of sympathy were wired to him and these are but a small indication of the deep regret and sympathy which is felt. Mr. Evelyn Macrae, another prominent member of the Dominion Council, has also suffered bereavement in the loss of his brother, Mr. James Ansdell Macrae, late of the Department of Indian Affairs, and to him also we of the Brotherhood wish to express our cordial heartfelt condolences. Mr. Macrae's death occurred very suddenly on May 31st. He was buried in Ottawa, the Rev. J. M. Snowdon, of St. George's Church, taking the service. The members of the Brotherhood at large will regret to learn of the death of Mr. J. H. H. Young, Dominion Council Member for Regina. Mr. Young was very prominent in all affairs of the Brotherhood in the West and all Church activities in that city will be the poorer for his removal. Although a busy man as manager of the Canada Life Assurance Co., he threw himself with all his energies into the work of the Church and his record certainly shows how much a truly consecrated layman can do for the cause of Christ in the city parishes. Mr. Young was a native of Hamilton, where he was born on May 9th, 1868, dying in Regina on Sunday, May 23rd. To Mrs. J. H. H. Young and family we desire to convey our deepest sympathy. Lieutenant S. A. Reddock is another to whom reference must be made. Lieut. Reddock was director of St. Paul's Chapter of the Brotherhood for some years. He gave many evidences of his deep interest in the winning of men for Christ. He died as result of wounds received at the front after having been promoted on the field for conspicuous ability in action. That he was spared so short a time to enjoy his well-earned distinction, will be a matter of deep regret to all who knew him.

JUNIOR LOCAL ASSEMBLY.—The Assembly of the Toronto Juniors, May 10th, at All Saints' Church, proved to be the best for years, both in numbers and enthusiasm. About 90 were present, 11 chapters represented. The success of the meeting was largely due to the fine addresses made by Mr. J. P. Cleal and Mr. J. A. Catto. Mr. John Maughan, chairman of the Assembly, presided. In asking Mr. Cleal to speak, Mr. Maughan mentioned the fact that Mr. Cleal was a charter member of the first Brotherhood Chapter, St. James', Chicago. Mr. Cleal emphasized the fact that we must make up our minds to follow our leader and the importance of starting out with a clean body and a clean spirit. He spoke of the great advantage of good digestion of food in maintaining a clean body, and said that in order to keep our spirit clean we must shut our ears to evil and unclean stories. Mr. Cleal was sure every boy present would not care to become a mechanic, but he urged them to strive for the education that would fit them for their special work in life. He laid great stress on the necessity of a boy making up his mind early in life as to his vocation and whatever it may be he must stick to it with all his might. After singing "Fight the Good Fight," Mr. J. A. Catto spoke on "Diversity of Boys Focused on One Object (the Chapter)." He said that at first thought the subject was rather difficult to understand and explained that it meant the many different types of boys moulded together, having one interest—the work of the Brotherhood Chapter. There was room in every Chapter for every type of boy. He warned members of Chapters against snobishness, and said that no boy must be refused a welcome whether rich or poor. In his closing remarks Mr. Catto said that if we were really serious about our Brotherhood work and anxious to succeed, we should pray to God, and he certainly would help us. The meeting was closed with prayers by Mr. Maughan, and the National Anthem.

## The Churchwoman

BELLEVILLE.—The Ontario Diocesan W.A. held their annual meeting on the 26th and 27th ult. The Bishop of Kingston preached at the opening service. At the afternoon session Miss Macaulay, the president, delivered the opening address and various reports were read which were satisfactory. In addition to these a paper was read by Mrs. Boyd on "The Members' Prayer," and Miss Lennox, missionary from Japan, gave an address. In the evening a public missionary meeting was held, presided over by the Bishop of Kingston, at which addresses were given by



Miss Halson and the Rev. L. E. Skey. In the course of the recording secretary's report, Mrs. Havelock Price said:—"We have 83 branches, 59 Senior, 11 Girls', 15 Junior; also 339 babies enrolled, 116 life members, and two diocesan members, total 2,335, increase 225. Miss Lewis reported total receipts \$3,788.03. Triennial Thankoffering reached the total of \$959.02, while the annual thankoffering of the preceding year reached \$760.89. On the second day Miss Edith Van Straubenzie's paper on "Individual Responsibility of the Girls," was read by Mrs. Klugh. The officers were all re-elected.

WINNIPEG.—RUPERT'S LAND W.A.—Mrs. R. B. McElheran was chosen as president of the Diocesan W.A. at the recent meeting. The other principal officers are as follow:—First vice-pres., Mrs. A. B. Code; second vice-pres., Mrs. Garton; corresponding sec., Mrs. Astley; recording sec., Mrs. Erskine; treas., Mrs. Monkhouse; Dorcas sec.-treas., Mrs. Nowlan. A touching incident occurred at the afternoon session of the last day, when Miss Norah E. Matheson, daughter of Archbishop Matheson, volunteered for the foreign missionary field in the following letter:—"Bishop's Court, Winnipeg. To the President of the Rupert's Land W.A.:—Dear Mrs. MacFarlane.—Before the close of the annual meeting, I want to enlist for active service in the foreign mission field. For years, since I was quite a little girl it has been my ambition to do missionary work, and the desire has grown steadily stronger. As all my study and work so far have been along educational lines it seems that I would be best able to help as a teacher, but I am willing to leave the choice of work and place in your hands. I love managing and amusing children and am interested in housework and sewing—perhaps that might help. I will be ready to take up any training or actual work you set me after the end of September. Yours very sincerely, Norah E. Matheson." Everyone was deeply moved by the announcement of Miss Matheson's action and were unanimous in their congratulations. Miss Millidge spoke of the pleasure it gave her in hearing the news. She stated that Miss Nora Matheson was her god-child. Mrs. Fortin claimed Miss Matheson as a niece and expressed her joy at the news of her decision.

**Church News**

**PREFERMENTS AND APPOINTMENTS.**

COX, Rev. H. C., M.A., Curate of Sturgeon Creek, Man., to be Rector of St. Mary the Virgin, Brandon, Man. (Diocese Rupert's Land.)  
 HAM, Rev. Cyril E. Ham, M.A., Priest-Vicar of Lincoln Cathedral, to be Vicar of St. Michael-on-the-Mount, Lincoln. (Diocese of Lincoln.)  
 HORTON, Rev. J. M., Rector of Kingsville, to be Rector of Ilderton, St. George's and Birr. (Diocese Huron.)

**QUEBEC.**

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

QUEBEC.—The Bishop has decided not to summon the Diocesan Synod this year.

**ONTARIO.**

William Lennox Mills, D.D., LL.D., Bishop, Kingston.  
 Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—Master Rodger Bidwell, eldest son of the Bishop of Kingston, has received word that he passed highest of all candidates in the competitive examination for the Royal Naval College, Halifax. He received 784 marks out of 1,000. He is connected with the Army Service Corps at Barriefield camp.

ST. GEORGE'S CATHEDRAL.—As the result of a most successful social, which was held under the auspices of the Church Women's Society of this Cathedral, the sum of \$333 was raised for the Red Cross Fund.

BELLEVILLE. — CHRIST CHURCH.—The Sons of England and kindred societies attended Divine service in this church on May 23rd, and were addressed by the Rector, Rev. R. C. Blagrove. A choir supper was held on the evening of June 10th in the Parish Hall for adult members of the choir. Over 40 people participated

and a very profitable evening was spent. The people of Christ Church and the citizens of Belleville generally have been greatly pleased to hear that Rev. R. C. Blagrove has passed the necessary examinations, and otherwise qualified by the acceptance of a thesis, for the degree of D.D., which is to be conferred at a Convocation to be held in the near future.

**MONTREAL.**

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

MONTREAL.—ST. SIMON'S.—The Rev. Dr. Charters has resigned the rectorship of this parish, his resignation to take effect on July 5th. Dr. Charters has not been in good health for some time past and he has been ordered to take a complete rest. He will take furlough for a year and then he hopes to be able to resume active work. Dr. Charters has accomplished a good work in this parish. The church has been enlarged, renovated and a Parish House has been built. It is as a pastor, faithful and diligent, that Dr. Charters has endeared himself to his people. He will carry the best wishes of the whole diocese with him for a speedy recovery.

DUNHAM.—ST. HELEN'S SCHOOL.—The closing exercises of this school took place on Tuesday and Wednesday, June 8th and 9th. On Tuesday afternoon the annual sports were held. On Wednesday morning, there was a choral service at All Saints' Church, when the sermon was preached by the Lord Bishop of Montreal. Dur-



Mr. K. Hsiao, Evangelist.

In charge of Colporteur's work in Hunan, using houseboats to live in and from them calling at houses on the rivers in their work.

See Article on Page 377.

ing the afternoon a programme was given by the pupils, followed by the distribution of prizes by the Bishop. A gymnastic display and Scandinavian Folk-dances on the lawn were also given.

DIOCESAN NOTES.—The Bishop inducted the Rev. R. F. Hutchings into the rectory of Bedford, on the 19th of May. The congregation of Frost Village have paid off the debt incurred by the restoration of their Church. They have done remarkably well. The congregation at Abbotsford have put up a new veranda on the rectory, and have repaired the vestry. They are now about to paint the church. The congregation of St. Michael's, Terrebonne, have bought a site next to the church and intend to erect a parsonage thereon. This will make a very complete and well situated property. The small congregation at Stanbury have painted the exterior of the church and have put a cement approach, with cement platform at the entrance to the church. This congregation deserves great credit for its excellent work. The congregation of North Shefford Mission have done well during the past year. They have increased their guarantee for stipend by \$125 and have done remarkably well in missionary offerings. St. Peter's, North Shefford, have put a new zinc roof on the church and a fence round the parsonage paddock. St. Philip's, South Roxton, have painted the exterior of their church, which looks remarkably well. Too much praise cannot be given to these congregations for their progressiveness.

**OTTAWA.**

J. C. Roper, D.D., Bishop, Ottawa, Ont.

CORNWALL.—TRINITY.—At a picnic held by the Young People's Guild of this church at St. Lawrence Park, lately, Herbert Kinghorn, son of Mr. and Mrs. Arthur Kinghorn, was presented with a military wrist watch as a token of appreciation of his active interest in the organization. Mr. Kinghorn has left for Kingston to go into training with the 38th Batt. for service at the front. The presentation was made by Rev. W. Netten, M.A., Rector of the church.

**HURON.**

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

LONDON.—ST. PAUL'S CATHEDRAL.—The Ordination at the Cathedral on Sunday morning, June 13th, was largely attended. Archdeacon Young presented the candidates to Bishop Williams. The following were admitted deacons: Reginald E. Charles, appointed to St. David's Church, London; James Cottam, appointed to Muncey; W. Moulton, appointed to Middleton; Walter Jones, appointed to Walter's Falls; C. Duplau, appointed to Wheatley; W. Ashe-Everest, appointed to Thedford; H. Metcalf, appointed to Courtright; C. Simpson, appointed to All Saints', Windsor. The Revs. Messrs. Cree, Streeter, Hunt, Williams and Light were advanced to the priesthood and continued in their present parishes. Dr. Tucker was the preacher, and took for his subject the exposition of God's Word as the theme for sermons. His sermon was a splendid vindication of high ideals in preaching the Gospel and a sharp castigation of sensationalism and pulpit quackery.

ST. THOMAS.—TRINITY.—A very pleasant congregational social, under the auspices of the A.Y.P.A., was held in the schoolhouse on the evening of the 31st ult., in connection with the consecration of the church by the Bishop of Huron on the previous day. The leading speech was made by Judge Ermatinger, who is the only surviving member of the original Building Committee. The Ven. Archdeacon Richardson also spoke and expressed his pleasure at being present to represent the clergy who officiated at the first auspicious occasion 38 years ago, telling that he participated lately in a celebration being the 40th anniversary of the founding of the Synod of Niagara, he being one of those voting at the inception. A number of other short addresses were made by clergy and others who were present. An enjoyable musical programme was rendered during the evening.

ST. JOHN'S.—A farewell service was held on the evening of May 23rd for the men from the parish, 44 of whom have joined the 33rd Battalion and 7th C.M.R. On Tuesday, May 25th, the A.Y.P.A. held their closing banquet. During the season the Association had competitive sides, and the defeated side provided the banquet. The affair was a huge success, and the men from the 7th C.M.R. and 33rd Battalion C.E.F. were guests of the Association. An address was delivered by Rev. J. Ryerson, Ph.D., assistant Rector of Trinity.

On June 6th, which was observed as the fifth anniversary of the opening of the church, the Building Committee were able to announce the church debt cancelled. The church was built at a cost of \$15,000, and four years ago carried a mortgage of \$8,000, which has been paid by systematic monthly contributions of 25 cents and upwards, the Ladies' Aid giving valued assistance by contributing \$675 to the final payment. Rev. Canon Tucker, D.C.L., was the special preacher at the anniversary service. Two years ago the congregation acquired a property and built a Rectory at a cost of \$6,000.

CALEDONIA.—CHRIST CHURCH.—The Canadian Red Cross Society has received a cheque from the Rev. Edwin Lee, of Caledonia, for \$80, given by the congregation of Christ Church Six Nation Indians. Mr. Lee says that his Indian parishioners are also doing a great deal of knitting and sewing. This is an example of the splendid manner in which all classes of people throughout Canada are assisting in the work of caring for our wounded soldiers.

ILDERTON.—The Rev. J. M. Horton, Rector of Kingsville, has been appointed Rector of this church in succession to the Rev. Mark Turnbull. He will enter upon his new duties in August next.

## Synod of The Diocese of Toronto

JAMES FIELDING SWEENEY, D.D., D.C.L., BISHOP. WILLIAM DAY REEVE, D.D., ASSISTANT.

The Synod of the diocese of Toronto, which assembled in St. James' Parish House on June 8 and the three following days, met under the shadow of the great war. At the opening service in the Cathedral on Tuesday morning, the Bishop of Algoma, preaching on St. John 17: 3, reminded the delegates of this solemn fact. "Two great considerations," he said, "are weighing heavily upon us now. First, the task of regulating the affairs of the diocese of Toronto, and then the momentous crisis in the world's history, when the forces of evil are setting themselves against the forces of good. In this last matter issues affecting the good of the whole world depend."

The Bishop of Toronto, in the powerful Charge with which he opened the Synod, struck the same note. But after in trenchant phrases describing "the colossal moral and spiritual disaster of it all," he passed on to point the good that is being brought to the birth through these throes. "Best of all, out of it, slowly but surely, is coming the recall of the Church from the falling away from God, from her wandering in the paths of God-forgetfulness in the Vanity Fair of the world, back to the feet of her Lord." It would be possible perhaps to trace the good arising from the war in several departures of Synodical action, but undoubtedly the magnificent advance in temperance sentiment is due to this cause. While the Church in the Motherland, as a whole, has miserably failed to grasp an unparalleled opportunity for the promotion of national righteousness, and has thrown the weight of her influence on to the side of vested interest and reaction, the Canadian Church is rising to the occasion. The Bishop himself took the lead, urging total abstinence during the war, and looking forward to the time when "Canada, at present outdone by Russia in the wiping out of vodka, and France by that of absinthe, shall take her proud place amongst the nations, having cast off her rags of intemperance." Nor did the Synod lag behind. The Committee on Temperance and Moral and Social Reform brought forward a motion favouring the shortening of the hours of sale at all bars. This motion, however, was not sufficiently drastic for the Synod, and the Rev. W. L. Armitage, Rector of St. Mark's, Parkdale, brought forward a resolution, which was carried practically unanimously, calling upon the Committee on Temperance to take all steps in their power, in conjunction with other religious bodies, to procure legislation enforcing total prohibition during the war. Mr. Armitage's resolution, in part, read:—"In view of the danger occasioned to the Empire by the ravages of this deadly and insidious foe to our race, and the vast importance to the Empire in this time of strain and peril of conserving all our forces of body, mind and purse for the great task before us, this Synod most earnestly advocates and approves of the policy of total prohibition of the liquor traffic during the time of war, and instructs the Committee on Temperance and Moral and Social Reform to take all steps in their power, in conjunction with other religious bodies, to procure legislation in order to achieve this result." Mr. Armitage supported his motion with a powerful arraignment of the hotel bars—"abominable institutions which are degrading our manhood, which are destroying our homes and frustrating our work to advance the Kingdom of God." The Synod also gave its approval to the institution of a "Follow the King Club," members of which should pledge themselves to complete abstinence from all intoxicating liquors as beverages during the war.

The present world conflict is being waged on the side of the Allies in defence of democratic principles, and it is interesting to notice that the Synod on two occasions, passed motions in favour of the democratic ideal. The Executive Committee had brought forward a recommendation for its own enlargement with a proviso that the three Archdeacons should ex-officio be members of the enlarged committee. The proposal was passed, but became the occasion for a discussion of the whole question of the formation of the Executive. The feeling of the Synod manifested itself in disfavour of the principle of appointment by authority and in favour of the principle of appointment through election by the Synod. The wave of democratic ardour rose so high, that in spite of strong protests from the Chancellor against the waste of time which would be incurred, the question of the formation of the Executive was referred back to that committee for further deliberation.

The women also reaped the benefit of the democratic spirit. When the suggested alteration of the Canon, passed last year, allowing women to sit on vestries, came up for confirmation, it met indeed with some opposition, one speaker facetiously remarking that in the presence of the ladies, the men would become "as dumb as oysters." The supporters of the innovation, however, claimed that the proposed measure was in harmony with the trend of the onward march of the modern world, and just succeeded in carrying their point by the necessary two-thirds majority.

In spite of the war, the beneficent activities of the Church appeared to be spreading into new fields. A small fund has already been gathered for the establishment of an Anglican Rescue Home, and the Bishop asked for the support of the Synod in efforts about to be made on behalf of the so-called foreign population of Toronto. The Synod took a step towards putting the finances of the Church in a more satisfactory condition, when a motion was passed favouring the universal adoption of the "duplex envelope" system.

On Thursday morning the Rev. R. A. Hiltz addressed the Synod on behalf of the Sunday School Commission, pointing out that religious education must conform to the rules of scientific pedagogy, if it is to be effective, and showing the service rendered by the Commission in making the knowledge of educational principles accessible to all Sunday Schools. Mr. Evelyn Macrae called attention to the interesting fact that one-sixth of the membership of the Brotherhood of St. Andrew are now members of his Majesty's forces. The following were elected members of the Executive Committee:—Clerical, Archdeacon Cody, 168; Canon Dixon, 163; Canon Marsh, 143; Rev. L. E. Skey, 135; Rev. E. C. Cayley, 121; Rev. Provost Macklem, 118. Lay, L. A. Hamilton, 180; Thomas Mortimer, 179; Hon. W. H. Hoyle, 176; Dr. Thomas Millman, 150; James Nicholson, 130; Mark Bredin, 126. The following members were selected by the Bishop:—Clerical, Archdeacon Warren, Archdeacon Ingles, Canon Powell, Canon Plumpton, Canon Morley and Canon O'Meara; laymen, Mr. A. R. Boswell, K.C., Mr. L. H. Baldwin, Dr. N. W. Hoyles, K.C., Mr. A. H. Campbell, Mr. H. T. Beck and Mr. N. F. Davidson, K.C. Representatives M.S.C.C., the Rev. Provost Macklem, the Ven. Archdeacon Ingles, Dr. T. Millman and N. W. Hoyles, Esq., K.C., LL.D.

**ANGLICAN BIBLE CLASS FEDERATION.**—The movement was started last September and two meetings have since been held. It has been definitely organized, and has received the sanction and good-will of the Bishop. The aims and objects are the following, as before given in these columns: 1. To band the Bible Classes of the city into one great organization for the purpose of: (a) An annual service. (b) An annual conference of the members of the classes. (c) Occasional conferences of the leaders of the classes. 2. To have a systematic and definite course of study similar to that of the Sunday School Commission scheme and to encourage the use of lantern slides for the purpose of illustrating lessons. 3. To form a band of workers for open-air service work. The next meeting will be held in November, when we hope to have a mass meeting addressed by prominent clergy and laity. Rev. R. A. Forde is the secretary. Address 30 Millbrook Crescent, Toronto.

**ST. CLEMENT'S.**—Boy Scouts to the number of 200, drawn from the various troops of the city, accompanied by 25 of their officers, the

whole body being under the command of Scout-Master C. R. Temperton, paraded to this church on Sunday morning last, when they listened to an inspiring sermon by the Rev. J. B. Fotheringham, Rector of St. George's, Godefrich. The provincial secretary of the Boy Scouts' Association, Mr. H. G. Hammond, gave a short address, and spoke of the wonderful work that had been accomplished by the organization during the past year, mentioning that 50 boys, who had marched in last year's parade, were now at the front and doing their little bit for their country.

**ST. STEPHEN'S.**—The wardens of St. Stephen's have been granted permission to erect a brick parish house on Bellevue Avenue, near College Street, at a cost of \$7,000.

**TRINITY COLLEGE.**—Mr. J. Bertram Collip, who graduated from Trinity College in 1912 with honours in the Physical and Biochemical Sciences, has been appointed lecturer in Biochemistry in the University of Alberta, with full charge of his department. Mr. Collip has just completed the work for his Ph.D., his thesis being published in the Proceedings of the Royal Canadian Institute. His thesis for the M.A., which he received two years ago, was so highly valued by Professor Macallum that he incorporated it in a paper which he read in that year before the British Association. Mr. Collip's preliminary training was received at the High School in Belleville, his home town. He has a vacation appointment at the Government's biological station at St. Andrew's, N.B.

**WEST MONO.**—The Right Rev. the Bishop Assistant visited this parish on Thursday, June 3rd, and administered the Apostolic rite of Confirmation in the two churches of the Mission. In St. Matthew's service was held at 3 p.m., when the incumbent, Rev. H. Meek, presented 14 candidates, and in Herald Angels' at 7:30 p.m., when 16 were confirmed, making a total of 30. Of these, five were originally Methodists and three Presbyterians. Although it was a public holiday, being the King's Birthday, and attractions going on all around us, yet in each church there was a very good congregation, the churches being fairly well filled, thus manifesting a general kindly interest in the work of the Church here. The offerings also were good. The Bishop was brought to the Herald Angels' by Mr. Jack Jackson, who went up to St. Matthew's to meet him in his new car.

### NIAGARA.

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

**MILTON.—GRACE CHURCH.**—The Bishop of Niagara visited and held Confirmation services in this parish on Sunday last, when the rite was administered to twenty candidates. In the afternoon the Bishop motored to All Saints' Church, Milton Heights, where a second Confirmation took place, when six candidates were confirmed.

**MILLBROOK.**—The Rev. C. R. Spencer has resigned his pastoral charge in order to be enabled to serve at the front. Mr. Spencer has been appointed Chaplain to the 39th Battalion.

### MOOSONEE.

John George Anderson, D.D., Bishop, Cochrane.

**COCHRANE.—HOLY TRINITY PRO-CATHEDRAL.**—On the 6th Mr. S. N. Dixon, Trinity College, Toronto, and Rev. H. V. Fricker were respectively presented for Ordination by the Rev. J. R. Bythell, Rector of Cochrane. The Bishop preached the Ordination sermon, choosing for his text 2 Timothy 4:1-2. Mr. Dixon will take charge of the work at Osnaburgh Indian Mission, and Mr. Fricker will continue in charge of St. Paul's, Matheson.

The Bishop lately confirmed twelve candidates in this church, the candidates being presented by the Rector, the Rev. J. R. Bythell. The Bishop founded his address on the words, "Choose ye this day whom you will serve."

### RUPERT'S LAND.

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

**WINNIPEG.—ST. GEORGE'S.**—Arrangements are about completed for the enlargement of this church. The plan is to provide with little expense some temporary convenience to accommodate a larger congregation here.

### The Thornton-Smith Co.

have recently been awarded  
an important contract for

## Church Decoration

on the recommendation  
solely of work carried out  
by them during the past ten  
years.

11 King Street West - Toronto

**CLEANWILLIAM.**—Rev. R. W. Ridgeway, incumbent, has obtained leave of absence for one year and will go to the front as a Chaplain.

**BRANDON.**—Rev. H. C. Cox, formerly curate at Sturgeon Creek, Winnipeg, has undertaken his new duties as Rector of St. Mary's Church here. Mr. Cox was given a most enthusiastic farewell at Sturgeon Creek before leaving. His record for faithful work there speaks well for the future of his parish.

**SEWELL.**—Rev. G. W. Findlay, Rector of Carberry, has been taking the services for the soldiers in camp here, Sunday by Sunday, for the past month. It is expected that very soon a Chaplain will be appointed for the camp.

**HAMIOTA.—OBITUARY.**—The death of Mrs. Wood, the wife of the Rev. Charles Wood, the Rector of this parish, which occurred on the 16th ult., came as a great surprise to her many friends in this place and the surrounding district. The deceased lady had not enjoyed good health for a number of years past and had been confined to her bed for two weeks previous to her death. She contracted a cold when attending a W.A. meeting at Oak River, and despite all that could be done for her she gradually grew worse and death supervened. The deceased was nearly 55 years of age, and had she lived would have celebrated her silver wedding day on the 27th ult. On the 1st the coffin was placed in the church and a private Communion service for deceased's intimate friends was held, conducted by the Rev. W. W. H. Thomas, General Missionary of the diocese. The funeral service was held in the church later on, when a large crowd attended to show their last respects to the deceased, the church being filled and a large number having to remain outside. The service was conducted by the Rev. W. W. H. Thomas, assisted by the Rev. W. Stocker, of Strathclair. The choir sang "On the Resurrection Morning," "Peace, Perfect Peace," and "Hush, Blessed are the Dead." The service at the cemetery was conducted by the Rev. W. W. H. Thomas and the Rev. J. B. Clark, of Shoal Lake.

**STURGEON CREEK.**—A large number of parishioners gathered together in the schoolhouse on the evening of the 31st ult. in order to say farewell to the curate, the Rev. H. C. Cox, M.A. The Rector, the Rev. L. Swalwell, presided. After making a few introductory remarks Mr. Swalwell called upon Mr. Roy, who read an address expressing regret at the departure of the curate, and also congratulating him on his appointment as Rector of the parish of St. Mary the Virgin, Brandon, and also his excellent standing in his theological examinations at St. John's College. At the close of the address Mrs. Swalwell presented him with a purse, expressing the wish that he purchase for himself a private Communion set.

**SASKATCHEWAN.**

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

**PRINCE ALBERT.**—The Bishop and Archdeacon Dewdney hope to meet the various Rural Deaneries in conference, spending two days at each Deanery, somewhat as follows: Battleford and Lloydminster combined, June 22nd and 23rd; Scott, June 24th and 25th; Saskatoon, June 29th and 30th; Prince Albert and Melfort combined, July 6th and 7th.

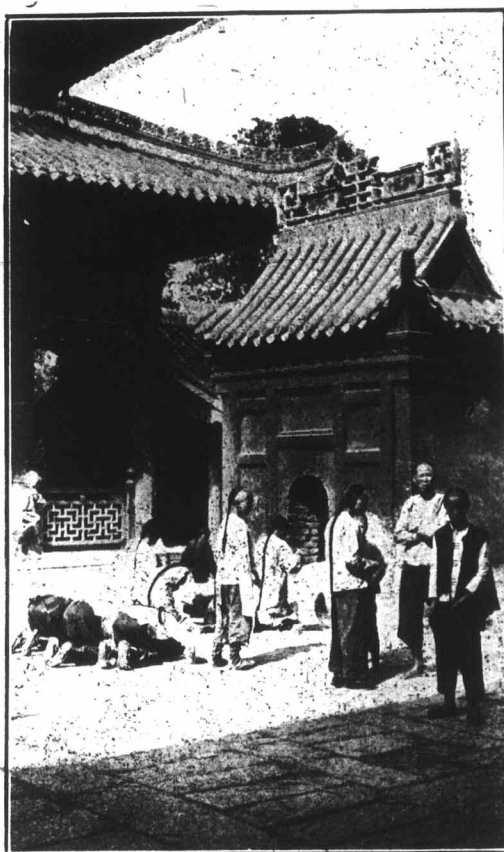
**EDMONTON.**

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

**EDMONTON.**—The half-yearly meeting of the Edmonton Archdeaconry was held at Holy Trinity Church, Edmonton, on June 1st, when practically all the clergy of the diocese were present. The proceedings commenced with Morning Prayer and Holy Communion, the Ven. Archdeacon Webb and the Rev. C. C. Carruthers, the Rector of the parish, officiating. At the morning session, excellent papers of a devotional character, based on Prof. Sweete's book, "The Last Discourse of Our Lord," were read by the Revs. Canon Boyd and G. N. Finn. The matter of the proposed alterations in the provincial marriage ordinance having been brought to the notice of the conference, the question was discussed, the feeling being that greater care should be exercised in the issuance of marriage licenses; that in the case of minors, the written consent of parents or guardians, and not merely a declaration of their consent, should be called for; further, that between the issuing of the license and the performance of the marriage rite, the fact should

be given publicity, thereby preventing clandestine marriages. The matter was finally left in the hands of the Bishop. Lunch was generously provided by the ladies of Holy Trinity. The afternoon session opened with a weighty paper by Canon Howcroft on the subject of prohibition, a timely topic in view of the far-reaching contest to take place in Alberta on July 21st. A strong resolution proposed by Rev. C. C. Carruthers, and seconded by Rev. Canon Howcroft, pledging the members of the Archdeaconry to do all they can towards the carrying of prohibition, was passed almost unanimously. The matter of the Bishopric endowment fund was introduced by the Rev. C. W. McKim. In the evening there was a reception of Church workers in the All Saints' School. Short addresses on Kangra, Honan and Mid-Japan were given by Messrs. Orton, Lewis and Stavelly respectively. The work at the home base was dealt with in two able addresses by well-known members of the L.M.M., Messrs. Frith and Petch.

**ANGLICAN S.S. ASSOCIATION.**—The closing gathering of this Association was held on Tuesday June 8th, and took the form of a special service in the Pro-Cathedral of All Saints'. The service was read by the Ven. Archdeacon Webb, D.D., assisted by the Rev. G. H. Snell, and the sermon was preached by the Rev. C. C. Carruthers, B.A., Rector of Holy Trinity, in which he pleaded for greater attention to the child on



Chinese Temple or Shrine, Hunan, showing pilgrims prostrated in prayer.

Hunan was the last Province opened to the Missionaries, and it was there the Rev. J. Hudson Taylor died in 1905. See Article on Page 377.

the part of our Church, as well as a deeper consecration to God and devotion to their high calling on the part of the individual teacher. At the close of the service the Association met in the church hall, where the election of officers took place. The Rev. E. Hester spent a couple of days here recently on his way from Baffin's Land to far-off Herschell Island.

**ATHABASCA.**

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

**ATHABASCA.—ALL SAINTS'.**—On Whit-Sunday an Ordination was held by the Bishop of Athabasca in this church. The Rev. Wm. Minshaw, of Latimer Hall, Vancouver, B.C., was ordained to the priesthood, and Mr. Harold Hesketh, of Wycliffe College, Toronto, was ordained to the diaconate. The preacher was the Rev. R. Little. The Chancellor of the diocese, C. B. F. Mount, Esq., of Edmonton, publicly administered the oaths and declarations.

The Bishop of Athabasca left, June 2nd, for his annual visit to some of the more distant Missions of the diocese in the far North. He was accompanied by Mrs. Robins and the Rev. H. Hesketh. The Bishop will probably be away from home for four or five weeks, but all letters will be forwarded to him.

**Correspondence**

**THE SALOON VS. BUSINESS.**

Sir,—A well-known business man of Puget Sound, who is neither a Church member nor a total abstainer, recently made the remark to a few friends with whom he was taking lunch. Talking of business losses, he said, "The only cure for such conditions is total prohibition."

When asked for his reasons for such a statement he replied substantially as follows:—

"For some years I was a resident in a Colorado city of about 15,000 people, my business being in connection with a department store in that place. There were ten saloons in the city, all of which were respectable places, as no dives were permitted. This department store had among the many names carried on its books 800 debtors whose accounts were marked off as 'bad.'

"There came a time when the saloon was voted out and the city became 'dry.' Within sixty days of the date on which the saloons were closed 260 of those whose accounts had been marked off as uncollectable voluntarily came in and paid their accounts in full. Within an additional brief time 300 more came in and 'made good.' Thus in a short time 560 of these 800 creditors paid their debts and their credit was re-established when that city became dry."

That is what happens in nearly every place when the temptation to drink is removed. Why don't business men as a measure of self-defence take this matter up?

H. Arnott, M.B., M.C.P.S.

**THE PAPACY.**

Sir,—I am glad of and thankful for the letter of "Fact," in your issue of June 3, because we cannot know too much of what Rome is and does. As a careful reader of Roman papers, I cannot help noticing that in Canada the claims of that Church are put in the best possible way, befiting an intelligent nation. But there is another side, as for instance in Mexico, and perhaps you will insert the subjoined extract from a sermon preached before 700 ministers by Bishop Burt, of the Methodist Episcopal Church:—

"Someone asks, 'is not the Roman Catholic Church Christian?' It calls itself such, and claims to be the universal church to the exclusion of all others. But I must frankly and honestly say, after living 14 years in Rome, and 18 years in Italy, that modern Roman Catholicism has nothing whatever to do with New Testament Christianity.

"The people in Rome who know me, know that I am no bigot. I speak to-day from a conviction based on the things I have seen. The poor people are deceived. As Carlyle said:—'It is the business of the arch-enemy to present a false spectrum of reality!' So Roman Catholicism presents a false system of worship for the true and sets up a false god for the real God. Rome has always been a substitute for the real truth, and has led the race into ignorance and superstition. Out of the stone of paganism the arch-enemy has built the foundation of the papacy. Romanism tends to drag the world back into paganism.

"We have become tolerant of what is false in our midst. This is why I speak. Roman Catholicism is a counterfeit of Christianity built upon forgeries.

"Every scholar knows that the Donation of Constantine and the Clementine Homilies are spurious productions of the second, third and fourth centuries and that the pseudo-Isidorian decretals are likewise bold forgeries. Yet, upon these amazing fictions rest the pretensions of the papacy." Pro Veritate.

**THE GENERAL SYNOD.**

Sir,—May we, the hon. secretaries of the Lower House of the General Synod, notify the members of that Synod, through your columns, that the Primate, having summoned the Synod to meet in Toronto on Wednesday, September 15th, all matters to be brought before the Synod in addition to those contained in the convening circular issued in 1914, must be in the hands of the hon. secretaries not later than July 1st, 1915?

Chas. L. Ingles,  
Hon. Clerical Secretary.  
Francis H. Gisborne,  
Hon. Lay Secretary.

Lower House of the General Synod of the Church of England in Canada.

June 14th, 1915.

## THE BURNSIDE BEQUEST.

Dear Sir,—I am directed by the Synod of the Diocese of Toronto to remind the clergy and churchwardens within the Ecclesiastical Province of Ontario that there is a Trust Fund (Burnside Bequest), of which we are custodians, available for assistance in the erection and improvement of churches in any remote parts or places in the Province of Ontario. For particulars, please address Rev. Canon Morley, 87 Howland Avenue, Toronto, Chairman of Committee.

## TORONTO HUMANE SOCIETY.

President, the Bishop of Toronto.

Dear Sir,—By common agreement, the Fourth Sunday after Trinity, June 27th, has been designated as "Humane Sunday" and clergymen of all Communion are urged to make special reference on that day to inculcate the lesson of kindness and consideration towards dumb animals and encourage children to love nature and the wonderful out-of-doors that God has created for our enjoyment.

This year, more than any other year, is the lesson of kindness to animals one which should not be forgotten. We know what has been the lot of the horses in warfare and what their value to the great Empire under whose banner we live. We know, also, the marvellous work done by the ambulance dogs on the battle-fields, how these highly-trained animals have assisted in the work of succouring the wounded. Surely our churches will not forget, this year of all years, the debt which mankind owes to the animals.

Will you kindly allow this letter to appear in your columns, or make some editorial reference to it?

R. C. Craven, Secretary,  
Toronto Humane Society.

## ROMAN AND ANGLICAN.

Sir,—Although I do not suppose anything I write will make an impression on Mr. Holmsted, yet lest perchance some of your readers should think there is any foundation for his statements and general position, I should like to make the following comments:—

1. Could anything be much more impossible than the statement of Mr. Holmsted that corruptions of doctrine are not necessarily encroachments on liberties? As a matter of simple fact, every Roman encroachment on liberty was based on Papal claims which involved doctrine.

2. I never said that the faith of the Roman Church and of the Church of England before the Reformation were "always" identical with that of the Roman Church to-day, because everything depends upon the meaning we assign to "always." But I did say, and still maintain, that in all essential particulars the faith of the Church of England before the Reformation, the faith of the Roman Church then, and the faith of the Roman Church to-day are the same.

3. Mr. Holmsted makes much of the date of the Creed of Pope Pius IV., and of the Council of Trent, but if he had told your readers that the Council of Trent was sitting off and on for 15 years and that the views of Reformers and the Roman Church were in almost constant notice of each other during that time, he would have robbed his argument of all its apparent value.

4. And what are we to say of a writer declaring that 1540 was the date of the completion of the Reformation of the Church of England? It is astounding that anyone can make such a statement in view of the Prayer Book of 1552, the Articles of 1553, the Elizabethan Settlement of 1559, and the concluding revisions of the Articles in 1563 and 1571. A little consideration of the history shows that, to speak of one thing only, the Articles were made much more definitely anti-Roman in 1563 than they were even in 1553.

5. It is, of course, easy for Mr. Holmsted to set aside Maitland, but for my part I prefer to abide by real authorities, men that are known and trusted for their exact and thorough knowledge, like Maitland, Pollard and others. Mr. Holmsted will try in vain to set aside these great names by his personal statements.

6. But, chief of all, there is one point that makes Mr. Holmsted's contentions quite impossible. It is a notorious fact that the Continental Reformation arose first for the purification of doctrine and only developed into a rebellion against the Papacy when it was found that the Roman authorities were invincibly opposed to reform. But in England separation from Rome preceded reformation of doctrine, though this fact shows

how little separation from Rome was regarded as a real reformation. None of our Reformers, except Cranmer, had anything much to do with the abolition of Papal Supremacy. Moreover, the real point in the establishment of the Royal Supremacy was not merely, or so much, to get rid of the Pope as to free the people from the tyranny of the clergy and to reduce the latter to submission to the law of the land. The English Reformation was essentially the battle of the Lord's Supper *vs.* the Mass, and I doubt whether a single one of our Reformers can be found who ever troubled to write a treatise on Papal Supremacy. On the other hand, there is not one whose writings are not largely concerned with refuting the Mass and what were believed to be its attendant superstitions.

This doctrinal position is what I have contended for all along and it amply proves the truth of Pollard's illuminating statement that at the Reformation the Church in England became the Church of England.

Student.

[The two sides having now been amply stated, this correspondence may conveniently cease.—Editor, "Canadian Churchman."]

## A MODIFIED PROVINCIAL SYSTEM.

To the Editor:—

Sir,—With the Bishop of Montreal I feel profoundly that the time is ripe for us to readjust our Ecclesiastical organizations to meet the changed conditions which now exist. The Provincial system must either pass out of existence as unnecessary now that the General Synod holds sway from the Atlantic to the Pacific, or it must be remodelled. Multiply but simplify is my watchword.

It may be interesting to the Canadian Church to know how we have acted upon this principle in British Columbia. Instead of our Provincial Synod being a large and unwieldy body hard to get together, and not justifying the excessive cost, it consists of only a small and fixed number of delegates from each diocese in the Province, sufficient, however, to express the voice and sentiment of the Church in each portion of the Civil Province. When it was proposed that non-resident delegates might be chosen this was opposed on the ground that we did not meet so much to legislate as to confer together and so must have men who are resident in the dioceses which they represent.

The two Houses as a rule sit together so that the small number of Bishops can exercise their true function as leaders in the Church and at the same time have the privilege of listening to representative clergymen and laymen from different parts of the Civil Province. Voting separately important interests are duly safeguarded. At the meeting of our Provincial Synod delegates long accustomed to the methods of the General Synod and of Provincial Synods in the East were amazed at the way we had eliminated the element of confusion through not having constant messages passing from one House to the other. No one felt that the dignity of the Bishops had been in the slightest degree interfered with, because each Bishop contributed so much inspiration to the united assembly. With one Bishop at my right hand and another at my left I had no feeling that I belonged to a superior rank of ecclesiastics and they were my inferiors, but realized most fully that I was only one amongst equals, chosen by this Brotherhood of Bishops to preside and looking to them for counsel and support.

In the formation of our Provincial Constitution we kept ever in mind the fact that a Provincial system organized before the creation of the General Synod, and a Provincial system organized after the General Synod had stripped the Provinces of almost all their powers, must be radically different. The absurdity of keeping up machinery that is no longer needed must be evident to all.

With a simplified organization there is no reason why every Civil Province in which there are two or more dioceses should not be formed into an Ecclesiastical Province, so that the Church in this Civil Province can be a unit and can act with one heart and voice in Provincial matters.

Let us multiply but simplify.

Yours faithfully,

F. H. Caledonia,

Metropolitan of British Columbia.

Prince Rupert, B.C., May 7.

Why not make big money during the holidays? Get subscribers in your home town. Write "Canadian Churchman" at once.

## Books and Bookmen

"Short Studies on Bible Subjects." By Wm. Dale, F.S.A., F.G.S. London: Elliot Stock, 2s. 6d. net.

A volume of sermons, many of which are quite out of the ordinary. There are such titles as: The Migration of Birds, On Spinning, On Weaving, Sodom and St. Pierre, A Total Eclipse of the Sun, and so on. In the first-named sermon (based on Jer. 8:7) the writer brings out points like these: man alone has the will-power to act contrary to his knowledge of the right; lessons of forethought; that we are merely sojourners; the need of preparation, and contentment. A good number of illustrations are drawn from scientific phenomena, and the sermons contain much out-of-the-way information. The lessons are always intensely practical and are applied with real directness. We recommend this volume; it is thoroughly interesting and well worthy of study.

"The Religio-Medical Masquerade." By F. W. Peabody, of the Boston Bar, New York: Revell Co., \$1 net. New Edition.

A reprint of a work which is rightly called "a complete exposure of Christian Science." The author is a lawyer, and writes with inside information. His unique opportunities for obtaining the facts are put to good account, and it is difficult to see how anybody reading the book can fail to be convinced of the fraud and imposition associated with the cult and its founder. Mr. Peabody's charges should have long been dealt with by a court of law, but his opponents preserve a significant silence. The book should be circulated far and wide, for its facts ought to be known by all. This is especially a work for all clergymen to have at hand for use.

"Modern Theology and the Preaching of the Gospel." By W. Adams Brown, D.D. New York: Scribner's, \$1.25 net.

It is particularly interesting to see a modern scholar attempting to relate his modernism to the preaching of the Gospel. There is a widespread admission that the evangelist is the last authority, that if a thing cannot be preached, it fails at a vital point. Dr. Brown admits that the consciousness of God is not so real nowadays as it was of old, and that modern students often lack a thorough grounding in the essentials of Christianity (p. 260). The view of the Bible here given is certainly novel and the old view is not fairly stated (p. 54). While there is much that is interesting, yet somehow the presentation is not satisfactory, and from time to time the impression comes that the old is better. While we need and welcome reinterpretation, care must be taken lest there should be also transformation in the process. It is curious that Sir John Bowring is credited with "When I survey the wondrous Cross" (p. 110).

## EVENING COMMUNION.

(Continued from Page 378.)

forbidden by His words and has sanctioned by His own example?

Nor can it be doubted that, under modern conditions of life, Evening Communion meets a real need. If it is true that (as we have urged above) many persons are at their best, physically, mentally, and spiritually, on Sunday evening, surely an opportunity to join in the highest act of Christian worship at that hour will meet a need that cannot be adequately met in any other way. It is not from the lazy or the indifferent, but from earnest Christian souls, that we constantly hear the testimony that Evening Communion meets the soul's needs more than any other service, and enables them most fully to realize and appropriate the Presence of Christ.

For these reasons the present writer regards with considerable misgivings the tendency to disuse or deprecate the practice of Evening Communion amongst Evangelical Churchmen. It is good to strengthen the bonds of unity between ourselves and our Moderate brethren. But the truest unity is not generally attained by mutual surrender of our distinctive tenets, but rather by mutual contribution towards a fuller truth. And Evangelical Churchmen will best serve the interests of the whole Church by retaining, as a trust from God, and defending, in a spirit of Christian soberness and charity, a custom which they believe to be according to the mind of Christ, and of value for the building up of His Kingdom on earth.

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3 months later, on 1st Sept., 1914, this lady writes: "Baby is getting on fine, he is strong, healthy and very bright, and 6 months old. He now weighs 19 lbs. 8 oz. (a gain of nearly 5 pounds in 3 months)."

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**Personal & General**

The W.A. of this diocese has now 603 life members.

The Prince of Wales Fund has now reached \$25,650,000.

The Rev. C. S. McGaffin, of St. Paul's, leaves for Vancouver, B.C., this week.

Let every reader of this paper read our leader, "Your King and Country Need You!" on page 376 of this issue; the call is urgent!

The Church of the Messiah has contributed 6,148 articles to the Red Cross Society and the University Base Hospital, all made by the women of the church.

"So Miss Banger played for you? She claims that she can make the piano speak." "Well, I'll bet if it spoke it would say—'Woman, you have played me false.'"

The Rev. Cyril E. Ham has been appointed Vicar of the parish of St. Michael's-on-the-Mount, Lincoln, England. He is a son of Dr. Albert Ham, of St. James' Cathedral.

The daughter of our Primate, Miss Norah E. Matheson, has volunteered for work in the foreign mission field. This is another splendid example for the girls of our Church.

That was a great night last week at the Synod in Toronto when, led by the Rev. W. L. Armitage, the Synod voted almost unanimously for total prohibition till the end of the war!

The Druidical remains at Stonehenge, which antiquarians hold to have been erected fifteen centuries before Christ, will be sold as part of the Amesbury estate. The Government will probably purchase them for the nation.

The Rev. G. G. Robinson, D.D., and Mrs. Robinson, of St. John's College, Winnipeg, have left for the Old Country to be near their three sons who are with the British Army in France. They expect to be away until the 1st of October.

It has been calculated that the fighting life of the British officer, when once he has reached the firing line, averages only 23 days. It has been calculated that a cavalry horse lasts only ten days in actual fighting and an automobile about a month.

The General Secretary of M.S.C.C., told the Synod of Toronto last week, that at this date, 1914, M.S.C.C. had received on apportionment the sum of \$24,000, this year \$32,000; unapportionment, 1914, \$2,000, 1915, \$4,000. This is, as he stated, most encouraging.

Lieut. Reginald A. J. Warneford, V.C., the Canadian aviator, who made such a heroic fight against a German Zeppelin and destroyed it, is a native of New Brunswick. He is a son of Rev. Charles Warneford, of Hampton, N.B. Lieut. Warneford went to England and enlisted there in the flying corps. His Majesty the King conferred the V.C. in recognition of his bravery.

The most sincere sympathy is extended to Mr. R. H. Coleman in his terribly sudden and irreparable loss by the drowning accident on June 9th at Outlook, Saskatchewan. Mrs. Coleman, Mr. and Mrs. James H. Thompson and their two children, lost their lives by their automobile being thrown into the river and turning turtle, owing to the bridge not being properly locked.

Her Royal Highness the Duchess of Connaught has sent \$50 to the fund established by the Zenana and Bible Society as a thank-offering for the loyal sacrifices of the women of India. It is realized by few women in Canada that every Indian woman who has sent her husband to fight for the Empire condemns herself to a life of degradation and horror as a widow, so her action becomes a doubly noble one.

The total number of men for the army and navy sanctioned by Parliament for service so far in the present war is 3,200,000. "This number will not be exceeded without authority of Parliament," said Premier Asquith on June 10th, thus setting at rest the rumours that other forces had been mobilized without public knowledge. The British casualties from the beginning of the war to May 31st, are 258,069 men in killed, wounded and missing.

"Queen Alexandra delighted to hear of wonderful success of Alexandra Day in Toronto and heartily congratulates you and all those who assisted in this noble effort upon behalf of the great cause of charity. (Signed) Streatfield." Mrs. Gooderham, President of the I.O.D.E., received the above cablegram, congratulating her on the splendid results of about \$22,000 made on Rose Day. Toronto has seldom appeared to greater advantage than on Thursday last. The sweet girls and gaily dressed autos proving most attractive, and everyone wearing the roses adding to the floral effect.

A Dorsetshire Rector says:—Our village Band of Hope has just sat for the Diocesan Temperance Examination. In glancing through the papers, I came across an answer written by a lad of eleven which might amuse you. I submit it with apologies to the shade of the respected Canon:—Question: How did the following people help Temperance work—Mrs. Wightman, Canon Ellison? Answer: Once upon a time Mrs. Wightman, the wife of a Vicar in Shrewsbury, persuaded a poor intemperate man, whose name was Canon Ellison, to become a total abstainer. He did so, and many others followed his example, and the first Temperance Society was held.

General Alderson visited the first Canadian cavalry on May 28, and addressed the brigade. He said in part: "I have come to congratulate and thank you most sincerely for work you have just done on your arrival in France. You dismounted yourselves, left your horses behind, and came out here to help us when we of the Canadian division were short of men and you have helped us most splendidly. Before we go any further

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let us pause and give thought to those brave comrades of ours who have gone. My faith in the Almighty is such that I am perfectly sure He takes to Himself and looks after men like them (whatever their past lives may have been) who doing their duty nobly have died fighting for their country and Empire. Let us leave them at that. We could not leave them better."

The Bishop of Pretoria, who spent a month at the front in Northern France and Flanders, writes to "The Times" on the urgent need of national service. After extolling the spirit of the troops, which he describes as "amazing," the Bishop proceeds:—"It is all the more so when you realize that this spirit is there in spite of the fact that the men who show it feel in their bones that somehow the nation is not backing them as the nation could and should. It is this spirit, backed by guns and high explosives, and the legitimate munitions of war, which is going to smash this enemy of ours, and nothing else. After fighting desperately day and night for days and weeks, with frightful losses, the men who are left are dog-tired and need a rest. Then they are called out to get this rest, and after three days are sent back into the firing line again. The only conclusion they can draw is that there are not enough available to take their places. Men and munitions are urgently needed."

The use of dogs in war is spoken of in an interesting letter from Mr. Ian Malcolm, M.P. for Croydon, who for some months has been director of the wounded and missing department of the Red Cross Society. He gives some interesting facts regarding a society in France known as the "Ligue des Chiens Sanitaires," which trains dogs of all sorts apparently, to carry dispatches from one trench to another or to hunt for wounded men. "The dogs were each at different stages of proficiency in the art of tracking wounded. Some had begun learning that week, others had been with the trainer for months, and one was a perfectly trained dog, which the police had used for a couple of years. The latter was a little wonder. He could climb wire-netting or a stone wall like a cat, and he had the nose and face of a first-class pointer. It was beautiful to see him work. A man goes by devious paths and ultimately hides in a pit inclosed in a 15-foot wire cage, like the walls of an aviary without the roof. The dog is brought on the ground by his trainer, picks up the scent almost at once, and off he goes. Finally he reaches the pit, makes three springs up the fencing, finds the man, takes his cap, and

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paces back to his master. He is then put on a leash, and off he goes again at full speed, dragging the man with him as fast as his legs can carry him over the broken ground until he reaches the wounded soldier, who is

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then tended and, if possible, brought back to the nearest field hospital. These dogs, I believe, are in general use in the French and German armies, but hitherto I fancy that there are few, if any, among the British regiments."

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of knowing, however, to whatever price Salada advances, it will always be the finest tea procurable at that price.

### MILITARY AND PATRIOTIC YEAR.

It is going to be a Military and Patriotic Year at the Canadian National Exhibition this year. "The March Past of the Allies" will be put on with a thousand performers and a score of bands.

## British and Foreign

A contract for the building of the nave of the Cathedral of St. John the Divine, New York, has been duly executed.

The 1104th anniversary of St. John of Beverley, who is buried in the nave of Beverley Minster, in Yorkshire, was recently observed in that sacred fane.

The Rev. James Peers, Curate of St. John's, Abram, in the Wigan coalfield, Lancashire, has enlisted as a private in the County Palatine Royal Field Artillery.

It is not often that a church in the City of London has the privilege of the ministrations of three Bishops in a single week, and yet such was recently the case at St. Margaret's, Lothbury. The three Bishops were Bishop Hook, late Bishop of Kingston, the Bishop of Kensington, Dr. Maud, and the Bishop of Kalroorlie, W. Australia, Dr. Golding-Bird.

The church of St. Mary's, West Twyford, Ealing, is the smallest church in the Diocese of London, and the parish, saving a very large Roman Brotherhood, has but nine small cottages. The parish is mentioned in the Domesday Book and the site of the present edifice dates back to 1131. At that time it was a very flourishing parish, but now it is hard work to keep it alive.

Bishop Thicknesse, Canon of Peterborough, who was from 1888 till 1902 Bishop-Suffragan of Leicester, is 86 years old. With the exception of the Bishop of Marlborough, who is Dean of Exeter, he is apparently the oldest living Bishop in England. It is remarkable that he, with Bishop Clayton and Dr. Norman Lang, the present Suffragan, make three living prelates who have borne the title of Bishop of Leicester.

Some three hundred years ago the obelisk which now stands in the piazza of St. Peter's, Rome, was brought from Egypt to be put into position. It weighs little short of a million pounds, and required the strength of 800 men, 150 horses and 46 cranes to lift it into its pedestal. The crowds who witnessed it were forbidden, so we are told, to speak under pain of death, so anxious were they that no mishap should occur. As the ropes were tugged by hosts of workmen and the huge obelisk slowly reared itself like a waking giant, the movement suddenly stopped and the ropes threatened to give way. The huge mass was about to fall crashing upon the pavement. An old sailor who was looking on suddenly broke the silence and cried, "Pour water on the ropes." Water was fetched, the ropes tightened, and the obelisk slowly rose again and settled securely on its base. It was a simple remedy: the ropes were dry and needed moisture, so that they might stretch themselves without fear. That is just what we need. A little water from above—a little grace won by faith—and then we conquer—or—Have faith in God.—From a sermon by the Bishop of Edinburgh in the Scottish Chronicle.

## Boys and Girls

### BRAVO!

Kitchener sat in his London den,  
Silent and grim and grey,  
Making his plans with an iron pen,  
Just in Kitchener's way.  
And he saw where the clouds rose  
dark and dun,  
And all that it meant he knew;  
"We shall want every man that can  
shoulder a gun  
To carry this thing right through!"



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Bravo, Kitchener! Say what you want,

No one shall say you nay!  
And the world shall know where  
our bugles blow,

We've a man at the head to-day,  
Jellicoe rides on the grey north seas,  
Watching the enemy's lines,  
Where their lord high admirals skulk  
at ease

Inside of their hellish mines.  
They have drunk too deep to the  
toasted fight,

They have vowed too mad a vow;  
What do they think—on the watch—  
to-night?

What toasts, are they drinking now?

Bravo, Jellicoe! Call them again,  
And whenever they take the call  
Show them the way, give them their  
"Dav!"

And settle it once for all!

And French is facing the enemy's  
front

Stubbornly day by day,  
Taking the odds and bearing the  
brunt,

Just in the Britisher's way.  
And he hears the message that makes  
him glad,

Ring through the smoke and flame:  
"Fight on, Tommy! Stick to them,  
lad!"

Jack's at the same old game!"

Bravo, Tommy! Stand as you've  
stood,

And, whether you win or fall,  
Show them you fight as gentlemen  
should,

And die like gentlemen all!

So Kitchener plans in London Town,  
French is standing at bay,

Jellicoe's ships ride up and down,  
Holding the sea's highway.

And you that loaf where the skies are  
blue,

And play by a petticoat hem,  
These are the men who are fighting  
for you!

What are you doing for them?

Bravo, then, for the men who fight!

Away with the men who play!

It's a fight to the end for honour  
and friend,

It's a fight for our lives to-day!

Fred. W. Weatherley.

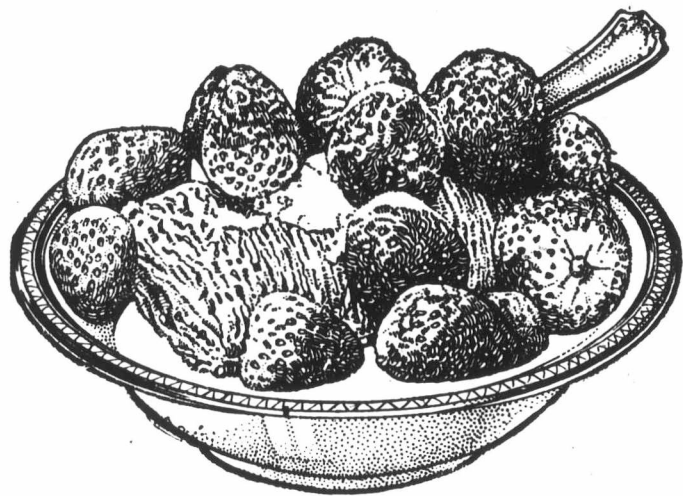
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## ABOUT CATS

A schoolboy wrote an essay on "Cats." The chapter on different breeds supplied the following information: "Cats that's made for little boys to maul and tease is called Maltese cats. Some cats is known by their queer purrs; these is called Persian cats. Cats with very bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats."

## A TWO-DAY QUARREL

Mrs. Frank A. Breck.

"Elsie! Elsie! Elsie Creighton!"  
There was no reply to this call.  
"I think Elsie is just as mean as she can be!"

Faith Loring, on her way to school, knew perfectly well that Elsie knew who was walking behind her, yet would not wait or speak. For two days Elsie had been "mad" at her. It was a very strange and uncomfortable state of affairs, for ever since Faith could remember anything, she and Elsie had been neighbours, playmates and close friends. They were of the same age, often dressed alike, walked together to school, where they were seatmates and classmates always. And now to think Elsie would not speak, nor even look at her!

The trouble began when Anna Hoffmeyer entered the school. Jealous of the friendship between Elsie and Faith, she succeeded in making both little girls very unhappy. Elsie almost believed that Faith had been saying the unkind, untrue things about her which Anna stoutly declared she had; and so for two miserable days they had not played together, nor spoken. It was dreadful! Faith, unable to bear it longer, had called to Elsie that morning on the way to school, hoping they might be friendly again.

When Elsie did not answer, Faith ran to overtake her. "Elsie, dear, please don't be mad at me any longer. I'm so miserable I shan't ever want to go to school any more if you won't like me."

Faith put both her arms around Elsie's neck, lovingly, and Elsie al-

most yielded. Then she remembered Anna.

"I don't know—I—I'd like to be friends, too, but—Anna said—we must stay mad at you—an' I s'pose I'll have to ask her about it."

How mean it sounded, Elsie thought, when she really had spoken the ugly words. Faith had taken her arms away, and was crying softly on her arithmetic. Elsie was ashamed, and both her arms went quickly around Faith.

"You poor, dear, good Faith! I do love you dearly. I just won't ask Anna whether I may be friends with you. I guess I can choose my own friends, and keep them, too. I haven't been happy one single minute since we quarrelled. Dear Faith, forgive me. I've been awfully hateful, but let's never, never quarrel again—not if forty thousand Annas try to make us!"

Then two very loving, smiling, happy little girls walked together into the schoolroom.

## SECRETS OF THE TOWER OF LONDON

Visitors to the Tower of London will shortly be able to view some of the most interesting parts of the historic fortress which have so far been closed to the public.

It was on April 3rd, 1875, that the Tower was first thrown open to visitors, and now, nearly forty years afterwards, announcement is made that the White Tower Dungeons and the Bloody Tower will be for the first time on view. The question of opening the Byward, Salt and Broad Arrow Towers is under consideration, but it is not yet possible to state when this will be done.

There is possibly no part of the Tower of London likely to appeal more strongly to sightseers than the Bloody Tower. The story of the young Princes and their murder, which provided the structure with its ill-sounding name, is one which is known to every child, and a peculiar air of mystery has always attached to the closed tower. From the upper window of the Bloody Tower access is obtained to the Constable's Garden, where Sir Walter Raleigh was allowed to take exercise.

One of the most interesting relics in this tower is the Axe of Office, which was carried before a prisoner as he was brought from his trial. The Lieutenant of the Tower, watching through the loopholes in the walls of the Traitor's Gate, could see from the way in which the axe was held whether the prisoner had been acquitted or condemned.

### FAMOUS COLLECTIONS.

The White Tower, the central and oldest portion of the fortress, contains the Chapel of St. John, one of the earliest, as well as one of the most impressive specimens of Norman architecture in the kingdom, and the famous collection of armour and ancient arms, which is displayed in the banqueting hall and council chamber. Raleigh is said to have been confined in one of the rooms on the first floor during the time he wrote his "History of the World."

## Summer Time—Dust Time

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The White Tower itself has, of course, been open to the public for many years, and among the gruesome relics which are inspected by thousands are the axe with which the Earl of Essex is said to have been beheaded and the block at which Lord Lovell knelt on Tower Hill to receive the fatal stroke.

### TORTURE CHAMBER.

The vaults now to be opened were formally used as prisons and torture chambers. Here the rack was freely employed and the holes in which the instrument was fitted still exist under the boarding of the floor. When the beautiful Anne Askew was racked, the Lord Chancellor of the day himself gave a turn to the screw.

"Tradition states that Sir Walter Raleigh was confined in a cell here for twelve years; while in the prison, well named "Little Ease," Guy Fawkes was racked until he confessed.

It will be realized that before these dungeons are thrown open to the public steps have to be taken to facilitate egress as well as entrance. As an attendant said: "It's easy

enough to get people in, but the trouble is to get them out again."

On January 24th, 1885, the White Tower was the scene of the dynamite explosion, for which Cunningham and Burton were afterwards sentenced to penal servitude for life. The explosion occurred at two o'clock in the afternoon and 16 visitors were injured.

### BYWARD TOWER.

To reach the Byward Tower, which is at the south-west corner, and which gives access to the Outer Bail or Ward, one passes under the Middle Tower, and crosses a stone bridge over the moat.

In the Salt Tower, at the south-east angle, is a quaint drawing on the wall of the Zodiac, the work of one Hugh Draper, of Bristol, imprisoned there as a sorcerer in 1561. The Broad Arrow Tower is next to the Constable's Tower on the Eastern Side.

These towers were used at various times as prisons, and are chiefly interesting because of the inscriptions on the walls made by the prisoners.

## The Joy of Good Health Is Now Experienced

Nervousness, Dizzy Spells and Sleeplessness Are Now a Thing of the Past.

This is a cheerful letter from Mrs. Peacock, and it should bring joy to the heart of many a reader of this paper. Dizzy spells and sleeplessness are symptoms of exhausted nerves, and are the bugbear of many women, who do not know just what treatment to use.

You can read Mrs. Peacock's letter and take courage, for she has proven that Dr. Chase's Nerve Food is a complete cure for these troubles. So pleased was she with the results obtained that she wants other women to know about this food cure. Mrs. Thomas Peacock, 23 Hiawatha street, St. Thomas, Ont., and whose



husband is conductor on the Wabash Railway, states:—"I was quite run down in health, was very nervous, did not sleep well, and had frequent dizzy spells. Believing this to be the result of an exhausted nervous system I began using Dr. Chase's Nerve Food, and can say that this medicine did me a world of good. It entirely freed me of the symptoms stated above, built up my health generally, so that to-day I feel that I am quite well again."

In a more recent letter Mrs. Peacock writes:—"Dr. Chase's Nerve Food has done me a world of good, and I would be pleased to tell everybody so."

In nearly every issue of this paper you will find letters about Dr. Chase's medicines. If this one does not describe your case watch for others or write to us. Dr. Chase's Nerve Food, 50c a box, 6 for \$2.50, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

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