

Canadian Churchman

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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, OCTOBER 8th, 1914

No. 41

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The Canadian Churchman

TORONTO, THURSDAY, OCT. 8, 1914.

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NINETEENTH SUNDAY AFTER TRINITY.

(October 18th.)

Holy Communion: 256, 262, 271, 413.
Processional: 234, 263, 382, 562.
Children: 601, 681, 682, 685.
Offertory: 345, 346, 706, 794.
General: 11, 419, 442, 501.

The Outlook

The Sacredness of Life

One result which is emerging already from this war is the insistence on the sacredness of human life. There is a grim determination to see this present strife through to the bitter end, but on every hand we hear "This must be the last war." There is entire heedlessness to this sacredness among the Germans in action. But even in Germany, travellers tell us, the same expression is heard. When you allow the thought to possess your mind, that hundreds of thousands are lying in the trenches, as many more wounded and dying, and many times that number of women and children suffering the desolation of homelessness and loss of loved ones, the contemplation is appalling. The terrible sin and pity of it all! God forgive us if we forget the tragedy of the slain whether they were German or British. Men have never before marched to war with a greater horror of it. Not that the soldiers are shaken with fear, but that in the heart of humanity there is a sense of the wrong of the destruction of human life such as there never has been, only because a "crazed and driven foe" has appealed to the sword, is the scabbard cast away until his selfish power be broken.

German Atrocities

Judging by the Second Report of the Belgian Commission of Inquiry on the Violation of the Rights of Nations and of the Laws and Customs

of War, addressed to the Minister of Justice, Germany has carried out its policy of "frightfulness" to the civil population with a zest that suggests only satisfaction. The Report, with its blood-curdling horrors, *vouched for after judicial investigations*, shows that there was not only wholesale burning, shooting, and wanton destruction at officers' command, as at Louvain, but that there was deliberate, devilish torture of men, women and children. Details are given of cases in which girls were subjected to unspeakable outrage, afterwards being killed or wounded. It is confirmed that so far from the sack and burning of Louvain being reprisals for civilians shooting at the soldiers, it originated in a party of Germans in the town shooting by mistake at a party of Belgians coming in after being repulsed by Belgian troops. "It appears from other witnesses that several thousand male inhabitants of Louvain, who had escaped the shooting and the fire, were sent to Germany for a purpose which is still unknown to us." Such matters must be taken into cognizance. Retaliation in kind is not the thought of the Allies. But punishment which will involve suffering and humiliation to the deepest degree must be meted out. There can be no mercy to the perpetrators of the recorded and certified outrages against women and children. How different is the ideal held before the British troops. We remember Earl Kitchener's noble words. We read Mr. Winston Churchill's words in speaking of our soldiers:

"Let them always have the feeling in their heart that after the war was over people should not only admire their victory, but should say they fought like gentlemen."

The English Manifesto

In the manifesto issued in England last week in reply to the appeal addressed by German theologians to "evangelical Christians abroad" the Germans are referred to as "men of whose honesty, capacity and good faith there can be no question." But amazement is expressed that such men "should commit themselves to a statement concerning the political causes of the war which depart so strangely from what seem to us to be plain facts in this grave hour of European history. After expressing the hope that the time will come when it again will be their privilege to work with the German theologians in behalf of Christianity the manifesto adds:

"There must be no mistake about our position. Eagerly desirous of peace, foremost to the best of our ability in furthering it, keen especially to promote a close fellowship between England and Germany, we nevertheless have been driven to declare that dear to us as is peace the principles of truth and honour are yet more dear. We have taken our stand for international good faith; for the safeguarding of smaller nationalities; for the upholding of the essential conditions of brotherhood among the nations of the world."

Among the signers of the manifesto are the Archbishops of Canterbury, York and Armagh; the Bishop of London, Rev. R. J. Campbell, Dr. John Clifford, Rev. F. B. Mayer, Dr. Campbell Morgan and Dr. Robertson Nicol.

Dr. Harnack and Great Britain

The vituperative outbreak of Dr. Harnack against England came as more than a surprise

to those who are acquainted with the characteristics revealed in his books—a careful weighing of evidence, moderation of statement and independence of thought. Of course, it has been an open secret for some time in connection with German universities that while independence of research and conclusion has been encouraged, yet there must be no criticism of German state policy by the professors. In fact, for a man to show a healthy tendency to criticize the running of affairs in the *Vaterland* was a sure indication that he would remain a *Privat Dozent* and never be called to a university. We knew this, of course, and we also knew that Dr. Harnack was a favorite in Court circles. But we were not prepared for the feet of clay on the idol which has occupied such a niche in the world of scholarship. "The Inquirer," an English unitarian organ, asks:

"Have we any evidence that Dr. Harnack has ever resisted the demoralizing ideals of Prussian ambition or risked anything for the sake of Christian freedom and righteousness? Scholarship, culture, refined intellectualism are of little moment in a moral battle. We take our stand with the plain man who knows in his heart that all the books which Harnack has ever written, and all the philosophy with which Eucken has deluged the world, cannot be put in the balance against one outraged woman or one slaughtered child in the 'necessary' invasion of Belgium."

Missionaries and the War

A group of about twelve C.M.S. missionaries with their wives stationed in German East Africa are cut right off from communication with England, and some anxiety is entertained as to their safety. The C.M.S. missionaries have always been treated with uniform kindness by the German authorities, and have been on the best of terms with their German missionary brethren in the colony. They were, when war broke out, just preparing to open a joint missionary seminary for training African teachers. On the other hand, in Samoa, the German portion of which has been surrendered to the Expeditionary Force from New Zealand, working under German jurisdiction, the L.M.S. has nine missionaries—seven British and two German. The German workers are in the full confidence and esteem of both their British colleagues and the natives. One additional German teacher is at present on his way to Samoa for L.M.S. work. Being a man of "serviceable" age, the authorities at Sydney have detained him under official observation for the period of the war.

The Bible for the Soldiers

The committee of the British and Foreign Bible Society have decided that its free distribution of the Scriptures among the troops of the nations now at war shall be carried out in co-operation with the various Red Cross organizations in the countries involved in hostilities, and through the authorities having charge of camps for aliens and prisoners of war. The British and Foreign Bible Society has undertaken to present these organizations with as many copies of the New Testament and Gospels as may be required for distribution among sick and wounded sailors and soldiers and prisoners of war. The books are in all the different languages of the races now in conflict, and are specially bound with a red cross on the cover.

THE GERMAN GOSPEL

Nietzsche, Treitschke, von Bernhardt and Kaiser Wilhelm II. are all preachers of the same gospel. From 1870 to 1914 this doctrine has been kept steadily before the German peoples. A Pan-German Europe of the conquest and rule of Might is the Kingdom this gospel anticipates.

"Remember that the German people are the chosen of God. On me as German Emperor the Spirit of God has descended. I am His weapon, His sword and His viceregent. Woe to the disobedient, death to cowards and unbelievers," so said the Kaiser to his soldiers. In 1900 the Kaiser addressed the German contingent embarking at Bremerhaven to go to the relief of their nationals besieged in Peking. He said: "When you come into contact with the enemy, strike him down. Quarter is not to be given. Prisoners are not to be made. Whoever falls into your hands is into your hands delivered. Just as, a thousand years ago, the Huns, under their King Attila, made themselves a name which still appears imposing in tradition, so may the German name be known in China in such a way that never again will a Chinaman dare to look askance at a German. The blessing of the Lord be with you. Give proof of your courage, and the Divine blessing will be attached to your colours."

There is an idea more or less current among us that the Kaiser's attitude then and now has behind it very little support from the German nation at large. But, as Dr. Sarolea in his book which was favourably reviewed in the German press two years ago, distinctly said, the Kaiser is the popular idol to-day. He is the embodiment of German ideals. His assertiveness and egotism are the logical and adequate expression of the ambition and progress toward world-wide empire which is not the dream but the destiny of the German people, as they think.

It is not difficult to see how these ideas captured the imagination of the people. In the 'seventies and 'eighties Nietzsche advanced with brilliant boldness his contention that Christian civilization was all wrong. "Be hard," not "be merciful," is the beatitude for success. Humane motives are responsible for decadence by the preservation of the unfit. True advance means the ruthless removal of those who impede the pace. Two influences gave this revolutionary thinker his foothold—the one in the world of thought, the other in the world of affairs. The first was Darwinism, with its theory of the "survival of the fittest" (i.e., the strongest), which furnished him with his philosophical basis; the second was Bismarckism, which for the time seemed to justify a cynical disregard of all ethical principle by the rise of the German Empire on the basis of an iron-bound military system and a dishonest diplomacy. Nietzsche repudiated Christian morality as well as the Christian world view. Nietzsche poured contempt on the ethics of Jesus, proclaimed Him a charlatan and a knave, and erected instead an altar to the God of Force.

At Berlin University from 1875 to 1895 there lectured to the students a man of more than ordinary force, Hemrich von Treitschke. The glories of the ancient Germans in ages past, the Prussian leadership of Germany to-day, the hegemony of Germany in Europe, the acquisition of colonies or "world-power"—that was his incessant theme, and to that he felt himself divinely called. He maintained the gospel of Force but he managed to retain his belief in Christianity. This, perhaps, made him the more dangerous. "Battle" is the teaching of history; wind, hammer and flame typify the great healthful forces that make character; the "rough fist" is the messenger of salvation. With all this tornado of energy

there went refinement and generosity of spirit, except in the contemplation of conflict. Of course, his personal greatness and charm do not make his doctrines the less dangerous. He speaks much of personality and its development, but also teaches that the State exists simply to command, and the subject simply to obey. The essential duty of the State is to assert and expand itself. In the case of Germany, Treitschke honestly believed that all who were brought under its control were thereby introduced to a great dignity and blessing. In what way is not so clear. England especially has wide territories to which she has no claim except that of might, which German might is entitled to challenge. "Why talk of founding colonies?" said he. "Let us take Holland—then we shall have them ready-made."

How far does this represent German opinion? Dr. Troeltsch, of Heidelberg, who has written a short biography of Treitschke, obviously regards him as a bygone. He strongly condemns his worship of power and the Bismarckian diplomacy. He has strong and broad human sympathies. But General von Bernhardt, in his book "Germany and the Next War," makes much of Treitschke and the popular approval of von Bernhardt's ideas shows which set of writers is nearer to the heart of the nation. The General says that Germany must "expand by war," and "France must be so completely crushed that she can never again come across our path." Throughout all this Teutonic glorification of the doctrine that brutal and selfish might is above all else in human affairs runs the assumption that the military might of Germany is invincible and should be used ruthlessly for German aggrandizement.

Not at all confined to Germany has been the propaganda of this gospel. On this side of the Atlantic in Professor Muensterberg, of Harvard University, we have another exponent of Nietzschean views. It is interesting to note that at the outbreak of hostilities this Harvard professor sought to justify his friend, the Kaiser, to the American people by representing the war as a defensive campaign "to prevent European culture from being overrun by Slavic and Tartar hordes." The leading American journals severely handled this contribution. Now the Professor, in his new book "The War and America," attempts to justify the war as one of conquest. He devotes himself to eulogizing and seeking to justify wars of conquest, and lays down the doctrine that a strong and virile nation is entitled to take what it wants. He writes:

"If war were abolished the peoples which have poor land to-day must remain poor through the centuries, however much they may progress internally they would have no right to expand, as they would do so at the expense of their neighbours. The peoples which are on rich land could be sure to retain their possession even if they became unworthy and useless for the march of civilization. The world's progress has depended at all times upon the expansive ascendancy of the sound, strong, solid and able nations and the shrinking of those which have lost their healthy qualities and have become unfit or decadent. Why is one particular stage of this international development, the chance distribution of power to-day or to-morrow, more worthy of legal conservation than any previous?"

"If every nation's boundaries were guaranteed by a world court mankind would necessarily sink. A new adjustment to the inner growth or decay must set in from time to time. Spanish misrule in Cuba, Turkish misrule in the Balkans, had to stop. It may be that it is time to stop Russian misrule in Poland."

This is the German gospel. It is easy to ridicule the teachings of Nietzsche and his followers from the standpoint of assured Christian faith, but it is not easy to disprove its consistency with the crudely Darwinian philosophy that once prevailed and still holds in some quarters. It secured a firmer hold on Germany than ever in England where theories are not quickly carried to their practical conclusions. Pure Nietzscheism is pure egoism. The race is to the swift (and the cunning), and the battle to the strong. It is true it has its element of idealism in the theory of the Superman—the wonderful Being who is some time to evolve out of the struggles and competitions of average humanity which is destroyed in the process. It has its scientific factor in preventing too free an opportunity for the decadent elements of the race to multiply to its downfall.

But as an ultimate and final philosophy of life, Nietzscheism has been undermined by the New Evolution, which proclaims most emphatically the essential biological importance of "the struggle for the life of others." Henry Drummond first gave classic expression to this truth. It has re-established the fundamental principles of the Christian ethic on grounds that cannot be shaken. The aggressive and ruthless self-assertion which was Nietzsche's central principle of thought and conduct is thus a hopeless anachronism. It is a phase which many even of the higher creature races have outgrown, as every beehive and ant-hill demonstrates. The Superman must be along the line of this great altruistic principle, "the struggle for the lives of others." That Superman has already been, even the Incarnate Love of God.

So, in all this conflict which lies before us, in its pain and anguish for the sons of men, let us remember that we are warring against the Spirit of the anti-Christ, for Force has been set in the place of Love and Self has been worshipped instead of God. We are fighting not against the German people, but, as we have said before in these columns, against the system which holds the German people enslaved. They may be unconscious of that slavery. We pray the day may come when their eyes shall be opened and their bonds shall be broken. May they see where the path of true greatness for their nation lies and follow wherever it leads.

Let us hold fast to this thought and cherish this conviction. We shall have need of this strong stay in the hours to come. Some of us have not realized yet that we are at war. But when our soldiers get to the battle line and perhaps sacrifice their lives for the truth of Love, may this conviction hold us fast and make us strong in the hour of trial and grief. We are on God's side, so who can be against us?

SURSUM CORDA.

Now is the time to lift the heart on high,
Now, when the sun is darkened in the sky,
Now, when the fair, long-cherished hope departs,
Lift up your hearts!

The glad feet of the messengers of peace
Turn from us, and the sounds of laughter cease,
Death strides across our path and shakes his
darts.

Lift up your hearts!

Are there no footprints in the road we tread?
No voices of the unforgotten dead
Bidding us stand like men and take our parts?

Lift up your hearts!

Loss is not loss while faith in God remains,
With courage, the true ichor, in our veins,
And the resistless strength such faith imparts.

Lift up your hearts!

B. Paul Neuman.

THE CANADIAN CHURCH AND THE WAR

The Canadian Churchman asked several of our Bishops and some of our leading Clergymen to give their opinions about the Righteousness of the present War, our greatest need and present duties. The following replies have been received.

(CONTINUED FROM LAST ISSUE.)

The Archdeacon of Halifax:—

It was Benjamin Franklin who declared that: "There never was a good war or a bad peace," and his words were probably but the echo of an old saying, "that an unjust peace is to be preferred before a just war."

Is there such a thing as a righteous war? The Church of England takes strong ground on the question of the lawfulness of military service. The last paragraph of the 37th Article declares: "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars." The Latin of the Article is a sufficient comment on the character of the wars under survey, *justa bella*, righteous wars. The scriptural warrant for the Article lies in the fact that St. Paul says that it is by God's own ordinance that the magistrate "beareth the sword;" in a classical passage, graphically translated by Weymouth: "he does not wear the sword to no purpose; he is God's servant—an administrator to inflict punishment on evil-doers." There are righteous wars, wars which it would be absolutely wrong not to wage, against tyranny, oppression, and injustice, and in defence of life, liberty and independence. "Give me," said Patrick Henry, in words which thrill and move the heart, "give me liberty, or give me death!"

The great powers of Europe stood pledged by the most solemn treaties to preserve inviolate the neutrality of Belgium in the interests of international peace. From the standpoint of justice, Germany should have required the absolute neutrality of Belgium, at whatever cost. If justice had no weight with Germany, self-interest should have moved her to spend her last mark and her last man, to secure this end; for it will be found that the violation of the Belgian soil will yet prove her undoing. We need to be seized with the importance of this fact in regard to international relations; and perhaps nothing will make clearer the enormity of the offence, than the well-weighed words of Mr. Gladstone, when he characterized a former attempt in 1870, happily frustrated, as meaning "the perpetration of the direst crime that ever stained the pages of history."

The righteousness of the British cause has won a complete verdict at the bar of universal public opinion. Not only

"Where rise the four democracies of Anglo-Saxon might;
The Republic, fair, alone;
The Commonwealth new grown;
The proud reserved Dominion with a story of her own";

but also amongst all fair-minded peoples. The press of all neutral states is the proof of this statement. There seems to be no halting between two opinions on the part of those who control an unfettered press.

The German invasion of Belgian territory, caused the King of the Belgians to register a

most emphatic protest by word and arms, against the wanton outrage which treated the pledged word as a thing of nought; and he called upon England to fulfil to the letter all treaty obligations.

There was but one course open to England. Her pledged word must be kept to the letter. If a heathen Emperor and philosopher could write: "Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect," a Christian statesman is bound by higher considerations. And in words as eloquent as they were sane and patriotic, Mr. Asquith declared that: "sooner than be a silent witness, which means in effect a willing accomplice of this tragic triumph of force over law, and of

made, for right, against violent might, for truth against infamous untruth, and now (alas! that it must be written) for civilized liberty against worse than barbarian outrage."

Our greatest need: Our supreme need is that of high spiritual and moral ideals as a people. We have been well-nigh immersed in Canada in the whirlpool of materialism. The growth and development of our country has been so rapid of late years, the opportunities for advancement, and for money making so many in number, that we have been in grave danger of smothering the noblest things in human life.

"The world is too much with us; late and soon, Getting and spending, we lay waste our powers." Militarism killed idealism in Germany. The product of militant imperialism was the most rampant and selfish materialism in life and thought. The thin veneer of civilization covered the crudest form of barbarism. The Dominion stood in the same danger, but from quite another cause. Commercial prosperity bade fair to lower all our ethical standards, and to give us an altogether false view of life. There was extravagance everywhere in public and private expenditure. Our

aims in many instances were paltry. We were content to live on a low plane of endeavour. The love of pleasure was almost universal. And there was an appalling love of money, a greed for wealth, and for that which money buys. The war calls a full stop. It brings us to our senses. It shows us the realities of life. It calls us to seriousness of thought and mind, and to the pursuit of higher things.

Our present duty: The duty of the hour is to trust God solely and implicitly. This is the simple secret of success: "In God we trust." The God of our Fathers, as we look up to Him in faith will keep His covenant with His people.

"We lean not on the shotted gun or fort,
Thou art the nation's Pilot and the Port."

Then there is our duty to the Empire of which we form a part.

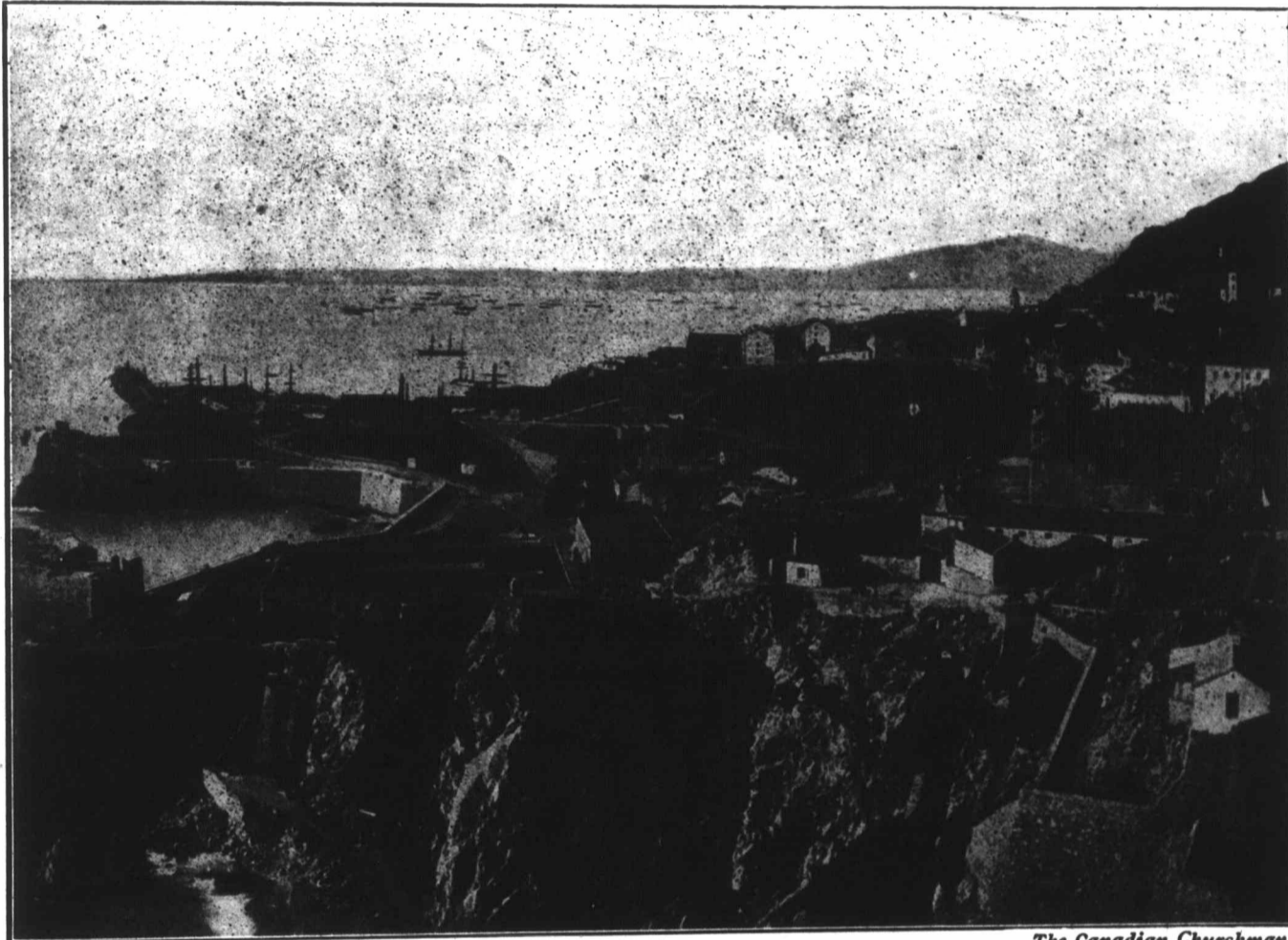
"New occasions teach new duties." While this is ancient enough, the occasion furnishes the opportunity for its expression. We have been nurtured, cared for, supported by Great Britain all the years of our development as a Dominion. Our debt to the Motherland is incalculable. And the present crisis furnishes us with just the opportunity to show our gratitude by deeds and not words. We have been loud enough, and profuse enough in the profession of our loyalty. Let us show now by our actions that we mean every word we say. Our contribution in men and material should be commensurate with the greatness of the gift we have received of civil and religious liberty, of constitutional and responsible government, and of protecting care. Our last man and our last dollar should be freely offered.

"O England, little mother by the sleepless northern tide,
Having bred so many nations to devotion, trust and pride,
Very tenderly we turn

With willing hearts that yearn
Still to love you and defend you—let the sons of men discern
Wherein your right and title, might and majesty reside."

There is a pressing duty, too, nearer home, to our own kith and kin, to the wives and mothers,

GIBRALTAR



The Canadian Churchman.

Great British Fortress on the Mediterranean is an important strategical point in the present war crisis. It is regarded as an impregnable guard of the entrance to the Mediterranean.

brutality over freedom, he would see this country of ours blotted out of the page of history."

The Proclamation of his Majesty the King addressed "to the Governments and Peoples of my self-governing Dominions," in clear and incisive sentences, each more telling than the last, exposes the incalculable wickedness of the Kaiser and his advisers. His Majesty describes the action taken as "an unparalleled assault upon the continuity of civilization and the peace of mankind," and shows that this "calamitous conflict" is not of his seeking. His Ministers strove for peace. Then, in a sentence framed in noblest language, our King declares: "Had I stood aside when, in defiance of pledges to which my kingdom was a party, the soil of Belgium was violated and her cities laid desolate, when the very life of the French nation was threatened with extinction, I should have sacrificed my honour and given to destruction the liberties of my Empire and of mankind."

One testimony more may well be added. It is that of the most spiritually-minded of the English Bishops, a lover of peace if there is one in the world, the saintly Bishop Moule of Durham. Bishop Moule does not hesitate to say that England has gone to war that the Englishman's word might be kept at all costs. In most noteworthy words Dr. Moule declares: "It has stood out, if ever in history such a stand was

to the dependants of all who go forth from our shores to fight in the cause of justice and liberty. We should see that they are provided for in a most generous spirit, so that poverty and want may be kept far from their doors.

W. J. Armitage.

Canon Scott:—

BLOOD-GUILT.

The brand of Cain is on your brow,
Emperor!

A crown of gold may hide it now,
Emperor!

But when the day of reckoning comes,
When flags are furled and hushed the drums,
When labour goes with bruised hands
To plough once more the blood-stained lands,
A people's wrath will rend the skies
And topple down your dynasties,
Emperor!

In vain you call upon the Lord,
Emperor!

You boast of honour and the sword,
Emperor!

What God will bless the hideous flood
Which drowns the world in human blood?
The vengeance of a broken trust
Will grind your Empire in the dust,
Till Hohenzollern crowns are cast
Upon the refuse of the past,
Emperor!

The cries of multitudes unfed,
Emperor!

The curses of the millions dead,
Emperor!

Will these not heap on you the scorn
Of generations yet unborn?
Are there no murmurs in your ear
Of retribution drawing near?

The fingers of a hand that write
Inscribe your doom upon the night,
Emperor!

Frederick George Scott.

The Principal of Wycliffe College:—

Naturally the dark side of the war, with all its inexpressible horror of suffering and loss, is that which comes most prominently into the mind at the present time. It is perhaps well that it should be so, in order that God's people may be brought to their knees, in an agony of prayer to God who alone can end the conflict. There is, however, another side of the subject which it is well that we should allow ourselves to dwell upon in thinking of the war. Never, perhaps, in the history of the world has a nation gone to war in such a just cause as that which has led Great Britain now to take up arms. Other wars have caused people to inquire and to discuss the question as to whether or not the war should have been declared, but there is no such question raised to-day for all join in emphasizing its absolute justice.

Great Britain has also manifested to the world a wonderful spirit of unselfishness. She is desirous to use her influence and her power to ensure freedom, liberty and fair play to the other nations of the world.

What a wonderfully unifying influence the declaration of war has had upon our Empire. Canada, Australia, and other less prominent parts of the British Empire have been drawn together as never before. Suspicion and discord have ceased in Ireland. In the face of the greater peril and the mightier undertaking the hearts of Nationalist and Ulsterman have been drawn together and to the Motherland in a common cause. All classes at home and abroad have been drawn together in a way which only a few weeks ago would have been considered impossible. We stand as an Empire in this great and holy war absolutely united as never before.

When God sees fit to grant decisive victory to our armies what wonderful progress will have been made in giving liberty, individual and national, to the peoples of Europe, materially lessening the cruel burdens of taxation for the vast armies and navies which have to such a large extent been made necessary by the military craze of Germany.

Meantime while the war cloud still hangs heavy over heart and home, let us remember with the Psalmist of old, "The Lord reigneth," and that in His own time and way He will rule and overrule the affairs of men so that there may be a fulfilment of His own purposes in the world, and the Prince of Peace Himself return to reign.

T. R. O'Meara.

The Archdeacon of Simcoe:—

Its righteousness. Never did a nation enter upon a war with clearer conscience than did Great Britain enter upon the war now in pro-

(Continued on Page 651.)

The Sunday School as an Educational Force

By Professor Martin G. Brumbaugh, Ph.D., LL.D.

(An address given to the World's Seventh Sunday School Convention, Zurich.)

An educational force is to be measured—by its character, viewed pedagogically; by its scope, viewed both as to its extent and the field it covers; by its aim, viewed theoretically and teleologically; by its agencies, viewed from the point of its aim; by its support, viewed as an agency in which many believe to the extent of awarding it their personal effort and financial aid; by its necessity, viewed philosophically in the system of educational endeavour; and by its results, viewed as an accomplishing power and not merely as an enthusiast's dream.

To these general standards the Sunday School must yield if it is to be regarded as an educational force of moment. Moreover, its place among the great educational forces of society must likewise be found in its relative efficiency in the several tests here indicated.

There are those to whom the Sunday School does not appeal as an agency of great educational value; they do not pause to analyse its functions nor to evaluate its results. Quite unlike these is another group who, with a zeal that is admirable, but with no great appreciation or concern for the measuring of this great educational agency, regard the Sunday School as in some way by Divine power or favour lifted above the category of measurable forces whose destiny is largely in the care and keeping of human enterprise.

The Sunday School is not a thing apart; it is and should be regarded as one of the agencies through which human souls may climb to freedom through the truth. "Ye shall know the truth and the truth shall make you free." To it may fairly be applied the tests to which we subject other agencies which, like it, aim at dignifying and enriching human life and fitting the soul for service and for worship.

What, then, may we safely assume to be the pedagogic meaning of the Sunday School? We are all born into a world whose entire meaning is as yet unknown to us. We must be led by skilful and competent guides into an understanding of our complete environment—physical, social, civic, economic and spiritual. The agencies devoted to this end are pedagogic. The Sunday School is confessedly an agency for the interpretation of one's spiritual environment. It aims at giving to its pupils an insight into the spiritual history of the race as recorded in God's Book; into the spiritual experience of a perfect life as exemplified in Jesus of Nazareth; into the origin and development of the Christian Church from its founding to its present world-wide extension; and into the meaning and method of a life guided and oriented by Jesus Christ. It aims at developing in the impressionable years the foundations of Christian character and holy living. In its essential function and in its entire method it is pedagogically significant.

Moreover, it inter-relates its quality with all sane and significant educational endeavour. It gives to the individual an essentially adequate basis for the interpretation of literature, music, painting and sculpture, and as these are vital nutritions of the human soul, the ideal Sunday School is the best training institution for the development of the aesthetic as well as the ethical element of our nature.

When one thinks of the Sunday School as an educational agency where pupils are reckoned by the tens of millions, whose teachers by the millions, whose separate schools by hundreds of thousands, its guiding organizations by the thousands, its countries by the hundreds, surely it is not too much to declare that the Sunday School, next to the Church itself, is the greatest agency ever devised to keep God's Word in the forefront as the guide to life and to eternity. It is one of the few educational forces that have been so extended as to warrant the holding of what we now hold—a World's Convention. Let the cry echo down from the mountains of Switzerland that the Sunday School has girdled the globe, and will not be content until every child that opens its eyes to the light shall find just before it a welcoming Sunday School.

The Sunday School has long since outgrown its function of a century ago. It has come bravely back to the previous purpose of Ludwig Haecker as early as 1748—namely, the purpose of interpreting the Bible to the inquiring mind and making the Bible first among the subjects of study with which we should have to do. Secular knowledge it does not pretend to interpret, and when

the Sunday School loses itself in the maze of secular knowledge, no matter how this knowledge is related to the great Book, it loses its virtue and defeats its lofty purpose. It must always and everywhere see its own mission, and concentrate its activities upon the successful accomplishment of that mission.

ITS MISSION.

What, then, may be set down as its mission or aim? It is God's agency to man for his upbringing in the Kingdom of Heaven. We are to find through it our way into the Christian Church, and through it into life everlasting with the Father. It aims at making real to each one the Divinity of Jesus Christ and the Divine inspiration of the Holy Book. It is to save us from superstition and from doubt and make us triumphantly and confidently glad to be followers of Him, even as He is of the Father. In a word, it seeks to put the open Bible into the open hand of every opening heart that is quickened by life from God.

The Church that has no Sunday School is like a river that has no source in the fountains of the everlasting hills. It shrivels and weakens and dies amid the arid wastes of life. The Sunday School is the fountain through which the Spirit of God flows into and makes glad the Church of God.

The Sunday School must always remain an institution of the Church, just as the public school is an institution of the State. It should be the supreme concern of the Church. Every home of worship should have as an integral part of its equipment ample rooms designed specially for Sunday School purposes. There is great need of a propaganda that will make it impossible to build for the adults and neglect the children.

There is also need for such a world-wide understanding of the Sunday School as to make it impossible for children to grow up without loving, trained teachers for their religious instruction. The parents and the pastor do much. They need the sustaining reinforcement of trained teachers.

The training of an adequate corps of pious teachers is a present need of the Sunday School. I wish that the Christian Church had as high ideals for its teachers as the State has for its teachers. I believe firmly that we can in no more effective way advance the cause of Christianity than by attending adequately to the great task of training men and women to teach the truth of God wisely and well to the lambs of His fold. To make teachers is to ensure the potency of the Church.

Are we giving the personal attention and the financial support to the Sunday School which it merits and needs? The State compels its youth to attend the public school. Do we at all sense the importance of compulsory attendance in Sunday School? I do not mean the compulsion of laws, but the compulsion of our constant endeavour, and, what is of more moment, the great value of our example in regularly attending the Sunday School. The Master always led the way. His great power lay in His supremely wise utterance, "Follow me." Shall we not also put before the childhood of the world the example of our own presence, thus proving by our deeds our faith in our cause!

FINANCES.

One of the marvels of the Sunday School movement is its financial status. For the most part its entire cost in money is met by the voluntary contributions of the children. The Churches have, of course, borne the cost of housing and of caring for the material needs of the Sunday Schools. But in every Christian's gifts to the Lord should be included a definite sum for the Sunday School. I am praying for the day when men and women of wealth will endow with large gifts the Sunday School movement in its world-wide aspects. All the wonderful treasures of inspired learning should be opened by trained minds, and their messages of help translated and distributed to every Sunday School in the world. Who will be first to create an endowment in the name of Jesus Christ to broaden and deepen the value of the Sunday School to the entire world? With what holier offering could one kneel at the altar of service?

The Church avowedly seeks to include in the scope of the school a preparation to live hereafter—a training of the soul for service now that it may live with its author for ever. No other teaching agency avowedly conserves this ideal. The Sunday School is the only efficient agency work-

ing in the Church and in the world to train and to teach the young in a practical and effective way the worth and meaning of a human soul. In the general scheme of education, therefore, the Sunday School is essential.

And, finally, does the Sunday School, as it now is, accomplish results adequate to its mission? Is it really worth while? The answer to this question is in your hearts. It is not necessary to make an affirmation so manifestly obvious. An institution that enlists the abiding support of great-souled men and women, that sounds its victorious advance in every land and in every clime, that sends from its increasing ranks its great armies of recruits into the Church of God, and that is to-day making the meaning and mission of Jesus Christ known throughout the world, needs no defence. It only asks support and service for its triumphant advance.

The Issues of Kikuyu

CONTEMPORARY thus summarizes an essay by Professor Emery Barnes, of Cambridge, published in "The Quarterly Review," on the issues of Kikuyu. "For him, (i.e., Professor Barnes), the issues appear to be threefold. The first concerns the *Quicumque Vult*, (the Athanasian Creed). The Bishop of Zanzibar claims that Kikuyu provides no safeguards for its retention. What of that? The *Quicumque Vult* has been absent altogether from the American Prayer Book since 1789. The Holy Catholic Church of Japan in the Second Article of its Constitution, while pointing to the Nicene and Apostles' Creeds as containing a statement of its faith omits all reference to the *Quicumque Vult*. . . . In the Church of Ireland no clergyman or layman is required to repeat the *Quicumque Vult*. Hence it is plain that the retention of the *Quicumque Vult* cannot be made a condition of intercommunion. The conclusion is supported by the fact that no Lambeth Conference has ever included it as supplying a basis for reunion.

"The second issue concerns the position of Episcopacy. The Bishop of Zanzibar claims that Kikuyu has not safeguarded Episcopacy, by which he means that Kikuyu recognizes the ministrations of non-episcopal ministers. This is true, but herein Kikuyu is loyal to the Prayer Book which, while confessing whole-hearted adherence to the episcopal system, deliberately abstains from condemning other systems of Church Government, and from denying the efficacy of the ministrations of non-episcopal churches. Surely the Bishop of Zanzibar does not regard the Prayer Book as so definite as to be heretical in this matter?

"The third issue of Kikuyu is that it does not provide a priest for the celebration of the Eucharist. But when neither Holy Scripture nor the Primitive Catholic and Apostolic Church did definitely make such a provision, dare the Church of England make this an absolute condition for every eucharistic celebration in the Mission Field? The answer is found in Professor Barnes' conclusion: It would be dangerous, indeed, at such a time and in such a matter to allow 'an unproved theory of Orders or of the efficacy of the Sacraments to prevent Christian federation and so to check the progress of Christian missions.'"

CANADIAN CHURCH AND THE WAR.

(Continued from Page 650.)

gress in Europe. "The scrap of paper"—an agreement to which England through her representatives had placed her signature—was an agreement to preserve with France and Germany the neutrality of Belgium. The word of nations must be as inviolate as the word of individuals. The principle involved in England's action is plainly set forth by the Psalmist, who says, "He that sweareth unto his neighbour and disappointeth him, not though it were to his own hindrance."

Our greatest need is to realize, that while our cause is a righteous one, yet we have needed this war as one of God's "sore judgments" to rebuke the materialism, the superficiality, the pleasure-loving spirit of the age.

Our present duty then, is to humble ourselves before Almighty God with a deep sense of our own guilt and take our share through personal sacrifice in the service of the Empire in whatever capacity it may be possible. To some this means personal service at the front, to some the surrender of husbands and sons, to all the giving of our substance for the assistance of them who need, and above all constant intercession that God may overrule all this conflict to the working out of His Glory and the extension of His Kingdom. Chas. L. Ingles.

THE MOSLEM MENACE

By the Rev. Samuel M. Zwemer, D.D., Cairo, Egypt

IN our study of the Moslem problem, it will not do to neglect the border marches in Africa and Malaysia, where Islam is winning Pagan tribes; nor is it wise to omit such isolated groups of Moslems as are found, for example, in Trinidad and British Guiana. The number of Moslems in these places may be small, but Islam often makes headway where least we expect it.

A letter recently received from the Rev. S. Garabedian, in Cape Town, South Africa, calls attention to the spread of Islam in South Africa among white as well as the coloured races. The converts are not only from natives, but from Europeans and half-castes. The writer is a missionary of the Society for the Propagation of the Gospel (Anglican) who has spent ten years in North India. He says:—

"I can assure you that I am no alarmist. I have seen ten years active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done. There are whole streets who once were Christians, but are now Mohammedans, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and relations are half Christians and half Mohammedans; not because they were once Mohammedans, but the reverse."

The facts he gives are sufficiently startling and so well corroborated by photographs and the testimony of other workers, that they should awaken prayer and new missionary effort for Moslems in this part of the world.

The total Moslem population in South Africa, according to the Colonial Office List, London, 1913, is as follows:—

Cape Province	24,189
Natal	13,475
Transvaal	8,193
Orange	47
Basutoland	8,000
Total	53,904

This total is not large in proportion to the whole population of more than eight million, but the present activity of Moslem propagandists, both Malays and Indian Mohammedans, should be arrested for the sake of the native church. This was conclusively shown by Mr. Gardener in his recent book "Studies in the Evangelization of South Africa." Speaking of the Moslem peril he said, "Even the Southern Base will not be safe against such odds. It is in the light of the whole African problem of the challenge of Islam, of the struggle of the central tribes, that we must view the South African position. The crisis in Africa constitutes this emergency."

What are the facts as regards the situation today? For years there has been a movement on the part of the Malays and of Indian Mohammedans, to win over the white and coloured, whether Christians or Jews in South Africa. The Malays, we are told, are active in this work for two reasons. One is their desire of winning merit and paradise by the conversion of Christians to Islam. The other is by mixed marriages to make their race whiter.

The Indian Moslems are influenced by similar motives. Although many of them have their own wives and children in India, they also marry white women and girls by Moslem rite, and adopt orphans or neglected children.

Many of the facts communicated to me by my correspondents can not be published, but the evidence given is incontrovertible. We are told that there are men whose sole object is to ruin girls and win them over. "For this end, they put on English caps and assume a Christian name. Malay women are always on the watch to get any child by any means they possibly can." It seems that many of the Christians are so ignorant that they speak of the mullah as a priest, and the mosque as a church, and the Koran as the Bible. To quote once more from our correspondent: "There are some Arab, Egyptian, Indian and Turkish propagators of Mohammedanism who are very actively engaged in spreading their faith up and down the country by Koranic schools, charms, sorcery, threats and immorality. Many make a practice of taking a Christian wife, and after he has made sure of her he leaves her and takes another, and yet another. The law in this country does not recognize Mohammedan marriage as legal, and recognizes concubinage, but

to the Mohammedans it is proper marriage plus conversion, so they strive to have as many Christian wives as they possibly can, and they can not be punished either for polygamy or for desertion, as the marriage is not considered legal.

"It is painful beyond description to see everywhere white and coloured, who once were Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay head-dress, often, alas, decorated with charms, and it is marvellous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

Moslem schools are being opened everywhere in South Africa and many of the pupils still bear baptismal names.

The children are taught the Koran daily and some of the schools receive Government grants. Among the children, we are told, there are some who are pure Dutch and English, so that the better classes are being drawn in, and it is no wonder that some of these marry and become Moslems. Thirty-seven distinct instances are given of Europeans, Dutch, English and German, who have been won over to Islam. These instances are said to be typical. We give only seven.

"Father, Scotch station-master, died, leaving five children, daughter barely 15 married by Malay rite to Indian without consent of objecting parent, had a child before she was 16, which died. Doctor attending said she had no business to have a child at her age and physical development. Rescued, but 18 months' best treatment and care barely restored her to health. There is much that can not be written.

"Both parents English; daughter 15, married by Malay rite to Indian without consent of parents, and taken to India, shut up in zenana; writes painfully sad letters to parents; father and mother broken-hearted.

"Both parents pure Dutch, daughter married by Malay rite to Malay. Story can not be related.

"Dutch, said to be orphan, at age of 15 married to Malay, child died, husband fined, girl left him and went into service. Regularly persecuted by Malay husband, and threatened.

"Father Dutch, mother slightly coloured, placed on Robben Island, brought away by Malay, now in mere rags, ill-treated and enslaved.

"Father white, mother coloured, daughter orphan, married to Indian by Malay rite, without consent of parents, has shop next door to a chapel.

"Scotch girl, parents dead, one sister married bank-manager, brother in mounted police, sister living on private means, she herself married to Arab, became Mohammedan through Malay trick."

A number of mosques have been built in various parts of South Africa, Natal, Port Elizabeth and Cape Town within the last 20 years. There are no less than 40 mosques in Cape Town district alone.

The result of these intermarriages can only lead to the degradation of the white race socially and morally, not to speak of the spiritual atrophy which must result. A correspondent writes:—"We see a white woman and her white son standing on the stoop in company with the second or third wife of her lord and master, 'doekje' on her head, in a long nightgown dress, and wooden shoes, looking dejected. We talk to her—she does not seem to understand and has nothing to say. How should she, since she is out of her proper sphere, and wonderfully depressed! We step into her house, the rooms are bare, but not devoid of dirt, no vase, no decoration, no picture, except that of the Sultan and that of Mecca. At last we have found the secret. She has no sympathy with her white people; the white people's nationality is no longer hers, for she has learned to look to the Sultan as her king, and to Mecca, the uncivilized Arabian desert town, as her ideal."

All missionaries seem to be agreed that Islam is no stepping-stone toward Christianity for the pagan tribes of Central Africa and East Coast but exactly the reverse. If Islam is no blessing for pagan races in the dark Continent, how much less can we afford to see it absorb native Christians in South Africa unless we secure a new base for the conquest of the whole Continent.

One who knows the situation thoroughly, writes:—

"No one can deny from the standpoint of both Christianity and civilization that for the white and coloured lapsing implies degradation. What is known as Malay marriage is in reality concubinage. The ideals of home so dear to ourselves becomes utterly impossible under such a system,

and recognizes concubinage, but

and recognizes concubinage, but

and recognizes concubinage, but

and recognizes concubinage, but

where a woman is taken and discarded at the man's whim and will.

"There is at least one aspect of this problem which must strike home to all of us who live in South Africa. The coloured people are chiefly affected, that is to say, the class which becomes an easy prey to Mohammedanism is that from which for the most part we obtain the women and girls who have the care of our children at their impressionable age."

A Roman Catholic missionary writes as follows, concerning the methods and results of the present activity:—

"I began to realize how easily people will fall into superstition, when, as in this country, it crouches at the door. One can hardly help admiring the enterprise of the Malay sorcerer, who defies the law, relying, with good reason, apparently, on the shyness of his victims securing for him immunity. A walk through Cape Town will convince one with any knowledge of its history that, as a Devonshire girl, one of many victims, said the other day, the Malays want to whiten their race. One sees so large a proportion of European eyes and faces under a fez, or a dook. The roll, too, of any list of Malays will have a large proportion of European names. Among the so-called "churchwardens" of a mosque at Paarl, comes the names, Du Toit, Domingo, De Vos, Groenwald—note both Latin and Teutonic elements."

The leading men of the Cape Town Mohammedans are educated. They have a number of high schools and colleges in close touch with the pan-Islamic movement of Cairo and Constantinople.

The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the coloured population. Socially, the Mohammedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers and carriage drivers.

The only hopeful feature about the situation seems to be that some of the missionary societies are beginning work among Mohammedans, and are being roused into preventing further inroads among nominal Christians.

Mr. Garabedian and his associate write, concerning their work at Cape Town:—"For the time being the greater part of the work lies in seeking for and winning back those Christians who through ignorance and sin have lapsed from the Faith and become Mohammedans. During the past year some, who were on the verge of lapsing, have by timely ministrations of exhortations and sympathy found strength for recovery, and grace to begin an earnest Christian life.

"Much work has been done of a really valuable and permanent nature, in following up and investigating cases reported to us, where children both white and coloured had been given over to Mohammedans and adopted by them. In many instances it has been found possible to restore such children to the care of a Christian home."
—The Missionary Review of the World.

THIS AND THAT

Thoughts of an Eastern Churchman

HERE in the thriving manufacturing city of New Britain, and in the almost mathematically exact centre of the old historic State of Connecticut, I have at last partially realized the dream of a lifetime, viz., to see and study New England at first hand. New England, without doubt, is the most historically interesting region in North America, for here is the main fountain-head of everything distinctively American. The whole world has tacitly accepted the New England Yankee as the type and representative of the nation, and pictorially, at all events, he still holds his own. To the European, and to a great many Britishers, and even to some Canadians to this very day, "Uncle Sam," with his lanky frame, elongated desiccated visage, and general New England makeup, does duty as the exponent and embodiment of the national characteristics. To the overwhelming majority of Europeans, including Britons, and probably to a majority of Canadians, who should know better, the American is still a "Yankee." Some Canadian the other day at a convention of some kind in Toronto addressed the Louisiana delegation as "You Yankees." I imagine someone addressing a company of Yorkshiremen as "You Cockneys."

And yet what a wonderful tribute this is to the influence of the inhabitants of this rugged little corner of the continent upon the mighty nation that now occupies it. For, in another sense, ridiculously misapplied as the term generally is,

all real Americans are Yankees. Physically, undoubtedly, the American type during the past two generations has markedly changed, one might almost say, has been reversed. The typical American of to-day, if there is such an individual, is a stoutish person, broad faced and rather "underhung," of good but not lofty stature. Here and there, of course, the old traditional type remains, principally in remote rural districts, but in spite of the cartoonist it is everywhere becoming the exception. On the other hand, though externally changed, he remains, "under the skin," temperamentally and otherwise, very much the same man, i.e., a Yankee of sorts. There are, of course, many sub-American types—the Southern, Western, Californian, for example, but the predominating type is most undoubtedly the New Englander. In every American there is a bit of the New Englander. And so as I have said, in a certain sense, every American bred and born is a Yankee, more or less. He has come under the influence of the New England tradition. The Southerner, for instance, is far more like the New Englander than the New Englander is like the Southerner. That is to say, that while in addition to his local and distinctive traits or peculiarities, the Southerner shares with the New Englander many common characteristics, the New Englander possesses none of his. While a foreigner might easily mistake a Southerner, or, in fact, any other sub-type of American for a New Englander, he could not possibly mistake the latter for any of the former. Whatever transformations and developments may be in store for the American nation, New England, or what New England stands for, has been and still remains the ruling factor in its inner life.

But if New England and its standards remain, New Englanders themselves are, I fear, a swiftly vanishing race, and to all appearances the place that nurtured and evolved them, will in a generation or two know them no more. Before very long, even in his native home, the New Englander will have become a rare bird. As it is already, extensive districts in all, or nearly all, the New England States are occupied by non-English-speaking foreigners, principally Italians, who are making a great success of "truck farming," or as we call it in Canada, market gardening. This gradual and progressive decline of the original New England stock is due first to the attractions of the great manufacturing cities and towns that have sprung up and are everywhere springing up, but mainly to the tremendous fall in the birth rate. The foreign-born population on the other hand continue to have the large families that were the rule here less than half a century ago. Whether or not the old stock can hold on long enough to leaven the children of the new-comers, before their final disappearance, which now seems only a matter of time, remains to be seen. In this town of over 50,000 inhabitants, the native-born English-speaking American is in the proportion of one in eight. As yet this great surplus of foreigners remains absolutely unassimilated. The native New Englander has no social dealings with them whatever, and regards them with feelings of openly and strongly expressed contempt, lumping them all together as "Polacs," "Guineas," "Sheenies," and so forth. Meanwhile, though still the ruling race, at the head of the great manufacturing concerns, political leaders and officials, and as yet forming a majority of the professional men, the New Englander like the Indian before him is being slowly but surely exterminated,—as an individual. What I have said of the influence of New England certainly applies to English-speaking Canada, as well as to the remainder of the United States. The United Empire Loyalists, who were mainly New Englanders, or at all events, Northerners, brought with them their customs and characteristics, which have spread and perpetuated themselves, with little modification, from the Atlantic to the Pacific. Politically, superficially, and "accidentally" British, we Canadians are essentially American, and of the old New England type. American tourists have indeed told me that they have seen far more in the Annapolis Valley in Nova Scotia, peopled almost exclusively by descendants of the Loyalists and the earlier pioneers of 1760, to remind them of the New England of their childhood, than in the New England of to-day. So New England lives, and will, it is likely, continue to live, long after the individual type has disappeared. As a native-born Englishman, I am especially interested in the New Englanders, for according to the late John Fiske, the inhabitants of these States, until nearly the middle of last century, were in blood, the purest English community in the world. Of other and more general impressions of this great country I hope to speak in some future article.

Downeaster.

Laymen's Missionary Movement

There are very many encouraging signs that Churchmen are settling down to a determination not to allow our missionary activities to suffer because of war's alarms.

The secretary of the Anglican L.M.M. spent several days last week in Grenville County and reports meetings rather above the average in interest. Sunday services in Prescott; a very successful supper in North Augusta; and a good conference with representative laymen took place in Burritt's Rapids. All gave promise of new activity by laymen in the way of every-member canvasses before the end of the year, and of efforts to more than meet present and future apportionments.

Correspondence coming to the office has been most cheering of late. Just two samples:—From Fort William comes the request "Please send 500 subscription cards for the canvass. Despite hard times we anticipate increased offerings especially for Missions." A missionary committee in Vancouver writes: "Our committee feel they ought to distribute some missionary literature to let people know that even if a war is going on, Missions have still to be supported. Please send us suitable pamphlets." The Men's Missionary Conferences in the Maritime Provinces also promise well. Thirty towns have definitely accepted their dates and have their local organization well in hand. Halifax will make October 25th a special missionary day in all our parishes.

Consecration, determination, organization, will yet make 1914 a "good" year for Missions.

The Churchwoman

TORONTO.—There was a large attendance of members at the Diocesan Monthly Board meeting of the Woman's Auxiliary held October 1st, in St. John's Church, West Toronto. Miss Cartwright presided and referred briefly to the present conditions and asked that the W.A. pray without ceasing for the end of the war. The corresponding secretary reported five new life members since the last meeting in June. The treasurer reported collections of \$1,364.71 and an expenditure of \$5,249.55, and that the united thankoffering reached the sum of \$3,500. The Dorcas department sent eight bales to the foreign field and 48 bales to domestic and foreign missions, as well as many church furnishings. At last the Indian school at Le Pas has been opened. Miss Olive Hitchcock and Miss Nora Moody, who were educated from the united thankoffering, have undertaken duties in this school. It was reported that the Extra Cent a Day Fund was \$209, and the receipts of the afternoon collection amounted to \$297. Canon Plumtre spoke most earnestly at the noon hour service from the 72nd Psalm, urging the members to give incessant attention to the daily prayers in the churches, which are open always for intercession services. Rev. R. M. Millman gave a short address on his work at Toyuhashi of the south-eastern part of the diocese of mid-Japan, giving an account of the great silk industries which are the livelihood of the inhabitants of that part of the country, and which export \$100,000,000 worth of this material. Mrs. Willoughby Cummings told of the work of the Women's Patriotic League in finding work for the many women and girls now out of employment. It was decided by the board to have each parish branch of the W.A. look after their members seeking employment and report to the committee. The next monthly meeting will be held on November 5th, in Christ Church, Deer Park. The General Junior service will be held in St. James' Cathedral on Saturday, October 24th, at 3 o'clock and the Junior Conference will take place in November.

VICTORIA.—A very interesting session of the Diocesan Woman's Auxiliary was held September 25th in connection with the regular monthly board meeting which convened at St. Mark's school-room, Miss Turner, the president, presiding. There was a very representative attendance of members. The proceedings were opened with prayer by the Rev. J. W. Flinton, Rector of St. Mark's, after which a brief talk was given by Miss Aston on "A Quiet Mind." The routine business included the reading of several reports, including that of the diocesan treasurer, who announced receipts amounting to \$197.25. Expenditures, which included the thankoffering of \$1,

263.72, amounted to \$1,341.80. The Dorcas secretary reported that bundles of clothing had been sent by the organization to Alert Bay, and that the Mission there was still badly in need of sheets, quilts, etc. The E. C. D. Fund, amounting to \$28, was voted towards the purchase of an organ for Qualicum Beach. It was decided, on motion by one of the members present, that the monthly board meeting of the W.A. should be held every third Friday in the month instead of every fourth. The president expressed the hope that all the branches of the W.A. would make an earnest endeavour to meet their pledges in spite of the financial stress at the present time, and after some discussion this was unanimously decided on. Miss Paul read a paper containing some excellent suggestions for the raising of money for the carrying on of the W.A. work, and the meeting, after discussing the desirability of the change, decided to discontinue the study classes which were held last year and substitute in their stead branch study classes in the form of social gatherings to be called by the various W.A. branches, at which a chapter on "India Awakening" would be read and discussed by the members. It was thought that by this means the subject would be more widely discussed than by the system of central study classes. At the meeting Mrs. Luxton, who had been absent for some time, was welcomed back by the members, Mrs. R. H. Walker, the new general life member, also receiving a cordial greeting by the auxiliary. The next meeting, which will be a quarterly one, will be held in Christ Church Cathedral school-room on Friday, October 16, at 7.30 p.m.

Church News

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

PREFERMENTS AND APPOINTMENTS.

BARON, Rev. S. B., B.A., to be Rector of Athabasca. (Diocese of Athabasca.)

CAWLEY, Rev. N., Rector of Souris, to be Rector of St. Alban's, Winnipeg. (Diocese of Rupert's Land.)

GREENE, Rev. A. D., B.A., of the Columbia Coast Mission, to be Assistant (Second) at St. Paul's Church, Toronto. (Diocese of Toronto.)

HALL, Rev. G. B., Incumbent of Macleod, to be first Rector of Strathmore. (Diocese of Calgary.)

HATHAWAY, Rev. J. G., Incumbent of Strathmore, to be Rector of Rimbey. (Diocese of Calgary.)

HOLDOM, Rev. M. W., B.A., Incumbent of Castor, to be Rector of Alix. (Diocese of Calgary.)

MORGAN, Rev. G. M., Incumbent of Munson, to be Rector of Stettler. (Diocese of Calgary.)

RIGBY, Rev. Oswald, M.A., LL.D., Canon, formerly Headmaster of Trinity College School, Port Hope, to be Vicar of St. Bartholomew's Church, Toronto. (Diocese of Toronto.)

SCHOFIELD, Rev. D. G., B.A., Incumbent of Coronation, to be Rector of Bassano. (Diocese of Calgary.)

WATKINS-JONES, Rev. D. J., Incumbent of Coleman, to be Rector of Macleod and Rural Dean. (Diocese of Calgary.)

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—A very bright rally day service was held in connection with this Sunday School on Sunday, September 27th. The Rev. T. H. Perry, of St. Matthias' Church, gave an admirable address. The roll call of classes showed that nearly all the summer absentees were back again in their places, and a number of classes had perfect attendance. At the Mission Bible Class on Sunday, September 27th, Mr. G. Napier Smith, of Wycliffe College, Toronto, gave the address. Archdeacon Armitage preached in the morning and the Rev. S. H. Prince in

the evening. At the Mission Hall the address was given by Mr. J. S. Harrington, an old St. Paul's boy now studying for the ministry in Wycliffe College.

CHARLOTTETOWN.—ST. PETER'S.—The very beautiful little memorial chapel in connection with St. Peter's Cathedral, has been further embellished by the addition of a mural painting by Mr. Robert Harris, R.C.A., C.M.G., commemorative of his brother, the late Mr. W. C. Harris, A.R.C.A., designer and architect of the building. This painting completes the decoration of the chapel, apart from the chancel. It is a representation of the Crucifixion, with the Mother of our Lord, the Beloved Apostle, and their friends who had gathered near the cross, in the foreground. In all Canada, we believe there is no other ecclesiastical building as graceful and artistic. It stands as a memorial of the late Rev. George W. Hodgson, M.A., and of the members of St. Peter's congregation who have passed to the life beyond the grave, and it will, so long as it remains, bear testimony of the artistic ability of the brothers who designed and beautified it, as well as to the attention and care of the Rev. Dr. Simpson, the Rector, under whose auspices it has been erected and finished.

QUEBEC.

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

VALCARTIER.—Among the many interesting units that have gone forward with the Canadian Expeditionary Force are the Chaplains, of whom there are 32—26 are Anglican. There is a major in command as divisional chaplain and the others rank as captains. These men have a busy time before them, because they will have to be more than parsons. They will be expected to do duties not usually associated with the priestly office. They will be expected to "dig in" and help out, to write letters, to open service with a pot of hot coffee, to clean rifles, while giving benediction. In brief, they belong to the "boys" and as such must accept the same conditions and perform the same work. The Chaplains wear a service uniform, their distinctive badge being a black Maltese Cross worn on the collar. Their rank badges being similar to those of the men of the fighting line. The Anglicans are:—Divisional Chaplain, Major R. H. Steacy, Ottawa; Captains: Barton, of Victoria; Payne, Moose Jaw; Woods, Winnipeg; Whitaker, of Morden, Man.; Piper, Thorold, Ont.; Ingles, of Toronto; Bruce, Ottawa; Almond, Montreal; McGreer, Montreal; Scott, of Quebec; Ambrose, Bedford, N.S.; Warner, Sydney, N.S.; Skerry, Stanley, N.B.

ST. URSULE.—Recently a meeting of the Rural Deanery was held here. The Rev. Rural Dean Buckland, of Portneuf, presided. The sermon ad clerum was preached by the Rev. E. H. Benoit, of Montreal.

ST. MATTHEW'S.—The Rev. Vere Hobart, of East Sherbrooke, has been appointed Assistant to Rev. A. R. Kelley during the absence of the Rector at the front.

MONTREAL.

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

DIOCESAN COLLEGE.—The revision of the Prayer Book and the relation of the Church to social life and institutional work, were the main subjects of discussion at the annual meeting of the Alumni Association of the Diocesan Theological College, September 30th. The discussion on the revision of the Prayer Book was introduced by the Rev. Dr. G. Abbott-Smith, who had a paper on the conclusions reached by the special committee appointed to consider revision. Some changes were made in the wording of some of the old prayers, in the baptism, marriage and burial services. Mr. John Bradford, community secretary, of the Y.M.C.A., read a paper on "The Church in relation to social life and institutional work," outlining some of the problems facing the Church to-day, especially in the larger cities and among the foreign population. The following officers were elected:—President the Rev. James E. Fee, M.A.; vice-president, the Rev. H. Charters; secretary-treasurer, the Rev. D. B. Rogers, M.A.; recording secretary, the Rev. W. J. Ellis.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Bishop Mills and Mrs. Mills, returned to the city, September 29th, from the west, where they had been since August 4th. His many friends are pleased to know that he is in robust health, having enjoyed a splendid vacation. He stopped at a number of the larger cities in the great west and occupied the pulpit in many of the Anglican churches. He speaks in highest terms of the growth and prosperity of the Canadian west. The growth of the Church in the west is assured and at the present time the congregations are increasing with great rapidity.

ST. LUKE'S.—The Harvest Thanksgiving services were held both morning and evening at this church, on Sunday, September 27th, Rev. De Pencier Wright, of Lyn, taking charge. The church was very prettily decorated and was packed to the doors at both services. Mr. Wright spoke at both services and his sermons were listened to with much interest by all present. The Harvest Thanksgiving services were continued last Sunday, the Rev. S. Magee, of St. George's Cathedral, being the preacher.

OTTAWA.

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

NEWINGTON.—ALL SAINTS'—The annual Harvest Thanksgiving services will be held on October 8 in this church. The harvest services will be repeated the following Sunday.

TORONTO.

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

ST. BARTHOLOMEW'S.—The Bishop of Toronto has announced the appointment of Rev. Canon Oswald Rigby, M.A., LL.D., former Dean of Trinity University, as Vicar of St. Bartholomew's Church, corner Wilton and Blair Avenues, Toronto. After leaving Trinity University, Dean Rigby became Headmaster of Trinity College School, Port Hope, from which he retired a year or so ago.

ST. BARNABAS'—Harvest Thanksgiving services will be held in this church, Halton and Givens Streets, Sunday, October 11. At 11 a.m. the Bishop of Toronto will preach and dedicate the new stained-glass window, given as a memorial to the late Rector, the Rev. W. Hoyes Clarke, by his many friends. At 7 p.m., the Archdeacon of Simcoe will be the preacher.

WYCLIFFE COLLEGE.—The formal re-opening of the college will take place next Thursday, October 15th, at the college at 8 p.m. The chair will be occupied by the president, Dr. N. W. Hoyles. Two addresses will be delivered, one by Archdeacon Cody on "The Life and Work of the Late Hon. S. H. Blake, and the principles for which he stood," and the other by Canon Gould, on "News of Wycliffe Graduates in the Foreign Mission Field." Brief reports regarding the work of the college will be given by the Principal and others.

EAST YORK RURAL DEANERY.—A well-attended meeting of this Deanery was held in Uxbridge on Tuesday, September 29th, almost every clergyman being present. At the morning session, the Rev. R. S. Mason gave a full explanation of the "Work of the Lantern Slide Exchange of the Sunday School Commission," which was greatly appreciated. In the afternoon the Rev. A. M. I. Durnford read a paper on the "Incarnation," which provoked a long and helpful discussion, in which all took part. The subject of a missionary campaign was also brought up. Plans were proposed and carried unanimously for a simultaneous M.S.C.C. campaign throughout the Deanery in November. In the evening an Induction service was held in St. Paul's Church, by Bishop Reeve, the preacher being the Ven. Archdeacon Cody, who spoke feelingly of the good work done by the new Rector, the Rev. R. S. Mason, in other parishes.

SCARBOROUGH.—Special Harvest Thanksgiving services were held in all three churches in this parish last Sunday, St. Jude's, Wexford, 10.30 a.m.; St. Margaret's, West Hill, 3 p.m.; Christ Church, 10.30 a.m. and 7 p.m. Rev. Dr. Boyle, of Toronto, preached in St. Margaret's Church in the afternoon and Christ Church in the evening. Special service was held in St. Jude's Church, Wexford, on Friday, October 2nd, at 7.30 p.m. Rev. Dr. Lewis, of Toronto, preached.

PORT CREDIT. — TRINITY. — Harvest Thanksgiving services, Holy Communion at 11 a.m., at which 45 communicated, and Evening Prayer at 7 p.m., were held in this church on September 27th. The preacher both morning and evening was the Rev. J. Russell MacLean, M.A., of St. John's, Toronto. A solo by Miss Webster and the anthem, "O Lord how manifold," were the special musical features, while the truly magnificent decorations emphasized most forcibly the lesson of the occasion, giving to the seeming common things of life their proper place in the spiritual economy.

On Sunday, October 4th, the Sunday School transferred its quarters from the church to the Oddfellows Hall. A lantern has been secured, and it is hoped to give an illustrated lecture each Sunday to the children with slides procured from the Lantern Slide Exchange. A men's Bible Class will also commence next Sunday at 2.30, when the lantern will again be used and music provided by an orchestra.

The rectory is fast nearing completion and it is hoped will be fully completed by the end of October. The house is a handsome one with all modern conveniences, and great credit is due to the parish for this their first new building enterprise.

LLOYDTOWN.—ST. MARY MAGDALENE'S.—The annual Harvest Thanksgiving services in connection with this church, Lloydtown, were held on September 27th. Rev. Professor Cotton, M.A., B.D., of Wycliffe College, Toronto, was the special preacher, and his discourses were both helpful and inspiring. Miss Marjory Willis, of Aurora, sang most acceptably at both services. The proceeds for the day amounted to \$80.



NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Rev. H. P. Almon Abbott, who recently resigned the charge of Christ Church Cathedral, left September 28th, for Cleveland, and the charge of the parish was assumed personally by Bishop Clark, until Rev. G. J. Bousfield, who was until lately a member of the staff of the Cathedral at Calgary, took charge temporarily or until the vacancy is filled. Canon Sutherland is attending to all sick calls in the meantime. As yet, there has been no appointment made to fill the position of dean of the diocese of Niagara.

MILTON HEIGHTS.—ALL SAINTS'.—The Harvest Thanksgiving service on September 27th, was conducted by Rev. R. L. Weaver, M.A., of Palermo.

ST. CATHARINES.—ST. GEORGE'S.—The annual Harvest Festival was held on Thursday evening, September 24th, and the special services were continued on the Sunday following. The church was beautifully decorated with flowers and fruits and grain. At the Thursday evening service the special preacher was the Rev. T. G. Wallace, Rector of St. Stephen's, Toronto. Evening Prayer was read by the Rector, Rev. L. W. B. Broughall, assisted by Archdeacons Ingles and Perry and there were also present Rev. H. L. A. Almon, of Merriton, and Rev. R. H. Ferguson, of Port Dalhousie. On Sunday all three services were very largely attended. Rev. Professor F. H. Cosgrave, of Trinity College, preached both morning and evening, in the morning speaking of the gifts of God to man and in the evening on the wonder and glory of God's creation. In the afternoon Professor Cosgrave spoke to the children of the Sunday School. Since the outbreak of the war a short service of intercession for the success of the British cause has been held daily at St. George's.

GREENSVILLE.—CHRIST CHURCH.—The annual Harvest Thanksgiving services were held in this church, Greensville, on October 4th. Rev. Dr. Renison, of the Church of the Ascension, Hamilton, was the special preacher for the occasion. On Monday evening there was an At-Home in the township hall, which was largely attended.

HURON.

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

ST. MARYS.—The Rev. W. J. Taylor has tendered his resignation to the Bishop of Huron of the office of Rural Dean of Perth, in consequence of his late severe illness from pneumonia, this being the second sickness from this disease he has passed through in three years. He is now steadily recovering, and it is his intention to confine his work to the parish. The Rev. T. B. Clarke, M.A., conducted Harvest Thanksgiving services here on Sunday, September 20, and the Rev. W. Morris has been taking the duty for two or three Sundays. Students of Huron College will assist in the work for the next few Sundays.

ST. THOMAS.—TRINITY.—On September 28th, a large number of the parishioners and friends of this church assembled in the prettily-decorated school house to say farewell to Rev. H. P. Westgate and Mrs. Westgate, who are leaving the city. Archdeacon Hill occupied the chair and introduced an excellent programme. The Archdeacon spoke of the sterling qualities and good work accomplished by Mr. Westgate, with special reference to the efficiency of the Sunday School under his superintendency. Judge Ermatinger spoke for his fellow laymen of whom so many were present, mentioning not only Mr. Westgate's faithfulness to Trinity Church, but his services rendered during the last five summers at the old St. Thomas' Church. Rev. J. McGillivray, of Knox Church, president of the Ministerial Association, gave an interesting and amusing address with much good advice to all individually and collectively. Mr. Westgate then feelingly replied for both himself and Mrs. Westgate.

ST. JOHN'S.—Thanksgiving services were held in this parish on Sunday, September 27th. The attendance was large and the services very hearty. The special preacher was the Rev. F. E. Newton, of Sarnia, who preached very excellent and appropriate sermons. The decorations were beautiful and the choir also at their best. A deep sense of gratitude to God for His goodness, so marked this year, characterized the worship throughout the services. The Rector conducted the Thanksgiving service at St. John's Church, Sarnia, the same date. The A.Y.P.A. held a formal opening for the association on Tuesday evening the 27th. Over 80 were present. A most enjoyable evening was spent and a very profitable season anticipated.

HURON COLLEGE.—Rev. Professor Young, acting head of Huron College, in the absence of Rev. Principal Waller, arrived at his home in London, September 30th, from a continental trip full of thrills. He was in Germany just before the war broke out, and as he was crossing the English Channel from the Hook of Holland, passed the spot where the British cruiser Amphion went down only a few hours after the disaster, caused by a German mine.

PARIS.—ST. JAMES'.—Amid the beautiful harvest decorations, three large congregations gathered for thanksgiving in this church, September 27th. At the morning service there was the celebration of the Holy Communion, at which 79 communicants were present. The Rector preached from Genesis 41: 56, and spoke of the privilege and call to Canada this year to supply the Allied Powers with the requisites of life. In the afternoon the children and parents gathered and almost filled the church. The Rector spoke to them on the privilege of "child service," taking as his text, "There is a lad here, etc.," from St. John 6: 9. At the evening service the church was filled, and the hearty congregational singing of the well-known harvest hymns was an inspiration. The subject for the sermon in the evening was from the words of our Lord, "I am the Bread of Life." The offertory, both morning and evening, amounted to over \$80.

BRANTFORD.—ST. JAMES'.—Large congregations were present at the Harvest Thanksgiving services held in this church, September 27th. The Rector, the Rev. H. A. Wright, preached in the morning, and the evening preacher was the Rev. Rural Dean Saunders. The church was tastefully decorated with fruits and flowers, and the Union Jack stood conspicuously over all.

NEW HAMBURG.—ST. JAMES'.—The annual Harvest Thanksgiving service of this parish took place at this church, on October 7th. Rev. J. W. Hodgins, of Stratford, was the special preacher.

MOUNT PLEASANT.—ST. PAUL'S.—The Harvest Home service was held in this church on September 27th. Splendid addresses were given

at both services by the Rev. G. W. Lattimer, of Brantford. The church was beautifully decorated with autumn leaves, fruits, flowers and vegetables for the occasion.



KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

BLUE.—A basket picnic was held under the auspices of the churches in the township of Blue on September 1st. The district is in the heart of the bush country in New Ontario and the homesteaders are just beginning to get the land cleared and their farms deeded, so the idea of a picnic was a novelty. People began to arrive about 10.30 a.m. mostly on foot, but many came in ox-wagons and these latter generally brought several generations of the family and most of their neighbours. About 120 people were present, many having come 8 or 10 miles. Football, baseball and other games were played and besides the baskets a liberal supply of ice-cream provided for the needs of the people. By about 5 p.m., the "call of the chimes" began to be heard and many had to go to finish up the daily work of the farms. The money required for incidental expenses and children's prizes was given by an open collection on the field. The idea of a picnic in that bush country was new, but it was a great success and will probably be an annual event. To make it a success the games must start early and be over early. The daily round has to be done on every farm and when the people are assured that the picnic will not interfere with their duties they are loyal and enthusiastic in their support.



RUPERT'S LAND.

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

WINNIPEG.—ST. GEORGE'S.—A patriotic entertainment of unusual excellence was given recently in the school hall of this church under the presidency of T. W. Taylor. A feature was the singing of the National Anthems of the allied nations. Rev. A. E. Ribourg gave an address on the European war, in which he said that civilization advances only in peace, while war destroys the best that is in mankind and breeds barbarism. Rev. Gilbert Williams, Assistant Rector of St. George's, also took the war as a theme. He said that the heaping together of large armaments made some such cataclysm almost inevitable, but behind that the cause lies deep on human frailty, national pride and commercial avarice of armament makers, hatred, human sin which has given birth to every war of history, adds this present conflict to the horrible brood.

HOLY TRINITY.—A daily service is being held at this church at the noon hour. The service has been arranged by the Rural Deanery, and is intended to be for all the Anglican churches in the city.

PORTAGE LA PRAIRIE DEANERY.—In connection with the Rural Deanery of Portage la Prairie, held in Gladstone, September 14th and 15th, a conference of the Ruri-Decanal Association was held. At the first session on Monday afternoon, after routine business, the officers for the ensuing term were elected:—President, Rev. D. T. Parker; secretary-treasurer, Rev. J. H. Hill. On Tuesday morning the delegates met in All Saints' Church for Holy Communion, and later held a meeting conducted by the general missionary of the dioceses, Rev. W. W. H. Thomas, of Winnipeg, who addressed the meeting at length, on the campaign to be made shortly for diocesan funds. The scheme he outlined had already been accepted by a few other deaneries, and after some discussion it was agreed that the same plans be put into operation in this deanery. On the last Sunday in October, there is to be a general exchange of pulpits throughout the deanery, the appointments of which were left in the hands of the general missionary.

SOURIS.—The Rev. N. Cawley, Rector of Souris, has resigned to become Rector of St. Alban's, Winnipeg.

PILOT MOUND.—ST. JOHN'S.—For the last six years the congregation of this small Mission has been paying off its parsonage debt which originally was \$1,700. Except for the aid of the Diocesan Parsonage Fund, the parish of St. John's has raised single-handed from \$200 to \$250 annually until the debt at present stands at \$350, which sum has been further reduced to \$300 by a timely gift from the W.A. of St. Luke's, Lariviere, the eastern parish of the Pilot Mound group of

Missions. This is the first direct help received by St. John's parish from another parish, and is most welcome, especially at the present time. The Rector, Rev. P. G. Powell, and the congregation, are most grateful. The windows of the church have received a very much needed decoration of Vitropane, enclosed in glass, which has been executed by Mr. Percy Walton and the Treasurer jointly. Pte. John Whitcombe, formerly our Brotherhood Secretary, is with the Canadian troops in England in C. Squadron, 18th Mounted Rifles.

CALGARY.

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

DIOCESAN BULLETIN.—Confirmations:—Since the issue of the last Bulletin, confirmations have been taken at Calgary—Pro Cathedral (2) St. John's, and Christ Church, Nanton, Peigan Reserve, Banff, Coleman, Red Deer, Erskine, Stettler, Acme, Three Hills, Bassano, Hanna, Bow Island, Castor, Millarville, Cochrane, and at Lethbridge, St. Augustine and St. Cyprian. Dedications:—The Chancel of a new building at Hillcrest; a Memorial Cross at Millarville; the Church Bell at Acme; St. John's Chapel at the South Blackfoot Camp; Holy Trinity Church, Three Hills; St. Luke's Church, Albert Park, Calgary. Clergy who have left:—Rev. C. W. G. Moore, Rev. R. B. Wisner, Rev. O. Creighton, and Rev. G. J. Bousfield. Clerical changes:—Rev. J. G. Hathaway to Rimbey; Rev. A. C. Tate, to Harmattan; Rev. G. Bathurst Hall, first Rector of Strathmore; Rev. W. H. F. Harris, Rector of Red Deer; Rev. G. M. Morgan, Incumbent of Stettler; Rev. M. W. Holdom, Rector of Alix, etc.; Rev. L. A. Knight, to Coronation and Castor; Rev. D. G. Schofield, Rector of Bassano with Brooks; Rev. D. J. Watkins Jones, Rector of Macleod, (and Rural Dean); Rev. R. J. Shires, first Rector of Coleman; Rev. J. P. Dingle to reside in Calgary. Parishes formed:—The Blessed Virgin, Rumsey; All Saints', Red Deer Lake; St. Luke's, Albert Park, Calgary.

The Bishop of Toronto, and Mrs. Sweeny, spent a day or two in Calgary on their way to the coast. On Sunday morning, August 30th, the Bishop preached an eloquent and most impressive sermon in the Pro-Cathedral, on behalf of the M.S.C.C., and the same evening he was the preacher in St. George's Church, Banff.

It having been represented to the Bishop that St. Paul's parish, Fish Creek, should be taken from the Deanery of Calgary and placed in that of High River, in order that Mr. Grant's entire mission might be in the same deanery, the said parish has been withdrawn from the Deanery of Calgary and placed in the Deanery of High River.

In a resolution of the Calgary Clericus the Bishop is asked to express disapproval of the plan of allowing children to canvass for money for Church objects. He takes this opportunity of so doing, and begs the clergy generally to discourage it. He has also been asked to arrange that all appeals to the clergy of the diocese, by societies and organizations, for special sermons, collections, etc., be made through him, and he will decide as to the course to be taken in regard to them.

A number of the clergy of the diocese, including two of the Archdeacons and an Honorary Canon, are anxious to be accepted as Army Chaplains for the front. One morning early in August the Bishop received three letters from as many clergy in which the writers expressed their earnest wish to be accepted. The Bishop is in active sympathy with all who wish to go forth; he thinks no clergyman but an experienced Westerner should accompany troops from the West, but the supply of clergy in the diocese is considerably less than the demand, and if one, or at the most two, are called to go to the front, the work they leave must suffer.

Monday, October 12th, has been appointed Thanksgiving Day. It is the Bishop's earnest wish that, if it is not convenient to have Harvest Thanksgiving services on that day, such services will be held in every parish and mission in the diocese on some Sunday in October at the latest. The service for Harvest Thanksgiving will be found in the little book generally used throughout the diocese, and entitled "Special Forms of Service and Prayers authorized by the Bishop."

Movements of the Archdeacon of Calgary:—Since the Synod, to September 20th last, Archdeacon Hogbin has visited the following places:—Laggan, Strathmore, Brooks, Macleod, Carman-gay, Millarville, Taber, Ranchers' Hall, Champion, Nanton, Fish Creek, Langdon, Shepard, Cochrane, Blackie, Bassano, Hand Hills, Gladys,

Dinton, Coleman, Cowley, Lundbreck, and Livingstone—holding in all 44 services, 21 meetings, gave 4 addresses, and 39 sermons, celebrated Holy Communion 12 times, at which 162 persons communicated, baptized 3 children, and travelled in so doing 388 miles by road and 3,230 by rail. During July, August, and part of September, he was at home only 25 whole days.

After 18 years of service in this diocese and 4 in Saskatchewan, 22 in all, under the same Bishop, Archdeacon Hogbin who has no stipend attached to his Archdeaconry, finds it necessary to ask the Bishop's leave to seek work elsewhere.

Diocesan Book Depository:—The Church of England Book Depository, established by the Calgary Clericus at the Hudson Bay store, and presided over by Miss Thompson, has been in successful operation nearly a year. There is a large stock of Prayer Books, Bibles, and Sunday School supplies on hand, and a new stock has been ordered and is on the way. The clergy of the diocese will do well to apply to Miss Thompson for such books as they need.

ATHABASCA.

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

SYNOD OFFICE.—The Bishop has gone to the East to attend M.S.C.C., W.A., and other business meetings. Much anxiety is caused in this and other northern dioceses owing to the stringency as a result of the war. Church building and mission school work has had to be curtailed.

PLEASANT VALLEY.—Harvest festival services were held at Pleasant Valley, on September 21st. The sermon was preached by the Bishop, who also administered Holy Communion. The occasion was utilized by the Bishop to admit Mr. F. S. Thorn to the office of lay-reader in place of his son, Mr. H. Thorn, who has just entered Huron College in order to study for the ministry. ATHABASCA.—Archdeacon White arrived safely in the Old Country in spite of the war. The Rev. S. B. Baron, B.A., (Cantab), has succeeded the Archdeacon as Rector of Athabasca, and is now settling down to his work.

GRANDE PRAIRIE.—The Rev. H. Speke, M.A., of Grande Prairie district, has been given six months' leave of absence to proceed to the war to join his old regiment. The Rev. Canon Smith, M.A., Richmond Hill, Grande Prairie, has been obliged to leave for England owing to the sad death of his wife, who passed away in England. The Rev. F. V. Abbott and Mrs. Abbott are proceeding to take up duty at Lake Saskatoon, Grande Prairie, owing to the departure of the Rev. H. Speke.

NEW WESTMINSTER.

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

VANCOUVER.—ST. JAMES'.—The Rev. A. Hume Smith, who has been assistant at this church for over two years, will leave Vancouver at the end of November, having accepted a post at St. John's Church, Sunderland, England.

SOUTH SLOCAN.—The opening services of the new Anglican church building at Slocan Junction, were held on September 6. The building is 22 feet wide and 46 feet long, with a seating capacity for 80 people. The interior woodwork is finished in dark oak and the walls are tinted in French gray.

Books and Bookmen

"Christianity as Religion and Life." Rev. J. M. Shaw, M.A. I. and I. Clark. Upper Canada Tract Society, Toronto (100 pp., 70 cents).

The title conveys little idea of the theme of this book. The writer examines the idea of religion generally, first. Having arrived at his definition, he sees that Christianity fulfils it best and so is the universal religion. His next chapter on "Religion and Sin," is taken up with the origin of sin and is a clear statement. "Sin and the Atonement" gives as good a short interpretation of the vicarious theory as we have read. The best chapter in the book is the last, "The Atonement and Life in the Risen Christ." Mr. Shaw has the great merit of brevity and clearness and has tackled a big subject with an honest statement in favour of the traditional view.

"Men who Prayed." Henry W. Frost, China Inland Mission, Toronto (v. + 189, \$1).

Anyone who has ever heard Mr. Frost, the secretary of the China Inland Mission, give a devotional address, needs no other recommendation for this book. His well-known simplicity, lucidity and penetration of a subject are all here. He reviews with the reader the men of the Old Testament who knew how to use the power of prayer. With a homeliness and directness of application he brings matters to the present day. The best word we can say for the book is that it whets the appetite for prayer. Its arrangement lends itself to use as a daily devotional companion.

"The Truth of Christianity." Lieut.-Col. W. H. Turton, D.S.O. Wells Gardner, Darton and Co. (viii + 636, 2s. 6d.).

When a book like this has reached its eighth edition and 30th thousand, there is little need for a commendation. Col. Turton's 600 pages are packed with arguments in defence of Christianity. His book has favourable reviews from absolutely every section of the Christian Church, including the Roman Catholic. Even the Rationalistic Press has a good word to say about the Colonel's fairness. For a compendium of arguments culled from every source, presented in an easy, readable style, we know of nothing to equal this book. A subject index of 16 pages and a Scripture text index of 12 pages makes reference very easy.

Correspondence

HADES.

Sir,—In the issue of The Churchman for 1st October under the caption, "Prayer Book Revision," your correspondent, G. W. Winckler, C.E., advises another of your correspondents to "procure a book by one of our dignitaries, the late Canon Henry Constable, Prebendary of Cork, entitled 'Hades, or The Intermediate State of Man' wherein he will find his numerous questions lucidly dealt with." Now, while I do not purpose entering into a controversy upon the subject of Hades, will you kindly permit me to point out that at the time of the publication of the above-named book, the author of it had ceased to be either Canon or Prebendary of Cork, or to hold any position in the then United Church of Great Britain and Ireland. Whether this retirement was the result of inhibition by his Bishop, or of his own inclination, I do not remember; but it was because he had imbibed and begun to promulgate the heresy entitled "Conditional Immortality." Hence, although Dr. Constable's scholarship might entitle his opinions to respect regarding a merely literary question, yet in view of his departure from Catholic teaching, he must be considered a very unsafe guide in a matter of doctrine.

Yours truly,

H. A. Thomas.

Kincardine, 1st October, 1914.

PATRIOTIC FUNDS.

Sir,—The large amount of money subscribed to the Patriotic Fund expresses in a splendid degree the loyalty of the Canadian people, but to my mind this will not (at least to any extent) be required. The Government is looking well after the families of those left dependent by husbands going to the front, much more could readily be raised by a general war tax if necessary while municipalities may easily exert themselves to care for the unemployed. Even though it caused a burden and sacrifice it would be only a slight participation in what others have to bear to such a marked degree.

Let the whole of the Patriotic Fund be devoted to the overseas work, preferably, I would say, to aiding the Belgians in their great distress. The world is their debtor for their heroic action. England and even Canada might have fared much worse had they acted otherwise. They have had their mistakes in government (so has France and England) but for this their faithfulness to a covenant of honour and heroism at all cost, the world is their debtor. Let us show our gratitude. Give them all we have collected and by taxation care for any needy at home. I believe many would readily add to their subscriptions were such a step taken.

A. F. B.

The Family

THE BIG CHAP'S ROYAL COMMISSION

BY GISELA DITTRICK BRITT.

Would Jim "make good"?

(CONTINUED FROM LAST ISSUE.)

James Brooks pushed back the pile of manuscripts on the table and stretched his arms above his head with a huge sigh of relief. He had decided at last, and this decision should be final.

It should be the sermon with which he had electrified the faculty and whole student-body on one memorable occasion. It was a masterpiece and he knew it, and had only hesitated lest it be above the heads of his listeners.

But he was satisfied now in his choice, for after all there was only one to whom he was going to preach to-morrow; only one whom he was anxious to please. He could almost see the pride on his father's face as he would follow every word, weigh every conclusion, and enjoy every climax. And afterward—he could not help smiling to himself, as he sat alone in the quiet room. Afterward—the Dad would try not to look too pleased, but he would take Judge Hummel by one arm and Dr. Philpots by the other, and the three would come through the crowd up to him, and—well, that one moment would be worth all the seven long years of toil and self-denial and exile.

When Gladys came home late that night from the merry trip down the Harbour, the light was still burning in the den, and she put her rosy lips to the keyhole.

"Come forth, O Wisdom and we'll brew some tea!" she whispered, and the door flew instantly open.

"Back already?" he asked in surprise.

"Already! That means you haven't even missed me!" she pouted delightfully.

"On the contrary, you and your 'requirements' have well-nigh exhausted me but—" he looked down at her and she easily read the triumph in his eyes, "I think Dad will not be ashamed to-morrow."

In an instant she had seized his arm.

"Oh, Jim—will you? Just a bit of your sermon—please?"

How could he resist her entreaty? Why not feast on the admiration shining in her lovely eyes? Why not give her all? It would do him good and mightily please her. He rather thought, too, it would meet her requirements; it was somewhat of a "hummer" in spots.

The girl sat perfectly still, only her eyes betrayed her intense emotion, and as the rich, trained voice made every sentence vibrant with meaning, as the irresistible magnetism of the speaker filled and dominated the quiet room, she fairly held her breath.

She did not understand it all—the brilliancy and keenness were a bit beyond her—but she felt the wonderful power and rejoiced in it. She knew it meant a triumph to-morrow, and the smile lingered in her eyes until she fell asleep an hour later.

And the morning of the Lord's Day dawned clear and cloudless. As the Big Chap knelt by the window, one hand resting on the open Word, his face turned toward the eastern radiance, a sudden glory seemed to flood his soul.

"—And the city had no need of the sun, neither of the moon, to shine in it;—" he repeated aloud, "for the glory of God did lighten it, and the Lamb is the light thereof."

He did not hear the door open gently, nor know that his mother had stood for a moment on the threshold, then, with a tender glance at the kneeling figure had stolen softly away. Nor did she know, that in her loving haste she had left the door ajar, and that the eastern radiance, streaming through the opening, had arrested some one else whose slippered feet made no sound on the broad stairs without. He too saw the bowed figure, and in the stillness and hush of the early morning heard the wonderful words. "And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The speaker's voice ceased and the listener went slowly down the stairs. "They which are written in the Lamb's book of life"—"written"

"in the Lamb's book of life." Over and over again the words repeated themselves—a wondrous way the Word has! until John Brooks threw aside his morning paper with a smothered exclamation and left the breakfast-room.

Mrs. Brooks looked after him with an anxiety she could not conceal, and Gladys saw that the hand which poured the tea was not quite steady.

"Wonder if Dad isn't a bit flunky over going to church this morning?" she asked anxiously. "You don't suppose he will back out, do you? Oh, he's just got to hear that sermon! It's simply grand! I heard it last night—Jim was in the den. Dad'll be so proud of Jim! Oh, he must go!"

Her words were an excited jumble, and Hubert grinned across the table at her.

"My word, Glad, what a 'fan' you'd be! Your enthusiasm's catching—believe I'll go myself and hear the Bishop. It'll be quite a 'Brooks' Meet.' Don't fret about the Dad—he's booked for this morning sure." He gave her a reassuring nod. "The Judge just telephoned over that he was getting out his 'frills.' Poor old Jim!"

So it happened that, two hours later, James Brooks, from the tall, old-fashioned pulpit, looking down upon a sea of upturned faces, smiled a bit at the very evident "Brooks' Meet" in the centre of the church. Jim's pulses quickened, while a pleasant thrill of excitement tingled through him.

Gladys was already getting her breath with difficulty. She knew, too, and oh, how proud she was! The opening hymns were over, the morning lesson read, and the old pastor stretched out his hands over the waiting people.

It was a long prayer, and in the middle of it a fly settled on the Big Chap's face. He brushed it away, but it was an insistent fly—he did not know it was a messenger—and would not go. He raised his hand again, and as he did so his eyes involuntarily opened; and they did not close again.

Some one was coming in; softly and silently the big door had closed behind him; not even an usher saw him stumble up the carpeted aisle and sink into an empty pew.

But the Big Chap had seen. It was Millar—Phil Millar!

For one moment he stared straight before him in his deep amazement—Phil Millar!—and in that moment the conflict began. No one dreamed, as he sat quiet and motionless in the great chair, that a battle fierce and wild—a struggle to the death—was being waged.

He knew as soon as it began, as soon as the forces had arrayed themselves before him, and his breath came quick and sharp.

There they were in battle array: Pride, honour, triumph, against scorn, contempt, ridicule. His hands gripped the arms of the big chair until they were numb. He could not—he could not!

An unreasoning anger surged over him. What under the sun had brought Phil Millar into the church that day? He would not understand one phrase; his brain was too muddled. What difference did his being there make any way? Oh, he could not!

His father, his mother, every one. Against what? Against poor, stupid, sodden Phil Millar. He could not!

He looked for one brief moment at the group in the centre of the church—at those three. At Judge Hummel, keen, satirical; at Dr. Philpots, dignified, scholarly; at his father, proudly waiting. His teeth were set, and great beads of perspiration stood out upon his white face. He could not; he would not!

Then quietly, irresistibly, a power drew his eyes again to the thin, worn figure, to the trembling hands, to the weak, pale face, and a sudden divine tenderness filled his whole being. "For whom Christ died,"—that man huddled down yonder in that pew! "For whom Christ died!" And God had commissioned him, James Brooks, to tell him about it.

He had almost trailed his Royal Commission in the dust!

Something shook him from head to foot; then he straightened his broad shoulders and drew a long, long breath. The battle was over, the struggle ended, his "triumph" was now! But no one else knew.

Gladys' breath was only a sharp little intake as the Big Chap opened the Bible, and she sat up with a consequential air. She was the only one who knew just what and where that text was; she had it open before her in the Bible she was holding—then she stared straight at him. What was the matter? Had he forgotten? Was he frightened? Was he going to spoil everything? Oh, it could not be!

A great bewilderment sprang into her blue eyes as he slowly and distinctly read the queer text. It was strangely quiet in the old church, for there was something in the voice of the speaker that compelled attention; and her fingers almost dropped the book she was holding. What did it all mean?

It meant that he was telling them that wonderful story of Mephibosheth—that marvellous story of "salvation by grace"—telling it as only one who knows can tell. Telling them of Mephibosheth, sought out by the king, for "Jonathan's sake"; Mephibosheth, lame in both feet, in the House of Bondage, in the "Place of no Pasture"—afar off, across Jordan—a king's son, but afar off.

Very simply, very beautifully, he told the story. So simply that poor Phil Millar, in the distant pew, found himself listening wonderingly, intently, eagerly. So beautifully that Judge Hummel brushed a little mist from his keen eyes and Dr. Philpots felt the thrill of some long-forgotten, deep-hidden emotion—but John Brooks neither moved nor looked up.

The story was told, the beautiful story of Mephibosheth, and then, before they could forget—he told them the far more beautiful, the exceeding more wonderful story of the "sinner saved by grace." Like Mephibosheth of old, sought, brought out, adopted, enriched, satisfied. He told them how God seeks the poor lost one; how he brings him out and delivers him from the bondage and "low place" of sin; how he adopts him and seats him at the King's table, where there is abundance; how he bestows an inheritance, incorruptible, undefiled, that fadeth not away; how he satisfies him, fellowship with the King, forever!

And then in the marvellous stillness and solemn hush something was done that never before was known in the history of the staid old church! The man with the Royal Commission looking straight down at the pew that held the poor, wretched, trembling sinner, forgetting all else, delivered the King's Invitation, not for "Jonathan's sake," but for that greater One—for Jesus' sake.

And as the Big Chap stood there with that divine longing and tenderness upon his handsome face, no one was surprised to see the trembling, faltering figure come out from the sheltering pew and go stumblingly toward the front. But they were not prepared for the wonderful thing that happened then.

Halfway down the broad aisle the unsteady feet stumbled, and the thin hand, clutching blindly at a support, suddenly felt a strong clasp upon it, and the congregation, in breathless stillness and awed wonder, saw John Brooks slip his arm under the trembling one and walk beside the drooping figure; they saw the Big Chap, with a marvellous radiance transfiguring his face, turn and come swiftly down the pulpit steps to meet them; they saw him put his strong young arms around the two—

Then the old pastor lifted his hands in wordless benediction, and the congregation passed silently out, while two new names were being written in the Lamb's book of life.

CHINESE DRESS CHANGING.

Some interesting changes in the dress of Chinese women are noted in a report from the American Consul-General at Hong Kong. One of the characteristic features of married life in the open ports of China and in Hong Kong, he states, is the tendency among Chinese women of the fashionable class, especially in diplomatic circles, to adopt foreign-style clothing modified to suit Oriental taste. Formerly a Chinese woman completed her costume in winter by a fur-lined garment, sometimes more than one, or by garments quilted with cotton or waste silk filling. These garments are now little used, having been replaced by long coats. Some women use wraps wholly foreign in style. Leather has generally supplanted cloth shoes for Chinese women, and among the working classes they are using leather shoes as far as possible. Foreign-made shoes or local shoes of foreign style, and with foreign machinery, are common. The change has already made itself felt in the shoe business at Hong Kong, and its influence is extending. The innovations in dress have brought with them a demand for foreign dress accessories. Foreign styles of dressing the hair are becoming more and more common, a large proportion of the fashionable young Chinese women in Hong Kong wearing the hair done in two braids twisted about the head and fastened with foreign hair ornaments.

Personal & General

By request of Admiral Sir John Jellicoe, now in supreme command of the Home Fleets, the hymn, "O God, our help in ages past," was sung at the funeral at Ryde of his father, Captain John H. Jellicoe.

The end of September sees our college halls filled with young men and women, registering again, meeting and greeting old comrades, and the newcomers, too. It is a constant pleasure to see eager youth, year after year, pressing forward in the race of life, and we wish them all success.

According to a telegram from Geneva, extensive measures for the protection of the art treasures of the Louvre were being taken early in August. Everything was packed into iron chests, and the Venus de Milo and the Mona Lisa were enclosed within steel chambers. The Greek room is said to have been filled with sandbags.

Miss Mary Plummer, daughter of Mr. James H. Plummer, and Miss Joan Arnoldi, daughter of Mr. Frank Arnoldi, K.C., left Toronto on Tuesday, 29th Sept., en route for England in connection with the gifts of stores and comforts from the various leagues and to oversee their distribution among the troops and others for whom they were prepared.

We are glad to hear of the convalescence of Mr. Gerard Heintzman after a severe illness. Mr. Heintzman has been a successful and honoured representative of his Fatherland in Canada. He was proud of the great advance she had made within the last forty years. At the same time he was an unobtrusive and worthy employer of labour in his adopted city.

Mr. Elliott Haslam, the eminent singing master, managed to get away from Paris and is now in Toronto. He was obliged to leave his music and the contents of his studio behind him owing to the impossibility of getting transport. Mr. Haslam will remain here for at least a year. He has already taken a studio at Nordheimer's, where he is receiving his many old friends and former students.

Astronomical students will be interested to learn that a new comet is visible in the northern sky in the early hours of the morning. This visitor is one of the circumpolar variety, which skims the horizon, as it revolves around the north or polar star. It can be seen without the aid of glasses about 3 a.m. in the northern sky, as it travels in an easterly direction during the night and westerly by day.

Bishop F. S. Spalding, head of the Protestant Episcopal Church in Utah, was instantly killed at Salt Lake on Sept. 25th, when an automobile in which he was riding struck a curb and overturned. Bishop Spalding's skull was badly fractured and his neck broken. The car was driven by a young daughter of Judge Wm. H. King, who is one of the best-known Democratic politicians in the west, and former Congressman from Salt Lake district.

Miss Traill, of Lakefield, daughter of the late authoress, Mrs. Catharine Parr Traill, and Mrs. Edward Leigh, of Toronto, are considering taking apartments in Peterborough for the winter. Mrs. Leigh is known well there by the other residents. Her husband, Major Leigh, was for many years previous to his death, in the Crown Lands Department at Toronto. Mrs. Traill will be remembered, especially by all interested in natural history, for her well-written works on these subjects and on the trials of the early settlers in this Province.

There is only one subject which occupies people's minds, that is the

dreadful and calamitous war. As an illustration, take the affairs of this Province of Ontario. We have had the retirement of a Lieutenant-Governor and the appointment of his successor. At the same time the sudden death of the First Minister, Sir James Whitney, his funeral and burial at his old home. In ordinary times what columns of extras would have been occupied with the detailing of these events and speculations as to the political future of the Province. People seem to think things will go on very well until the tension of the battle is past.

The notice which we copy from the daily papers will be of interest to many in Canada, especially to those connected with Orillia and Toronto. The Rev. Canon Greene has endeared himself to generations of poor people, and deserves every good that can follow their blessings. We send the married couple every good wish: "Greene—Strawson—On Tuesday, Sept. 29th, at the Church of the Messiah, by the Right Rev. the Lord Bishop of Toronto and Rev. Robt. A. Sims, the rector of the parish, Sarah Elizabeth, eldest daughter of Councillor and Mrs. Strawson, Yarborough House, Bishop's Castle, England, to the Rev. Canon Greene, of Toronto."

Exchange of British and German School Girls.—Considerable interest attached to the sailing from Folkestone recently of nearly 300 passengers. These included a large party of German girls collected from various scholastic establishments in England. The girls were under the charge of Mrs. Dagenhardt, the wife of the well-known American financier, who carried with her a letter from Lord Haldane, and also from another Peer, and hoped to conduct the girls through to Berlin. Mrs. Dagenhardt hoped to bring back with her a similar number of English girls on her return journey. Each of the girls sported a wisp of yellow ribbon in her dress.

St. James, Toronto, was reopened on the last Sunday in September. Although a glance round shows practically the same features, everything has been carefully cleansed and put in excellent repair. But besides these superficial features, the summer months have been devoted to making the foundations, floors, and the structure generally firmer, stronger and better than ever. The Rectors of St. Paul's and St. James' preached in each other's church in the evening. Canon Plumtre's sermon was most eloquent and appropriate. Archdeacon Cody, vigorous as usual, was especially insistent on the duty of every young man to enlist in defence of the Empire. The seats at evening service in St. James' are free, and, judging from appearances, the congregation is largely newcomers from England.

Dr. J. B. Leathes, Professor of Pathological Chemistry in the University of Toronto, has been appointed Professor of Physiology in the University of Sheffield. Much regret is felt at the University over Dr. Leathes' impending departure, as his scholarship has been a strength to the medical and scientific departments. Although a man only in early middle life, his career has already been brilliant. He came to Toronto from London, England, where he was pathological chemist in the Lister Institute. Dr. Leathes is one of the four F.R.S.'s at Toronto University, the others being Dr. MacCallum and Dr. Brodie, of the Medical Faculty, and Dr. Coleman, of the School of Science. Mrs. Leathes, who is a Russian lady and an ardent advocate of reform, has taken a leading part in a number of women's organizations in Toronto. Her departure will also be much regretted. Dr. Leathes will remain at the University until December of this year.

It is gratifying to see that at last the sewage of the towns and cities

fronting on our international waters is to be brought under control. The members of the International Waterways Commission investigating the pollution of boundary waters acquired a lot of information during the two hours of their stay in Windsor recently. From Dr. Fred Park, of Amherstburg, they learned that practically every house along the river and lake shore has been visited by typhoid fever during the past few years, while houses further inland, which obtain their water from wells, have been immune from the disease. Captain Wm. Parker, in charge of the Government fish hatchery at Sandwich, told how herring and minnows of all kinds had totally disappeared from the river, due, he believed, to the increasing flow of sewage from the border cities into the Detroit River. Engineer Bryan, of the municipality of Windsor, suggested a trunk sewer to take care of all city sewage, which would be conveyed for treatment to a point outside the city before being allowed to enter the river.

British and Foreign

Mr. Hall Caine has written an appeal for Italian support in the war, which has been published in a leading Roman journal.

A campaign for the collection of funds to aid in the restoration of the wonderful old University of Louvain, destroyed by the Germans, has been inaugurated in Montreal under the auspices of Laval University. Mgr. Dauth, Vice-Rector of Laval, has accepted the honorary vice-presidency of the campaign committee.

Baroness Orczy, who has made so powerful an appeal on behalf of the British side in the war, is in private life Mrs. Montagu Barstow, and lives with her husband, who is an Englishman, on an estate in England. Her father was one of the nobles of Hungary, where she was born, and where she inherited large holdings.

In England we find every facility given to the men going to the front to get married first, as so many officers do. The marriage fee is ten shillings to the Government—a pretty heavy tax to poor people. There is an agitation to waive this payment in favour of the soldiers and sailors on active service, and the clergy, to their honour, and as a contribution to the war tax, have generally and generously waived their fees.

Hon. J. D. Hazen, Minister of Marine and Fisheries, has made the important statement that the Canadian Government, after patiently waiting for action for six years from the United States Congress, had decided to abrogate the Food Fish Treaty with the Republic. Formal notification will be served on the United States shortly and Canada will resume liberty of action on the question of regulation of fisheries in boundary waters on October 1st. Under the present arrangements the greater part of our lake catch goes across the lines without interference, and it is natural to suppose the ordinary legislator would prefer their continuance indefinitely.

In all times, as we read in our histories, men have tried to avoid loss of life in battle, but Achilles' heel or some other portion of the human frame was found unprotected. The son of General von Moltke, who was killed in battle near Esternay, always wore a coat of mail, it is learned. But this proved of no service as the whole of his head was blown off by a shell. Before his death he lived for several days in the house of a priest at his headquarters. He was in the habit of taking elaborate precautions against attack always having a strong guard about the house at

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meal times and when he retired. He is said to have threatened his host, the priest, with death at the slightest sign of what he called treachery.

Comparisons with the past sometimes have a sobering effect. A little more than a century ago Britain, with a population of about a third of its present size, was maintaining an immense army scattered over the world. In 1809 the local Militia alone numbered 200,000, and these were kept in training until the peace of 1815. More than half a million men were garrisoned in the United Kingdom. Another 22,000 Regulars were fighting in Portugal, while in India, Ceylon, the West Indies, North America, the Mediterranean, Cape of Good Hope, and Madeira were large bodies of British troops struggling to keep the Empire together. Thirteen hundred Regulars guarded the convicts of New South Wales, and 18,000 more were on the high seas. And in spite of a long war, costing £1,000,000 a week, the country managed to redeem millions of unfunded debt, and show a brave front to the world with bread at 1s. 10d. a loaf.

For the use of those members of the clergy who are uncertain as to the best line of conversational politeness to follow in pastoral visits the following parable is recommended as illuminating and instructive:—A country parson, on first going to his parish, resolved to farm his glebe for himself. A neighbouring farmer kindly offered the parson to plough one of his fields. The farmer said that he would send his man John with a plough and a pair of horses on a certain day. "If ye're goin' about," said the farmer to the clergy-

man, "John will be unco' weel pleased if you speak to him, and say it's a fine day, or the like o' that; but dinna," said the farmer, with much solemnity, "dinna say anything to him about ploughin' and sowin'; for John," he added, "is a stoopid body, but he's bin ploughin' and sowin' all his life, and he'll see in a minute that ye ken naething about ploughin' and sowin'. And then," said the sagacious old farmer, with extreme earnestness, "if he comes to think that ye ken naething about ploughin' and sowin', he'll think that ye ken naething about anything!"—The Churchman.

It is doubtful whether the severity of the blow Germany has received through the investment of Königsberg by the Russians is fully appreciated. Apart altogether from its strategical value, and from its great commercial importance, the city possesses historical associations and traditions which would render its fall a humiliation to Prussia second only to that which would be caused by the fall of Berlin. Both cities are about the same age, but the connection of Königsberg with Prussia goes back to a much earlier date than that of Berlin. The latter was originally only the capital of Brandenburg, and the chief residence of its Electors. Königsberg was the capital of Prussia down till 1618, when the succession to the Duchy (as it then was) fell to Johann Sigismund, Elector of Brandenburg. The Elector retained Berlin as his chief residence, but acts of State connected with Prussia continued to be performed at Königsberg. It was there that, for example, "The Great Elector" renounced the suzerainty of Poland, of which kingdom the Duchy of Prussia was a fief down till 1617. It was in the old schloss-kirche of Königsberg that the Elector Frederick III. crowned himself and assumed the kingly title in 1701. And it was in the same place that the coronation of the Kaiser's grandfather took place in 1861.

In view of what is being said and written about the terms to be imposed on Germany when the time comes to make peace, it is interesting to know what the Germans themselves, when looking forward to this war, thought would be the price they would have to pay in the event of defeat. In the latest number to hand of the French colonial organ, "La Dépêche Coloniale," there is republished an article which appeared in the columns of that journal just six years ago, in September, 1908. In this article a contributor reported a conversation he had had with "a high German personage" on the prospects of a European war, and some of the statements then advanced make instructive reading at the present time. This "high German personage"—speaking, it will be remembered, six years ago—said that in Germany war was expected to break out in five years' time. The military authorities were not ready for it at the moment, but they calculated that in five years they would be ready to beat both France on land and Great Britain on the sea. If the war were to last longer than six months, the opinion was expressed that Germany would be ruined, and the terms to which she might have to submit if her plans miscarried were set out as follows: "The restoration of Metz and Lorraine to France; the neutralization of Alsace under the rule of a prince elected by the rest of Europe; the restoration of Schleswig-Holstein to Denmark; a war indemnity of 100 millions to France, who would also take over Togoland and the Camaroons; the surrender to Great Britain of German East Africa, German South-West Africa, Heligoland, half a dozen German battle-ships and a dozen German cruisers; a war indemnity of 150 millions from Germany and Austria to Russia; and various modifications of Germany's eastern frontiers." It may be doubted

if Germany will get off so lightly as this, financially, when the time for settlement comes.

Boys and Girls

DOROTHY ROSE

Dorothy Rose had a turned-up nose. Did she worry about it, do you suppose?

Oh, no; but a plan she began to hatch
To make the rest of her features
match.

First of all, she trained her eyes,
Turning them up to the sunny skies.
Look at the mud and dust? Not she!
Nothing but sunshine would Dorothy
see.

A flower that droops has begun to
wilt,
So up went her chin with a saucy tilt.
An ounce of pluck's worth a pound
of sigh.
And courage comes with a head held
high.

Lastly, her lips turned their corners
up.

Brimming with smiles like a rosy cup.
What a charming child is Dorothy
Rose—
And it all began with a turned-up
nose!

—Pauline Frances Camp.

SLANG OF THE SEA

Practically every recognized language has been called upon at some time to help in building up the vocabulary of the sea. "Davy Jones," for instance, might be taken to refer to some dead-and-gone Welshman, but the name is derived from quite another source. One should speak of "Duffy Jonah's locker," for that was the original, "Duffy" being the West Indian name for a spirit or ghost, and "Jonah" referring to the prophet.

Another expression gradually corrupted out of its original form is the "dog watch." It was originally the "dodge watch," because it lasts only two hours, and was intended to ensure that the same men shall not be on duty every day during the same hours. The "jury mast" had nothing in common with the "twelve good men and true," except its derivation from the same French word "jour," meaning "one day." The jury mast is erected temporarily "for a day," just as the jury, in its legal sense, meant a tribunal summoned for a short time.

The "sheet anchor," the largest anchor carried by a ship, should

really be the "shote anchor," and is so called because of its great weight, which allows it to shoot out in cases of emergency.

"Port" is a comparatively new expression. In the old days they used to refer to "larboard" and "starboard." "Starboard" has nothing in common with the twinkling stars of the heavens; it is derived from the Anglo-Saxon "steer-board" or "steer-side." In Viking times the galleys were steered by an oar, which the helmsman held with his right hand. "Larboard" was probably a corruption of "lower-board," the larboard side being inferior to the other.

The word "admiral" is Arabic, springing from "emil el bagh," or "lord of the sea." "Captain" comes from the Latin "caput," but "mate" is Icelandic, and means "companion" or "equal." "Coxswain" had a curious origin. The "coxswain" was a man who pulled the last oar in the captain's boat, which was described as the "cockboat." This, in turn, was a corruption of a small, round boat found on the Rivers Usk and Wye, and known as a "coracle." Coxswain is, therefore, a Welsh name.

THE WRONG KIND OF A MAN

Two men were calling upon a trainmaster on a Western railroad to ask for employment for a man who had seen him the day before and had been refused. "Is the man tall and dark?" asked the trainmaster.

"That's the man."

"Then," asked the trainmaster, "did you not notice that man's left hand?"

"No," was the reply; and as a man with a crippled hand cannot pass the physical examination, the two men thought at once that he had probably lost a finger.

"Well, you go back and look at that man's fingers; he's a cigarette fiend, and any man that takes the time to roll as many cigarettes as that man smokes hasn't time to work at anything else. I didn't or don't care," he went on, "what his past history has been, for we need men just now, and need them badly, but when I see that colour on a man's finger, I haven't any use for him."

THE DREADFUL MAN

When Lilla and I were little girls our parents sent us to board some weeks at a pretty country house. We must have been troublesome. We did not want to pick the daisies or listen to the birds. We wanted to get back where we could ride in the street cars! But one day Mrs. Smith was

Had Nervous Dyspepsia

With Frequent Sick Headaches and
Much Pain After Eating—Dr.
Chase's Nerve Food Cured.

This letter is from a lady who gained 14 pounds by using the great food cure. It did wonders for her in improving her general health. She is enthusiastic in its praise, and refers to her neighbours as witnesses of the splendid results obtained.

Mrs. Susan Dobson, Spring Hill Mines, N.S., writes:—"It is with pleasure that I write to you in praise of Dr. Chase's Nerve Food. I was troubled with dyspepsia, and could not eat without suffering much pain; also had sick headaches frequently, and my nerves were in bad condition. About ten years ago I took a thorough treatment of Dr. Chase's Nerve Food, using altogether 21 boxes, and since then can eat anything, have been freed from headaches, and my health has been greatly improved in every way. I gained 14 pounds in weight, and feel sure I owe everything to Dr. Chase's Nerve Food. You may use this letter, and my neighbours can tell you of my condition before using this treatment."

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canning peaches. "Should you be afraid," she asked, "to take old Dolly and my little canopy carriage and drive to the store and buy some more sugar?"

All at once we were very happy. "Drive carefully," said Mrs. Smith. "We value Dolly all the more because she is old and has served us so long."

"Cluck! cluck!" Lilla held the reins on starting.

Delay means Decay—STOP "Acid-Mouth"

Every time you put off getting that tube of Pebecco you allow "Acid-Mouth" to still further complete its work of tooth destruction.

You may forget, put off; but "Acid-Mouth" never. Put

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on the job and you've got a real dentifrice—one that protects tooth-enamel by overcoming "Acid-Mouth."

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"Don't hurry her," said I. "Dolly is a very valuable horse."

But Dolly was not to be hurried. She kept stopping to eat the tops of green bushes along the road, and was so slow that the peaches were all canned without the sugar when we got back.

But after this we were allowed to drive out often. Mrs. Smith's carriage was a light, pretty thing, with a dainty fringed top and two little side-seats and but two wheels. We called it our fairy car. We always took our dolls, and once the kittens, wrapped in our best pink neckerchiefs.

One day we went farther than usual; and, coming down hill Dolly slipped and fell. We managed to get out of the carriage, but we could not start the horse. Down across a field I spied a man at work, and over stones and through mud holes I eagerly ran to call him.

"O, sir!" I gasped, as soon as I was within hailing distance, "please come; our horse!"

He raised his hand. "Stand back! Don't come near me!" he shouted.

He was a large man, with a red handkerchief on his head and a face like a flame of fire. He was stamping with his feet and waving an old vest in the air. "But poor Dolly," I thought; and I stepped nearer.

"O, sir! our valuable horse," I began.

"Go back, I tell you! Go back this minute!" he shrieked, and snatched up a pitchfork stuck in the ground beside him.

What more he said I could not hear. Did he mean to kill me! I thought of fairy-tale ogres; and, turning, I ran, ran, ran for my life.

Dolly, when I reached her, had managed to get up herself, and was eating bush-tops, as usual. Once more in the carriage, I seized the whip and urged her to her utmost speed. "Hurry! hurry!" I cried, and gasped out my story to Lilla.

Then we met, one by one, a boy on the butcher's cart, two girls going for berries, five school-children, and the minister's wife; and I told them all that "a dreadful, dreadful man was in the fields, ready to kill people with a pitchfork."

"Perhaps," said Mrs. Smith, when we got home, "it may be some crazy tramp. I'll ask Deacon Salter—he's selectman—to see if he should be taken up."

We went to Deacon Salter's that evening. He lived in a very nice white house; and he was sitting on the lawn, in a red chair, with his coat off. How white his shirt-sleeves looked, and his face how kind and pleasant! handsome, too, except for some very red swellings on his forehead. Before we had done our story, he began to laugh; and he kept laughing and laughing till he cried.

"Well," he said, "I went to mow some brakes in the field, and out came some hornets and stung me; and, while I was beating them off, straight toward the very worst place came this little girl who wants me taken up for a dreadful man because I kept her off from a hornet's nest."—Little Men and Women.

What and Why is the Internal Bath?

By C. GILBERT PERCIVAL, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And, inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose, and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to an appeal for Optimism, Cheerfulness, Efficiency, and those attributes which go with them, and which, if steadily practised, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever-present, unconquerable Canadian Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself, who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind, and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words, our trouble to a great degree is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long, becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously, sometimes, if there is a local weakness.

This accumulated waste has long been recognized as a menace, and

Physicians, Physiculturists, Dietitians, Osteopaths, and others have been constantly labouring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational, and perfectly natural process to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and strong—clearing the blood of the poisons which made it and us sluggish and dull-spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore, it has been our habit when we have found by disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing.

Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon constantly clean, drugs must be persisted in, and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing as this new process, for in a crude way it has, of course, been practised for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means, causing less strain on the system and leaving no evil after-effects.

Doubtless you, as well as other Canadian men and women, are interested in knowing all that may be learned about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called, "Why Man of Today is Only 50 Per Cent. Efficient." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., Room 560, 280 College St., Toronto, and mentioning that they have read this in "Canadian Churchman."

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observations make me very enthusiastic on Internal Bathing, for I have seen its results in sickness as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.

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