

S & L
LIS

Workers
ne, Textile Fab-
Embroideries.
and TABLETS,
sales, etc.
London, Eng.
Liverpool.

TNEY
LAND
STOLE AND
MANUFACTURER

Russell Cord,
arge, \$3.04 to
to \$30.68.
9 to \$10.23.
ys', \$1.09 to
to \$4.75.
Boys' from
\$1.34.
om \$32.08.
PATTERNS FREE.

al Art
OIDERY

DWORK
RIALS
e post free
ILORING
CASSOCKS
SURPLICES
Self-Measure-
nce
Q CO., Ltd.
on, England,
rd

& CO.,
LIMITED
ITURE
rwarded upon

rch Textile Work
gs in Wood and
Decoration for
ve Monuments
L OUTFIT
Hoods, Robes,
cks, &c.
Patterns on
LONDON:
Duncannon St.,
ing Cross, W.C.

ollege
Ont.
for Boys

rofessions and
ips have been
ast six years;
1914.
9th, 1915
M.A., D.C.L.,
Principal

BELLS
is a Specialty.
y, Baltimore, Md., U.S.A.

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, SEPTEMBER 16th, 1915.

No. 37.

WANTED—By a lady of some experience,
a position as organist either in
a small church or as assistant. References given.
Apply Box 4, Canadian Churchman, Toronto.

WANTED—Agent in every town in
Ontario where there is not
a Phonograph store to sell Phonographs on com-
mission. Address, Dept. B., Thos. Claxton,
Limited, 251 Yonge Street, Toronto, Canada.

WANTED—Organist and choirmaster, for
St. James' Anglican church,
Ingersoll. Applications, stating experience and
salary required, will be received up to September
25th, by W. J. Elliott, Warden, Ingersoll, Ontario.

WANTED—By lady with 25 years' experi-
ence in Institution and School
Work, position as Lady Superintendent or Matron
—Unexceptional testimonials. Miss Sutherland,
c/o Rev. P. R. Soanes, The Rectory, Chapleau,
Ontario.

PERSONAL—Mrs. Burke, certificated
teacher of the blind, re-
ceives pupils at her residence. Most modern
methods used in education; every home com-
fort. (Sec. Western Association for Blind) 1238
Melville St., Vancouver, B.C.

A GOOD CHANCE—A \$60.00 Schol-
arship in Tor-
onto's leading Business College. Owner unable
to use. Will sell at a bargain. Apply M. H.
Mackintosh, care of Mr. Percy McBride, 343
Yonge St., Toronto.


HOTEL ELLIOTT
Toronto. LIMITED
American plan, \$2.50 a day. Ladies will find this
hotel quiet and in centre of shopping district.
Church street car from Depot to Hotel.

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

N. F. DAVIDSON, K.C.,
BARRISTER, SOLICITOR, &c.
Private Funds to Loan.
24 ADELAIDE STREET E., TORONTO.
Tel. Main 1922.

"In the Time of Harvest"
Entirely New Series of Sermons
for Harvest Festivals.
EDITED BY:
REV. H. R. GAMBLE, M.A.
CONTRIBUTORS:
CANON SCOTT-HOLLAND, M.A.
CANON PEARCE
DEAN OF NORWICH:
ARCHDEACON HOLMES
ARCHDEACON BEVAN, and others.

NET 70c., Postage Paid
Upper Canada Tract Society
JAMES M. ROBERTSON, Depository.
2 Richmond Street East, Toronto

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

To Members of the General Synod

At this juncture, the time of the great meeting of Churchmen in Canada, gathered together to consider the highest interests of the whole Anglican Communion, to deal with weighty matters of the first importance to Church and State, to decide on future policies for the welfare in things spiritual and temporal of the millions in our great Dominion, and specially after hearing the earnest words of our Primate on the great need of a widespread circulation, of the decisions reached and the policies adopted, both by this Synod and its important Committees, we bring forward for your thoughtful consideration the question, Is not the Church weekly newspaper the best means to reach the Church people and to educate them?

And cannot we, the Bishops, Clergy and Laity, see that, in our Dioceses and our Parishes, from end to end of the Dominion, The Canadian Churchman is circulated as widely as it should be, in all the homes of our people? If you are not already taking the paper, subscribe before you leave Toronto, and on returning home arrange with some one to act for us in securing new subscribers. We will pay 33 1/3% commission. Remember! this is the only Church paper appealing to the whole Canadian Church, not a party organ, but the Church "news" paper of Canada and of the Church of England at large.

HARCOURT & SON

SPECIAL ATTENTION TO
Clerical Tailoring
When in Toronto this summer call on us and have your measurements registered.
103 King St. West, Toronto

FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c. Big stock of select makes always on hand. Out of town Customers efficiently served by Mail.
JOHN CATTO & SON
55-61 King Street East - Toronto

HARVEST ANTHEMS AND CAROLS

Morning and Evening Services, Communion Services, Organ Voluntarys, for Pipe or Reed Organ, and
General Musical Supplies
Music sent on Approval to Clergy or Choir Leaders.
Anglo-Canadian Music Co.
144 Victoria Street, Toronto.

Ridley College

St. Catharines, Ont.
Church School for Boys
Boys prepared for the Professions and for Business.
Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.
Reopens September 9th, 1915
REV. J. O. MILLER, M.A., D.C.L.,
Principal

DRINK HABIT

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

FOR PURE BRED
Aberdeen-Angus Cattle
Apply to A. DINSMORE, Manager,
"Grape Grange" Farm, Clarksburg, Ont.

ESTABLISHED OVER 30 YEARS.
Hopkins & Burgess Co.
Undertakers.
529 Yonge Street. Phone N. 331.

1869 Oldest Established
Undertaker in Toronto. 1914
Our Motto of Success—
"Courteous and Sincere Service."
DANIEL STONE
525 Sherbourne St. Phone North 28

MONUMENTS
If you are considering the purchasing of
a monument, see us before you decide.
BEST STOCK, BEST DESIGNS AND BEST
PRICES IN CITY.
McINTOSH GRANITE CO., LTD.
Phone North 1249. 1119 Yonge St., Toronto

Communion Wine
St. Augustine Registered
\$1.75 Gallon \$5.50 Case
Container 25c. D. G. STUART,
Phone M. 1329. 391 Church St.

DIABETES
Jireh Dietetic Foods are an
agreeable and effective anti-
dote in the relief of diabetes.
Write for Free Booklet and Samples.
JIREH FOOD CO.
Maitland, Ont., Canada

WM. SMITH & SON
CHESLEY, ONT.
Manufacturers of
**Church Pews and
Church Furniture**
Send for illustrated folder.


DO NOT FORGET
OUR ADDRESS IS
62 Church St., Toronto
COR. OF COURT STREET.
OUR PHONE IS MAIN 7404
We are prepared to execute large
or small orders efficiently, promptly,
and at reasonable prices. A
trial will convince you.
**The Monetary Times Printing
Co. of Canada, Limited.**

**Church
Brass Work**
MEMORIAL ©
BRASSES.
RAILS. VASES.
**PRITCHARD ANDREWS
Co OF OTTAWA, LIMITED**
264 Sparks St. OTTAWA.

Trinity College, THE CHURCH
UNIVERSITY
OF ONTARIO.
Federated with the University of Toronto.
Full Degree Courses in Arts and Divinity.
Special Courses to meet Special Cases.
Collegiate Residences for Students of both Sexes.
Valuable Scholarships, Bursaries and Exhibitions.
Correspondence invited with all intending Students and especially with
young men desiring to be ordained to the Ministry of the Church.
Address Rev. Dr. Macklem, Trinity College, Toronto

HAVERGAL COLLEGE, WINNIPEG
A Residential and Day-School for Girls with Kindergarten Department.
PRESIDENT:—His Grace the Archbishop of Rupert's Land.
Preparation for Manitoba Matriculation. Special advantages for study of Music and Art.
Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing
tennis courts, basket ball and hockey rink.
PRINCIPAL—Miss E. L. Jones.
For Calendar apply to Bursar.

Much Heat—Little Ash
Rogers', the Quality Coal
ELIAS ROGERS CO. LTD.
28 W. King St., Toronto



Trust Funds Provide Regular Incomes
To assure steady incomes for your children against the
possibility of their squandering the principal, or being
robbed of it, or to provide an assured revenue for aged
persons or those who are irresponsible, a Trust Fund may
be set aside which will give regular payments. We solicit
confidential consultation on such matters, by letter or in
person.
**THE
TORONTO GENERAL TRUSTS
CORPORATION**
HON. FEATHERSTON OSLER, K.C., PRESIDENT.
HON. J. J. POY, K.C., Vice-Pres. HAMILTON CASSELS, K.C., LL.D., Vice-Pres.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst. General Manager.
TORONTO OTTAWA WINNIPEG SASKATOON

German Bossism
will soon be a thing of the past. How
about the BOSSISM of DRUDGERY
in your house?
Have you a faithful ally—on INVINCIBLE
VACUUM CLEANER— to
enable you to defy the attacks of
DUST and DIRT?
No housecleaning. No dirty rugs. No
clouds of germs to assault the throats of
your little ones. FREE demonstration
in your own home.
Phone: Adelaide 1858, or Write
The Invincible Renovator Mfg. Co., Limited
81 PETER STREET, TORONTO
Have you received your FREE copy of Receipt and Account Book? Send
with your name and address those of two friends having electricity and no
Vacuum Cleaner.
WE REPAIR ALL MAKES OF VACUUM CLEANERS



"The present Business
of The Great-West Life
shows that there is cer-
tainly no decline in the
demand for good Life In-
surance."
The fact is, men see in Life Insur-
ance the safest and best of invest-
ments and they see in The Great
West Policies the best to be had
in Life Insurance.
Look into these attractive Plans.
Rates will be gladly furnished on
request to
**The Great-West Life
Assurance Company**
Head Office WINNIPEG

**Quality
and
Service**
are the dominating fea-
tures of our business.
Give us your order and
let us show you what good
coal really is.
**The Standard Fuel
Co. of Toronto,
Limited.**
Telephone, Main 4108.

Pure ICE Exclusively
Highest Grade Coal
**GRENADIER
ICE AND COAL CO.**
CHAPMANS, LIMITED
Head Office:
Confederation Life Bldg.
17 QUEEN ST. EAST
E. W. TRENT, Sec'y-Treas.

**Memorial Stained
Glass Windows**
Designed in our Studios and constructed by
us in the Best English Materials,
are chosen by experts.
ROBERT McGAUSLAND, Ltd.
141-143 Spadina Ave., Toronto

**MEMORIALS
AND
DOMESTIC
GLASS**
Illuminated Stained Glass
Est. 1883
300-302 Adelaide St. W. Toronto
—Mackenzie & Co. Ltd.



Canadian Churchman

SUBSCRIPTION - - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year. **An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

Advertising Rates, Single Insertion 10c. Per Line.

- Advertising.** The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.
- Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.
- The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.
- Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.
- Discontinuance.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.
- Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.
- Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.
- Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications
EVELYN MACRAE,
 Publisher.
PHONE ADELAIDE 2850.
 New Offices—8 Sheppard Street, Toronto.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

(September 26th.)

- Holy Communion: 240, 256, 262, 630.
 Processional: 376, 433, 465, 542.
 Children: 697, 700, 707, 725.
 Offertory: 408, 547, 599, 753.
 General: 2, 416, 580, 664.

The Outlook

The General Synod

As these lines will appear just as the General Synod opens, it is at once our duty and our privilege to offer that body our heartiest welcome, and again to ask for it the intercessions of all Churchpeople. Our columns have already indicated that there are matters of grave moment to be discussed, and it is in the highest degree essential that our Church should stand out before Canada as a "power that makes for righteousness" by its being an exponent of the pure, full Gospel of Christ. This, beyond all else, is the need of to-day, especially in the light of the oft-repeated charge that the war has demonstrated the collapse of Christianity. It has done nothing of the sort, but only shown, what many knew long before, the utter emptiness of modern civilization, which was supposed to be "Christianized." An American preacher, who recently returned from heterodoxy to orthodoxy, frankly admitted that one cause of his change was the outbreak of the war. Before that he had thought the Kingdom of Heaven was almost at hand, but this catastrophe dispersed his dreams and destroyed his hopes. It is for the Church of Christ, of which our Communion forms a prominent part, to proclaim as never before those fundamental realities for the spiritual life which alone can guarantee individual and corporate blessing. This will soon be seen to involve something infinitely greater than, because wholly different from, the venter of Christianization. It will mean Salvation.

Germany and America

Those who follow closely the progress of events in the world will have been greatly impressed with certain particulars during the

past ten days. Soon after the ruthless sinking of the "Arabic" the German Government promised the United States that thenceforward no liner should be torpedoed without warning. This was regarded as a great victory for President Wilson's diplomacy, and even by the soberest organs of opinion, sympathetic with the Allies, he was lauded to the skies and his action described as the greatest diplomatic victory for many years. But even then some people in America as well as Canada were doubtful whether all this was exactly as it appeared. There had been very significant hints that a number of German submarines had been lost, and that Germany was finding it difficult to provide the necessary number of trained men to continue the effort. This hypothesis received confirmation from Mr. Balfour's letter, and Germany was quite evidently seen to be making a virtue of necessity. Then came the torpedoing of the "Hesperian," which has caused grave concern in the United States, and is admitted by one of the leading papers, which had been full of praise for President Wilson and Count Bernstorff, to be decidedly "discouraging." It is, indeed, and we call attention to these facts to remind our readers of the serious dangers of generalizing from particulars and of drawing conclusions from a partial survey of facts. The American shout of triumph was premature, and ought never to have been raised, since Germany was wholly unlikely to yield, and thereby confess her error and criminality. The real fact is that Germany has failed in her submarine piracy, and she knows it, and is, therefore, casting about for a policy which will at once show her as ready to yield to America and yet determined to present a bold front to the Allies. But nothing can atone for the deceit, treachery, rapacity and cruelty with which Germany has waged this war. The crimes against truth, righteousness and liberty will remain as an indelible stain. Meanwhile the words of the New York "Globe," referring to Germany and Mexico, indicate the true, and, therefore, the only possible line to take:—

President Wilson is eulogized for his German success and condemned for his Mexican failure. Yet it is the same man, animated by the same spirit and using substantially the same methods. The American press is manifesting again one of its greatest faults, namely, a tendency to judge events and policies not on their own merits but according to how things result.

This is the simple yet sufficient message: Right is right, whether it is successful or not.

The Greatest Battle in History

We have just passed the first anniversary of the battle of the Marne, rightly described by the above title, when the Allies drove back a much larger force of Germans from the very gates of Paris. Humanly speaking, the Germans ought to have won, but they did not, and, as an English clergyman has said, nothing will make him and many others believe that there was not some superhuman force at work. When Lord Roberts heard the news by telegram, he remarked that God must have intervened, and another leading soldier who was standing by added that "people had been praying." When the full history comes to be written it will be seen that not only for France, but for Great Britain, and, indeed, for the whole world in relation to liberty, this battle was one of the "decisive battles" of history. And we can "thank God and take courage" as we contemplate it.

Personality

The words of Napoleon about our Lord are often quoted, in which he admitted his inability to "understand that Man," who must have been "more than human." These comments of the great Frenchman are particularly noteworthy:—

"I used to be able to get people to die for me. I got hundreds of thousands, but I had to be there. Now that I am on this island I can't get a man."

But Jesus Christ can obtain men to live and die for Him without being here in person. He is nevertheless a real force, because He still lives in and with His people. Could there be a finer testimony to the power of the "real presence" of Christ with His people?

Thanksgiving Day

A year ago a correspondent asked why our Church does not hold services on the Thanksgiving Day set apart by the Dominion Parliament. The question was observed by another reader, who pointed out that many years ago, when Bishop (then Canon) DuMoulin was Rector of St. James', Toronto, a service was held there on Thanksgiving night, which was simple and hearty, and attended by a huge congregation. And he asked why this could not be done again, both at St. James', and also at other large and central churches. The date of Thanksgiving Day will soon be announced, and we hope that arrangements will be at once made to hold such services as we have suggested. Why should not our city churches all over the Dominion combine for this? Is it not possible for Deanery meetings to make the necessary plans? And even in many country districts it might be practicable to have combined services. Our Thanksgiving Day this year ought to be made a very special occasion.

Canada and Children

In a book of great interest and real value, "John Bull's Surplus Children," by Denis Crane (obtainable from F. Hills, Box 55, Hamilton, Ont., at \$1), the important problem of the immigration of children to Canada is carefully discussed. We have also received from the Department of the Interior, Ottawa, the report of Mr. G. Bogue Smart, Chief Inspector of British Immigrant Children and Receiving Homes, entitled "Juvenile Immigration." In both publications the various agencies for bringing children to Canada are described, and the commendation of efforts and methods is most welcome. All who are interested in this great problem should study these two publications. Mr. Crane's book shows the value of child-emigration from the English standpoint, while Mr. Smart naturally discusses it from the Canadian side. We are all agreed that Canada is no dumping-ground for undesirables, but if England gives us of her best, they will be welcomed with all heartiness as among the most valuable elements of our future moral and economic welfare.

The Summer Slump in Churches

A very unfair attack was made the other day by the Toronto "Star" on the clergy of various denominations in regard to summer holidays and the work of churches. No allowance was made for the need of rest and recuperation by clergy, but, instead, they were rebuked for letting things go down in their churches during the summer months, and told they ought not all to go away at the same time. We are, therefore, glad that one of our

own clergy met this charge and exposed its unfairness. He pointed out the manifest need of rest on the part of Christian workers and the certainty of better work being done as the result. These words of the writer are particularly to the point:—

May I say I entirely agree with the "Star" that the sin, suffering, sorrow, and need are certainly just as great in summer as in winter. But even if clergy and congregation worked eight days per week instead of six all summer as well as winter, they could not cope with it all. Being human, they cannot work incessantly, moreover. In the Church of England there are on an average three ministers every year who break down with overwork and are required by the doctor to stop work for periods of from two to six months. In my own case, through overwork and a severe mental strain, I was a whole year without being able to work, with a wife and child to keep on no salary, and only small savings out of the previous slender salary. For months before I was able to resume work I was living on the proceeds of the sale of my furniture. Believe me, the clergy need their holiday, and do better work for their people in consequence.

We are just as desirous as the "Star" that no neglect shall take place during the summer, but we also plead that criticism of so severe and sweeping a kind should be accompanied by some constructive suggestions. We suppose that newspapers find it hard in summer-time to keep up the interest of their readers and, are, therefore, tempted to allow things to appear which at other times would not be permitted. But in view of the fact that the "Star" and other papers are read by many who belong to the various Churches, the least we can ask is that the paper should be fair.

France Transformed

A thoughtful writer has just contributed an article to an English paper on Christian work at the Front in which the following fine testimony to France appears:—

The war has wrought an immense difference in the temper of the French people. The phrase, so often employed, is very largely true: *France has recovered her soul*. Whether she has found God or not is another matter: time alone will reveal that to us. But it is undoubtedly true that the spirit of carnal frivolity has, for the time at least, disappeared. France is sober, in more ways than one. The casinos, which in former days, in the two cities near to where I am writing, did a roaring and often hellish trade, are now converted into hospitals. The kinematograph in this region has ceased to exist. There are no longer any theatrical performances. The people would not tolerate frivolous amusements. Drunken men are no longer seen in the streets; the sale of spirits is forbidden. All cafés close at nightfall. The churches are crowded with people whenever a service is announced, and during the day-time scores and hundreds of people drop into the churches for a few moments of prayer, and then pass out again to their affairs.

It is a matter of deep thankfulness that the day of materialism and atheism seems to have passed, or be passing, and that there is no longer any sneering at the Christian faith. When the war is over there will be a magnificent opportunity for spiritual work in France.

A War Picture

This is how a writer describes a personal experience:—

I have been to the greatest base hospital within easy distance of the fighting line. I shall never forget the sight of the arrival of a Red Cross train laden with wounded from the Front. It was the day after the victory at Hooze. A splendid victory, but at what a cost was it gained! Men came in shattered and smashed, and—most marvellous thing of all—uncomplaining. I saw them carried to the wards to be treated. It was a pathetic sight; the first time I had ever seen it, and for the moment it was unnerving. I am filled with admiration for the noble band of doctors and nurses and orderlies who give their whole time to the work of alleviating this human suffering. But oh, the horror of it! It is not until one witnesses such scenes as these that the devilry of war becomes apparent.

It is well that people everywhere should be able to realize just a little of what Sherman meant when he said, "War is hell."

The Witness of the Church

The meeting of the General Synod naturally calls attention to some of the main problems of Church life at the present time, and in addition to those already considered there are others of equal importance, which, we hope, will have the attention of the supreme tribunal of our Communion.

The first of these is the necessity of a constant and full affirmation of the duty of preaching the Gospel of Redemption throughout the Dominion. By redemption we, of course, mean "The old, old story of Jesus and His love" for sinner and saint. Our forefathers were accustomed to speak of the three R's: Ruin by the Fall, Redemption by the Blood, and Regeneration by the Spirit, and it cannot be said that we have outgrown these simple but searching realities. Do our pulpits and classes resound with this message as they ought? We have lately heard of congregations being ready to drink in the living water of the simple Gospel, and we believe this is true almost everywhere. We say almost, because there are some places where this may not be wanted, though it is undoubtedly needed. On every hand testimony abounds that the Gospel is still the "Power of God unto Salvation," and the simple preaching of a crucified and living Saviour is and always will be the main purpose for which the Church exists. There are many topics that arise out of this Gospel, but they must never be allowed to set aside the essential features of that which is the heart of the Christian message. Patriotism, social reform, municipal progress, ethical ideals are all based upon the Gospel of individual salvation.

Another opportunity for our Church is the necessity for giving a clear testimony and definite lead in favour of Church Unity. It is interesting to observe that our Primate was a member of the Consultative Committee which recently gave a report to the Archbishop of Canterbury, in connection with the subject of Kikuyu. The report of this Committee was unanimous, and was substantially identical with the opinion of the Archbishop himself. The position thus set forth is on the whole definitely in favour of unity, and in days to come our Church will have a leading part in solving the various problems. Our Communion is, to use Archbishop Benson's words, at once Catholic, Apostolic, Reformed and Protestant, and in the constant emphasis of all these aspects of truth, without the omission

of any one of them, lies one of the best ways of furthering Church Unity.

One more subject that calls for special attention is the great and pressing topic of Temperance. We have lately seen what Russia and France have done in the prohibition of alcoholic liquors, and we have also rejoiced in the fine example set by our King and Lord Kitchener. It is much to be regretted that England as a whole refused for mere political reasons to set forward a great moral reform which might have been accomplished if these examples had been widely followed. Churchmen in Canada have observed with profound satisfaction the appeal made by our Bishops for total abstinence, at any rate during war, but it is, of course, essential for our Church to do very much more than this in connection with the gigantic evil in our midst. We must see that our Communion speaks with no uncertain sound on this subject. Our hands must be clean and we must advocate every measure, whether we call it local option or prohibition, which will check the ravages of this far-reaching destroyer and stem the tide of this abounding iniquity.

We, therefore, commend all these considerations to the attention of the General Synod, in order that our Church may be in the van of all movements calculated to serve the best and highest interests of Canada. There is a splendid opportunity before us, and we hope and pray that it may be utilized to the full, and that the whole Dominion may be enabled to see that the Anglican Church stands before the people for the best possible exhibition, advocacy and expression of the pure, full, strong and glorious Gospel of Christ.

THE CROSS STILL STANDS

"In the evening I went for a walk to a village lately shelled by German heavy guns. Their effect was awful—ghastly. It was impossible to imagine the amount of damage done until one really saw it. The church was terrible too. The spire was sticking upside down in the ground, a short distance from the door. The church itself was a mass of debris. Scarcely anything was left unhit. In the churchyard again the destruction was terrific—tombstones thrown all over the place. But the most noticeable thing of all was that the three Crucifixes—one inside and two outside—were untouched! How they can have escaped the shelling is quite beyond me. It was a wonderful sight, though an awful one. There were holes in the churchyard about 15 ft. across."—(From a letter from my boy at the front.)—J.O.

The churchyard stones all blasted into shreds,
The dead re-slain within their lowly beds,—
The Cross still stands!
His holy ground all cratered and crevassed,
All flailed to fragments by the fiery blast,—
The Cross still stands!
His House a blackened ruin, scarce one stone
Left on another,—yet, untouched alone,—
The Cross still stands!
His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate—
The Cross still stands!
'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful
days,—
The Cross still stands!
* * * * *
And 'mid the chaos of the Deadlier Strife,—
His Church at odds with its own self and life,—
His Cross still stands!
Faith folds her wings, and Hope at times grows
dim;
The world goes wandering away from Him;—
His Cross still stands!
Love, with the lifted hands and thorn-crowned
head,
Still conquers Death, though life itself be fled;—
His Cross still stands!
Yes,—Love triumphant stands, and stands for
more,
In our great need, than e'er it stood before!
His Cross still stands!
JOHN OXENHAM.

The Primate's Charge to the General Synod

At Trinity College, Toronto, September 15th, 1915

RIGHT Reverend Brethren, Reverend Brethren and Brethren of the Laity: As you are aware, the seventh session of our General Synod was due to take place in the city of Vancouver a year ago.

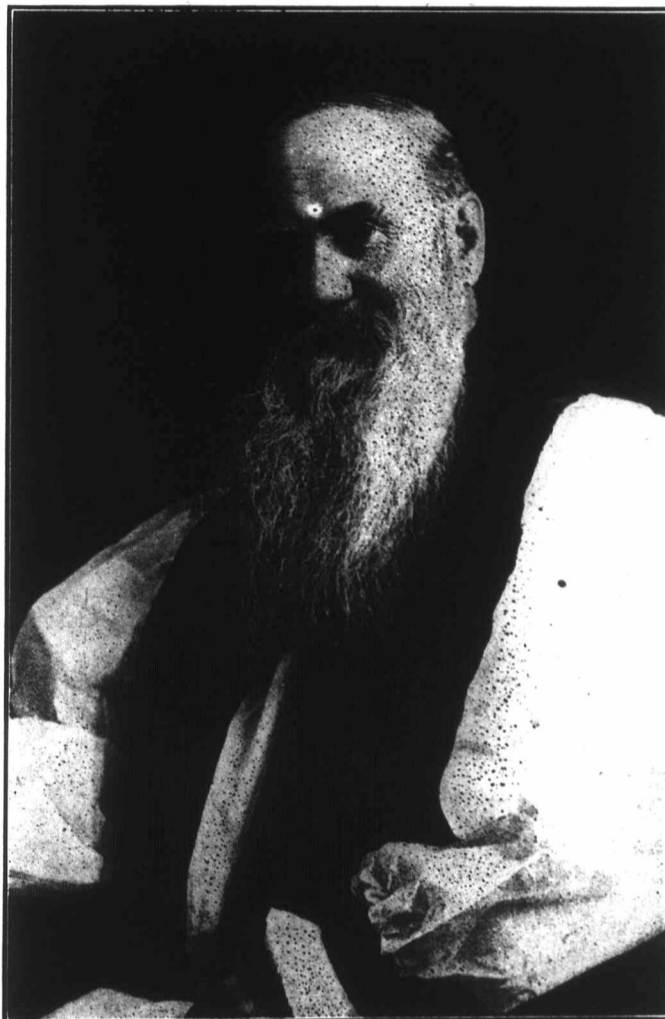
Owing to the distressing conditions into which our country found itself suddenly precipitated by the outbreak of the war, it was not deemed prudent to hold the meeting at that time. Though I was out of the country and under the special circumstances which prevailed at the time, could not be consulted, I quite appreciated the cogency of the reasons, which, at the moment, prompted the action taken in postponing the meeting. When a few months ago, it was decided that we should meet this year, it was not considered that we could justify the extra cost involved in going to the far-off Pacific Coast for our gathering, especially in view of the many urgent calls for money for other purposes just now. A more central locality, therefore, was fixed upon and I am sure that I express what is the sentiment of the whole Church, when I say that we owe much to the city and Churchpeople of Toronto for making provision, on such short notice, for having us gather here. It is to be hoped, however, that in the good providence of God, we may be able, at no distant date, to hold a meeting of the Supreme Council of the Church at what I venture to term the "far-off Pacific Coast," and that for more than one reason. First of all, because British Columbia is a land beautiful for situation and the joy of all who visit it—a land picturesque beyond the power of description—"A land of glamour and of glory and of hope," as a talented author recently described it. But, chiefly, it would be well that we should go there because it is "far off" and the long journey in reaching it would bring home to the delegates, as nothing else would, the vastness and the variety of our heritage as a Canadian people. We may have looked at it on maps and read of it in books and pamphlets, but it is quite another matter to see it for ourselves. Actual sight brings vivid realization. And we need that realization, not that we may make our boast of the size and greatness of our country. No, "all such boasting is vain," and perhaps we have done a little too much of it in the past. But we want, as a Church, to realize that rarely in the history of the world has one young country had placed in its possession an inheritance for development in weal or woe, so vast and so variegated, as our Dominion has in the Canadian West to-day. In the face of it all we want to have borne in upon us as Churchpeople, vividly and profoundly, the sense of our responsibilities as leaders and counsellors of the Church we represent. I repeat, the trip to Vancouver would have widened our vision of the opportunities for the Church in that vast West, which a young Churchworker in a captivating book descriptive of his experiences, terms, "A land of open doors"—a land with open doors of opportunity on every side for the entrance of every kind of beneficence and healthy influence which the Church and a Christian civilization can bring with them.

Meeting as we do this year instead of last, we disturb the sequence of our regular triennial gatherings. It will thus be for us to consider whether we should meet again at the regular time in 1917, or place the date three years from this year. A difficulty will emerge in fixing upon 1918, for a meeting then would collide with the Lambeth Conference, which will hold its regular decennial gathering in that year.

MANY CHANGES.

Since our last meeting, four years ago, we have to record many changes and some additions in the Episcopate of our Canadian Church. Very shortly after that meeting, Dr. Holmes, Bishop of Athabasca, was called to his rest with almost tragic suddenness. He was a good man and full of the Holy Ghost and of spiritual power. Dr. Robins, his trusted Commissary and Archdeacon, was chosen and consecrated to the vacant See. God also called home a year ago Dr. Dunn, the venerable and venerated Bishop of Quebec, after he had served the Church in that diocese with great fidelity and efficiency for many years. He has been succeeded by Bishop Williams, who, from his long connections with the diocese and intimate knowledge of its traditions, should prove

an admirable choice for the high office. By the removal of Bishop Perrin to England, the See of Columbia was rendered vacant, and was filled by the consecration of Dr. Roper, who, after doing excellent work for the Church in British Columbia, has been transferred to the diocese of Ottawa. It is a source of great satisfaction to the Church to have as a chief shepherd in the capital of our Dominion a man of Bishop Roper's strong personality and power. And here it is fitting that we should refer to the retirement of that aged and yet ever young Father in God, Archbishop Hamilton. For many years a most devoted and most successful parish priest, then an alert and in every way an admirable Bishop, then a most respected Archbishop, beloved by us all on account of his attractive personality, Dr. Hamilton has retired from active work, full of years and honour. I am sure that our ardent prayer is that his well-earned rest may be sweetened with the benediction of his Master's "Well done, good and faithful servant," and his waiting for the Lord's home-



The Most Rev. Samuel Pritchard Matheson, D.D., Archbishop of the Ecclesiastical Province of Rupert's Land, Primate of All Canada.

call may be brightened by the light at eventide. Since our last meeting the Church has witnessed the addition of another chief shepherd for its work in the foreign field, in the person of Bishop Hamilton, who was consecrated as Bishop in Mid-Japan. It should be a cause of devout thankfulness to note this further consolidation of our work in the foreign field, especially in view of the exigent calls upon the Church in providing for development in the new parts of our own Dominion. We very heartily welcome both of our foreign missionary Bishops to this meeting of our Synod. The report given by our General Secretary of the visit of the delegation to our foreign Mission stations, makes peculiarly interesting reading, and should be studied by every Church person who has the Mission work of the Church at heart. A sudden breakdown in health, which we thank God proved only temporary in severity, rendered it necessary for the Bishop of Ontario to ask for an assistant. We welcome to this meeting, Dr. Bidwell, Bishop of Kingston, as Coadjutor to Bishop Mills. We also welcome to this meeting Bishops Gray and Doull, the first Bishops of the dioceses of Edmonton and Kootenay, respectively. Bishop Scriven, consecrated within the last few weeks to the See of Columbia,

is with us for the first time as a member of the Upper House, though he has been for years a familiar figure in the Lower House.

The House of Delegates will doubtless make fitting reference to the losses in its ranks during the past four years, but I am sure that the whole Synod will pardon a brief reference by its President to the passing of one of the members of that House. I refer to the death of the Hon. S. H. Blake, who, for over half a century had been an outstanding figure in the councils of the Church in Canada. He was a man of commanding intellect, of a wonderfully alert mind and of singularly magnetic speech. His ideas and convictions were fixed, not fluid, and he clung to them with an almost ferocious intensity and untiring tenacity. Though there were points upon which many of us differed from him profoundly, yet we could not help admiring his great brilliance and his solid virtues. From the inception of the General Synod he took a keen interest in all its doings, and did much towards the shaping of its legislation. To say that we shall miss him at our meeting, is to say very little. We shall miss his scintillating wit, his protagonism in upholding causes which he had at heart, his loyalty to missionary enterprises and above all, we shall miss the contagion of his earnestness and the uplift of his courage in undertaking great things for God and his Church.

In the tragedy of the sinking of the "Lusitania," the Upper House lost its efficient and much-loved Secretary, the Rev. Canon Phair, a servant of God in every way possessed of one of the choicest spirits that ever animated in the work of our Canadian Church. Though he did not fall on the battlefield we cannot help feeling that he suffered martyrdom in the sacred cause of righteousness, truth and honour, which our Empire is espousing.

THE WOMAN'S AUXILIARY.

That noble and useful organization, the W.A., continues to grow richer and richer in its good works. Since our last meeting, it has come into closer and larger connection with the work of the Board of Management, for which we are devoutly thankful. Since then, too, it has assumed the responsibility of the support of a definite department of our foreign Mission work—namely, that among women and children. When it undertook this it asked our Board to make a grant in aid, but to the honour of the organization and to our relief, it has subsequently relinquished the grant, a kindness which has been most helpful to our Board in meeting unexpected obligations. It is, I am sure, very gratifying to us that this great auxiliary society should this year make its Board meeting synchronize with ours and that it meets in the same place. For purposes of mutual council with each other and mutual prayer and communion with the great Head of the Church, this circumstance should be most useful. That God may bind us ever more closely to each other in the union of our common work for Him, that we may be labourers together with Him and one day rejoice together, ought surely to be the prayer going up from all our hearts.

PRAYER BOOK REVISION AND BENEFICIARY FUNDS.

It is not my custom to say very much about the business coming before the Synod, but there are one or two matters upon which I desire to dwell. And first, I would like to advert to one supremely important subject which will engage our attention at this meeting, and that is the report of the Committee on the revision and enrichment of the Book of Common Prayer. I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of our General Synod. In the first place I feel that we need a revised and enriched edition of our Prayer Book for our Canadian Church. Beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs and Canadian sentiments. It will be no new Book, but it will be the Book of Common Prayer for the Church of England in Canada, as our Canadian Hymnal is the Book of Common Praise for our Canadian Anglicans. More than one of the most learned and wisest representatives of the Bishops in England have expressed to me the wish that the daughter Church in Canada should not wait for the action of the Mother Church in this matter, but that, untram-

melled as it is by State connection, etc., it should lead in the issue of such a safe and wise revision of the Prayer Book as will show that the Book can be revised and enriched and yet remain in its essential and precious features the same Book. The Committee has expended long and painstaking labour upon their work and, to my mind, they have given us a sane and conservative revision of the old Book and a rich addition of prayers for special occasions. I can, with a good grace, commend the work of the various special committees and of the General Committee, from the fact that, though a member of them, I was not able to be at many meetings, and had, therefore, very little personal part in the work, at all events, until towards the end. The Deputy Chairman, the Bishop of Huron, has done yeoman service for which the Church will owe him very, very much. The two secretaries, Dr. Bidwell for part of the time and Archdeacon Armitage for the rest, have been most able and efficient in their work, and have laid the Church under great obligation to them for what they have done. The members of the Synod have had the draft book in their hands for some time, and have had an opportunity of examining it. It is to be hoped, therefore, that the new Book will be adopted at this meeting, and thus be in a position to be put forth for use within a short time.

There is a question which has been before several meetings of our Synod, but no decisive action has been taken in regard to it. It is the matter of the Beneficiary Funds of the Church. It is urgently desirable in the interests of our clergy that something should be done at this meeting. If this Synod cannot suggest some solution of the matter, it ought, at all events, to recommend very strongly the establishment of some degree of reciprocity between the various Provinces or dioceses having such funds. At present a clergyman removing from one diocese to another is liable to be placed in serious disability and also exposed to financial loss. This should not be.

POLITICAL CORRUPTION.

Among the reports of the various committees of the Synod, there are some which are not only excellent, but pertain to subjects of profound importance to the life and character of our Canadian citizenship. It seems to me that if these reports are adopted, some real effort should be made to bring them before the eyes and hearts of our people. It is not enough to pass them, print them, bind them, send them to the delegates, who already know about them, and then place them on shelves in the archives of the Church. If the Church in its councils, after deliberation and thought, forms judgment on public questions vitally affecting the life of the community, that judgment should be known to the members of the Church and to the citizens generally. We are often accused of having no definite policy on public issues, simply because our policy is not known. The point I wish to make is, that we should take definite measures for making known to our Churchpeople what is the considered view of the Church on certain important matters of public moment. For example, in the report of the Committee on Moral and Social Reform, not to mention other supremely valuable recommendations, paragraph eight refers to "Political Purity," and contains many weighty statements on the subject. That the politics of our country have been growing more and more impure as years go on is a sad and self-evident fact. This is neither the time nor the place to enter into details, but it is not too much to say that to every right-minded citizen who loves his country, the situation from time to time seems most grave indeed. It seems almost as if no political party can remain long in power before corruption creeps into it and spreads like a dread disease until it gnaws upon its vitals and kills it. Revelations of wrong-doing come to the surface here and there like hideous local eruptions, and it is not encouraging to be told that these are only slight compared to what is covered up and remains seething underneath. The situation, I repeat, is most menacing to the future well-being of our country. There must be a cleansing of the springs of our political life or else our whole character and ideals as a Canadian nation will be gravely imperilled. The cleansing is in the hands of the electors, who must see to it that only clean men are placed in public positions, and not only that, but that only clean men will be kept there. It may be asked, what has the Church to do with this? Much, every way, is my reply. If in the last analysis the people are responsible, and we cannot have a pure political atmosphere unless the "people love to have it so," then, I say, there is not only much, but everything for the Church to do. And this brings me to what

I desire to press home about our not only forming clear and definite views as a Church on public problems, but also seeing to it that these are duly promulgated to our people. The question is, how is this to be best done? If a clergyman takes these matters into the pulpit, he is accused of being a partisan, and the chances are, in many cases, that he is. Then we have that most undesirable production—the political parson. What I venture to recommend is that the Church after prayerfully forming its judgment on public questions and holding up proper ideals of character and conduct, as it frequently does in reports of Synod Committees, should not embalm these in journals of Synods, which are seen by but few, but should have them each printed separately in such a form as to be capable of distribution among our people at the proper time. For example, when a Federal or Provincial election is coming on, let the solemn declaration of the Church on the sacred responsibility of the franchise and matters connected with it be read in every Church of our Communion in the land, and not only that, but a printed statement of it be placed in the hands of every Church person who is a voter. While a man may not take sufficient heed to what he hears, it is wonderful how the quiet reading, marking, learning of a message leads to an inward digesting of it and ultimately to an acting upon it. I feel that the Church must do something in combining with other agencies towards stemming the tide of political impurity which is and has been flooding and defacing our fair land. And I venture to mention this method of beginning to do that something. Our weakness in the past has not been that we do not possess proper ideals or convictions on public questions, but that we have failed to bring them officially and authoritatively before the attention of our people.

OBSERVANCE OF THE LORD'S DAY AND THE WAR.

Another matter closely affecting the public life of our people is the observance of the Lord's Day, upon which there is a luminous and excellent report brought in by one of our committees. This should not be passed by unnoticed. If we allow the gradual invasion upon the sanctity and the due observance of this day by indifferentism and pleasure-seeking until it becomes the world's holiday rather than God's holy day, we shall be surrendering one of the best safeguards of our moral and spiritual well-being as a nation. We cannot fail to notice and to be pained by the fact that the trend of modern thought and practice is in the direction of loosening the sanctions which would conserve this day for respecting the rights of the soul as well as of the body. The Church must make some systematic effort to uphold the integrity and sanctity of the Lord's Day. I say a systematic effort, for we must not leave this to the haphazard of an occasional sermon on Sunday Observance, but there must be an organized effort for educating public opinion against the neglect and desecration of the day and in favour of upholding one of the best traditions of our Canadian public life. I would suggest that a definite Sunday be appointed with the authority of this Synod, when not only sermons will be preached, but when the considered thought of the Church as a whole will be made available to our people in some convenient printed form. The volume of public opinion on other questions which we see setting in with such irresistible momentum as to carry everything before it has, we know, in every instance been rolled up by patient and persistent advocacy, not only from pulpit and platform, but chiefly from the message of the printed page. For the sake of safeguarding what we must all deem to be one of the chief bulwarks of our Christian civilization, the maintenance of the Lord's Day for rest and worship, let the Church not only pass resolutions, but pass them on to our people in order to leave public opinion on the subject, and, my Brethren, if there ever was a time in the history of the Church when it behoved us to strengthen the things that remain and are ready to die, it is the present. God is not permitting us to pass through this awful crisis in our Empire and in our Dominion, without some grave purpose. The agonies of Europe, the tragedies of this war that are desolating so many of our hearts and homes, it seems to me, are either the death pangs of a decadent civilization, or the birth throes of a better order of things for our world. I believe they are the latter. God is testing us with this terrible war that He may purify us as gold tried in the fire. Already in the year that is gone, we have learned much. "We have experienced as never before the beat and the throb of a mighty common purpose. In the unity and strength of that common purpose we have found ourselves

lifted up to new heights of life. We have been taught that the things which we thought were first are not first. The selfishness which has affected so much our social, industrial and national life stands to-day revealed in its true character, and its inevitable consequences. We have already grown wiser, and more serious." This Dominion of ours which, especially in recent years of abnormal prosperity, had been playing with speculation and programmes of aggrandisement and intoxicated with success, had been in danger of surrendering entirely its soul to material things, has within the last few months been awakened to the realities of life. The old truths of duty and loyalty and sacrifice have once more proved themselves to be the bread of Heaven by which men and nations live. Yes, my Brothers, we have gained these things already, but we must gain more, and that is why some of us desired that we should have this meeting of the highest council of our Church at this time. We wanted this meeting as a war session of the Church militant, when we could mobilize our spiritual forces to co-operate with God in carrying out the purposes of His divine will. We did not want to defer our meeting till the war was over, lest then it would be too late to take measures for bringing out of this awful conflict and tragedy the spiritual results which God designs. This, then, is no ordinary meeting of our Synod. No meeting just now can be such. It must be extraordinary abnormal in its intensity, in its thoughtfulness, in its heart-searching. As the Bishop of London remarked the other day, "The cry which was raised at the beginning of the war to keep the nation from excitement, 'Business as usual,' has proved a most mischievous narcotic. The real cry should have been, 'Nothing as usual,' for there has never been such a day of God for a thousand years," and so I say this cannot be a normal meeting of our Synod. It must be an epoch-making meeting—a memorable meeting in which our hearts and souls will have been stirred as never before. While we sit here God is permitting to continue the most awful war that the world has ever seen, a war involving a sacrifice in men and treasure unparalleled in the history of the world. If we believe in Him as the Supreme All Ruler, as the Disposer of All Things, as the Almighty who can refrain the spirit of princes and is wonderful among the kings of the earth—it we believe that He can at His will break the arrows of the bow, the shield, the sword and the battle and yet He is allowing all this to go on, He must have a purpose and that purpose the most transcendently great and grave one, for it is being bought by the most colossal price ever paid for anything beneath the skies, except the price paid on Calvary for the sins of the whole world.

CONSIDER OUR WAYS.

Now, what I desire to say is, that it is for us to search and see what that purpose is, and then to co-operate with God in bringing it to pass. The first thing God requires of us just now is to "Consider our ways" as the Bible expresses it. And when we do, the conviction is at once brought home to us that our ways in this age are not right. We all admit in our more serious moments, for example, and we remark it to each other that religious indifference has settled down upon us, that God's things with many are not first, nor second, but even last. We admit that a great many wholesome religious practices which should have been precious heirlooms from our fathers have been allowed to slip out of our modern life—regular Church attendance, Bible reading, family worship and home religion generally. Now, if these things are right, and if they have produced the saintly lives of much-loved forbears, whose memories we recall with deep admiration and affection, clearly it must be God's primary purpose for us just now that we should get these things back. And it is for the Church to lead in this. It will be recreant to its most solemn duty, if it does not, that is, expend all its energies just now, in inaugurating a spiritual campaign for bringing back into our lives the precious things which our modern Christianity has lost. In some measure the Church has been doing its part during the recent months and doing it well. We have preached courage, loyalty and patriotism, and it was fitting that we should do so, for the cause for which we have been rallying support is one about which no follower of the Christ need entertain qualms of conscience. Our Empire entered upon it with clean hands and a pure heart. We thank God for the splendid response in men and means which has come from our Dominion. We thank God for the valour, heroism and the steadiness in the direst

(Continued on Page 592.)

A SLUMP IN GERMAN THEOLOGY

BY CHARLES SAROLEA

(We reproduce this timely article by the able Belgian writer who was recently in our midst.)

I.

IN the universal readjustment—or, to use the favourite expression of Nietzsche, in the "transvaluation" of political and spiritual values which must follow the war, we may confidently expect a general slump in all German values. There will be a slump in German education, and in German erudition, in German music, and in German watering-places. There will be a slump in that "exclusive morality" for which Lord Haldane could not find an equivalent in the English language, and for which, in his famous Montreal address, he could only find an equivalent in the German word *Sittlichkeit*. But, most important of all, there will be a lamentable slump in the most highly prized of all German values—German theology. Germany may still retain a monopoly of toys; Germany may still continue to supply princes to the vacant thrones of Europe; but it is eminently probable that God Almighty will cease to be made in the Vaterland.

II.

No one who has not been brought up in a Scottish Presbyterian University atmosphere realizes the mystical prestige hitherto enjoyed by German theology. The education of a Scottish divine was thought incomplete, a graduate in Divinity, however brilliant and devout, could not get an important charge, if he had not received the hallmark and consecration of a German Theological Faculty. And what was true of German Universities was equally true of German theological books. Publishers like Messrs. Clark, of Edinburgh, and Messrs. Williams and Norgate, of London, made considerable fortunes merely from their translations of German works of divinity. The prejudice in favour of German Universities and against French Universities goes back to the early days of the Reformation. Already in "Hamlet" we find the serious young man going to Wittenberg and the frivolous young man going to Paris in quest of worldly amusement. That pro-German and anti-French prejudice has continued until our own day. In vain have I for twenty years attempted in the Universities of Scotland to send our graduates to French Universities. In vain did I contend that one single year spent in the Sorbonne provided greater intellectual stimulus than a whole decade spent in a German University. The old Puritan feeling against France proved too strong. Until the year 1914 the stream of our students continued to be directed to Göttingen and Heidelberg, to Bonn and Berlin. Even in our distant colonies, even in Toronto, I found that the majority of teachers were "made in Germany," whilst of American Universities it is hardly too much to say that many of them had actually become German institutions.

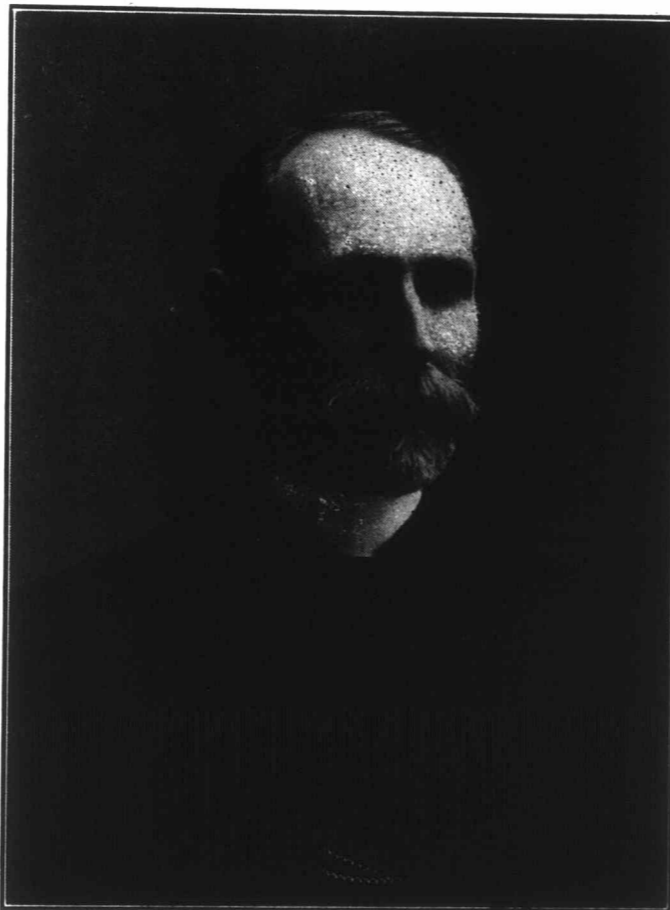
III.

The prejudice which sent Scottish and English ministers of the Gospel to complete their preparation in Germany was all the more extraordinary because Positive Christianity had almost vanished from the theological faculties of Protestant Germany. Even as Holy Russia has remained on the whole the most Christian nation in Europe, Protestant Prussia was certainly the least Christian. It was aptly said by Huxley of the philosophy of Comte, that Comtism was Catholicism minus Christianity. We might say in the same way of German theology, that it was philosophy and metaphysics and philology minus Christianity. Seventy-five years ago David Frederick Strauss, who would be forgotten but for the pamphlet of Nietzsche, wrote a ponderous treatise of a thousand pages, translated by George Eliot, to prove that Christ was a myth. At the end of his life he strenuously attempted in his "Old and New Faith" to find a substitute for Christian theology. German Protestantism travelled the road he indicated. The German people have ceased to believe in Christianity; but they have come to believe in the self-styled Antichrist Nietzsche. They have ceased to believe in God; but they still believe in His self-appointed vicegerent, the Kaiser. They have ceased to believe in Providence; but they still believe in a Providential German nation. They have ceased to believe in the Holy Trinity; but they believe all the more fanatically in the New Trinity of the Superman, the Super-race and the Super-

State. And it is this new fanatical belief which has brought about the war of the nations.

IV.

The prejudice of our Protestant Churches in favour of German theological faculties proceeded on the assumption that German Protestantism was identical with Anglo-Saxon Protestantism. Surely that strange assumption does little credit to the spiritual insight of our divines. German Protestantism has absolutely nothing in common with Anglo-Saxon Protestantism. For whatever may have been adduced against British and American Nonconformity, it must be admitted that at least Anglo-Saxon Nonconformity was generally what it professed to be. Anglo-Saxon Nonconformity actually did refuse to conform, Anglo-Saxon Protestantism did actually protest. The separation between Church and State was a fundamental principle of Anglo-Saxon policy, and that separation was no ideal platonic theory. Nonconformists gave up their emoluments, they again and again risked their lives in defence of their principles. In defence of their principles tens of thousands migrated to distant climes.



The Most Rev. Clendon Lamb Worrell,
D.D., Archbishop of the Ecclesiastical
Province of Canada.

For that very reason Anglo-Saxon Nonconformity has rendered inestimable service to political liberty. German Protestantism has never rendered a single service to political liberty, for the simple reason that its political practice has been consistently the reverse. So far from Lutheran Protestantism being based on the separation of Church and State, it was based on the confusion of spiritual and temporal power. That confusion began with the very earliest days of Lutheranism. Lutherans are inclined to depreciate the personality and activity of John Huss, the great Slav Reformer, because, judged from worldly standards, John Huss seems to have been a failure. As a matter of fact, the Slav Reformer was the ideal spiritual hero. The Teutonic reformer was in many ways a time-server. To Luther must be traced the principle that spiritual allegiance must follow temporal allegiance, that the subjects must follow the creed of their Prince. That belief was expressed in the Protestant motto: *Cujus regio, illius religio*, and that motto even to this day accounts for the bewildering religious geography of the German Empire.

That servile attitude of the Protestant Church to the German State has survived to this generation; whereas the Roman Catholic Church made a brave stand against Bismarck in the *Kulturkampf*, the Lutheran Church has remained

a docile State Church. This Erastianism is illustrated by no one more signally than by the Pontifex Maximus of Prussian Protestantism. His Excellency Geheimrath Adolf von Harnack. Harnack has earned world-wide fame as a bold interpreter of the Scriptures. But he has refused to countenance those ministers who were discharged merely because they acted on his teachings. In his exegesis, Harnack has been the most uncompromising of critics. In his religious politics, he has been the most tame of courtiers, the most pliable of diplomats. He has taken infinite liberties with the Sacred Texts. He has never taken any liberties with the sacred majesty of the Kaiser.

V.

The confusion of temporal and spiritual power in German Protestantism brought about two great evils—servility in politics, and indifference in religion. But it also seemed to bring one great compensating advantage—namely, complete toleration of other creeds. People do not fight for a creed to which they have become indifferent. Frederick the Great gave equal hospitality to the free-thinking Voltaire and to the Jesuits who had been expelled from most Catholic countries.

That compensating advantage of religious toleration seemed to further the higher intellectual life of the Universities, and in one sense it did. But it must not be forgotten that neither religious toleration nor the higher intellectual life ever extended to the province of politics. The freedom of the Prussian Universities was always limited by the necessities of the State and the accidents of politics. With regard to religion and political thought, the Prussian State always acted on the principle implied in the cynical epigram of Gibbon: "All religions are equally true to the believer. They are equally false to the unbeliever, and they are equally useful to the Statesman." For three hundred years the Prussian statesmen have attempted to utilize the Christian religion, and Prussian Christian divines have, in fact, proved the most serviceable of tools. Unfortunately in the process religion has disappeared from Prussian soil, and with the liberating influence of the Christian religion has vanished political liberty.—(Everyman.)

THIS AND THAT

Thoughts of an Eastern Churchman.

HOW strikingly are the words of the Apostle St. Paul, "the letter killeth but the spirit giveth life," illustrated by contrasting the German and British systems of governance, and the doing of things in general, the one fixed, stiff, inflexible, rigid, the other flexible, elastic, loosely put together and adaptable. The German system, it cannot be denied, has, within certain limits, been a great success, in a military and materialistic sense. So far it has seemed the stronger. But stiff, rigid things often suddenly snap asunder. Cast iron is immensely strong and will stand a great strain, but wrought iron is tougher and will endure longer in the end. It will bend without breaking. The British system of governance and Empire, as compared with the German, is, at first sight, in ill-arranged, badly-organized thing, but it has wonderfully stood the strain of the past 12 months. Our Empire is held together, not by the letter of stiff legal enactments, but by the spirit of a common loyalty and love for certain eternal principles. With the German, man is made for government; with us, a government is made for man. No doubt we have suffered at the beginning of this war, for being an undrilled race, but it is the price we have had to pay for our privileges as a free people. Later on, if not at this moment, the inherent superiority of our system will assert itself.

How comparatively few people realize the fact that a clergyman is not only an official, but a human being. He is undoubtedly the former, performing certain functions in his representative capacity like any other official, as the postman delivers letters, the station agent sells tickets, the bank employee cashes cheques, the officer gives the word of command, etc. So up to a certain point the clergyman is an official, pure and simple, doing, as all of us, whatever our calling and vocation, have to do, purely mechanical work, and have you ever realized what a vast proportion of our lives is taken up with performing purely mechanical duties, doing the same things in the same way over and over again? But again, the parson is a human being, keenly sensitive to and profoundly affected for good or

evil by the goodwill or illwill, the appreciation, sympathy, interest, indifference, dislike, love, hatred, opposition, or co-operation of his fellow-men. It may be said that a minister of Christ should rise superior to such considerations, that he should plod along in season and out of season, absolutely indifferent to and unaffected by the attitude of others. And the example of our Blessed Lord and the Apostles is, perhaps, cited. All this is true, but it does not wholly cover the circumstances of to-day. Our Blessed Lord and the Apostles certainly expected nothing from the outside world, but they did look for the love, sympathy and appreciation of those to whom they ministered. Now the Christian minister to-day naturally looks for the appreciation of his own people—i.e., from professing Christian people, and just as St. Paul, for instance, was deeply gratified by the devotion and loyalty of his converts, and as deeply saddened and depressed by its absence, so it is, and must be, with the minister of Christ to-day. He is perfectly aware of the fact that he must be ready to encounter and endure, and cheerfully endure, indifference from outsiders—i.e., from those who avowedly take no interest in religion, and are occasionally hostile, but all the more does he look for the appreciation and active sympathy of his co-workers and co-believers. The hardest foe he has to fight, the most formidable obstacle to his success, the heaviest burden he has to bear, the thing that most sorely and searchingly tries his fortitude, patience, endurance and faith and takes the most out of him, is the indifference of those to whom he ministers as their accepted pastor. I am not speaking so much of the unwillingness of people to assist in the work of the parish, though, of course, this is one of its results, but of a certain attitude towards the parson, which displays itself in a lack of interest in him and his work, and the total ignoring of his personal feelings, the regarding him as a machine, rather than a human being, as a mere official who has a certain routine to go through, and whose personal feelings have no more bearing on the performance of his duties, than those of a court crier, when he opens and closes the court. This is putting the matter a little strongly, but I am convinced, so far as the average Canadian Anglican is concerned, it is not exaggerated. The great majority of our people do regard the parson as an official, who goes through routine duties. Not five per cent. have begun to realize how vitally dependent his success is upon their personal attitude towards him. Perhaps they criticize his listless, apathetic way of discharging his clerical functions, his lack of energy and enthusiasm, but how few pause to think that perhaps some of the blame is their own. Our Church has all the defects of its virtues. Its virtue in this case is tolerance, and its defect, a defect in which I fear it stands pre-eminent among all Christian bodies, is indifference. Our people are the easiest people in the world to get on with in one sense, and the least interested in the parson, personally, and therefore the hardest to get on with in another sense.

Make a chum of your boy. How few fathers do this. I may say that I never knew a boy with whom his father chummed to go to the bad. And it is a double safeguard for both father and son. A boy exercises a restraint on a man, as a man does on a boy, and in both cases beneficially. Mothers, in almost every case, make chums of their daughters. The mother who would not chum with her daughter, and who would act towards her as I am afraid at least nine-tenths of our fathers do towards their boys, would be regarded as a sort of freak and a decidedly unnatural parent. It is sad, almost heartrending to think how many tens of thousands of boys have gone to the devil, or at all events, have grievously suffered, because their fathers held them at arm's length. And some very good men have been guilty of this, have almost regarded it as their duty to keep their sons in wholesome awe of them. But I fear in a great many cases it is pure selfishness. A man is too much taken up with his own concerns, with his business, his own male intimates, his hobbies and pursuits, to make a chum of his boy. He won't take the trouble or give the time to it. And the next thing he knows his boy has drifted away from him, his influence is gone, all affection has died out, there is far less between them than between two ordinary friends, neither of them can comfortably endure each other's company, there is mutual constraint, an impenetrable reserve. Alas that this should be true of hundreds of thousands of fathers and sons at this very moment. Make chums of your sons, then, I say.

Downeaster.

M. S. C. C.

SEPTEMBER MEETING.—The treasurer's report at the meeting of the Board of Management of the Missionary Society of the Church of England on Monday, shows that \$55,823 of the apportionment of \$164,824 for general missionary work has been already received. Of the \$13,068 apportioned for Jewish work nearly half has been received, while \$6,440.07 has been received for special work. It was decided by the Executive Committee to reinforce the foreign missionary staffs with one married missionary for each field, the Indian field receiving particular attention. The Apportionment Committee set the sum for general missionary work in 1916 at \$175,037, and for the Jewish work at \$13,068. They also expressed the appreciation of the generosity of the Churchpeople.

The report of the Rev. Canon Gould, the general secretary, was presented at this meeting, and proved to be of unusual interest. Among other things, Canon Gould gave a historical outline of the Indian question, which was most complete in every way. It concluded thus:—"This completes an outline of the relation, in history, of the 'Indian Mission Question' to the introduction and development of the Church of England within the borders of the present Dominion of Canada. To the possible cavil that if the Church of England had not entered the country in the way described, it would have entered it in some other, and that, therefore, we should not be influenced unduly by the argument from history; it is sufficient to reply that history is a 'record of events' as they occurred and not an 'invention of fancies' concerning the course they might have followed under other conceivable contingencies. We are the heirs of the past as that past, by the finger of God and the actions of our forefathers, has been written for all time. A knowledge of things 'as they were' is an essential element in a just comprehension of things 'as they are,'" and the Canon added: "I desire to conclude by re-emphasizing the considerations, so abundantly revealed in the historical outline given, that the Missions to the Indians and Eskimo of Canada stand upon a basis of peculiar claim. They enter, in a peculiar manner, into the very fibre of the Canadian Church. Their story is one of the most thrilling and historic in the whole history of Christian Missions. If, therefore, the Canadian Church should by any means allow them to die, or fall into other hands, through a failure to recognize the 'time of her visitation' and to come adequately to their support, she will suffer a loss in the continuity and fulness of her life for which activity in no other sphere will be able to compensate."

Brotherhood St. Andrew

NIAGARA CAMP.—Now that the camp at Niagara is in full swing and filled to capacity with soldiers, the Brotherhood Canteen and Reading-Room is more than ever filling a great want, and the crowded condition of our tents show that it is appreciated by those for whom it is designed. Little need be said about the Canteen part of the enterprise; the Brotherhood standard in this respect has been so definitely established, but, if anything, an even greater variety of good things is provided than was done at the Exhibition, and, in some respects, at even lower prices than were established there. After all, the canteen is only a means to an end, and that end is the amelioration, both materially and spiritually, of those who have come to depend on us to supply the little extra things that are needed in their present lives. The Reading and Writing Tent has accommodation for 100 men at the writing tables, and this number is being added to as fast as space can be provided. A circulating library of books and magazines is also there for the use of those who desire to read, either in the Brotherhood room or in their own tents. Naturally, with the great use that is made of this tent a large quantity of writing paper is consumed, sometimes running as high as 20,000 sheets in a week. Both paper and envelopes are supplied free of charge. The religious work undertaken is definite in its scope, and, without pressing denominationalism at all, there is still ample room, with well over 50 per cent. of the men in the camp of our own Church, to carry on our recognized Brotherhood work in the fullest way possible. Groups of men in the various sleeping tents have been encouraged to form daily Bible reading circles, and in quite a number of the tents in the lines there are to be found little groups which adhere faithfully to the plan. To encourage this as far as possible, Bibles, New Testaments and Prayer Books are provided

free to those who desire them. It is gratifying to find that an average of twenty of the above are given out each day, especially when it is remembered that it is not an indiscriminate distribution. Men in the camp who are religiously inclined are brought together for their mutual encouragement and the good of the work, and services and song services are held as frequently as is possible. There is never less than one a week, and on occasions this number has risen to as high as five in one week. Each Monday evening a Bible Study Circle is held in the auditorium tent, and so far the attendance has been of a most gratifying character. Many of the soldiers are keen students of their Bibles, and the evenings are spent with a great deal of mutual profit. The drafts which leave for the Front receive special attention when possible, and the men are always invited to make use of the prayer remembrance cards when leaving. The names thus secured are passed on to Brotherhood men, who will promise to remember those whose names they have regularly in their prayers and correspond with them as often as possible. Taking it all in all, we may well feel that a great work has been accomplished at Niagara, and, there being much left undone, we will endeavour to do still more in the few weeks that we have left to us at Niagara. The illustration in the issue of September 2nd gives a splendid idea of the work.

PERSONAL MISSIONARY WORK.—The scene was the Blackstone Hotel in Chicago. Two heads of corporations were dining together, and discussing a large business transaction. One was a Christian man, the other had never acknowledged his allegiance to his Lord and Saviour. Suddenly the one said to the other, "Will, why don't you give your heart to the Lord?" The answer was that that question had never before been brought to him. Nothing more was said that day. At a later meeting it was referred to again. In a few weeks the unconverted had been converted. In a few months' time his conversion was so real that he himself had interviewed no fewer than 140 different men. Of these 75 were themselves converted, and became members of the Church. Of 74 of these we have no record. Presumably, many of them went and did likewise. One of them was heard from. He was the treasurer of a railroad. In a wreck he was taken from his private car to a hospital, and in the course of his convalescence he was the means of bringing to Christ the surgeon who had operated upon him. This form of personal missionary work is possible any day, by any man, under any circumstances. "I, if I be lifted up, will draw all men unto Me."—St. Andrew's Cross.

The Churchwoman

ANNUAL MEETING OF THE GENERAL BOARD OF THE W.A.—The meeting of this Board will take place in Toronto on Tuesday, Wednesday and Thursday, the 21st, 22nd and 23rd insts. On the first day the members will attend a celebration of the Holy Communion in St. Simon's Church, Howard Street, at 10 a.m., and an hour later they will convene for business in St. Paul's Parish House, Bloor Street East. At 12.30 p.m., a devotional address will be given by the Most Rev. Dr. DuVernet, the Bishop of Caledonia, the subject being, "The Invitations of Christ—first, to Salvation: 'Come unto Me.'" p.m., the Bishop of Mackenzie River will give an address. On Wednesday, at 12.30 p.m., the devotional address will be given by the Bishop of Montreal, Right Rev. Dr. Farthing, his subject being Christ's invitation to discipleship: "Follow Me." At 5 o'clock, an address will be given by Bishop Hamilton of Mid-Japan. On Thursday the devotional address will be given at the same hour as on the previous days, by the Right Rev. Dr. Roper, the Bishop of Ottawa, his subject being Christ's invitation to comradeship: "Go . . . I am with you." At 2.30 p.m. the Bishop of Mackenzie River will give an address on Eskimo work and at 5 o'clock, the Rev. Canon Murray will speak on the subject of Indian work. The meetings of the Executive Committee will take place on September 17th, 19th and 24th.

HAMILTON.—The first Diocesan Board Meeting of the Niagara W.A. since the summer, was held at St. Philip's Church, Hamilton, on September 8th. Holy Communion was celebrated by the Rector, Mr. Kenrick. The business meeting was opened with the usual prayers and Scripture reading. Mr. Kenrick gave a very helpful address, his subject being "Witnesses," and text, Acts 1: 8. The president spoke of the thought that had been given by our executive to the work

gratifying the above when it is imitate dis-religiously work, and s frequently than one a has risen to onday even- the audi- ce has been any of the Bibles, and eat deal of ave for the n possible, nake use of en leaving. to Brother- mber those heir prayers as possible. feel that a at Niagara, we will en- eeks that we lustration in plendid idea

—The scene Two heads and discus- One was a cknowledged ur. Sudden- hys don't you answer was been brought at day. At a n. In a few onverted. In was so real o fewer than e themselves the Church. Presumably, ise. One of reasurer of a en from his the course of s of bringing ed upon him. work is pos- any circum- draw all men

nan
E GENERAL eting of this on Tuesday, 1st, 22nd and mbers will at- omunion in t, at 10 a.m., e for business r Street East. will be given the Bishop of he Invitations me unto Me." iver will give 2.30 p.m., the by the Bishop hing, his sub- discipleship: dness will be fid-Japan. On will be given vious days, by hop of Ottawa, on to comrade- ou." At 2.30 River will give t 5 o'clock, the the subject of the Executive eptember 17th,

an Board Meet- e summer, was ilton, on Sept- s celebrated by isiness meeting s and Scripture ery helpful ad- ses," and text, of the thought tive to the work

of the coming year. It was decided to have a day of especial prayer—a Quiet Day—on September 29th, at St. Michael and All Angels, for the members of the W.A. and any other women who may like to take part therein. There will be a celebration of the Holy Communion in the Cathedral Chapel at 8 o'clock that morning, after which breakfast will be provided in the School House. The Rev. D. T. Owen will conduct the services from 10 o'clock until the lunch hour. These services will consist of prayers and devotional addresses and will be continued after lunch in the Sunday School room, until 5 p.m. On the first Wednesday in October, it was decided to have half an hour, from 3.30 p.m. to 4 o'clock, for special intercession for all Church work. These meetings to be continued weekly and held in the Central room. After reading the minutes of the last meeting, three new life members were received: Mrs. Greeves, of Stoney Creek; Mrs. Scudamore, of Harriston; and Mrs. Jordan, of Port Robinson. The Dorcas secretary has sent 28 bales to different Missions; expenditure on the same, \$732.89. The Junior secretary had sent one bale, expenditure, \$54.85. The literature committee express much regret at the loss of two of their members, Mrs. Rogers, the librarian, who has removed to the U.S.A., and Miss Humphrey-Jones, of the Junior department, who has left town. Extra-Cent-a-Day secretary-treasurer had received \$65, no expenditure. Editor, "Leaflet," receipts, \$162.06; there is an increase of 180 subscribers, bringing up the number to 1,638. The Babies have one new member seven days old. The treasurer has received since June to date, \$217.96; expenditure, \$816.72. The October Board meeting will be held in the evening, when it is hoped to have a missionary present. Miss Jacobs reports that classes for women and girls have been held during the summer; the work is extending; a Mission house has been secured and is being furnished. A motion of sympathy was passed with Miss Collier, of Orangeville, on the death of her father. The meeting closed with the Doxology.

Church News
THE GENERAL SYNOD.

During the Synod there will be a celebration of the Holy Communion at 7.30 a.m. daily in St. Alban's Cathedral and also at Trinity College Chapel. The Synod will meet daily at 9.30 a.m. and proceed to Morning Prayer in the Chapel. The business of the Lower House will begin at 10 a.m.

A luncheon will be provided at Trinity College each day for all delegates.

Delegates to the General Synod are allowed up to October 1st to commence their return journey from Toronto, and in the case of delegates from British Columbia they have up to October 15th to complete their journey.

A public missionary meeting will be held on Friday evening, the 17th inst., in Holy Trinity Church, at which the leading speakers will be Bishop Hamilton, of Mid-Japan, Bishop White, of Honan, China, and Bishop Harding, of Qu'Appelle.

THE HOUSE OF BISHOPS.

The House of Bishops met in Trinity College on Monday of last week, when Evening Prayer, with an address by the Bishop of Ottawa, was held in the College Chapel. The two following days were observed as Quiet Days. Holy Communion was celebrated each day in the chapel, this service being followed, after breakfast together, by Morning Prayer and the first address, at the close of which an hour was taken up with Intercession. After an adjournment for lunch and relaxation, the second address was given, preceded by Collects. This was followed by Evening Prayer, at the close of which there was an adjournment for dinner, the final service and third address bringing the proceedings of each day to a close. The Quiet Days were conducted by Dr. Roper, the Bishop of Ottawa. Further particulars regarding the proceedings on each day are withheld, at the request of the Bishops.

PREFERMENTS AND APPOINTMENTS.

ANDREW, Rev. J. W. J., Rector of St. John's, Berlin, to be Rector of Trinity Church, St. Thomas, Ont. (Diocese of Huron.)

FULLER, Rev. H. S., Clergyman-in-Charge of Agnes, Lake Megantic, to be Incumbent of the Missions of Montmorency Falls and Lake Beauport. (Diocese of Quebec.)

SCUDAMORE, Rev. Canon, Rector of St. George's, Harriston, to be Rector of St. James', Fergus. (Diocese of Huron.)

SIMPSON, Rev. Christopher C., Incumbent of Little Current, to be Incumbent of White River Mission. (Diocese of Algoma.)

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—On Sunday, the 5th inst., the Rector, the Ven. Archdeacon Armitage, preached in this church both morning and evening. The members of the Heavy Battery of Artillery paraded to this service, under the command of Colonel Cole. In the morning the Archdeacon preached from Nehemiah 4: 17, and in the evening from St. Luke 19: 10. Mr. W. J. Patton, the evangelist, assisted at both of the services.

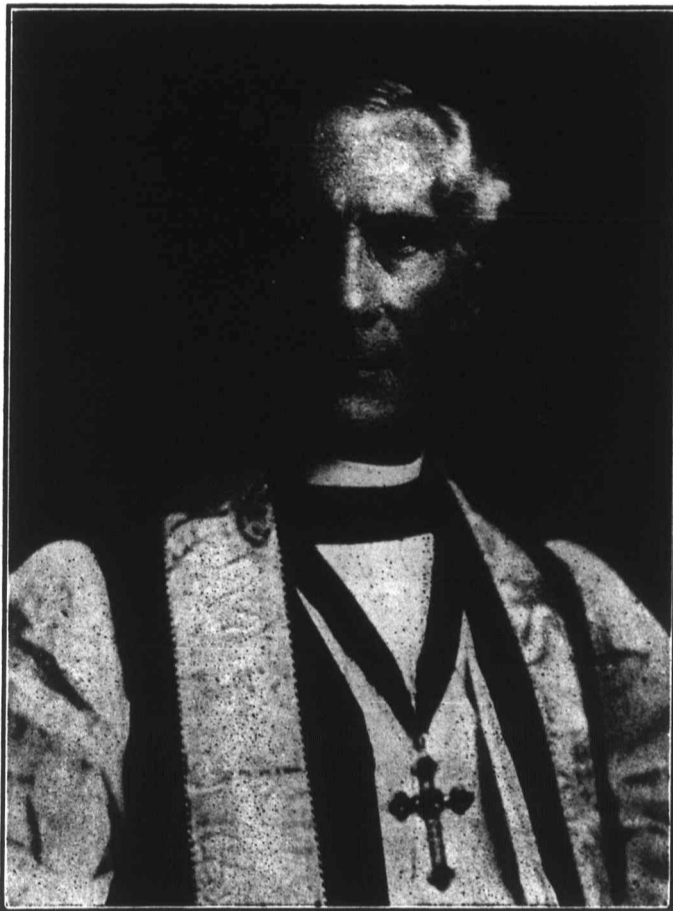
QUEBEC.

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

QUEBEC.—CATHEDRAL OF HOLY TRINITY.—The Very Rev. Dean Shreve is in Toronto, attending the meetings of the General Synod.

ST. MATTHEW'S.—Rev. Canon Scott, Rector of this church, has been appointed Divisional Chaplain to the Canadian Forces in France.

MONTMORENCY FALLS.—The Bishop of Quebec has appointed the Rev. H. S. Fuller, at



The Most Rev. George Thorneloe, D.D., Archbishop of the Ecclesiastical Province of Ontario.

present in charge of Agnes, Lake Megantic, to be Incumbent of the Missions of Montmorency Falls and Lake Beauport. He will in all probability take up his new duties at the end of the present month.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

TORONTO.—THE VISITING BISHOPS.—A number of the visiting prelates occupied the pulpits of the city churches on Sunday last. In the morning the Bishops of Ontario, Montreal, Columbia and Ottawa, preached in the Church of the Redeemer, All Saints', St. Mary the Virgin and St. Simon the Apostle, respectively, and in the evening the Bishops of Fredericton, Ottawa, New Westminster, Mid-Japan and Columbia, preached in Grace Church, St. Luke's, St. Matthias', Trinity and St. Philip's, respectively.

ST. ALBAN'S CATHEDRAL.—On Sunday last the Bishop of Edmonton preached in the morning and the Archbishop of Nova Scotia in the evening. Next Sunday the preachers will be the Bishop of New Westminster in the morning, and Bishop Harding, of Qu'Appelle, in the evening.

ST. JAMES' CATHEDRAL.—Bishop Hamilton, of Mid-Japan and Canon J. M. Snowden, Rector of St. George's, Ottawa, were the preachers on Sunday last. Next Sunday the preachers will be his Grace the Primate, Dr. Matheson, in the morning, and Bishop Stringer, of the Yukon, in the evening.

ST. PAUL'S.—Bishop Richardson, of Fredericton, was the preacher in this church last Sunday morning. The Bishop's subject was the prophet Ezekiel's vision of the dry bones. The story of the vision of the valley of dry bones, the preacher said, was a vast, impressive picture of the political life of the people of Israel, because of their sins. It was God's answer to His people in their despair. It was a picture of departed glory and a promise of a coming restoration. The picture of departed glory was more than merely political and historical and national. Ezekiel must have known it to be a picture of the nation's spiritual past—a prostitution of its spiritual life. Some counterpart might be found in the world of the present day. But with all its failings, it was a Christian world in aims, institutions, philanthropies and laws. The preacher regretted there was so much religion that was not real. "There are those whose religion is little more than bones," he remarked. People who refuse to accept parenthood came in for censure. He made a brief reference to the corruptness of Canadian politics. "There are not wanting evidences of moral deterioration in the construction of our political life," he declared, with regard to men who put party before principle. Those who consider politics as a legitimate opportunity for self-aggrandizement were roundly condemned. The Bishop also condemned very strongly the conduct of certain greedy individuals in this country, who have charged extortionate prices for the manufacture of munitions of war, declaring that Judas-like, these people had not shrunk from trafficking in their brothers' blood.

ST. LUKE'S.—The preachers at this church next Sunday will be the Right Rev. Bishop Harding, of Qu'Appelle, in the morning, and the Right Rev. Bishop David Williams, of Huron, in the evening.

ALL SAINTS'.—His Grace the Archbishop of Rupert's Land, the Primate of All Canada, was to have been the preacher at this church last Sunday evening, but was unable to be present, owing to indisposition. Bishop Robins, of Athabasca, took his place, and preached on the Missions of the Church and the development of the work in the West, and the earnestness of the assistance given the Missions by the newcomers to that section of Canada, many of the new arrivals being Americans and people from nearly every nation on the face of the earth. An appeal was then also made for the maintenance of the missionary contributions, which are now needed more than ever.

HOLY TRINITY.—His Grace the Archbishop of Nova Scotia was celebrant and preacher at this church on Sunday morning last. Speaking on the words of St. Peter, "There is none other name under Heaven given among men, whereby we must be saved," he dwelt upon the fact that the work of the Church is to build the characters of individuals. The character of the nation is not formed by an Act or by Acts of Parliament, but by the character of the people who compose it. The passion for wealth and pleasure must yield to sorrow for sin and humility before God, if the scourge of war is to be withdrawn from the world. The religion of our Lord Jesus Christ, of whom cometh salvation, and whose name is the only one given among men whereby they must be saved, is the great up-builder of the quality of character needed in the world.

ST. STEPHEN'S.—Bishop Doull, of Kootenay, preached in this church on Sunday morning last. His sermon was an interesting comparison between the people of Israel and the British Empire. The people of Israel were bidden to study the Scriptures, because in them they found eternal life, the eternal principles of right and wrong. Not only their spiritual, but also their temporal welfare depended on keeping God's law. Obedience to God brought blessings—this was a matter of history. So it was in the case of Britain. The British people had been chosen by God, had received many privileges—God's Word, His Church, wealth and world dominion. But the preacher emphasized the fact that privilege always brought responsibility. The British people had the open Bible, which told them the path of righteousness. People had been neglecting God, worship, private prayer, the extension of the kingdom, too many had departed from the law

of God—the preacher mentioned Mammon, vice, drunkenness, organized stealing, and oppression of the poor. So, in this war, God was speaking, calling His people back, as in days of old. The message of the Church in time was to repent and fulfil their God-given responsibility. The evening preacher was the Bishop of Qu'Appelle.

GRACE CHURCH.—The Bishop of Ottawa, the Right Rev. Dr. Roper, will preach in this church on Sunday evening next.

ST. SAVIOUR'S.—The opening of the new Mission House of the Sisters of St. John the Divine in this parish, East Toronto, took place on Saturday last, with a large attendance of clergy and friends of the Sisterhood, those present including Right Rev. Dr. Mills, Bishop of Ontario, Right Rev. Dr. Sweeny, of Toronto, Bishop Williams, of Quebec, Bishop Roper, of Ottawa, and Bishop Reeve, Assistant Bishop of the diocese. The service of dedication was taken by Bishop Sweeny, who was assisted by Rev. Dr. Boyle, Rev. V. C. F. Morgan, acting Chaplain to the Bishop, and Rev. H. Mockridge, the clergyman in charge of the Mission.

ST. ANNE'S.—The preachers in this church on September 12, were: Morning, the Right Rev. E. J. Bidwell, D.D., Bishop of Kingston and Coadjutor of Ontario; text, Galatians 6: 14, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Evening, the Right Rev. A. U. de Pencier, D.D. (at one time a Curate of Old St. Anne's), now Bishop of New Westminster; text, Acts 9: 6, "Lord, what wilt Thou have me to do?" It is over 23 years ago since the Bishop was a Curate in Old St. Anne's, and very pleased and glad to see the great change since then.

DEER PARK.—CHRIST CHURCH.—The Right Rev. Dr. Roper, the Bishop of Ottawa, will be the preacher in this church on Sunday morning next.

THE BISHOP OF THE YUKON.—Bishop L. O. Stringer, of the Yukon, in the course of a recent interview, said that there are many men in the Yukon who would gladly enlist for overseas service, were it not necessary for them to pay their own transportation charges to Vancouver in order to do so. He said that one man named Watt, who left his position as a telegraph lineman for the Yukon Gold Co., journeyed to Vancouver, and joined Elliott's Horse, left when he learned that that body would not go at once to the front, went to Montreal, worked his passage to England and enlisted in Lord Strathcona's Horse, having travelled about 10,000 miles at his own expense. Bishop Stringer said that the Yukon, a gold-producing district, had not suffered to the same extent as other parts of the country from the trade depression. He exhibited with pride heads of oats grown in the territory.

RIVERDALE.—ST. CLEMENT'S.—The Girls' Auxiliary of this church, under the leadership of Miss Margaret Shea, have met weekly during the summer months, and have realized the following on behalf of Red Cross work: By a garden party, the sum of \$128 was cleared. They have also contributed \$25 for hospital supplies, \$10 to prisoners' comforts in Germany, 400 bandages, 18 bed jackets, 72 pillow cases, 2 feather pillows, 9 small pillows, 3 pairs knitted socks, 10 dozen dressings, 100 wash cloths and one gross safety pins.

NEWMARKET.—S.S. ASSOCIATION.—The first annual convention of the S.S. Association of the Rural Deanery of West York, will be held in the Parish House of St. Paul's Church, Newmarket, on Tuesday, the 21st inst. Those taking part therein will be the Revs. W. J. Southam, B.D., T. G. McGonigle, C. V. Pilcher, E. G. B. Browne, G. Matthews, S. A. Lawrence, W. J. Creighton (the President) and R. A. Hiltz, general secretary S.S. Commission. Mr. J. B. Horn and Miss Florence Thompson will also take part.

GUILD OF ORGANISTS.—The annual meeting of the Council of the Canadian Guild of Organists was held on Thursday last in the Parish House of St. James' Cathedral, Toronto. After the business meeting, attended by a majority of the officers and council, the members were entertained at luncheon by the directors of the Canadian National Exhibition.

NIAGARA.

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

ST. CATHARINES.—ST. GEORGE'S.—The Rev. A. H. Priest, the Curate of this church, preached his farewell sermon in this church on Sunday evening last, prior to leaving to join the Army Medical Corps, with which he is leaving for

service overseas. Mr. Priest is a native of North Bay.

HURON.

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

OWEN SOUND.—ST. GEORGE'S.—On Tuesday evening, the 31st ult., the members of the A.Y.P.A. presented copies of the Book of Common Prayer to the members of the congregation who have enlisted for service overseas. The following were given these tokens of esteem and remembrance, presentation being made to each one of them individually by the Rector, the Rev. Canon Ardill: Privates William Robinson, Earl Lee, William E. Carr, Richard Neath, Arthur Bond, Russell Lathan, Woodward and Herbert Gibbons. Short addresses were delivered by Messrs. C. S. Cameron and W. C. Middleboro, K.C., M.P., and Colonel W. N. Chisholm, of the 31st Regiment. During the evening Mr. Howard Dawes sang Kipling's "Recessional."

LONDON TOWNSHIP.—ST. JOHN'S.—The annual Harvest Thanksgiving services were held on Sunday, the 5th inst., on which occasion the church was beautifully decorated with the various and rich fruits of harvest, whilst a mass of lovely flowers adorned the chancel and pulpit. The services were bright and hearty. The full choir, under Miss May Newcombe, organist, rendered the special hymns and chants with much effect, whilst a pretty anthem was well sung during the offertory. Rev. W. F. Brownlee was preacher morning and evening and his sermons were most appropriate and interesting. In the morning he preached from Habakkuk 3: 17-18. He referred to the awful adversities of war and the injury done to the crops by the inclemency of the weather. Nevertheless, abundant calls for praise and thanksgiving were present and he appealed for a devout recognition of manifold mercies. In the evening his text was Judges 4: 14. From this he drew many lessons for missionary enterprise. The thankofferings were devoted to the Missionary Society of the Canadian Church. The Rector, the Ven. Archdeacon Richardson, and his congregation, are to be congratulated on the success of the thanksgiving services.

HARRISTON.—ST. GEORGE'S.—The Rev. Canon Scudamore, who has been Rector of this church for the past 14 years, left on the 9th inst., for Fergus, he having been appointed Rector of St. James' Church in that place. Prior to his leaving, Canon Scudamore was presented by his parishioners here with a purse of gold and a farewell address.

ST. THOMAS.—TRINITY.—The Ven. Archdeacon Hill, the Rector of this church since 1885, has resigned the living, his resignation to take place on September 30th. He was 70 years of age in May last. At the parade of the 25th Regiment, which took place on the evening of the 13th inst., the Archdeacon was presented with a Long Service Medal, he being the Chaplain of the regiment, with the honorary rank of Major. The Rev. J. W. J. Andrew, the Rector of St. John's, Berlin, has been appointed to succeed the Archdeacon as Rector of Trinity Church.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

WHITE-RIVER MISSION.—The Rev. Christopher C. Simpson, Incumbent of Little Current, has been appointed by the Archbishop to the charge of this Mission.

RUPERT'S LAND.

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

WINNIPEG.—HAVERGAL COLLEGE.—The name of Havergal College has been changed by the shareholders to Rupert's Land College, and as such it will be henceforth known. Various reasons have led to the change being made by the directors. In the first place, it has been found from time to time that the local college was being confused with the older institution of the same name in Toronto, and the impression has often prevailed that the Winnipeg Havergal was a branch of the Toronto one. In the second place, a desire has for some time existed among the friends of the college that, as a western institution, it should have a title which would link it more closely with the west and which would better embody the traditions of the history of the Church of England in western Canada. It has been thought that "Rupert's Land College"

would carry out this object. The first governor of the Hudson's Bay Company, whose charter covered the whole of North-West Canada, was Prince Rupert. As a result, the entire territory up to the time of its transfer to Canada was known as Rupert's Land. While that name has disappeared as far as civil divisions of the country are concerned, it has been retained in designating the Church of England. The ecclesiastical Province, which includes all the Anglican dioceses of the West, has the name of Rupert's Land. Though the metropolitan diocese of the ecclesiastical Province covers now only a portion of the Province of Manitoba, it still retains the name of Rupert's Land. It has been deemed appropriate, therefore, that an Anglican college, established and operated in the See city of the mother diocese of the West, should bear the historical name of Rupert's Land. The college, though changed in name, will retain the traditions and aims of the useful institution, which has for so many years done such good work in Winnipeg, and will, it is hoped, retain the confidence and support which have been extended to it in the past.

ST. JOHN'S COLLEGE SCHOOL.—An addition to the staff has been made in the person of Mr. C. H. Hartley, who came to Canada lately. Mr. Hartley qualified at the London University, gained considerable experience of teaching in schools in England, and was for some years engaged in educational work in the Malay Peninsula.

SASKATCHEWAN.

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

Bishop Newnham's journey is again held over, on account of lack of space.—Editor, "C. C."

EDMONTON.

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

EDMONTON.—DIOCESAN NOTES.—During the past month, the Bishop of the Diocese has been filling the duties of Acting Chaplain to the 63rd and 66th Battalions. These two regiments are now at Sarcee Camp, but are expected to return to Edmonton for the winter.

Bishop Gray, Archdeacon Webb, Canon Boyd, Rev. C. W. McKim and Rev. C. Carruthers are the clerical delegates from the diocese to the General Synod, and all left for Toronto early this month.

Rev. Canon Howcroft, Rector of St. Paul's, Edmonton, has returned to his home from the General Hospital where, on August 22nd, he underwent a most critical operation. His many friends will be pleased to hear that he is progressing satisfactorily.

Mr. J. M. MacCormick, Head of the Church Camp Mission, spent a Sunday in Edmonton recently, preaching at Holy Trinity and St. Peter's.

Rev. E. W. Winter, of the Edmonton Mission, has been taking the services at St. James', Beverly, for a number of Sundays.

COLUMBIA.

Augustine Scriven, M.A., Bishop, Victoria, B.C.

VICTORIA.—ST. MARK'S GUILD.—The Guild of St. Mark's Hall met at Christ Church Cathedral schoolroom on Monday, the 30th ult., to pass final matters in connection with the commencement of the work of building the temporary chapel which is to be added to the hall. Mrs. C. R. Littler was in the chair, and was authorized by the meeting to write to the contractor in Vancouver giving instructions for him to proceed with the work at once. Mr. Wells, a student of St. Mark's Hall, will supervise the work and will report to the Guild from time to time as to the progress being made. The financial side of the matter was discussed at length. One-half the cost of the chapel is to be paid when the roof is on, and one-half later, so that friends and interested persons will have an opportunity to contribute to the work. The chapel is being built as an annex to the dining-room of St. Mark's Hall.

ST. BARNABAS.—The Rev. E. G. Miller, the Rector of this church, returned recently to this city after a stay of six months in England. During the course of his visit he saw a good deal of the work which is being done there by the St. John's Ambulance Association and the Red Cross, in both of which societies he is especially interested. One of the visits which he paid whilst in England left a memorable impression, and that was one which he made to the wounded Sikhs

and Gurkhas at Milford, in South Wales, where the loyal and plucky fighters from the Orient are being nursed back to health in English hospitals attended by English nurses.

NEW WESTMINSTER.

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

KERRISDALE.—ST. MARY'S.—A memorial service was held in this church for Captain Ralph Markham, late of the 72nd Highlanders, who was killed recently in the trenches in France. A number of the members of the local military corps were present in addition to Col. Markham, father of the deceased, who wore the uniform of the New Brunswick Hussars, and other members of the family. The Rev. W. H. G. Battershill, the Rector of the parish, read the Prayers and the Lessons were read by the Revs. M. Wilson and D. Connors, ministers respectively of the local Presbyterian and Methodist churches. The Ven. F. C. C. Heathcote, Archdeacon of Columbia, preached the sermon.

MAYO.—Mr. J. H. Browne, Student-in-Charge at the Church Camp Mission, writes as follows regarding a trip which he recently took with the Bishop. "About three weeks ago Bishop Stringer and I got back from a trip to Mayo and the creeks nearby. We travelled 250 miles by steamer, 130 miles on 'Buck' (a broncho) and mushing, and 250 miles in an old '08 boat which we fixed up, and which gallantly carried us down without any mishaps, though a large host of critics advised us that the only way to mend it was with an axe, and that a few years ago we would be put in jail for such foolishness. The Bishop preached at all the services except one, and they were fine. One evening after travelling 25 miles on horseback and foot we got to a road camp for supper, had service there immediately that meal was over and went to another camp two miles further on, getting there at 8.30. They replied to our proposal of a service by, 'Let her go, we can stand it,' so we did. The cook's pie and bread board was the prayer desks and pulpit. The heat was intense, yet standing with his back to the stove the Bishop preached a great sermon, taking as his text, 'Quit you like men.' When he closed with a simple short prayer there was a deep silence. During the 13½ 'Yukon' days composing the trip we held 10 services, and had the first service ever held, by a Protestant at any rate, on Hight Creek, where there was a good attendance. That makes four centres at Mayo besides the Indian camp."

Correspondence

CATHOLIC AND ROMAN CATHOLIC.

Sir,—One feature of the book "Hugh," by Mr. A. C. Benson, descriptive of his brother's life, calls for comment. He uses the term "Roman Catholic" eleven times, the term "Roman Church" once, the terms "Catholic" and "Catholicism" some twenty-six times to describe the Roman fold. Mr. Benson describes his brother's submission to Rome by such terms as these, "when he became a Catholic," "joining the Catholic Church," "the Catholic attitude." Anglicanism and Catholicism are contrasted more than once as things different (pp. 100, 142). One expects greater precision from so eminent a writer, and so loyal a son of the Anglican Church. If Hugh became a "Catholic" when he became a "Romanist," what was he when he was baptized, confirmed, and ordained in the Anglican Church and administered the Lord's Supper? When Archbishop Bruchesi, of Montreal, sent his condolences on King Edward's death, he called his people "Roman Catholics." The present Pope, in a recent manifesto on the war, called his Church "the Roman Church." These were grave occasions, when Roman dignitaries spoke with scrupulous exactness. Why are not literary men, and newspapers, equally precise? Huron.

FAITH AND CREDULITY.

Sir,—The well-known lady, whose address I gave you, and who sent me the pamphlets, heard the account of the Vision of Angels at Mons, from the lips of a wounded soldier, in a large house belonging to her father, which had been converted by him into a hospital since the war. When asked if he believed in God, the soldier said: "I used not, but I was at Mons, and saw the angels." I will write to my friend to get the addresses and names of the officers and others, who were present. I am aware that a great many contradictory stories are in circulation. But the marked increase in religious faith and observ-

ance among our soldiers at the front, since the vision, is surely confirmatory evidence.

E. E. C.

[The lady above referred to has herself denied this as stated in the letter by "Fact," in our issue of August 28.—Editor, "Canadian Churchman."]

WOMEN'S LEAGUE OF PRAYER.

Sir,—May I be permitted to correct a slight mistake which has reached you, regarding the meetings lately held in London for the forming amongst us of Women's Leagues of Prayer in accordance with the proposal of the Archbishop of Canterbury to the women of the Empire everywhere?

In answer to questions as to detail, and to clear away any possible misconception, it was explained that membership in these Prayer Leagues did not mean joining another organization, neither did it involve attendance at future meetings, but just asks for no more than the uplifting of the heart in prayer during the selected five or ten minutes daily, amidst household duties, work in office or store, or wherever one might be, so that from now until the end of this cruel war, the

distributed and have proved very helpful. Before the close of our last meeting the subjoined touching little poem was read, it being kindred to what was then uppermost in all our thoughts. It came as a message from a member of the Grace Church, Brantford, League of Prayer, one to whom the meanings of the terms the inner line, and the front line, had their own especially sad significance.

Behind the roaring cannon, behind the flashing steel,
The defenders of the Inner Line, steady and constant kneel;
Some bent, some grey, some crippled, some three score years and ten,
Just praying! always praying, for the Front Line fighting men.
These cannot lead a sortie, nor breast the ocean's foam,
But their fervent prayers as incense, rise from church and cottage home;
The poor man and the wealthy, all form the Inner Line,
Wherein a common sorrow forms a brotherhood divine.
You can hear old voices quiver, you can see the slow tears fall,

Yet the Inner Line keeps steady,
England and honour call;
They pray, and who can measure such prayers' resistless might?
They trust the Lord of Battles,
Who will defend the right.

Harriet A. Boomer.
London, Ont.

IS THE CHURCH OF ENGLAND PROTESTANT?

Sir,—You have allowed me more than once to assert in your columns that there is only one Catholic Church, founded by our Lord Jesus Christ; that it has no branches, but includes, as integral portions, all churches that confess and teach that Jesus, born of Mary, is the Son of God and the Christ.

This has not been questioned in your paper, though many millions believe that the term Catholic applies only to the Church of Rome, and many more are under the impression it has some close connection with Church government or Apostolic Succession, or both.

Assuming that Catholic means universal, and properly applies to all Christian churches, what then constitutes a Protestant Church, and is the Church of England Protestant Catholic, or only Catholic?

Those interested in the origin and history of the term Protestant will readily obtain the fullest possible information on reference to the "Encyclopædia Britannica," but no clear explanation of the difference between a Protestant Catholic Church and any other Catholic Church is to be found in its pages.

Many denominational churches, such as the Roman Church, to use the exact name the Pope gave it in his Peace Encyclical, or the

Orthodox Eastern Church, generally known as the Greek Church, claim infallibility in matters of faith, and unquestioning acquiescence and submission in connection with Church government, observances, ritual and tradition. These are certainly not Protestant.

Other denominational churches teach that everything necessary to salvation is contained in the canonical books of the Bible, that nothing further should be enforced or required, and that the Scriptures are not subject to Church interpretation, but to private judgment under Divine guidance, which is given to those that ask it. They further hold that there is no such thing as infallibility in matters of faith, doctrine, observances, ritual, or Church government. These are unquestionably Protestant.

The Church of England in her articles, to which all orders of her clergy subscribe, states Holy Scripture containeth all things necessary to salvation, and besides the same the Church ought not to enforce anything to be believed for necessity of salvation; also that the Eastern Church and the Church of Rome have erred, not only in living and ceremonies, but also in matters of faith. It is therefore, possible, for any church to similarly



Courtesy of "Mission World."

The Most Rev. F. H. DuVernet, D.D., Metropolitan of the Ecclesiastical Province of British Columbia.

voices of praying women may be ceaselessly pleading at the Throne of Grace on behalf of the soldiers of the Empire, of those who are ministering to their needs, and for a continued support and consolation to be vouchsafed to those who have given of their nearest and dearest to the Holy Cause for which our Empire contends.

We were glad of the opportunity afforded by our two largely attended and enthusiastic meetings, to mention for the encouragement of those present, that already many elsewhere in Canada were falling into line, through their several churches and organizations, or as scattered individuals.

Our London list, as it now stands, with many more names to follow, includes St. Paul's Cathedral, St. George's, St. Matthew's, St. James', the Cronyn Memorial Church, St. John the Evangelist, St. Mark's (Episcopal), the South London Baptist, the Empress Ave. Methodist, five of our Presbyterian churches besides missionary societies and other organizations either separately, or conjointly with their churches.

By the kindness of a member of the Cronyn Memorial Church, over 1,000 copies "Suggestions" (not intended as a form of prayer), were

err, and there is no such thing as church infallibility. These declarations clearly show that the Church of England is as surely Protestant as she is assuredly Catholic.

If a truer definition of Catholic and Protestant can be given, I trust it may find a place in your paper. Ed. Harper Wade.

Books and Bookmen

"Bible Prophecies and the Plain Man." By Marr Murray. London and Toronto: Hodder and Stoughton. Upper Canada Tract Society. 6s.

A series of chapters written with "special reference to the present war." It starts well by pointing out the value and importance of the Bible in regard to current affairs and then gives a useful survey of the various views held of the Revelation. But we are soon introduced to the Anglo-Israel theory and we are also told that Germany corresponds to Assyria and that passages in the Old Testament are to be interpreted of General Joffre, Admiral Jellicoe and Mr. Winston Churchill (before his resignation). Then the Pyramid is brought under notice and the two views of Prophecy known as Post-Millennial and Pre-Millennial are discussed. While the author's intention is good, we fear his results will not command attention. Indeed, his views will often cause a smile and will make the judicious grieve, because they are too fanciful to be true and too impracticable to be convincing. We are also surprised that a writer so opposed to Roman Catholicism should speak of and use the "Prophet Esdras" to prove his case.

"Christian Psychology." By the Rev. James Stalker, D.D. London and Toronto: Hodder and Stoughton. Upper Canada Tract Society. \$1.25 net.

Much is now being written in regard to the relation of Psychology and Christianity and a great deal of it is entirely subversive of belief in Christianity as a supernatural Religion. All the more necessary and welcome, therefore, is Dr. Stalker's discussion which is at once orthodox, scholarly and modern, being based on the best authorities. In the course of ten chapters, he covers the ground in an illuminating and informing way. There are two appendixes discussing, respectively, the Human Temperament and the relation of Evangelism to Psychology. This is eminently a book for preachers and teachers, and if "the proper study of mankind is man" then it is essential to have a reliable guide. Written with all Dr. Stalker's clearness, charm and candor, it should be carefully and widely studied.

The Family EXCEPT IN SUMMER

"The Lord is in His holy temple"—except in summer.

"I will come into Thy house in the multitude of Thy mercy"—except in summer.

"How amiable are Thy tabernacles"—except in summer.

"My soul longeth, yea, even fainteth for the courts of the Lord"—except in summer.

"God is known in His palaces as a sure refuge"—except in summer.

"Preach the word. Be instant in season and out of season"—except in summer.

"Not forsaking the assembling of yourselves together"—except in summer.

"They continued steadfastly in the apostles' doctrine and fellowship and breaking of bread and prayers"—except in summer.—Selected.

A YOUNG MAN'S RECREATION CREED

(From "Association Men.")

I. I will never patronize an entertainment that brutalizes man or shames a woman.

II. I will always do some part of my playing in the open air.

III. I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

IV. I will avoid over-amusement, as I pray that I may be saved from overwork.

V. I will not spend Sunday in caring for my bodily pleasures so much that I forget my soul and its relation to God's Kingdom.

VI. I will never spend on pleasure money that belongs to other aspects of my life.

VII. I will recollect that play should be for the sake of my mind as well as for my body;

hence I shall not shun those forms of entertainment that deal with ideas.

VIII. I will never let play serve as the end of existence, but always it shall be used to make be a better workman and a richer soul.

A SPLENDID EXAMPLE

It will be hard for any Canadian parish to plead hard times or war conditions as an excuse for withholding support for Missions or for Church work at home after they learn of what others are doing. The parish of Portsea, which is one of the three largest parishes in England, has set a noble example of self-denial during these troubled days. The Archbishop of York, one of its former Vicars, spoke as follows the other day of its effort to give a thank-offering of \$5,000 to the work in Western Canada. He says:—

"If there is one place in the world more than another that feels the pinch of war, it is Portsea. I think I am scarcely exaggerating when I say that probably almost every house has some representative in the Army or in the Navy. I know there is no town at this present moment over which there is hanging a heavier shadow of death; and therefore, when this proposal of a thank-offering came up, and it had no sooner been made than the war broke out, you will naturally see how impossible it would seem to proceed with so large a scheme, for remember they are all working folk. I doubt whether there are more than ten houses in that vast parish where a servant is kept, and yet I am glad to say that so far from letting the war daunt the spirit of those working people, all of whom had made sacrifices more by far than most of us for their country at the present time, the parish has gallantly held to its enterprise, and has handed over to the Fund even in this war year the sum of \$3,600."

THE PRIMATE'S CHARGE TO THE GENERAL SYNOD.

(Continued from Page 586).

conflict displayed by Canada's sons. Our clergy have shown not only willingness, but so great eagerness to go forward as Chaplains that places have been found for only a very small proportion of those who have volunteered. While the Church has thus done what it could so far, and has co-operated with commendable zeal with other organizations in providing for the comfort of those who have gone forth for King and country, there is yet a great work for it to do. And that work will consist in seizing the opportunity which the seriousness produced by the war offers for deepening the spiritual lives of our people. Certainly, never in the history of the Anglican Communion, and perhaps never in the history of Christendom, has such an opportunity been given to the Church and such a challenge thrown down to it. People on every hand are turning round and seeking after God, whom they had lost out of their lives for years. People on every hand, as someone has expressed it, have "discovered their souls," and they realize that nothing which the whole world has to offer can compensate them for the loss of those souls. People are more sensitive than they have been for years to spiritual impressions and in many instances, in fact, are hungering for religion and after righteousness. Others are on the eve of coming back to God and are just waiting for a moving word and a stimulating touch of sympathy. The question is, will the Church adequately avail itself of all this abounding chance of winning souls and of bringing back the lapsed and the indifferent? Will it adequately buy up this unspeakably great opportunity? Will the Church itself be re-baptized with the Holy Ghost and with power? Will there come out of all this a Church born again, a freshly-quickened Church? The answer to all this must come from you and me, as far as our Canadian Church is concerned. And, it seems to me, that it should come from this Synod, as the highest representative body of our Church.

THE CHURCH MUST LEAD.

The Christian Church must lead just now, or abdicate forever its claim to be Christ's authoritative agency for good in the world. The Church is on its trial. It is being challenged and criticized. Now, as perhaps never before, has been given to it the supreme moment for vindicating itself and showing to the world that it possesses the power of God unto salvation, the power to reconstruct a broken-down civilization and to bring good out of evil. But the practical question is, how is the Church to do this? How is it to lead in this great campaign? We shall be told that the Bishops must lead in their dio-

ceses. Yes, and, please God, they will endeavour to do so. We are devising means for at once setting about a systematic effort to revive God's work in the midst of this year. And then we shall be told that the clergy must wake up, and do something in their parishes. Yes, and, please God, they will be earnestly constrained to do it, and will do it. But, my brothers, this is not the whole Church or even the major part of it. The Church is the congregation of faithful people. The Bishops and clergy are after all only a very small portion of the Church. If, from this Synod we are to start a fire of enthusiasm throughout our Church that will kindle and spread till the whole is aflame with new fervour and zeal, then every Bishop must go home to his diocese, every clergyman go back to his parish on fire. But that is not all. Every layman must go home to his parish and to his family alive with a new enthusiasm. He must go home with this resolve on his lips and his life, "As for me and my house, we will serve the Lord." Ah, yes, we want a revival of zeal and earnestness all round. If judgment is to begin it must, it is true, begin with the House of God, but it will never succeed if it stops there. The Bishops and clergy must be quickened,—quickened in their preaching, quickened in their visiting, quickened in their praying. The Bishops and clergy must lead. They are appointed thereto. But leaders without an army following are of little avail. Let me plead, then, for a real and actual co-operation on the part of the laity in this matter. Let every layman, as I have said, go home from this Synod resolved not only that things are to be different with himself and his family after this, but let him go home to be a recruiting centre of spiritual power in his district, and carry a benediction with him from this meeting. The Church may be revived, and, God knows, it needs it. The Bishops and clergy may be wakened up, and, God knows, we need it, and great good may come from all this and will come. But it is not enough. We want, as I have said, the co-operation of the laity, for we know what it means. For years we Bishops and clergy laboured earnestly for the support of Missions and did what we could, but we had only a small measure of success. When, a few years ago, the laity threw themselves into the effort, it was revolutionized with success. Let us, in the same way, have our co-operation in things spiritual. My brothers of the laity, we Bishops and clergy may do our duty to your sons and daughters to the utmost of our power. We may imprint the sign of blessing upon them in baptism, we may lay upon their heads the hands of blessing in Confirmation. These are all well, and being God's means of grace, will bring his benediction and place the lives of young people on right paths.

HOME INFLUENCE.

But the home influence must act with these or it may eventually counteract them. God must not only be the God of the Sunday and of the Sanctuary, but the God of the weekday and the "God of Bethel" as well. He must be not merely the casual visitant on the mountain tops of spiritual vision, but the Real Presence in everyday life, who, even when we know it not, is guiding us with His eye and gathering us into the continuity of His purpose. The weekly influence of the Church and its ordinances is of unspeakable blessing, but it is only occasional. The daily influence of a home where there is the fear of God is perpetual. We value the benefits of the ministry of the Sanctuary supremely, and we feel that we cannot do without them, either for ourselves or for those committed to our care. But there is something indescribably and sweetly influential in the religious ministry of a Christian home. It was not a Priest but only a patriarch, whose blessing to his grandsons thrills us every time we read it because it throbs with a strong conviction of an experimental religion. "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." There is, you know, a priesthood of the laity, and where it exists and is exercised it furnishes a succession of spiritual helpfulness which goes down from father to son and from mother to daughter, binding together the generations of God's servants as they march to the Land of Promise. God grant that as a result of this meeting there may be on our part, a sustained effort to revive God's work in the midst of the years and that before we adjourn we may arrange some definite means of carrying it out.

May God be with us in our meeting and make us wise and prudent in our deliberations for the carrying on of His work.

Toronto Conservatory of Music

A. S. Vogt, Mus. Doc., Musical Director

A national institution devoted to the highest interests of Canadian Musical Art. One of the largest and most splendidly equipped Schools of Music on the Continent.

Re-opens September 1, 1915

Unrivalled opportunities for professional students, as well as amateurs and beginners. Send for year Book, Local Centre Syllabus and Women's Residence Pamphlet.

Conservatory School of Expression

Special Calendar - F. H. Kirkpatrick, Ph.D., Principal. Public Reading, Physical and Vocal Culture, Dramatic Art and Literature.

GET THE BEST—It Pays!

ELLIOTT
Business College

TORONTO, ONT.,

has a well-earned reputation for superior business and shorthand education and for assisting students to choice positions. Commence now. Catalogue free.

W. J. ELLIOTT, Principal,
734 Yonge St.—Yonge and Charles Sts.

WESTBOURNE SCHOOL FOR GIRLS

278 Bloor Street W., Toronto, Canada

A residential and day-school—small enough to ensure for the pupils a real home, careful personal training and thoughtful supervision. Pupils prepared for the University. Class instruction in Folk and Aesthetic Dancing as well as Physical Work. Outdoor Sports. Affiliated with the Toronto Conservatory of Music.

F. McGillivray Knowles, R.C.A., Art Director.
School reopens September 14th.
For Calendar, address the Principal,
MISS M. CURLETTE, B.A.

THE GENERAL THEOLOGICAL SEMINARY

Chelsea Square, NEW YORK

The Academic Year began on the last Wednesday in Sept.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

PRINTING

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

EMPIRE TYPEWRITER

COSTS LESS BECAUSE IT'S

MADE IN CANADA

IT IS

GUARANTEED INDEFINITELY

AND

SERVICE IS FREE

RING UP

MAIN 6558 for a FREE TRIAL

18 ADELAIDE ST. W., TORONTO

MENEELY & CO.

Watervliet (West Troy), N. Y.

Chimes, Peals, Church, School and other Bells. Unequaled musical quality.

89 years' experience
Highest Grade Genuine Bell Metal. Memorials.

Personal & General

We heartily welcome the members of the General Synod to our city.

Canon R. F. Dixon, of Wolfville, N.S., is at present in New Britain, Conn.

Sunday and Monday nights' rainfall is estimated at over five million tons of water.

Miss Robbins, of Kaifeng, China, has reached Winnipeg on her first furlough.

H.R.H. the Duchess of Connaught has sent \$2,500 to the Canadian Red Cross in London, Eng.

Nearly all the visiting Bishops are quartered at Trinity College. "A very happy family," we are told.

Toronto School Trustees have decided to commence an anti-cigarette war. This action is taken none too soon.

The Rev. T. W. Murphy and Mrs. Murphy, of Charlottetown, P.E.I., are visiting Dr. and Mrs. N. W. Hoyles.

Please look at the label and see if YOUR subscription is due. Please look at it NOW. Thanks.

The Bishop of Qu'Appelle states that between 2,000 and 3,000 young men of the Church have left the diocese for the defence of the Empire.

The Rev. Charles Shortt's new address in Japan will be Nūgata. The Rev. Mr. Gale, Miss Lennox and Miss F. Spencer will join him there.

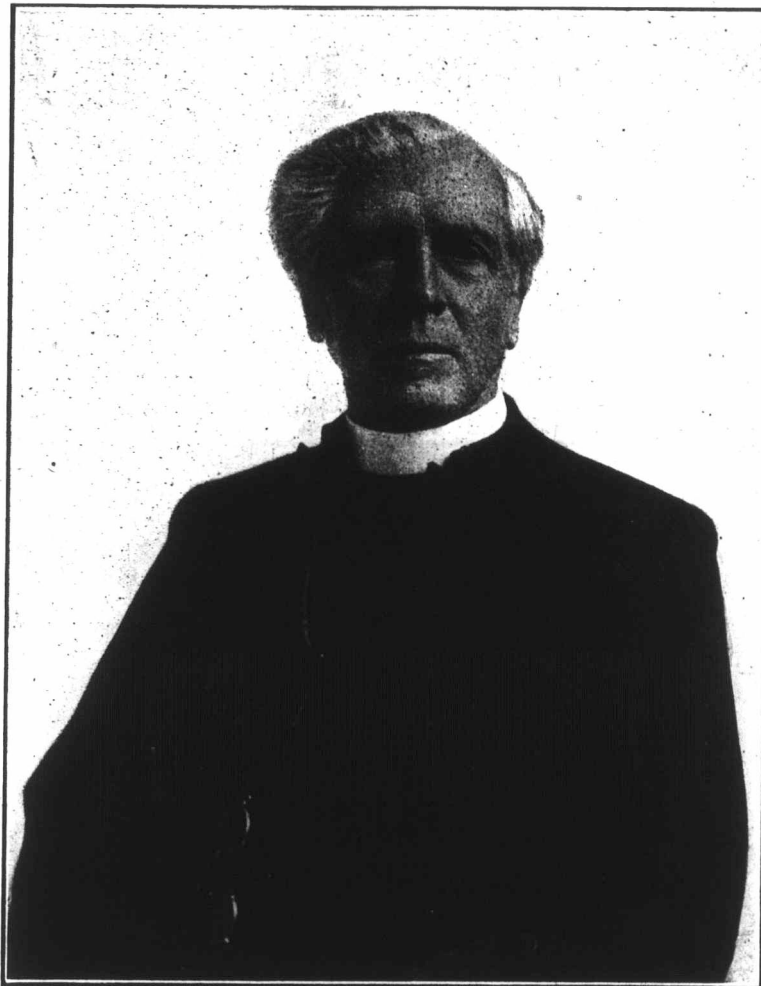
The death of Sir William Van Horne removes a notable figure from Canadian railway and business interests. He died in Montreal on Saturday.

The disgrace to the King's uniform, brought about almost daily now from the curse of intoxicants, ought to settle the question of closing the bars.

Lieut. M. S. de Bay, one of the original members of the Princess Patricia L.I., says there are only twelve men and one officer of the original battalion left unscathed.

The Primate, speaking of Prayer Book Revision, says: "I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of the General Synod."

Nursing Sister Robinson, daughter of Canon R. S. Forneri, Rector of St. Luke's Church, was a passenger



The Most Rev. Charles Hamilton, D.D., Who Recently Retired from the Archbishopric of the Ecclesiastical Province of Ontario.

Mayor Church states that 30,000 young men have joined the colours in Toronto. A truly magnificent showing.

The annual meeting of the General Board of the W.A. will be held in St. Paul's, Toronto, on September 21st to 23rd.

Sir Percy M. Scott, of Ladysmith fame, has been appointed to direct the defences of London against attacks of German aircraft.

The Primate's charge, with its weighty utterance, given in full in this issue, should be carefully read by all Churchmen.

The date of Thanksgiving Day this year will likely be either October 11th or 18th. The Cabinet at Ottawa will likely decide this week.

The definite news has been received that, the 18th Battalion mobilized in London, and the 19th and 20th in Toronto, are now in France.

on the Allan liner "Hesperian." The Canon has received a message that she was saved. She went to England with the Queen's Stationary Hospital.

In the yard of Mr. T. Davidson, of Kingston, is a tree that has an enormous burden of apples, and on the branches have also been found some apple blossoms. This is a most curious incident, and at the same time it is a rarity to find a tree bearing blossoms and apples at the same time.

Mary and Tommy had been to hear a missionary talk at Sunday School. "Did he tell you about the poor heathen?" father inquired at the dinner table. "Yes, sir," answered Mary. "He said that they were often hungry, and when they beat on their tum-tums it could be heard for miles."

"Love makes time pass away, and time makes love pass away." We do not approve of long engagements, for

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

The Toronto Mortgage Co.
13 Toronto Street, Toronto.
Surplus, over all liabilities to public ... \$1,229,367
3% Allowed on Deposits, withdrawable by Cheque.
4% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
Telephone Main 1221 WALTER GILLESPIE Manager

ACCIDENT SICKNESS INSURANCE
— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

If You Have Foot Troubles
Our Foot Specialist will be pleased to advise you at any time free of charge on any subject pertaining to foot comfort and the proper style of shoe to wear.
H. & C. Blachford
Limited
286-288 Yonge Street
TORONTO.

The Most Effective Way to Advertise
Send your Blotters, Calendars, Circulars, Cards, Catalogues, Magazines, Newspapers, in fact, every class of delivery for the home addressed or unaddressed, to us for delivery.
The Best Service at Lowest Rates
Over 25 Years in the Business
MACRAE & MACRAE
8 SHEPPARD STREET
Adelaide 2850

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70. Estd. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

CANADIAN GOVERNMENT AND MUNICIPAL DEBENTURES

SAFEST investment at **ALL** times.
POPULAR investment in **TRYING** Times.
 We can sell **large** and **small** amounts yielding from **4¾%** to **7½%**
 Particulars gladly furnished.

C. H. BURGESS & COMPANY **TORONTO, CANADA**
 Traders Bank Building

ESTABLISHED 1856

P. BURNS & CO., LIMITED

Wholesale and Retail Dealers in

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

OFFICE AND YARDS—
 BATHURST ST. Telephone Adel. 1968 & 1996
 PRINCESS ST. Main 190
 MORROW AVE. Telephone Junction 3786.

TELEPHONE MAIN 131 AND 132
 LOGAN AVE. Telephone Gerrard 151
 DUPONT Hillcrest 1825
 Telephone Junction 3786.

people may grow away from each other in tastes and feelings. Better to marry in the full ardour of love if age and other things are suitable, and work and economize together.

According to an American paper this is the English notion of things. "This," said a well-meaning sexton, when showing the belfry of an interesting village church to a party of visitors, "is only rung in case of

a visit from the Bishop of the diocese, a fire, a flood or any other such calamity."

The death last week of Mr. Percy H. Broughton, who was so terribly frost-bitten during his heroic work in Baffin Land, brings to an end a noble life of service. Mr. Broughton went to the Far North to relieve the Rev. A. L. Fleming while on furlough. Recently he has taken services in the

Tastes good, is good

Not everything that tastes good is good for you, but when you eat

SHREDDED WHEAT**With Peaches and Cream**

you treat yourself to palate-joy and stomach comfort, and you get the maximum of nutriment with the least tax upon the digestion.

Heat one or more Biscuits in the oven to restore crispness; cover with sliced peaches and pour over it milk or cream and sweeten to suit taste.

Try it for breakfast**Eat it for lunch****Serve it as a dessert for dinner****MADE IN CANADA**

30-R

east under Archbishop Worrell's instructions.

Major the Rev. Hugh Speke, who until recently has been working in Alberta in connection with the Archbishop's Western Canada Fund, was killed in action in France on August 11th, being shot in the head. An officer wrote of him, "For the death of a hero, blessed be the Lord. And he was a hero in both of the professions of peace and war, which his life, character and work adorned."

The war has been responsible for women railway ticket collectors in London, but it is in Lancashire that women are replacing men more than in any other part of England. Hundreds of women are engaged in farm work in that county, and, with one exception, the Manchester banks are staffed almost entirely by girl clerks. A curious fact is that girls of 18 or so are found more adapted to banking than those of 25 and upwards.

The Right Hon. David Lloyd George, Minister of Munitions, announced last week that one hundred and eighty factories, transformed into munition plants, were taken over by the Munitions Department on the 7th inst. This makes a total of 715 munition plants which have been transferred from the control of private companies to that of the Munitions Department since the act creating the Ministry of Munitions became law.

Some notion of the keenness of the young back-blocks New Zealander to "do his bit," as New Zealanders express it, may be gathered from the fact that for the past three months the registration of men for enlistment in one country district have been somewhere in the region of a thousand. As soon as the heavy casualties in the Dardanelles were published, no less than 250, all of a fine type, offered themselves in three days, though many had to come a great distance to do so.

All English battalions were recently warned to keep a careful watch for any contrivances which the Germans might use with the object of producing poisonous gases. Shortly afterward a certain regiment on taking over some trenches found an old bagpipe left in the lines. At once the colonel, who possessed a rare sense of humour, sent the following message to brigade headquarters: "A weird instrument has just been discovered in my trenches; it is believed to be used for producing asphyxiating noises."

It is frequently asserted that the present opportunity for preaching the Gospel in China is unique. A proof of this is seen in the result of a Preaching Mission, conducted in St. Mark's, Wuchang. Every night for two weeks the church was crowded to the utmost, and the second week overflow meetings had to be held. These were not sight-seers, but persons really interested in "the doctrine." A large number of inquirers resulted, and the missionary staff of this church found themselves fully occupied in giving interviews and instructions. Among others a number of soldiers presented themselves to the missionary and asked to be entered into a Bible Class.

British and Foreign

The S.P.G. recently received £1,000 from an anonymous donor.

The Bishop of London preached the University sermon in Great St. Mary's, Cambridge, on a recent Sunday evening. He attracted an enormous congregation, including a very large number of soldiers.

The Archbishop of Canterbury has provisionally accepted the invitation of the Bishop of Chelmsford to preach the sermon at the opening of the next Church Congress, which is to be held



at Southend, in Essex. The opening service will be held at St. Mary's, Prittlewell, on October 12th.

The Ven. Archdeacon Telley Rowe, Archdeacon of Rochester, died with great suddenness a short time ago on one of the platforms at Victoria Station, London, England, when returning to Rochester after attending the meeting of the Lower House of Convocation, Canterbury. The funeral service was held in Rochester Cathedral.

A curious effect of the war has been the establishment of a kind of branch of the Theological Faculty of King's College, London, in Holland. At the outbreak of the war three students who had entered their names to begin the Theological Course joined the Royal Naval Division, and after the fall of Antwerp were interned in Holland. In their enforced leisure they wrote, asking the Theological Board to suggest books and a course of study, which, with the assistance of an English Chaplain, they are now pursuing. The latest news is that the class is growing and has already doubled its numbers.

Boys and Girls WINTER HOUSE-KEEPING

By Samuel Scoville, Jr.

To-day I visited Blacksnake Swamp. I call it that because last spring I caught a big black snake there. I like to go to the swamp when it is frozen, for then I can walk out to the secret places that are hidden in summer by quagmires and trembling bogs.

On the way to the swamp, I passed a thicket of young hackberry trees which grow at the wildest part of the road which looks down on Radnor Hunt. Every branch has a queer matted mass of twigs that looks like a bird's nest. I picked from one a handful of the orange-red sweet berries which stay on the trees all winter and tucked them away in one of my pockets for dessert when lunch-time came. Beyond the ridge, I turned off into another road that was opened in 1691. This last road finally wound its way past a great black-oak tree that marked where Darby Road, after running twenty miles, stopped to rest. I stopped with it and sat down on a flat stone underneath the tree.

Above, a white-breasted nuthatch was rat-tat-tatting up and around a half-dead limb, picking out every insect egg in sight from the bark. As the bird came near the broken top of

The World's Finest Tea

"SALADA" B72

Tea out-rivals and out-sells all others, solely through its delicious flavour and down-right all-round goodness.

the limb, out of a hole popped a very angry red squirrel exactly like a jack-in-the-box. The red squirrel is the fastest of all the tree-folk, but a nuthatch on a limb is not afraid of anything that flies, crawls or runs. He is the only one of the birds that can run up and down and around a branch forwards and backwards. The downy woodpecker always backs down a tree. The brown creeper goes up a

tree in long spirals, but has to fly down; and the black and white warbler, though it travels on the under-side of limbs, never goes head downward.

A red streak flashed down the limb on which the nuthatch was working. That was the squirrel. A fraction of a second ahead of the streak there was a wink of grey and white. That was the nuthatch. Before the squirrel could even recover his balance, there was a cheerful rat-tat-tat just behind him on the other side of the limb. As the squirrel turned the rapping sounded on the under-side of the branch. His bushy red tail quivered and then, using some squirrel-language, he dived into his hole again.

When he was hardly out of sight, the nuthatch was tapping again at the door. Once more the squirrel rushed out chattering and spluttering. Once more the nuthatch wasn't there. Then he tried chasing the bird around the limb, but there was nothing in that. The bird could turn twice as fast as the squirrel, and, moreover, didn't have to be afraid of falling—for a drop of fifty feet on a hard ground is no joke even for a red squirrel. The aggravating thing about the nuthatch was that no matter how hard the squirrel chased him he never seemed to stop for a minute tapping away at the branch and feeding even as he ran. Finally Mr. Squirrel went back and the nuthatch tapped in triumph all around the hole, although muffled chatterings from inside told what the squirrel thought of him.

When the nuthatch flew to another tree I got up and followed a path that twisted through a barren field full of grassy tussocks, passed a fringe of bitter-nut hickories and black walnut trees, and then down into the heart of the swamp. There I seated myself on a trunk of a fallen willow tree which showed up through the frozen bogs. Just over my head where a little bunch grew out from the trunk I noticed wedged a beautifully seasoned black walnut with the husk carefully stripped off. I looked around carefully and the whole willow-tree was filled with black walnuts, each one set in between two twigs or between a branch and the trunk. Beside the willow grew a small swamp-maple, and this too was filled with nuts. I counted nearly a hundred in both of the trees. I had found one of the winter storehouses of some gray squirrel.

The chipmunk stores up a quart or so of cherry-pits, wild buckwheat

seeds and other similar bric-a-brac in its nest far underground, where it sleeps most of the winter. The red squirrel has storehouses in hollow trees and rocks or under the leaves beside a rock. Once I found nearly a bushel of butternuts carefully covered with leaves in the lee of a big boulder. The gray squirrel is the only one who stores his nuts singly, and this was the largest supply of them that I had ever seen. It must have been the pantry of an unusually thrifty squirrel. Usually they bury a few nuts here and there, tuck away a score or so in different trees and let it go at that. I picked a handful of the driest of the walnuts and put them in my pocket along with the sugar berries.

By this time it was snowing hard and I was cold and hungry. I followed a little path which showed here and there between the tussocks, wandering which of the wild-folk could have made it. It led out to a slope where a black-oak tree grew against a bank. There I decided to make my fire with the tree-trunk at my back.

I dug a round circle a couple of feet in diameter in the snow, laid down a layer of dry leaves, and then built a little tepee from tiny dry black-oak twigs. Underneath this I placed a fragment of birch-bark which I cut off one of the dwarf birches which I found on the edge of the swamp. This burned like paper, and in a minute the little hut of dry twigs was crackling away with a good steady flame. I piled the dry branches over this and went off to see if I could not find a dry stone to use as a seat.

In the pasture near the swamp I found an old box cover and lifted it up, when there was a rush and a scurry and from a round, warm nest in the middle made of thistle-down, fur, feathers and tiny bits of wood fibre all matted together into a sort of felt, dashed six reddish-brown pink-pawed fieldmice. They burrowed in the snow, crept under the leaves, and in a minute were out of sight—except one who tried to climb the box-cover and whom I caught before he could scurry away over the top of it.

His fur was like plush, with the hair a warm reddish-brown at the ends and mouse-gray beneath. Underneath he was snowy white, although there, too, the fur showed mouse-gray under the surface. He had little brown claws and six little pink disks on each claw which enabled him to run like a fly, head downward. His eyes were big and brown and lustrous and he had flappy, pinky-gray velvet ears, each one of which was half the size of his funny little face and thin as gossamer. His paws were pink instead of white like his cousin the deer-mouse, and his long tail was covered with the finest of hairs.

When he found he was fairly caught he snuggled down in my hand making a queer little whimpering noise, while his nose wrinkled and quivered. I went back to the fire with the box-cover and we sat down to lunch together. On a long oak twig I toasted a couple of strips of bacon and a piece of bread, and when that was finished



A Health-preserving delight

The use of Lifebuoy Soap makes the bath a supremely soothing pleasure as well as a health-insuring delight. The cream of pure oils gives a velvety lather that is cleansing and healing. The very mild carbolic solution means a perfectly healthy skin. The odor vanishes in a few seconds after use.

ALL GROCERS SELL—

LIFEBUOY HEALTHY SOAP

I cracked a few of Mr. Gray Squirrel's nuts and found them of fine flavour. along with the bread I had a lump of cheese, and breaking off a little flake I gave it to Mousey.

The little nose stopped quivering and he sat up like a squirrel on the back of my hand and nibbled away until the piece was all gone. Then he tried another, while I finished my meal by munching a few of the sweet hack-berries, crunching the thin-shelled spicy pits which tasted very much like raisins.

By this time it was snowing hard, and, as we had eaten our lunch, I decided it was time for us both to go home. So I carried Mousey back to his round nest, which I covered over again with the box-cover; then I followed another path back across the pastures until it joined the road home.—Philadelphia.



NERVOUS HEADACHE

Nervous, sick headaches tell of exhausted nerves, and warn you of approaching prostration or paralysis. By enriching the blood Dr. Chase's Nerve Food restores the wasted nerve cells and thoroughly cures headaches, sleeplessness and other nervous disorders.

50 Cents a Box, all Dealers, or Edmanson, Bates & Co., Limited, Toronto.

Dr. Chase's Nerve Food



USE



The O-Cedar Polish Way and Satisfaction is Assured

GET a 25c. bottle, try it out according to directions — which are very simple—and if you are not delighted with results your dealer will refund your money.

It is economical in price, because it is used with water—half and half. It is economical in work because it dusts, cleans, and polishes all at the one time.

It will surprise you, how bright and clean it will make your furniture and woodwork. After using it every thing will have a hard, dry, durable lustre—not gummy or sticky.

IT MEANS LITTLE WORK, LITTLE COST, GREAT RESULTS.



At Your Dealers 25c. to \$3.00
CHANNELL CHEMICAL CO., LTD.
369 Spadina Avenue. Toronto

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

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union.) late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

ST. MARGARET'S COLLEGE
TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

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

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

Write for Prospectus. Re-Open September 14th,
MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A. Principal.

JONES AND WILLIS

Ecclesiastical Art Workers

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries.

MEMORIAL WINDOWS and TABLETS, in Metals, Marble, Mosaics, etc.

43 Great Russell St., London, Eng.
Also at Birmingham and Liverpool.

Glen Mawr
651 SPADINA AVENUE
TORONTO


RESIDENTIAL AND DAY SCHOOL FOR GIRLS

Principal - MISS J. J. STUART
(Successor to Miss Veale)

Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games
New Prospectus from MISS STUART.



TRINITY COLLEGE SCHOOL
PORT HOPE, ONT.

For information address
The Headmaster.
Several entrance scholarships for young boys.

NEXT TERM BEGINS SEPTEMBER 15th

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

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

Clergy Surplices, \$1.09 to \$10.23.

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

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

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

St. Agnes' School
Bellville = Ontario.

Patron—The Lord Bishop of Ontario.

Ideally situated with handsome, thoroughly equipped buildings and extensive grounds. Rinks, Swimming Tanks and Outdoor Sports. Special attention to pupils' health.

Preparation for the Universities.
Art Departments, School of Music.

Ernest Wheatley, A.R.C.O., Director.

Special Courses for A.T.C.M.
School reopens September 13th.

For particulars apply to
Miss F. E. CARROLL, Principal.

“Edgehill”

CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.
Miss Gena Smith, Lady Principal. Eleven English Mistresses.
Music; French and German; Art; Domestic Science; Drill.
Preparation for the Universities.
Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.

Three Terms: Michaelmas (Sept. 15/15), Lent, Easter.
For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Ecclesiastical Art
CHURCH EMBROIDERY
METAL WORK
WOODWORK
WAR MEMORIALS

Illustrated Catalogue post free

CLERICAL TAILORING
SUITS CASSOCKS
VESTMENTS SURPLICES

Price Lists, Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.
28 Margaret Street, London, England,
and at Oxford

Alma (Ladies) College

A Christian college-home, healthful situation.

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

CHURCH OF ENGLAND

DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Nurse. Practical Christian Work. Fall Term opens October 1st.

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

J. WIPPELL & CO., LIMITED
Manufacturers of CHURCH FURNITURE

The following catalogues forwarded upon application.

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

Makers of CLERICAL OUTFIT
Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.

Illustrated Price List and Patterns on application.

EXETER: 55 & 56 High Street
LONDON: 4 & 6 Duncannon St. and Cathedral Yard, Charing Cross, W.C. ENGLAND

ST. CLEMENTS COLLEGE

FOR BOYS

Residential and Day School
NORTH TORONTO, ONT.

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

Won four Scholarships at Matriculation, 1914
For information apply to
REV. A. K. GRIFFIN, Principal.

WYCLIFFE COLLEGE
TORONTO

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

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

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO.

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)

14 GARRICK STREET
LONDON, W.C. - ENGLAND



Branksome Hall

10 Elm Ave. Rosedale, Toronto
A Residential & Day School for Girls

Hon. Principal, Miss M. T. Scott.
Principal, Miss Edith M. Read, M.A.

Preparation for the University and for examinations in music; Art and Domestic Science Departments. Thoroughly efficient staff. Large playground. Outdoor games, tennis, basketball, rink. Healthful locality.

PRIMARY SCHOOL FOR DAY PUPILS.
For Prospectus apply to the Principal.



HAVERGAL

HAVERGAL (SOUTH COLLEGE)
HAVERGAL-ON-THE-HILL (NORTH COLLEGE)
COVERLEY HOUSE (Domestic Science Residence)

APPLY MISS KNOX, PRINCIPAL HAVERGAL COLLEGE, TORONTO
Fall term commences Tuesday, September 14th, 1915.

MEMORIAL WINDOWS
ENGLISH ARTISTS

STAINED GLASS

THE NT LYON GLASS CO.
141, CHURCH ST. TORONTO