

Canadian Churchman

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



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TORONTO, CANADA, THURSDAY, OCTOBER 1st, 1914

No. 40

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The Canadian Churchman

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It may, just as reasonably, mean prosperity—if we keep our heads and go after the business in the right spirit of aggressiveness.

We might well follow the lead set us by some of our large industrial concerns.

An excellent example is furnished by our three leading automobile manufacturers.

One—making a high-priced car—has given instructions for the most aggressive selling campaign the company has ever undertaken; backed up by a big campaign of advertising in the newspapers.

Another, who makes various-priced cars of high quality, had a large announcement of 1915 models in a long list of papers the very week after war was declared.

A third—a Canadian branch factory of the United States concern making a popular-priced car, is announcing an important price change—and taking larger space than ever before in Canadian newspapers to tell the story.

And this, be it noted, is the attitude of the three big men in an industry that the pessimists have been predicting would be seriously affected by the war. Their unshaken confidence, their greater-than-ever determination to market successfully a class of product that is always hard to sell, should be an inspiration to the rest of our industries. These three manufacturers have tested advertising, and have confidence in its efficiency in stimulating business in times of war as well as in times of peace.

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The Canadian Churchman

TORONTO, THURSDAY, OCT. 1, 1914.

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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.

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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.

EIGHTEENTH SUNDAY AFTER TRINITY (October 11th.)

Holy Communion: 271, 279, 281, 283.
Processional: 379, 388, 589, 631.
Children: 671, 676, 677, 700.
Offertory: 245, 413, 560, 564.
General: 9, 563, 579, 587.

The Outlook

Premier Whitney

In the passing of Sir James Pliny Whitney, the Province of Ontario and the Dominion has lost one who has given vigorous service in political life for the last twenty-six years. Few figures in this province have more occupied the public mind than the lawyer from Morrisburg who has dominated the Legislative Assembly for the last few years. His rugged honesty and fearlessness are characteristics which ought to be features of every man who would serve the country in parliament. Even the brusque, definite tone of his utterance was indicative of a directness that was as commendable as it was well known. Too brief to be eloquent, too direct to be graceful, he was respected and admired for the positive qualities of leadership which only a resolute and masterful character can show. Stability rather than ingenuity, permanency rather than dash, are the marks of his work. Sir James was a member of our church and took an active part at one time in the work of the church. On two occasions he was delegate to the General Synod and to the Diocesan Synod of Ottawa. The Church and State can ill afford to lose men of the character and type of the late Premier, who has left such a distinguished and honourable record.

Rheims and Louvain

There seems little doubt that the Cathedral at Rheims was made a deliberate target for German seige guns. It seems that all the Eastern German army is possessed with this spirit of vandalism, when we recall the destruction of Louvain, Aerschot, Ter-

monde and Dinant. The desecration of Churches is another thing discreditable to the Germans. The old church at Aerschot, for example, was profaned by their drunkenness. "The head has been cut off a white marble bas-relief of the Madonna. They have set fire to the Christ, the beautiful wood carving of the Saviour, and have burned the sacred figure, all of one side of the face and breast. As they finished the work one can imagine them slitting the priceless brocade of the altar with the bayonet, then turning and slashing the great old oil paintings on the cathedral walls, chopping them right out of their frames and leaving the empty frames. A dead pig lies in the little chapel." The ruined cathedral at Rheims is a witness to German vandalism that will be sorely humiliating to the German pride in the future. But, as Dr. Sarolea, the Belgian consul in England, points out, just now it is our duty not to mourn over the ruined charm of the "looped and windowed raggedness" of Louvain, but to render what relief we can to those whose homes are destroyed and who are refugees and outcasts. In this connection it is good to notice that a Belgian Relief Fund has been started.

Fortissimi Sunt Belgae

Eighteen hundred and fifty years ago Julius Caesar, writing in his "History of the Gallic Wars," recorded the courage of the Belgians. Their descendants have lost none of that fine courage. All the world agrees with Premier Asquith in his statement about the heroic nation, made in the House of Commons:

"Belgium had no interests of her own to serve, save and except the one supreme interest of every State, great or little, which is worthy of the name, the preservation of her integrity and of her national life. History tells us that the duty of asserting that great principle—which is, after all, the well-spring of civilization and progress—has fallen once and again at the most critical moment in the past to States relatively small in area and in population, but great in courage and in resolve—to Athens and Sparta, to the Swiss cantons, and not least gloriously, three centuries ago, to the Netherlands. Never, Sir, I venture to assert, has the duty been more clearly and bravely acknowledged, and never has it been more strenuously and heroically discharged, than during the last weeks by the Belgian King and the Belgian people. They have faced, without flinching and against almost incalculable odds, the horrors of irruption, of devastation, of spoliation—of outrage."

He added with the hearty assent of his hearers that the British nation is proud of the Belgians' alliance and friendship, that they salute them with respect and with honour, that they are with them heart and soul as people who prefer freedom to ease, to security, even to life itself.

Funds for the Unemployed

The Prince of Wales' Fund in England, which has reached such a fine total, is not limited, like our Patriotic Fund, to the relief of the dependents of those who are at the front. It is to be expended, not in ordinary poor relief, but to relieve distress arising directly and indirectly from the war. Some of it will go to the families of reservists, and some of it will go to relieve families whose breadwinners are thrown out of work through loss of employ-

ment caused by the war. This strikes us as an admirable and necessary feature. The Old Country is not overlooking this legitimate claim. There is a danger lest we should in this country forget that a great deal of unemployment is the direct result of this war. Did you notice that the State Cabinet of Western Australia have given ten per cent. of their ministerial salaries to England for the fund for the unemployed? An unprecedented thing! Almost quixotic, some would say. But, then, the members of the Cabinet are evidently in earnest and they have spoken with an eloquence whose echoes will reach Old England.

Anglo-American Peace Treaty

Secretary Bryan's Peace Commission Treaty is ready for signature. Great Britain and France will be signatories to the treaty, but Germany has refused. The treaty provides that matters in dispute are to be referred to the peace commission, who will impound such disputes and keep them from the field of diplomacy until the people concerned have had time to "cool off." In addition to this important development, which goes far to ensure future peace between the United States and two European Powers, there are satisfactory settlements to record on matters of more immediate interest affecting Great Britain and the United States. It is proposed by the American Government to use part of the war tax of \$100,000,000 to purchase foreign vessels, including German merchant ships now in American harbours. Great Britain, while protesting in principle, will not object to the purchase of German ships, but will rely on President Wilson's assurances that the ships will only be used in indisputably neutral trade. Our Government has also agreed that armed British merchant ships shall not enter American harbours.

The Germans and the Moslems

It has been a fond and foolish imagination of the Germans that the Moslem nations would regard the Kaiser as their friend and rise against his enemies. German agents are at work among them. The Italians arrested a German consul who was endeavouring to stir up the Moslems in Tripoli. A fictitious "speech" by Mr. John Burns, purported to have been given in Albert Hall, was printed in the leading German papers and circulated in Constantinople. Mr. Burns is made to "remember how the Emperor William, when he went to Tangier, proclaimed himself the friend of the Mohammedans, and 250,000 of them believed in his friendship." But his Highness the Aga Khan, the recognized temporal leader over sixty millions of Indian Mohammedans, summed up the Indian Empire's status in the world's war as follows: "Germany made the same mistake about India as it did about Ireland, and everybody who counts on India to be false to Britain will be deceived." The Khan has directed Khoja Moslems, who alone number several millions and over whom he is the spiritual as well as the temporal head, to place their personal services and resources at the disposal of the Government, and has volunteered to serve himself as a private in any regiment of infantry in the Indian expeditionary force.

The Viceroy of India reports that contingents of the Imperial service troops have already been accepted from fifteen States, and that similar offers from ten other States will be accepted if the need arises. The joint offer of four other States, the Viceroy adds, is under

consideration. The tribesmen of Kurram and Swat Valley are anxious to participate in behalf of the Empire, and various Maharajas and the Arab chiefs in the Aden hinterland have expressed their loyalty and desire to be of service. The Maharaja of Gwalior has donated \$110,000 for motor cars and transports, and \$25,000 for the relief of the Belgian sufferers.

All's Fair in War

The old adage "all's fair in love and war" is not accepted nowadays by civilized nations. The Geneva Convention was supposed to put an end to connivance at treachery. But from all quarters come reports of the treacherous warfare of the Germans. From the very first she did not play the game according to the rules. Mines are a legitimate weapon of defence. A nation can properly put them down to protect its own shores, but to sow them near the shores of the enemy and on the high seas, where they are a danger to neutral shipping, is beyond the pale of civilized warfare. The abuse of her own Red Cross privileges, the refusal to recognize the Red Cross of hostile nations, the treacherous use of the white flag and deliberate wounding and destruction of non-combatants, leave a stain on German arms that the glory of no conquest could wipe out. "Vengeance is mine, saith the Lord." But such deeds are ingrained deep on the hearts of Germany's enemies. God pity the Germans when the Belgians and French have their way with them. If they refrain from deeds of the same ilk it will be because they are truer, nobler, stronger and higher men than those who boast of culture and progress.

CHILDREN'S DAY

The recurrence of Children's Day naturally brings to our minds the consideration of the claims which the Sunday School has upon us, and of that body which stands to-day as representing the Sunday School's organized work. While the calling into existence of the Sunday School Commission by the highest legislative body of our Church, the launching of this great movement with the earnest and hearty co-operation of our Bishops, and the splendid response on the part of the clergy and laity generally and of our Sunday Schools in particular are now matters of history, we cannot but regard it all as an index of a new life, a new spirit, which is taking hold of the Church and inspiring her to greater efforts and towards greater ideals, and not simply some spasmodic revival. We may have been slow in the past to appreciate the great power lying dormant in our Sunday Schools; we may even have been apathetic, but there is evidence on every hand that that spirit is fast passing.

It must not be forgotten, however, that we are just beginning to realize the conditions. It will not do to mistake the enthusiasm of the movement for the whole undertaking. We must remember that now, having set our seal of approval upon this movement, it is necessary that we should lay broad and deep the foundations for the building up of a permanent superstructure. For this reason it is fitting to consider, as each Children's Day comes round, the claims of the Sunday School and of the work for which it stands. In other words, we should face this question: Why should the Sunday School have a claim upon our thoughts, our energies? Why does this new movement in our Church deserve our whole-souled support?

The answer is not far to seek. The work for which the Sunday School stands represents what is, in all probability, the Church's most important task. The truth of this is evidenced

not only by the importance which must be attached to the Teaching function of the Church, but also by the fact that the Sunday School is the great feeder of the Church. This is so self-evident that one need only mention it. "Where is the Church to get her workers? From what source is she to draw her supporters for the future? She will need those trained in missionary knowledge, in temperance principles, in the art of giving—in Christian citizenship—and where is she to get them? They cannot be supplied by chance.

Not only so, but the Church needs a school of exercise for her members. It is not enough that the Church should feed her flock. Food without exercise spells dyspepsia, and the moral and spiritual dyspeptic is just as easily made as the physical. The Sunday School steps forward, however, and says: "We can supply these needs."

But there is another reason why this work should claim our earnest support, viz., that the remedy for much of our present weakness as a Church is to be found by fostering our Sunday Schools.

What have been our chief weaknesses? Here there may be differences of opinion, but, at any rate, all will agree that the lack of unity, of the true missionary spirit, of the art of giving, of loyalty to our Church are not sources of strength. And where is the place to begin to apply the remedy? With the adult or with the child? There can be but one answer. It can be only with the child, i.e., with the Sunday School. Therein lies the source of supply of missionary recruits—therein lies the solution of the financial problems of our Church—therein is to be cultivated the spirit of loyal devotion to the principles of our beloved Church, which is so often lacking in the youth of our land. One cannot help feeling that to neglect this field is to sound the death knell of the Church of the future, while to take advantage of it, is to build in no uncertain way.

Now, what part is the Sunday School Commission playing in the attempt to place the Sunday Schools of our Church in a position of efficiency that they may accomplish that for which they have been appointed? In a word, the Sunday School Commission stands for organized effort, i.e., it aims at "a right grouping of forces." It plans to lay the foundation for the future development of this great work and to make possible the carrying of that work on to its destined goal. It is building not for a day, a week, a month, a year, but for eternity. By a study of the problems of religious education, by suggesting ways and means for the solution of these problems, by providing for the effective organization of the Dioceses, of the parishes, and of groups of parishes, by the organizing of conventions and schools of method, by placing at the disposal of the diocese and of the parish the very best methods known for the equipment and conduct of our schools, the Sunday School Commission hopes to bring within the reach of all that inspiration and guidance which, under God's Spirit, will lead to the strengthening of our schools to perform their great task.

Already it has accomplished much. Although in existence such a short time it has succeeded in effecting some organization in 20 out of the 24 Dioceses, and in these 20 it has established or revived over 70 Branch Associations. It has provided a graded course of study for the Primary Departments of our Schools, and a six-year cycle of Scripture and Prayer Book Lessons for the Main School. It has successfully promoted the work of Teacher Training, and can number no less than 475 teachers who have successfully passed, either in whole or in part, the examinations set by the Commission. It has succeeded in establishing a course of training in Sunday School Management and Methods, in the Art and Science of

Teaching, and in Child Study in six of our Theological Colleges, lectures being given there regularly by the General Secretary or by the Chairman of the Commission. It has made provision for fostering the prayer-life of the boys and girls of our Sunday Schools by preparing and issuing a splendid series of graded Prayer Cards. Through its efforts an illustrated weekly Sunday School Paper "Our Empire" has been provided for the Sunday Schools of our Church. It has made provision for the organization of the Missionary Work in connection with the Sunday School, especially endeavouring to do for the boys what has been so successfully done by the Woman's Auxiliary for the girls. Through its Head Office it has been instrumental in disseminating a large amount of information and in giving guidance and advice to many Rectors, Superintendents and other Sunday School Workers in the various problems which confront them in their Sunday School Work. It has conducted 10 Summer Schools, while, through its literature, it has done much to further those departments of Sunday School work which are necessary if the Sunday School is to reach all classes and meet all conditions, viz., the Font Roll, the Home Department, the Adult Bible Class Department, the Missionary Department, the Secretary's and Librarian's Departments, etc.

Such are the lines which the Sunday School Commission is following in its endeavour to give the Sunday Schools of our land a vision of better things and to lead them on to their attainment. In such a task the Commission should have the whole-souled support of every Rector, every Superintendent, every Sunday School Teacher and Officer, every member of the Sunday School and Congregation. In "Children's Day" the opportunity to show their loyal support of this branch of the Church's work is given. It is the Church's duty to respond to that opportunity on October 18th next in a way worthy of the cause and thus enable the Commission to carry on to a successful issue the work it has begun.

FOR THE MEN AT THE FRONT.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.

Nations may rise and nations fall—
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succor those who fall,
And help and hearten each and all!

Oh, hear a people's prayer for those
Who fearless face their country's foes!

For those who weak and broken lie
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
Oh, hear a people's prayers, and bless
Thy servants in their hour of stress!

For all to whom the call shall come
We pray Thy tender welcome home.
The toil, the bitterness all past,
We trust them to Thy love at last.

Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!

JOHN OXENHAM.

To be sung to the tune "Melita"—"Eternal Father, strong to save."

THE CANADIAN CHURCH AND THE WAR

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

The Assistant Bishop of Toronto:—

That this war is greatly to be deplored, that it is a satire on civilization, and a disgrace to Christianity is acknowledged by all. That it will be and is productive of untold sorrow and suffering, poverty and pain, as well as of loss of life and property is only too evident; and that it will take years for trade and commerce to recover their balance is extremely probable. But that ultimate good, great good, will come out of it all, the believer in an over-ruling Providence is fully assured. The God and Father of us all, the God of love, would never have permitted it otherwise. Even now there are indications of this. It has demonstrated the loyalty of the different peoples of the British Empire as nothing else could have done, including the Mohammedans of India, the Boers of South Africa, and the Red Men of our own Dominion, as well as the opposing parties of this and the Old Country.

It has called forth the generosity of the people to a remarkable degree as witness the ready response to the Patriotic and other funds, doing good to the donors as well as to the receivers in that it is "more blessed to give than to receive."

It has also deepened and strengthened the religious life of the people, making them realize that our dependence is upon God, and calling forth their prayers, both public and private, to a degree seldom before witnessed.

It has also shown the evil of militarism and of one "insane" man having the power to create such a world-wide calamity, which will surely lead to the abolishing of such a menace in the future and the securing of that peace which has been so long and so earnestly sought after.

W. D. Reeve.

The Bishop of Algoma:—

My earnest hope and belief is that, in the good Providence of God, awful and needless as the conflict is, it will result in good to the world at large. One is appalled at the dreadful loss of life involved, and the frightful, unparalleled, suffering entailed by it; and the more so as he reflects that it is the result of forces diametrically opposed to Christian principle; forces which, had it been real and vital as it should have been, Christianity should have controlled and subdued. The war then stands, to some extent, as a sign of the failure of Christianity to do its work among the nations. But Christianity cannot ultimately fail, for it is of God. And we may well hope that the war will serve the purpose of bringing Christian people to their senses and to their knees and so, by reviving the spirit of religion, of laying the foundations of real and abiding peace. For us at any rate it is a righteous, almost a holy, war.

George Algoma.

The Bishop of Fredericton:—

So far as the righteousness of this terrible war is concerned, it seems to me utterly impossible to read the diplomatic correspondence recently published by the British Government without feeling absolutely sure that the Empire could only have avoided participation in the conflict at the price of national dishonour. There were, no doubt, other weighty considerations, but this alone was enough to establish the righteousness of the war. We could not refuse to face the issue, and at the same time, retain our self-respect. It was one of those rare occasions upon which it can be truly said that there are worse things than war. Our greatest need, apart from

the spirit of earnest and humble supplication, which will be everywhere conceded, is the clear conviction that the whole future of that true de-

THE CALL TO ARMS



The Canadian Churchman

The duties of the Bugler in the Army are of outstanding importance, and whereas the Military Band is left at home, the Bugler is essential even in the battle line.

mocracy; for which the Empire stands, depends largely upon the outcome of this gigantic struggle. If that is really true, then our present duty is to make every sacrifice of men and money in our effort to answer the clear call that has come to us, not, as we may believe, only from the Empire, but from God. John Fredericton.

The Bishop of Nova Scotia:—

When Christ said "I came not to bring peace, but a sword," He did not leave us without a commentary, and that is found in His words:—"In Me ye shall have peace. In the world . . . tribulation."

In these passages is full answer to your request for my views concerning the righteousness of the war, our greatest needs and our present duty. (1) As our Lord would have no peace without honour, neither can we. There can be no compromise with evil and we must be ready to endure the bitterness of the healing draft, the keenness of the surgeon's knife or the sword of the upholder of right. There can be no dealings among men or nations without trust in another's word! A war to safeguard international honour cannot be unjust.

(2) "In the world," by the world's means, by material might there can be only tribulation. In Christ alone can there be peace. We need to get down to the real principles of Christ and put into practice the splendid ideals of life taught and shown by Him.

(3) Our duty lies in humbling ourselves on our knees, and, while doing all we can to back our governments, our soldiers and sailors, asking, in the spirit of St. Paul, "What wilt Thou have me to do?"

Then in the power of the Spirit bestowed in answer to prayer doing our part to spread and extend the true Kingdom of Christ.

Clare. L. Nova Scotia.

The Bishop of Kingston:—

We have entered upon this deplorable war because we have absolutely refused to subscribe to the doctrine that might is right, or to allow our personal interests to outweigh our obligations of honour. All the evidence that is now before us proves conclusively that we were prepared to go very far to maintain peace, till we reached a point where the attitude of the aggressors forced us to have recourse to arms.

We have appealed to Almighty God to defend the right, and the cause for which we are fighting justifies that appeal. But an Empire or Nation which ventures to make it is bound to see to it that the national life and spirit, aims and ideals, and not only the cause that it is at the time defending, are of such a nature as to render reasonable the claim and expectation of the assistance of Almighty God. That there are very serious faults in our national life, few would deny. The worship of success at all costs, the sheer materialism of the lives of many, the comparative neglect of the spiritual life and duties, make one wonder at times whether the general tone and trend of our national and social life are such as to make those who are so glibly appealing to God as on their side feel quite comfortable, when they consider the facts. For though He employs imperfect instruments to carry out His Divine purposes, He never uses unsound ones. Again, while the call to intercession is wide-spread, the response at present at any rate does not seem very marked. It is not surprising that many have forgotten how to pray. You cannot let public worship go completely out of your life or drop family prayer entirely, or utterly neglect the spiritual reminders of the Lord's Day without paying the penalty, and the penalty is that when men really desire to pray, they do not know how. Perhaps one of the results of this war will be to make us again a praying nation as once we were. If it effects that, and if at the same time through the stern lessons of compulsory economy and voluntary self-denial, and as, alas! has already happened to some of us, by the sharp stroke of bereavement, it recalls us to a godlier, saner and higher view of life and its responsibilities, then it will not be an unmixed evil, but perhaps a blessing in disguise. Pray God that with humble hearts we may learn our lesson well. Edward J. Kingston.

The Dean of Nova Scotia:—

Three things decide the righteousness of this war:—

(a) England's honour. It would have been an eternal disgrace not to keep her word to Belgium. Germany's excuse to the contrary is simply, "might makes right." Had Belgium been Germany's equal, Belgium's neutrality would have been respected. We could not connive by our silence at an act of international burglary.

(b) As France's ally, England was bound to assist in preserving her from practical extinction as a nation. (c) This war goes deeper than the national aspect; it is a clash of civilizations and ideals: a conflict between the will to power, inspired by Nietzsche and incarnate in German militarism; and the will to service, inspired by Christianity. It is not a war against the German people, but against a dominant phase of Prussian life, for whose downfall Germany herself will in the last analysis be grateful. All that a thousand years of English struggle has won for the world is at stake: each man's personal freedom; self-government; popular rights; the sacredness of personality itself. No war has had a more righteous basis.

Our greatest need is also threefold:—

(1) An act of racial Repentance. The conflicts of to-day are God's purgation of the nations. His purgation of us from our selfish abuse of His blessings, from materialistic living, from the riot of prosperity and the worship of wealth and comfort. Return to God, to His Church and Sacraments, to His Word and worship, to the devout life and the simple life—that is His clarion call.

(2) An act of racial Faith; the steadfast belief that Providence will crown the right with victory, and that out of the mist of blood and tears shall rise the new humanity.

(3) An act of racial Prayer; in battle to keep us humane; in victory merciful and modest; in defeat to keep us steady; in uncertainty, patient and persevering.

Our present duty is summed up in one word—**Sacrifice.**

(a) Of our men, our fathers, husbands, sons to go to the front. The Christian scheme proclaims everywhere that the physical life is subordinate to the spiritual. Better that a million men should die than that one great principle of justice, truth, or honour should be blotted out.

(b) Of money; to back up the Empire in this unique struggle.

And to reach the hand of sympathy and relief to the suffering wives and children at home and on the field.

J. P. D. Llwyd.

Rev. Dyson Hague:—

Many foolish things have been written, and many foolish words have been said since the war started. Forgetting apparently that Christ said: "Love your enemies," some have uttered words of malevolent ferocity about the Kaiser and his people, that almost make one's blood run cold. Others, loosing wild tongues, that have not God in awe, have prated of licking the Germans, in the tone of a schoolboy, and with such boastings as the Gentiles use, seem to base our hope of success on Russian might, and Kitchener's power. Others with a groan have seen in this war the collapse of Christianity, and talked preposterously of the Devil and his angels having possession of Europe. Those who have builded salvation almost upon the Carnegie pacificisms, and their gospel of 20th century peace, have seen with bewilderment their hopes vanish like a castle in the air. In fact, they all seem to have forgotten that while the principles and teachings of Christ are making war more and more abhorrent to Christian men, that our Lord and Master very clearly told us that this dispensation would be characterized by wars and rumours of wars (Matt. 24: 6); that in the days immediately preceding His coming, there would be extraordinary international uprisings upon the earth, distress of nations with perplexity (Luke 21: 25-27); and that one of the signs of the age before His unexpected appearing as the Thief in the night, would be a preaching and talking of Peace (since the start of Christianity no such phenomenon has been known as this so recent and so widespread peace campaign, as St. Paul said 1 Thes. 5: 3. The Day of the Lord will come suddenly at the very time when they are saying Peace); and that for Christian men in these days there is one supreme duty and that is the command of the Master: when ye shall hear of wars and rumours of wars, *see that ye be not troubled: when these things begin to come to pass, then look up and lift up your heads for your Redemption draweth nigh.*

Dyson Hague.

(To be continued).

GERMANY AND MILITARISM

A remarkable pen-picture of how every part of German life is imbued with the spirit of militarism.

MY first view of the Kaiser was a year ago at the barracks church in Berlin one Sunday morning in February. Soldiers crowded the church and lustily sang their stirring hymns. The boy choir, led by an old soldier, was almost as martial in dress and bearing as the audience itself. Carvings of swords and helmets adorned organ loft and pillars. They reminded me of St. Paul's helmet of salvation and sword of the Spirit, and I thought how often through the years Germans have sung, "A mighty fortress is our God." For centuries the battle-spirit has been bred in this great people.

After the service the Kaiser, accompanied by the young Princess Viktoria Luise, left the church through a private door before which a royal limousine stood in waiting. He handed the smiling princess into the car, a guard closed the door, and together the father and daughter sped up the street between lines of people who silently but devotedly raised their hats or waved their salutes. Then the soldiers filed out of the church, formed in a column from curb to curb, and marched toward the Kaiser's palace.

It is no wonder that Germans are patriotic; for the things which most easily stimulate patriotic emotion are ever in their sight and thought. Even a loyal American warms to their sentiment for Fatherland, Kaiser and Army. Richard Le Gallienne's lines express the poignant feeling which swept over me that day:—

 "how sweet
The sound along the marching street
Of drum and fife . . .
 . . . even my peace-abiding feet
Go marching with the marching feet.
For yonder, yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break."

How often German hearts have pulsed high with that feeling! Throughout the length and breadth of the land they are awakened in the morning by soldiers marching out from barracks. Everywhere the sun of noon glints on brass and steel while a shrill fife pierces the hushed air as the guards are changed. All day, in almost every street car or railway carriage, a mustachioed officer is seen with resplendent uniform and long sword. At night every café has its table of short-sworded first-year soldiers; they rise when an officer enters and must often stand at salute for several minutes before he notices them. They may not resume their seats or leave the room until he deigns to do so.

Visit a village school in Northern Germany and you hear children recounting deeds of valiant warriors from the time of the Roman invasion down to the present, or lifting their little voices in martial airs; go home with the peaceful hospitable schoolmaster, and his good Frau shows you youthful pictures of him in the uniform he wore when he served his military term, together with those of the sons who are now in the army. Tramp over castle-crowned hills and through the forests; there you meet gay-capped students and careless soldiers singing some tuneful ballad of soldierly adventure. Stro'l along the promenades of Southern Germany and watch how the music of military bands enlivens the listening crowds. We read to-day that they sing—yea, even boast—as they march to battle! What wonder?

"And yet 'tis all embannered lies—
A dream those drummers make.

Till good men love the thing they loathe."

Terrible is it when such blind love possesses a people or a ruler, when militarism becomes their patriotism and their religion. Is it not true of nations as of individuals that the deepest, fullest life grows out of an inclusive regard for the rights and welfare of others? Unfortunate the country whose patriotism either begets or is begotten of jealousy and hatred.

So I thought that February Sunday when the tread of marching feet died away and I turned down a quiet street to little St. George's Church, nestled in one corner of the Monbijou Palace garden, where English, Germans and Americans worship together. For a sense of the multitude of the nations overwhelmed us that day when we uttered the prayer, "for all Christian Kings, Princes and Governors, and all that are put in authority under them." Gusts of wind and rain beat suddenly against the stained glass windows of the church and shook the strong-rooted trees in the old palace garden. Their branches moaned

as if the burden of history were too great for them to bear.

Never did prophet of old speak more earnestly than the white-haired court preacher Dryander, when I heard him one Sunday in the Lutheran Cathedral near the Royal Palace in Berlin. It was a time of proud nationalism when people were commemorating the wars for freedom a hundred years before and were glorying in their present strength. Dryander, entreating them to rejoice not in haughtiness but in humility, repeated the words of Abraham Lincoln, who when asked whether he thought God would be on his side in the war answered, "It is more important to know whether we are on God's side."

Then Dryander looked down from the high pulpit and stretched his hands yearningly toward the listening assembly as he said: "You must know that the living God is among you, not the God of might alone, but Eternal Love. Open the eye of faith that you may see this living God, and wait humbly upon Him. For He and He alone will teach you to mount with wings as eagles, to run and not be weary, to walk and not faint."—The Congregationalist.

WINDOWS

A Column of Illustrations

LOVE'S GAUGE.

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask, "How do I know I love God. I believe I love Him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God.

LIFE TRIUMPHANT.

A great naturalist makes this striking statement in a recent article:—"Every leaf and blossom, every bud and fruit and seed consists of matter that has lived before, and died, and been given over to decay, and rescued from it, and brought back into the sphere of vivid and vigorous energy." That, surely, has a spiritual application. God creates nothing to be wasted. All He makes will last. The writer concludes thus:—"I have said enough, I think, to show that, although in the natural world death is always the end of life, yet the triumph lies not with death, but with life." That is a fine thought, and one that has in it the true note of immortality. Life triumphant—that is the end of what seems to be death.

"NOTHING BUT A GRAVE."

A Chinaman who had watched carefully the work of William Chalmers Burns, the famous Christian missionary, said, after the latter's death, "His story must have been true. He got nothing for coming here—nothing but a grave." To the Chinese the mere fact that a man dies away from his fatherland and is buried in a foreign land has a particular pathos. The Chinese, when they die in Europe or the United States, very often have made arrangements for the transmission of their bodies to China, that they may rest in native soil. "He got nothing but a grave." The sentence reminds us of the Master, Who, when the people would not hear Him, but cried, "Crucify Him!" was buried in the tomb of another man.

THE PERIL OF DETERIORATION.

We do our utmost to protect great buildings from fire and tempest, and yet all the time those buildings are liable to another peril not less severe—the subtle decay of the very framework itself. The tissue of the wood silently and mysteriously deteriorates, and calamity as dire as a conflagration is precipitated. The whole of the magnificent roofing of the Church of St. Paul in Rome had to be taken out at enormous expense because of the dry rot. Scientific men, by microscopic and chemical methods, have investigated the causes of this premature decay, and after patient search they have discovered not only the fungi which destroys the wood tissue, but also the spore that acts as the seed of the fungus. Character is liable to a similar danger. Some evils do not come from the outside. Some of the worst possibilities of loss, weakness, and ruin emerge from within: the destroying agents work obscurely and stealthily, and are almost unsuspected until they have wrought fatal mischief. Purity keeps out dry rot.

PAROCHIAL MISSIONS

By the Rev. Oswald W. Scott, M.A.

(The substance of a paper read before the Clergy of Belfast and neighbourhood)

MY aim in this paper is wholly practical. I only desire to present to you a rough outline, in as few words as possible, of the means to be taken to make a Parochial Mission a success. I will group my remarks around four points: the object of a Mission; the preparation for a Mission; the days of a Mission; and the following-up of a Mission.

I.

A very brief word will suffice as to the object of a Mission. It is four-fold:—

1. The conversion of sinners to God.
2. The reclamation of backsliders—those who have drifted away from their Confirmation promises or from a profession made at some former Mission.
3. The building up of Christians in their most holy faith—one result of a Mission which cannot be tabulated, and which is too often overlooked.
4. The enlisting of recruits for active service in the Church of Christ, at home or abroad.

II.

Now as to the preparation. Let me say that from one point of view the preparation must be always going on. It is in those parishes where the work of the ministry is most faithfully done that the reaping-time of the Mission is most fruitful. But certain disappointment awaits those who think that a Mission will galvanize a dead congregation into life, or who simply join in a big evangelistic movement, such as you will be having this year, because it seems to be "the thing," and they would not like to be left out. God may grant some blessing even under these circumstances. But we have no right to expect it. As in nature, so in grace, effect follows cause. Let the preparation of the months and years before the Mission be inadequate, and a very poor return will be yielded. But wherever the Good News has been faithfully and lovingly proclaimed, in the power of the Holy Spirit, there you will have, without doubt, a rich ingathering of souls during the days of the Mission. It is, however, with the more immediate preparation I am concerned.

1. The first thing is to select the Missioner, which should be done at least a year before the date fixed for the Mission. And if the Mission is in a populous centre, there should be an assistant Missioner as well, whose special duty would be the children, and who would also help in the after-meeting. A lady missioner should also be provided to work amongst women and girls.

2. Fully six months before the Mission the parish should be informed of the coming effort by means of an introductory circular, and all praying people urged to commence their intercessions.

3. Then, three months later, the real preparation will begin.

(1.) The special hymn-book has been selected, and a largely augmented choir formed. The choir, I need hardly say, is a most important factor in the success of a Mission, and its training should receive a due share of attention. I may say here, that, some six weeks before the Mission, it would be well to invite the congregation to remain behind after Evening Service to learn the new hymns.

(2.) A band of workers has also been secured, whose business it will be to distribute papers and tracts through the parish.

(a) One of the first papers to be thus circulated will be a form of prayer, such as that supplied by the S.P.C.K.

(b) Tract distribution should begin seven or eight weeks before the Mission, and every week a tract should be left in every house in the parish. Apart from the blessing derived from reading pointed and helpful words, it will mean a splendid advertisement for the Mission. Suitable tracts are published by the R.T.S. and S.P.C.K. I would strongly recommend all such tracts to be stamped with a rubber stamp bearing the name of the parish and the date of the Mission.

(c) In addition to letters from the Bishop of the diocese and the Rector of the parish, followed later on by one from the Missioner, there will be a detailed programme of the services sent round, together with attractive leaflets for each of the sectional gatherings, such as Men's Services, Addresses on the Christian Life, Children's Services, and so on. And the whole parish will, of course, be covered with a succession of large arresting posters. The one rule to be observed in all these outward preparations is this—Do not spare the printing-press.

(3.) But above everything else, for these three months before the Mission, the whole parish must be saturated with the spirit of prayer, the special form of prayer, by permission of the Bishop, being used at every service in Church, and special prayer meetings held whenever and wherever possible, and the clergy in their house-to-house visitations using that opportunity also for special intercession.

(4.) This brings us to the week before the Mission. The week will begin with preparatory sermons preached on the Sunday; and while the days are spent in laborious visiting, all who value prayer will be brought together every night for earnest waiting upon God, until the Saturday before the Mission, when the Mission preacher will be received and welcomed, and be formally entrusted with the temporary charge of the parish.

III.

We have now reached our third point—the days of the Mission.

1. One question arises here—How long should the Mission last? Ten days is the usual time

PROCLAMATION OF THE PRESIDENT OF THE UNITED STATES

WHEREAS, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsels of statesmen have not been able to save from the terrible sacrifice; and

WHEREAS, in this as in all things it is our privilege and duty to seek counsel and succour of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things; and

WHEREAS, it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children to heal again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to the places of vision and to thoughts and counsels that purge and make wise.

allotted to these special services. And while much, thank God, can be accomplished in this time, I am strongly of opinion that, as a rule, it is too short. Sixteen days—commencing on a Saturday, and taking in three Sundays, is to be preferred when the Mission preacher is free to devote so much of his time. At least the Mission should not terminate until the Wednesday or Thursday in the second week. My experience is that most of the results come home in this second week.

2. Various printed slips should be put into circulation during these days, bearing earnest invitations to the people to attend the services, and bearing such headings as: "The Mission has now commenced," "Come to the Mission To-night," "Last Days of the Mission," and so on.

3. Special cases should also be carefully noted, and visited again and again by different workers, until they yield and come out to the Church.

4. Open-air processions before the evening gathering, with short pauses here and there, while hymns are sung, and printed invitations given to the passers-by and left in the houses en route, are a most valuable help.

5. As to the services themselves—
(1.) A daily prayer meeting should be regarded as an urgent necessity, either in the morning during the breakfast hour, or before the Evening Service.

(2) Where there are a sufficient number of people of leisure, a morning address or Bible-reading on the Christian life will be found of real benefit, with occasional opportunities for receiving the Holy Communion.

(3.) If there is an assistant Missioner, there will be a Children's Service in the afternoon—one of the happiest and most fruitful services of the whole Mission.

(4.) And where there is a lady Missioner, a meeting for mothers will be held at about the same hour; while special meetings for girls will take place on the Saturday evenings and on the Sunday afternoons.

(5.) The Church will be reserved for "Men only" on the Sunday afternoons, and when well worked up, these are most inspiring gatherings.

(6.) But the great opportunity is without controversy the Evening Service. The choir should be in their places for at least twenty minutes before the service begins, and sing hymns while the congregation is assembling. This, needless to say, has a wonderfully calming and solemnizing effect. The introductory part of the service should be brief. Evening Prayer must be dispensed with—excepting on the Sundays—and a short mission liturgy substituted, such as that published by the Church of Ireland Home Mission, or the one given in Canon Aitken's Mission hymn-book. The order of service I personally prefer is as follows: hymn, prayers, hymn, lesson, solo, notices, hymn; then requests for prayer—which have been previously placed in a box for that purpose, and brought to the Mission preacher during the singing of the second hymn—are then read out from the pulpit, and, after extempore prayer, the Mission sermon begins.

(7.) The After-meeting is a most important part of the Mission. Here the attempt is made to bring the soul, convicted of sin, to definite decision for God. No stereotyped plan can be laid down. Every Mission preacher must be guided by circumstances, and allowed to follow his own way.

IV.

A word or two upon our last point—The following-up of the Mission. The Missioner's work is now over. The stirring days when the Spirit of God moved in such power amongst men are now past. Things will shortly follow the normal routine of parochial life. It is obvious, if the results are to be permanent, there must now be careful shepherding of the flock, and there must be some attempt made to maintain the spiritual atmosphere of the Mission.

1. One method I can strongly recommend is to have the Mission succeeded by a week of special addresses on the Christian life, held preferably in a schoolhouse, where one can be more unconventional. And it will probably be found that, at these informal gatherings, many who failed to yield themselves to God during the Mission will come into definite blessing.

2. There will, of course, be a register kept of all who professed to have received help, and these will be visited and encouraged from time to time. Where it can be done judiciously, it is an excellent plan to get experienced Christians to look after these new converts, each being responsible for two or three.

3. The aim now must be to build up these Christians in their most holy faith.

(1.) The value of the Bible Class in this connection cannot be over-estimated.

(2.) Perhaps some special meeting will be started as a memorial of the Mission, such as a Communicants' Guild, or a Gleaners' Union. And because it is a memorial of the Mission, such meeting will possess a significance and helpfulness all its own.

(3.) But above all, something must be found for everyone to do. The lack of something to do is responsible for a great deal of the backsliding we are all so sadly familiar with. Service must be placed before all as a necessary condition of the Christian life.

(4.) Room should also be made for a re-visit of the Missioner a year or so after the Mission, if only for two or three days. Such a re-visit will bring much cheer and strength to those who received blessing through his former ministry, and may, perhaps, mean the restoration of some who have lapsed.

(5.) There will, doubtless, be disappointments, even when everything we can think of has been done to follow up the Mission; promising cases going back to the world, some, perhaps, tripped up by terrible sin; the Communicants' Roll, largely augmented at the time, decreasing in numbers. And we are tempted to ask—was the Mission then a failure? Most certainly not. The preaching of the Gospel of Jesus Christ can never be a failure. When we have done our best, in our Lord's name, and in the power of His Spirit, no seeming failure should ever be allowed to dishearten us. Our truest wisdom is to trust God, assured that the results are all known to Him, and are safe in His keeping.

THE CALL OF THE HOUR

By Rev. A. J. Southam, B.D.

A sermon preached in All Saints' Church, Toronto, Sept. 20th.

"Be ye therefore sober and watch unto prayer."

THOUGH we believe the gigantic war in which we are engaged to be a just and necessary one, and though we feel that on this occasion Great Britain goes into the battle with clean hands and noble motives, and that she is fighting for Justice, Liberty, Honour and Charity, each day we should feel more keenly its horrors and anxieties.

"However righteous or unavoidable a war may be, whatever good qualities of manhood it may evoke," as the Bishop of Manchester says, "it is for all nations 'a day of the Lord,' a call to national self-examination and repentance." It can hardly be doubted that in and through this war God is speaking to us as a nation. Let us hear His voice and heed His call. What is the solemn call of the hour?

SORROW.

"A godly sorrow that worketh repentance." That this great Empire of ours should be at war. It is almost incredible that so-called Christian Europe should be engaged in a deadly conflict. There are times when it seems as though this must be a terrible dream, a loathsome nightmare. Think of the homes being desolated, the lives blasted, human blood poured forth as water, cities, towns and countryside devastated, the waste—absolute, damnable waste of men and money. How awful that the faith of our Blessed Lord, the Prince of Peace, should still be so weak and ineffectual in preventing men, children of the same Father, calling themselves by the same religious name, from flying at each other's throats.

Sorrow that in these days of light and advancement the medieval theory of the Divine right of kings should still be held and true democracy so little regarded, and that a single monarch, impelled by ambition, ruthless militarism and an absolute disregard of solemn treaties, should plunge a continent into the horrors of a gigantic war.

Sorrow that the representatives of a people whom we had credited with a high state of civilization and Christian humanity should descend to barbarism of so bloodthirsty a type that ancient cities and works of art should be sacked and pillaged and fired, and inhuman atrocities perpetrated upon the helpless, non-combatant inhabitants.

This brings us home. "A war like this unveils national sins and reveals them in their true character—sins which usually sit lightly upon the conscience because they are an accepted part of the national life." What about the Sunday desecration? What about the luxury, levity and laxity of modern life? What about the bribery and corruption existent in the so-called Christian world? As an English preacher said a little while ago: "In England honours can be bought; a tariff of titles has been actually published. In France justice can be bought. In America everything can be bought—divorce, social prestige, a seat in the Senate—anything." Has not the struggle for existence become so great and the competition for wealth so keen that smaller men are being crowded out, honesty is a questionable asset, money has become an end in itself, and practical materialism is eating the heart and spirituality out of our national life, and there is a growing indifference to the higher interests and eternal things.

Sorrow for the setback to the Kingdom of God on account of this war. Do we realize what this means? While we believe that God will ultimately overrule this great international conflict, yet we cannot but recognize that, looking at the matter from the human standpoint, the progress of the Kingdom is being interfered with, the great world purpose of Jesus Christ is being delayed in its realization, the interests of the King of Kings are being set in the background and His saving and life-giving work is being impeded, while 52 millions per day are spent by so-called Christians in the devilish work of killing one another. Have we not much to mourn over? Shall we not turn with a godly sorrow that worketh repentance and heed this call, confessing our sins, of which as a nation we are guilty? "Humble yourselves, etc." Not only are we called to sorrow, but also to

SYMPATHY.

Our heart-strings are unloosed as we think of the sacrifice of life, of the sufferings of the wounded, of the many homes already darkened by death, of the thousands of widows and orphans,

of the vacant chairs in numberless homes, of the suffering, want and privation that will be inflicted on men, women and children. Let this sympathy be Christian in its spirit, and may it include our enemies, especially the German and Austrian people, ever remembering that we are not fighting them. Before the end comes, though, they will be called upon to suffer infinitely more than our own people. Surely life cannot be quite the same in these days. Let us not get used to the battle-sound, let not familiarity with the horrors of war breed indifference, but may our hearts be kept very tender, especially here in favoured Canada. May we hear and heed the call to loving, practical, continuous sympathy. But the call is to

SOBERNESS.

We have read of the sobering influence of this war in England. It is turning the people away from the luxuries and follies of life and bracing them up to simpler and sterner conduct. Is not this the call to us, Be sober? Be temperate, prudent, sound-minded, well-balanced, properly controlled, sedate, serious, for the word Sober has all these meanings. Remember that thus far we have seen here in Canada the romance only, not the horrors of war—the magnificent enthusiasm which has led our young men to flock to the standard. We have listened to the military bands, been thrilled by the marching of the volunteers through our streets, been encouraged by the loyalty and readiness of men and women of all ranks to organize in defence of the Empire. But there is the other side, and later in the day we shall see it. Think of Great Britain as under martial law; think of the hospitals and homes already filled with the wounded soldiers. Think of France and Belgium a bloody battlefield. Do we not in all this hear the call to Soberness, to simpler living? Has not a softness crept over the nation—an unholy passion for amusement and love of pleasure, a greater desire for luxury among the rich and of more physical comfort among others? Not such was the nation that curbed the Armada and made the Empire. Not such were our fathers, who came to these trackless forests and hewed for themselves homes and laid the foundations of our splendid towns and cities and Dominion. Are we going on as usual this winter, brethren? Is the goddess of pleasure to sit enthroned? Is society—so-called—planning for its usual round of gayety—its bridge parties, its dances, its useless receptions? God forbid! How can we with the shadow of death over us, when as a nation we are in mourning? Am I arguing for stern asceticism and entire absence of reasonable pleasure and necessary recreation? Emphatically, No. But oh, let this awful catastrophe that has struck the world call us to soberness—seriousness and simplicity in our living, not for our own sakes alone, but for the sake of others. The fourth call is to

SACRIFICIAL SERVICE.

We may be sorrowful, sympathetic, sober and serious, but this is not enough. We shall fail, and fail miserably, unless in this war we hear the Call to Sacrificial Service. The manhood of our homeland has responded to this call, and 175,000 have been sent to the front, and of this number thousands have laid down their lives as a living sacrifice. Thirty thousand of Canada's manhood are in training, and now wait the word to go forward. The womanhood of our Empire has heard this Call, and are now giving their lives in sacrificial service among the sick, wounded and dying, a nerve-racking and sometimes heart-breaking work calling for courage and heroism and self-sacrifice of the highest order. But what of those of us who have to stay behind? The same call—Sacrificial Service. The response to the patriotic appeals; the work done by sewing circles and individuals in preparing necessary articles for use in the hospitals, wearing apparel for our soldiers on the field and march; the care of those who are left behind, helpful provision for those who are thrown out of employment through no fault of their own,—all these are avenues of service which we may enter calling for self-sacrifice.

But is this all? This appeals to our patriotism, love of Empire, and love for our fellows. Is there not a deeper note in this call to sacrificial service? What about the Kingdom of God—the carrying out of His purpose for the salvation of men? Are we going to let that suffer? This war demonstrates beyond all question that the fundamental need is more of the spirit of Jesus Christ, more practical and absolute surrender of heart and life to Him so that His Spirit may dominate both individual and national life and make human nature what it may become by the grace of God, and so bring us nearer to the desire of every heart—the time when war shall be no more. This being so, is it not incumbent upon us to see that the supreme business of the Church is car-

ried on; that reinforcements are sent out; that we certainly pay up our missionary apportionments? This means Self-denial, but what a marvellous opportunity to show our love and loyalty to Jesus Christ, so help in making the wrath of man to contribute to His praise!

In so far as our own work here is concerned, the call again is for Sacrificial Service. Shall we not carry on the work with greater zeal, giving more of our time to it, attending with greater regularity the services of the Church, keeping up our contributions, and co-operating so that in spite of untoward circumstances this year will be the best in the history of our Church. If this be the spirit in which we go forward—if we, indeed, hear and respond to the Call of the Hour, the Call to Sorrow, Sympathy, Soberness and Sacrificial Service, may we not look up with confidence to the Lord of our lives and of our country, that He, the Lord God of Hosts, will go forth with our forces into battle and give such success so that in His mercy He will grant to our Empire, to Europe, and to the world in His own good time the blessings of an honourable and lasting peace.

CHILDREN'S DAY AND THE SUNDAY SCHOOL COMMISSION

1. Children's Day is the great educational festival for the child life of the Church. It has a threefold purpose: (i) To afford a special opportunity for bringing very definitely before our Church the importance of the religious training of the young, and the value of the work of the Sunday School in connection therewith. (ii) To call forth the united prayers of our people that God's blessing may rest upon this work. (iii) To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our own Church as represented by the Sunday School Commission.

2. The General Synod passed the following recommendation at its sixth session held in the city of London, Ontario, September, 1911:—

"That the General Synod, realizing that the success of our organized Sunday School work depends largely upon the general observance of Children's Day, recommends that Children's Day be made the great educational festival for the child life of the Church in each congregation, and that the whole congregation take part in the observance of the day, joining heartily in the intercessions and in the offerings in aid of the Sunday School extension work of the Church."

What does the Sunday School Commission stand for? 1. *Co-operation.*—Through its system of organization it links up the various scattered forces of Sunday School activity in the various dioceses and deaneries, thus forming a channel for the exchange of ideas and of helpful suggestions. 2. *Encouragement and Stimulation.*—Through conferences and conventions, as well as by the personal touch of the General Secretary and of the head office, the Commission brings to bear upon the Sunday School workers that help and inspiration which is so much needed. 3. The furtherance of the *Educational Ideal* in Sunday School Work. (i) By raising the teaching standard. (ii) By encouraging better equipment and management of our schools. (iii) By improving the courses of study and lesson helps.

Why does the Church need the Sunday School Commission? 1. To enable the Church the better to fulfil our Lord's command to "Teach" as the Missionary Society enables it to fulfil our Lord's command to "Go." (St. Matt. 28: 19) 2. To provide a definite channel whereby the best results which come from the study of Sunday School conditions and the problems of religious education may flow to the diocese, the deanery and the parish school. 3. To make it possible for teachers, officers and other Sunday School workers to equip themselves for their great task and to inspire others to enlist in this great field of Christian activity. 4. To lead parents to realize their responsibility for the religious training of their children and to win the co-operation of the home in this supremely important work. 5. To stimulate a more earnest desire on the part of her members for a definite and systematic study of the Word of God and the Church's teaching.

What the Sunday School Commission needs. 1. Your sympathetic interest. 2. Your prayers. 3. Your liberal offerings.

Will you help? 1. By joining with others in a due observance of Children's Day on the third

Sunday in October, the 19th Sunday after Trinity, October 18th, 1914, and by making a generous offering to the work.

At least \$10,000 is required from the Church in Canada for the Commission's work and it is only by your hearty co-operation and your liberal offerings that the work begun can be carried to a successful issue.

Special envelopes will be sent to each parish on request. Applications may be made to the General Secretary of the Commission. A special form of service for use on Children's Day may be obtained from the Sunday School Commission, the Institute Publications, Eglinton, and the Church Record Sunday School Publications, Confederation Life Building, Toronto, at 50 cents per hundred.

Laymen's Missionary Movement

TORONTO COMMITTEEMEN'S CONFERENCE.

One of the methods constantly advocated by the L.M.M. has been a men's missionary committee in every parish. Very many of these are now in existence and have in a number of cases proved of tremendous value to the work. In order that all the missionary committees of Toronto may know the experience of those where successful work has been done and to discuss the possibilities of further and more effective service a Conference for Clergy and Missionary Committee men of the city will be held on Saturday afternoon and evening, October 10th at St. James' Parish House. The programme is outlined as follows:—

1. Report of Executive Committee for 1913-1914.
2. Conference "The Parochial Missionary Committee." (1) The need for a missionary committee. (2) The committee getting to work. (3) Financial plans—The Every-Member Canvass. Its value and the necessary preparations. (4) Educational plans. (5) How may prayer for Missions be made habitual, intelligent and real?
3. Supper at 6.15 followed by address by Ven. Archdeacon Cody.

It is hoped that clergy and missionary committeemen will attend in force so that plans may be laid for large activities this season.

Brotherhood St. Andrew

A combined meeting of the Junior Chapters attached to the different churches in Hamilton, Ont., was held on Tuesday, September 22nd, in St. Mark's Schoolroom. Representatives were present from Christ Church Cathedral, All Saints', St. Luke's and St. Mark's and several members of the Senior Local Assembly also attended. Mr. John Bowstead, director of the Cathedral Chapter and a member of the Dominion Council, occupied the chair, all the other arrangements for the meeting being in the hands of the boys themselves. The meeting was opened with the regular Brotherhood service taken by Rev. C. A. Sparling, Rector of St. Mark's, who also welcomed the boys to his church, with the Bible reading given by Duncan Begin, vice-director of All Saints' Junior Chapter. Excellent papers were read by Will Hancock of St. Mark's on "Our Pledge. How do we keep it?"; by Robert Wooley, of St. Luke's, on "The Brotherhood Boy and his Prayers"; by Kenneth Farthing, of St. Mark's, on "Why I am a Regular Communicant"; and by Mr. L. E. Riley for one of his boys who was unavoidably prevented from being present.

Mr. F. G. Lamb, president of the Hamilton Senior Local Assembly, who was present, spoke briefly, but very much to the point on various topics incidental to the work of the Juniors. It was learned with very great regret that Mr. A. S. Mitchell, secretary of the Assembly and director of St. Mark's Juniors, was about to leave Hamilton. Mr. Mitchell has been enrolled as a student of Huron College and will leave shortly to study for Holy Orders, adding another to the long roll of Brotherhood men who have been led to give themselves to the Church. It is hoped that his brother will take up his work in St. Mark's, while Mr. J. L. Girling will become secretary of the Assembly.

There will be a meeting of the Dominion Council on Tuesday, October 6th, at the head office, Scott Street, Toronto. Much important business is on the agenda paper.

Church News

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

PREFERMENTS AND APPOINTMENTS.

HARRIS, Rev. W. H., Incumbent of Stettler, to be Rector of Red Deer. (Diocese of Calgary.)

NOVA SCOTIA.

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

YORK REDOUBT.—On Sunday morning, 20th September, at 10 o'clock, the Princess Louise Fusiliers, under Lieut.-Col. Chipman, and the R.C.G. Artillery, under Major Almon, held a church parade at York Redoubt. The fine band of the 66th, under Bandmaster Carleton, took the musical service. Hon. Lieut.-Col. Archdeacon Armitage, chaplain of the 66th, officiated, preaching from 2 Kings 6:17, "The Guardian Wall of Fire." It was a scene long to be remembered. The ancient fortress, with its ramparts high above the Atlantic, basking in all the glory of a September sun, the warships lying in the harbor, the khaki-clad soldiers, the only touch of scarlet being the uniforms of the band, made a picture of great beauty, a fit setting for a noble service.

QUEBEC.

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

ST. MATTHEW'S.—Canon Scott, Rector of this church, was presented with a handsome pair of field glasses by his fellow clergymen of Quebec city, before going to the front with his regiment.

TRINITY CHURCH.—Nine young men from this church have gone to the front with the Overseas contingent. Each was presented with a Book of Common Prayer and Hymnal by the church.

LEVIS.—In a beautiful, shady spot on the slopes of the Levis Camp, Divine service was held Sunday morning, September 13th, the Rector of Levis, Rev. W. H. Cassap, being the special preacher. Some six hundred men of Princess Patricia's Canadian Light Infantry, under command of Lieut.-Col. Farquhar, were in attendance. It was a memorable occasion, and the heart of the preacher warmed up and stirred his hearers as he spoke of the duty of the soldier in rendering lawful obedience to the flag or emblem of his country and his King. Then taking the letters on the epaulets of their coats, P.P.C.L.I., he spoke of the Christian soldier's duty and other's especially as members of the Church of England, in lowly homage to the King of Kings, in praise and prayer, communion's love, and finally in imitation of the Great Captain of their salvation. Before closing, the preacher alluded to the great and arduous task they were shortly to embark upon, and, as he might never have the privilege of speaking to them again, he wished them God-speed. Suitable hymns were sung from a book presented to the soldiers by Mr. W. H. Wiggs, on behalf of the Young Men's Christian Association, this being the first occasion on which it was used. The service was brought to a fitting close by all joining in singing "God Save the King."

MONTREAL.

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

MONTREAL.—ALL SAINTS'.—An interesting ceremony took place, September 24th, in this church, when the Bishop dedicated the new Evans Memorial organ to the memory of the late Canon Evans, who began the work in this district and built the church. Four years ago the building was enlarged and renovated. Last autumn electric lights were installed, and the chancel was beautified. This summer new arrangements for heating have been made and the new pipe organ built.

ONTARIO.

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

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

KINGSTON.—ST. JAMES'.—The first meeting of the season of the A.Y.P.A. of this church was held Sept. 22nd, which was enjoyed by all. In the absence of Capt. F. Partridge, the chair was occupied by the Rector, Rev. T. W. Savary. A very interesting report on the A.Y.P.A. convention, which was held in St. George's Hall last month, was submitted by the delegates. A programme of meeting has been drawn up and the Association will meet weekly until April 27th. The members were very enthusiastic over the prospect of a season still more prosperous than last.

KINGSTON.—ST. LUKE'S.—Harvest services were held on Sept. 27th, at which Rev. J. De Pencier Wright, M.A., of Lyn, was the special preacher. The choir appeared for the first time in their new vestments.

BELLEVILLE.—Miss Geen, daughter of Rev. A. L. Geen, and a niece of Rev. R. S. Forneri, of Kingston, having received orders from the Department, left September 22nd for Quebec. She is a graduate of the Royal Victoria Hospital, among the first, at Halifax two or three years ago, which gave her the rank of Lieutenant. Miss Geen's great-grandfather, was Lieutenant in Napoleon's Guard of Honour that went to Russia. Her uncle died while on military duty during the first Fenian Raid. Her brother, Edgar de Forneri, died from the effects of the South African campaign. The members of the Chapter of the Daughters of the Empire presented Miss Geen with a wrist-watch, suitable for use while on duty. An abundance of gold coin came rolling in until her purse was filled.

TWEED.—ST. JAMES'.—The Bishop of Kingston preached at the Harvest Home services here, Sept. 22nd.

OTTAWA.

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

OTTAWA.—ST. MATTHEW'S.—On Thursday, September 24th and Sunday, the 27th special harvest home services were held in this church. Rev. W. M. Loucks, M.A., the former Rector, was the special preacher on Thursday, and Rev. A. F. C. Whalley, M.A., B.D., on Sunday evening. On the evening of October 1st a social gathering is to be held. The Rector, Rev. G. S. Anderson, issued a "Harvest Festival Pastoral," asking for an increase of \$1,000 per annum in the regular contributions of the church.

TORONTO.

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

TORONTO.—ST. JAMES' CATHEDRAL.—The Bishop of Toronto, speaking at the reopening services at this Cathedral, last Sunday, spoke as follows of Sir James Whitney:—"A great and prominent figure has passed out of public life. In the death of Sir James Whitney, Canada has lost one of her strongest sons. He was the stoutest of political champions, rugged and outspoken; he left no one in doubt as to where he stood on any question. His passing leaves a blank that will be hard to fill. All will remember his splendid fight with death during his last illness, and how he came forth from the sick chamber to taste one brief space of the joys of victory. Friends and foes alike, mourn the loss, and all will join in the supplication for the bereaved family."

The funeral service of Sir James Whitney took place Tuesday morning at 9 o'clock. The officiating clergy were the Bishop of Toronto, Canon Plumtre and Provost Macklem. Members of the Cabinet acted as honorary pallbearers. The service was fully choral. At the conclusion of the service a procession formed to the Union Station, and a special train bearing members of Sir James' family, Cabinet Ministers, members of the Legislature, representatives of the City Council and other prominent citizens conveyed the remains to Morrisburg.

SUNDERLAND.—The congregations of Sunderland and West Brock were delighted to have with them on Sunday, September 20th, Rev. Ber-

ward Bryan, Rector of the Church of the Epiphany, Toronto, who was a former Rector of this parish. He preached at the three services on Sunday, and spent most of the previous week in visiting old friends. Mrs. Bryan accompanied him, and was equally welcomed. Their work of thirty years ago is appreciated and remembered.

UXBRIDGE.—A rural deanery meeting for East York was held here on September 20th, at which time Bishop Reeve inducted Rev. R. S. Mason into the rectorship.

NIAGARA.

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

HAMILTON.—ST. ALBAN'S.—The harvest home and anniversary services of St. Alban's Anglican mission on Fairfield Avenue were held on September 20th. In the morning Canon Spencer officiated at the celebration of the Holy Communion. In the evening Mr. Leake, the student-in-charge, took the service and preached to a large congregation. The church was tastefully decorated for the occasion. The Woman's Auxiliary held a very successful sale of work on the afternoon and evening of Monday for the purpose of raising money with which to surplice the choir. Practically \$30 was realized. The evening was brought to a close by a congregational rally and tea.

HAMILTON.—ST. PHILIP'S.—The annual Harvest Festival of this church was held last Sunday. The music sung at the principal service was Gounod's Messe Solennelle (St. Cecilia). In the afternoon a children's service was held. The building was beautifully decorated with flowers, fruits and vegetables, which were sold the next evening at a social gathering in aid of the church's fuel fund. St. Philip's has just been provided with a new heating apparatus paid for by subscriptions from the congregation.

CHRIST CHURCH CATHEDRAL.—The annual banquet of the members of the A.Y.P.A. of Christ Church Cathedral, was held September 24th, in the School House. Fully 200 sat down to an excellent repast prepared by the ladies of the association. The affair also took the form of a farewell to Dean Abbott, this being his last appearance with the society before leaving for his new field of labour. Mrs. R. J. Harron, president of the association, occupied the chair through an interesting toast list. The speech of the evening, of course, was delivered by Dean Abbott. He said that he would always carry the picture of this meeting. He knew when he left the church it would mean a hard blow. He felt that it was his duty to go to his new field. He had been in the parish for eight years and he felt that his work was through. What he had done had been accomplished by hard work, and he felt the time had arrived for a new man. I feel it is due to this parish that I should go. I believe in progress through change. He thanked the members of the association for their loyal support during the years he had been Rector of the parish. The success of the association had been due to the competent officers at its head. Mr. Harry Hall proposed the toast to "Our Country," which was responded to by Mr. S. C. McDonald. Mr. Hall, in the course of his remarks, made reference to the titanic struggle of the European nations and of the crisis which Canada had to face. He felt that the termination of the war would bring universal peace. Great Britain had gone into the war fully justified as to its position. Canada would do her part in assisting the Mother Country.

HURON.

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

BRANTFORD.—ST. JUDE'S.—The annual Harvest Festival services at this church were held last Sunday. In the evening the Rector will continue his series of sermons on "Christianity's relation to war."

STRATHROY.—ST. JOHN'S.—The annual flower service in connection with this church was held on Sept. 20th. A sermon appropriate to the occasion was delivered by the Rector, Rev. Rural Dean Robinson, and the church was tastefully decorated with flowers. The scholars brought a liberal donation of beautiful bouquets, which were sent to the Strathroy Hospital.

On Sept. 18th a number of the congregation of this church met at the rectory and presented Miss Nellie Richardson, who is to be married

shortly and take up her residence in Toronto, with a handsome cut glass water set and silver tray. A kindly worded address, which was read by Rural Dean Robinson, accompanied the presentation, expressing appreciation of Miss Richardson's services as an active church worker and best wishes for the future.

PRINCETON.—ST. PAUL'S.—Harvest Festival services in this church were held, Sept. 27th, by the Rev. C. P. Smythe, M.A., of Grace Church, Brantford. An intercessory service is held each Thursday evening.

OWEN SOUND.—ST. GEORGE'S.—On September 2th, the anniversary and harvest home services were held in this church. At 10.30 a.m. the first service was held and was largely attended, the number of communicants being large. The children of the Sunday School attended a special service in the church at 3 p.m. The Rector gave an instructive talk to the children on the "Three Gardens." He explained the meaning of Eden, Gethsemane and then asked the children to remember that each one had a garden to look after—namely, the garden of the heart. This is the soil on which is sown the seed of the gospel and the garden must be kept free from the weeds of bad temper, untruthfulness, covetousness and disobedience. It was earnestly pointed out that as the child's habit is formed so the adult will be. In the evening, service was held and the Holy Communion was also administered. The number present was greater than at the morning service. The Rector preached at both the morning and evening service, his text in the morning being 1 Cor. 3: 6, and in the evening Ruth 2: 4. In both sermons the Rector earnestly reminded the congregation of the great prosperity of the Dominion of Canada, and gave some striking facts as to its vastness and natural resources. Referring to the war now raging Mr. Ardill pointed out the marvellous and ready response to the call of the Motherland in this unparalleled crisis. One thing is very clear. So far as India and Africa and Japan are concerned the action of these great peoples is the direct result of foreign missionary work. The good seed which has been sown through many weary years for more than a century has now brought forth good fruit.

RUPERT'S LAND.

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

WINNIPEG.—The Rev. Wm. Spendlove, of Drayton, Banbury, England, is visiting his sons here. Thirty-seven years ago Mr. Spendlove passed through Winnipeg on his way to the Far North. For many years he laboured in Mackenzie River Diocese, and only retired a few years ago when compelled to do so by ill-health.

The Rev. W. Walsler, of Christ Church, has not yet returned from England. Canon Garton, of St. Philip's, has also been unable to get passage back.

The Bishop of Yukon was a visitor in the city last week and preached with much acceptance at St. Luke's and St. Matthew's.

ST. LUKE'S.—The splendid new parish hall is almost completed, and will be ready for the opening in a few weeks.

ST. JUDE'S.—The exterior of the new church has been completed, and it is evident that this parish is to have a most attractive and suitable building. The opening will take place on St. Jude's Day.

ST. JOHN'S COLLEGE.—The students are beginning to return, and it is expected that all classes will be well filled when the term opens.

MINTO.—The Rev. W. J. Hatter, the incumbent at this place, was married on Sept. 16th to Miss Beatrice Drury, of Hayfield, formerly of Tunbridge Wells. The Rev. A. Birch, of McGregor, performed the ceremony, which took place in the church at Carroll.

WASKADA.—The Rev. W. Cowans, the Rector, visited Winnipeg recently, and preached at St. Matthew's Church during the Rector's absence.

OAK LAKE.—ST. ALBAN'S.—A patriotic service to which the Home Guards were invited, was held in this church on September 9th, when the sermon was preached by the Rector, the Rev. J. A. Shirley, M.A., from the text, "If God be for us, who can be against us?" Daily, at noon, the Rector conducts a service of intercession on behalf of the naval and military forces.

SASKATCHEWAN.

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

PRINCE ALBERT.—Archdeacon Dewdney, visited the following Missions during the last month:—Wainwright, Marsden, where he celebrated Holy Communion at two centres and baptized 17 children; Rockburn, where he selected a church site, for which A.W.C.F. has provided a grant; Adanac, Wilkie, where he attended a W.A. meeting and had a business conference with the Rector and wardens; Senlac, where he met for a social evening the members of the Cotswood congregation; Macklin; Provost, where he took a Communion service at the Black Hills Centre and the Consort Mission, giving Holy Communion at Neutra Hills and the Little Gap schoolhouse, and met the representatives of the church at Monitor. He attended the deanery meeting at Unity and delivered the devotional address at the communion service. His next trip was to the Spruce Bluff Mission, where the Rev. G. E. Brownlee has begun a fairly promising work, preaching at a private house at Stowlea, and at Maybill schoolhouse; he also visited Turtlegrove and Mervin, addressing a small gathering at the latter place. The following week he visited Marshall and met the vestry and discussed with them important business matters and then went on to Northminster and Warwickville, where he gave Holy Communion, and preached and then ran in for a day to Hewitt's Landing Mission. A visit to Edgerton Mission on the 30th completed a busy month. The work in all these Missions and parishes is progressing favourably in spite of special difficulties in some cases. These are being bravely grappled with and will be overcome. Conditions are generally promising well.

Correspondence

WAR COLLECTS AND PRAYERS FOR THE DEAD.

Dear Sir,—To-day, for the first time, the prayers connected with the war were read. A prayer for the dead is sneaked in with the prayer for the sick and wounded. I protest against the congregations being trapped like that into praying for the dead. I called the attention of the clergyman at the close to the clause in the prayer, but he could not see it meant the dead. He said it was for "the fallen in battle." If they are not dead what are they? Pity men deceive themselves like that.

Tramore.

Yours truly,
Capel B. St. George.

REMEMBER THE CHILDREN.

To the Editor:—

The efforts put forth by the many organizations for the comfort of those going to the war and all who are depending upon them, has warmed the hearts of the citizens of the whole Dominion, and we thank God for the kindly spirit shown and the valuable gifts bestowed. And yet without interfering in what is being done, we would earnestly solicit help for the children of the unemployed, whose names are not on the Patriotic Fund, and who will be in Toronto during the coming winter. All who are interested in the poor will bear me out when I say that the hardest thing to provide is clothing for the little ones, for the reason that the young members of families are allowed to wear out their garments, and few are given away compared with what we get of men's and women's apparel. It would be a wonderful help to the many workers throughout the city, if small bands of ladies' and young people's societies would meet and make things necessary to protect these little tots from the extreme cold. The clothes that are mostly required are dresses and underclothing fit for those from babyhood to the age of 12. I am sure any worker would be glad to give information on the subject if asked, and without much cost and a small percentage of time many mother's hearts would be cheered and perhaps the lives of children saved. David's words are still true: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall share alike."

H. C. Dixon.

Trinity Rectory, Toronto.

WOMEN IN VESTRIES.

Dear Sir,—I think that in the majority of the dioceses in Canada, women are allowed to vote at the annual vestry meetings. On what ground then can the remaining dioceses refuse the right? What is right in one diocese cannot be wrong in another. Now comes the following, quoted from the Women's Century for September:—

"Two important resolutions were passed by the Representative Church Council, consisting of members of the two Houses of the Convocations of York and Canterbury, who met at the Church House, Westminster, recently. The first gave women the right to vote in the election of Church councils; and by the second women were made eligible for election to parochial Church councils."

If Conservative England acknowledges these evident rights of women, on what ground can the few dioceses in Canada still refuse to grant them?

Would you be kind enough to publish the list of dioceses in which women's rights are still unacknowledged and any reasons that are given by those opposed to granting them?

Yours sincerely,

Stratford. Churchwoman.

"IN TIMES OF WAR."

Dear Sir,—I have never yet heard the prayer which is to be found in the Book of Common Prayer for use "In Times of War and Tumults" said either in the regular or intercessory services of the Church. No doubt it is used, but probably not universally. It is particularly adapted for the present war. May I add a suggestion. The prayer used every day in his Majesty's Navy is one that, with the change practically of a few words, may be most appropriately offered up in all our churches. By substituting the words "Our Empire" for "Our Island" and changing the personal pronouns the whole prayer will express the desire most fervently felt at the present moment.

Yours truly,
Frank E. Hodgins.

Osgoode Hall, Toronto, September 28th, 1914.

PRAYER BOOK REVISION.

Sir,—Under heading "Prayer Book Revision," in my letter of July 2nd, I gave reasons why the clause "He descended into hell" should be omitted in the Creed. I cited eminent authorities, I quoted Bishop Pearson and referred to a latest scholar and critic, Prof. Harnach, who all assert that this clause is an interpolation.

My letter could have well ended there, only that I took the opportunity of writing somewhat on "Hades" in connection with the parable of the Rich man and Lazarus, I said "Hades means the hidden or unseen state—it has no locality"—expressing thereby the opinion of the most eminent scholars and theologians.

Now your correspondent, Capel B. St. George, in your issue of August 20th, in rather a sarcastic letter (bristling with questions which space forbids dealing), ignores the purport of that letter and enters more or less irrelevant protests on a side issue. Let me assure your suspicious correspondent, that I am a believer in the Lord Jesus by personal choice and long study of God's Word and a Churchman by happy accident. There are vast numbers within the wide folds of our Mother, who, like myself repudiate the dogma of the immortality of the soul, but whose most certain and sure hope, rests on the resurrection from the dead for life and immortality, the intermediate state being one of "sleep" as the Word repeatedly uses in reference to the dead. May I presume to request your correspondent to procure a book by one of our dignitaries, the late Canon Henry Constable, Prebendary of Cork, entitled "Hades, or the intermediate state of man" (The Faith Office, Malvern, England, 3s. 6d.), wherein he will find his numerous questions lucidly dealt with.

Your correspondent writes, "Man is a soul and has a body and spirit." This is a great advance in truth which I endorse. "When spirit and body separate death occurs." Scriptural and true again. "Man is no longer man," he continues. "he is disembodied spirit." This is startling! By what process of Divine interposition has the "man formed of dust into which a spirit was put," suddenly at death become a "disembodied spirit"? Was it a disembodied spirit before it was put into the dust man? The Hebrew word for "breath of life" is N'shamah, which God is said to have breathed in the nostrils of the dust man.

It is the same word used in reference to the whole animal creation, Gen. 7: 21-23, and does not convey the idea of personality. The man of dust on being thus vivified, became a living creature; of a "disembodied spirit," who has read of such a being within the leaves of the Bible?

Continuing, he writes, "At death man as a soul has ceased to exist, the body returns to dust and the spirit goes to Hades." Clearly from this the writer does not believe in the immortality of the soul; he, however, endows immortality to the spirit and gives to the spirit the attributes of the soul. "The spirit goes to Hades"? I prefer to believe Solomon, Eccl. 12: 7. "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." Notice the word "return" which the preacher properly uses. It is the breath of life which was God's and of God, which is properly said to "return" to Him. It is the life-giving factor of all living creatures which "returns," even as our Lord and Stephen commended their spirits to God. But if the breath of life be a conscious personality, then we must have been disembodied spirit men before we were born. To be sure this is of Plato not of Moses. There is not in all Scripture any mention of spirit going to Hades. There are scores of passages where the soul is said to go to Hades. A notable example is in reference to our Lord. "Thou wilt not abandon my soul to Hades." Ps. 16: 10. As I wrote before. "Later fathers in confounding pneuma (spirit) with psuche (soul) imagined Hades to be the abode of spirits," so with your correspondent and others of his school.

Of the above-mentioned parable, he emphatically denies that it was a story well-known to Jewish hearers. Let me quote my authority whom none will question:—Dr. Daniel Whitby, of post millenium fame, an independent reliable student, writes in his Commentary on Lk. 16: 19:

"That this is only a parable and not a real history of what is actually done, is evident.

(1) Because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham in the preface of his Joma; (2) From the circumstances of it—viz., the rich man lifting up his eyes in Hades and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented with flames and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why should the rest which is the very parable in the Gemara be accounted history?"

Remember, Dr. Whitby was a firm believer in the conscious intermediate state, but candour compelled him to reject this parable as being a history of two dead men. Is the rich man after these 2,000 years still in that awful condition think you, or is Hades, Purgatory after all? The Lord did not "endorse" this fable, as your correspondent assumes. Nay, not after His own words Jn. 5: 28-29. His hearers, however, ruled by "vain traditions" believed in it and He used that delusion as a medium to convey truths; what they are is a different question. We have a similar instance in Judges 9: 8, where in fabulous parable, Jotham speaks.

But all this contention over the word Hades is beside the mark. Our Lord never spoke Greek, but a dialect of Syriac-Hebrew and therefore He must have used the word Sheol and not Hades. This Greek word at that time and earlier, became in pagan song and tragedy, the abode of spooks, goblins and dead men's souls. Not a word of the New Testament had been written. The Old Testament was the Scripture of the day and although Sheol is mentioned scores of times, excepting in two instances (Is. 12: Ezk. 32:), where, in imagery the prophet writes, Sheol is a condition of "darkness as darkness itself and of the shadow of death without any order." A land of silence and desolation. "Where the wicked cease from troubling and the weary are at rest." It is into this state dead souls go. Ps. 49: 15, 80: 48. (R.V.).

G. W. Winckler, C.E.

Collingwood.

Books and Bookmen

"A Short Old Testament History." By Rev. A. R. Whitham, M.A. London, England: Rivingtons. 2s. 6d. net.

This is one of the best handbooks of Old Testament History we have seen, and it meets a real need. Indeed, we have been looking for such a book for some time. Written, as the preface says, "from a Christian point of view," and with a refreshing freedom from technicalities and dis-

cussion of difficulties, we can most heartily recommend it to all who wish to possess a good and thoroughly readable summary of Old Testament History. There are certain results of Old Testament criticism which are assumed, all of which we can hardly endorse without certain qualifications, but in the main the book is really an admirable piece of work and well worthy of perusal. It is helpful, too, that the reader is not taken away from the Bible text more than is necessary, but by the frequent, and sometimes fairly length quotations, he is constantly being referred back to the sacred narrative. It only remains to say that the volume is attractively bound, printed on good paper, and in clear, readable type.

"The Historical Christ." By F. C. Conybeare, M.A. Chicago, U.S.A.: The Open Court Publishing Co. \$1.50 net.

This book is set forth as "An Investigation of the views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith," who have each written endeavouring to resolve the facts of Christianity into a mere development of Pagan myths. For instance, they speak of the history of Jesus as a survival of "ancient solar or other worship of a babe, Joshua, son of Miriam"; or again, "the Christian system is a patchwork of a hundred suggestions drawn from Pagan art and ritual usage." The author lashes these writers unsparingly, and heaps ridicule upon them for their palpable lack of historical method and culpable ignoring of ordinary well-attested facts of history. He takes us back to sources, and shows the utter absurdity of the "myth" theory of the Gospel narratives; and that if Jesus never lived, neither, applying the same canons of criticism, did Solon, nor Epimenides, nor others. He certainly proves conclusively, were such proof now necessary, that Jesus really lived; but, we might well ask, "cui bono?" There is only an infinitesimal nucleus Dr. Conybeare will allow us to accept. The Gospels are "full of incredible stories about him." And such a thing as John's baptism is "a ritual bath in the sacred waters of the Jordan, just as the modern Hindoo washes away his sins by means of a ritual bath in the River Jumna."

If the author lashes mercilessly exponents of the mythical theory, he treats the Person of Christ and the fundamental doctrines of Christianity, His Divinity, His Resurrection, and His Ascension, in the most flippant manner. We can only use words of the strongest condemnation of one who so treats of matters which to Christian people generally are of the most vital importance. Although he is attacking those who have gone a few steps farther than himself, his treatment of the New Testament narrative is as blatantly rationalistic as anything we have seen. The whole discussion is simply a sort of academic debate among the most radical type of free-thinkers. He speaks, for instance, of the "absurdity and credulity" of the adherents of the creeds. The believer in Christ's Divinity puts himself ipso facto out of court, and has no faculty of reply to the extreme negative critics. The death of Jesus is referred to as His disillusionment, and the idea of the writers of the Gospels believing themselves in Christ's Divinity he describes as "Monstrous."

The Family

THE BIG CHAP'S ROYAL COMMISSION

BY GISELA DITTRICK BRITT.

Would Jim "make good"?

EVEN the cat admired him! Gladys laughed outright as Raffles coolly ignored her proffered lap and sprang lightly upon the arm of the big chair opposite.

"Another conquest!" she said merrily. "But that's the last member of the family, Jim."

The Big Chap laughed too, yet there were tears in the gray eyes. Somehow, in these wonderful days of his home-coming, tears and laughter were very closely akin. The seven long years of his absence were behind him; their checkered memory would return after a while; just now he was living in the beautiful present. It had been a joyous home-coming. In the mercy of God not one was missing from the precious home-circle. There were changes, but they were happy ones. It was jolly good to see Jack, the elder brother, who had bullied him in the old days, meekly obeying his small son's imperious commands. It was pleasant to watch Bess in her dignified rôle of matron of honour, and lovely to catch

the new light in Sylvia's eyes as they followed "Little Dim," his namesake.

It was vastly amusing, yet at the same time utterly bewildering to readjust Gladys.

Gladys aged ten, and Gladys seventeen, were not synonyms; and as he sat in the sunlit room and looked across at the lovely riant face, he felt suddenly cheated out of those seven years—she had been his adoring little slave.

As though divining his inmost thoughts, the girl impulsively rose from her seat, there was a flash of blue draperies, and two soft arms were about his neck, and a voice tempestuously exclaimed:

"Dear old Jim, don't look that way! I'm not 'grewed'! And I perfectly adore you!"

"Gladys—Gladys." It was the mother's gentle protest. "Not quite 'adore,' dear," she cautioned. But Gladys refused the rebuke. "I do! I positively adore him. And you all do. And what's more, I heard you tell Dad last night that you believed Jim was the handsomest one of the family after all—so now!"

The look on James Brooks' face deepened the pink in his mother's cheeks, but he only said:

"Don't worry, mother mine—I'm immune. But, mother, why can't I have a 'sweetie'? I'm just starving for one. Mother, p-l-e-a-s-e."

As he stood before her, his hands thrust boyishly into his pockets, and she heard again the old coaxing, wheedling voice, the mother's eyes were illumined with a great tenderness. Men were but "children of a larger growth." He did need "sweeties" sometimes—it was good for him.

"So long as the 'sweeties' are homemade," she said, with a twinkle in her still lovely eyes, "they're not apt to be harmful. And now, about the day?" she queried.

For answer he reached over for the tennis racquets which lay on the big settle near by.

"For Auld Lang Syne"; he handed Gladys her racquet as he spoke. "But I warn you, I've learned a trick or two."

"I fear no foe," she sang gaily. "Meet you in five minutes. Adieu, adorable!" she flashed over her shoulder at him, and was gone.

The mother smiled. The "sweeties" were doing her boy good beyond a doubt.

"And then," she asked, "are you going down the harbour with the others?"

There was an instant change in the face before her. The laughter and fun vanished, and in their place was a subtle something she had not seen before; but in a moment she divined. The boy was gone, and in his stead was the man he had come to be; and though her heart ached for the laddie who had vanished, she was suddenly proud of the man.

"Not this time, mother," he said. "After lunch I must go away by myself for the rest of the day. This is Saturday. I preach to-morrow, you know, and"—there was a moment's hesitation—"Did you know, mother, that Dad had promised to come and hear me to-morrow?"

She looked up at him in quick, startled wonder, and the dainty bit of embroidery she was holding slipped to the floor.

"I did not think he would, even for you. It is a great surprise—a great one. Oh, we 'little faith' ones!" Then she drew his head down and kissed him tenderly. "It's wonderful to have a 'royal commission,' dear—to be His representa-

tive! I shall be praying—oh, Jim, there may be 'joy in heaven' to-morrow!"

She held him close for one precious moment while her lips moved softly, then they left the room together.

Many times during the merry game out on the old court did she step to the door and look at the two. It was so wonderful—so very wonderful! He—the wild one of her flock! He—her reckless, fun-loving, daring black sheep! He—over whom she had worried and prayed in those old wild, reckless years! He—a minister! It was too wonderful to be true!

It was at one of these times as she stood watching the two on the court that she became aware of her husband's presence. Quietly she slipped her hand into his arm, but neither spoke until the Big Chap swung his racquet in triumph, and Gladys threw herself down upon the greensward and covered her ears to shut out the victor's shout.

"A good game," and John Brooks turned slowly toward the house. "Jim's playing was great!" He dearly loved sports. "And I'm going to-morrow to hear if he has as much brain in his head as he has in his heels. I'm rather curious. Somehow I'm inclined to think he'll 'make good.' I'll find out to-morrow."

The door closed behind him with a bang, and he never knew that the meddlesome old breeze had carried his every word down to the old court.

"Dad is very proud of you, Jim," Gladys said quietly, yet with emphasis. She was "grewed" and she understood. "He is glad now that you went away—I heard him tell Jack so. I'm going to tell you something he said—I think you ought to know that Dad cares for you awfully!"

She was leaning forward, her slender hands clasped about her knees, and he was listening. He wanted to know, more than anything else in the world, what his father thought of him. He had hoped he would be proud of him—that hope had been a great keeping power all those seven years—but he wanted to know, and Gladys was more than satisfied with her listener.

"He said it had made a man in every way of you! You were a 'superb specimen,' he said—he did, truly, Jim!"

It was impossible not to see the flash of pleasure in the gray eyes and the unconscious straightening of the fine figure, but the next moment his hand was laid upon her lips.

"Gladys, hush! Not another word! I'm ashamed, but it was a great temptation. What Dad wants me to know he will tell me. Why I feel exactly as though I had been listening at the keyhole!" He laughed, but there was no laughter in his eyes; she knew he meant it.

But there was something she must tell him, and she took his hand from her lips and held it firmly.

"Jim—listen—I just must tell you one more thing! And this isn't a 'lolly' either. He said you looked as though you had developed brains—he really had some hope—but you disappointed him so often—sour, isn't it?"

He grinned knowingly and she improved the opportunity. "But he said he was going to find out sure to-morrow. Jim, he's going to church—Dad! And he must be proud of you already, Jim, for—listen just a moment longer—please!"

They had both risen in their excitement and she was clinging fast to the sleeve of his tennis flannels; he might as well have tried to shake off a burr.

"He has invited Judge Hummel and Dr. Philpots to go with him—he has! Lil told me! And oh, Jim, just give them a hummer—a regular screamer! Oh, you will, won't you!"

For a brief second he stared at her in utter amazement. His sermon to-morrow a "hummer"—a "regular screamer"—then he threw back his head and laughed; laughed until he leaned limply against the high stone wall, utterly spent.

"Gladys," he said at last faintly, "you are right—you haven't grewed a bit. I'm flattered—why, what in the world—" as she gave his arm a quick, impatient tug.

"Oh, come—do hurry!" He turned in surprise at the note of distress in her voice.

"Oh, do hurry! It's that awful Millar, and he's just hanging around to see you! He knows Dad wouldn't let him come on the place. Oh, hurry, Jim—do!"

But he only stood still, looking from her excited self to the thin, stooping figure coming unsteadily up the walk.

"Do you mean that that is Phil Millar?" he asked in wonder. "You surely don't mean that that cadaverous, down-and-out individual is Millar?" He looked beyond Gladys' distressed face at his older sister Bess, who had just joined them.

She nodded. "Yes, it's Philip Millar. He went down awfully fast after he left Dad's office."

"Oh, he's just horrid, Jim!" broke in Gladys. "He drinks and gambles and does all sorts of awful things! We don't recognize him any more. Do come before he sees you—you don't want to waste your time on him!"

"Gladys," his voice was almost stern, and she looked at him in sudden wonder as he took from his pocket a small book and quickly opened it. "Will you read this—my commission?"

He handed her the little book, and she saw it was a Testament, and her cheeks grew crimson as her eyes caught the words.

"Read it aloud, Gladys," he said quietly, and she read a bit falteringly:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed my lambs."

"He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed my sheep."

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

He smiled as the words died away and he took the book gently from her.

"Wait a moment, dear, that isn't all." The gray eyes gave a quick glance at the shambling figure down the walk the while he rapidly turned the leaves of the little book.

"There's just a bit more that goes with it, Gladys. Here it is—read this too." He handed her the book again, and again she obeyed him.

"How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

"Seeketh' yes, that's it. He closed the book and put it carefully in his pocket, then he smiled down into her perturbed face a bit whimsically. "That doesn't exactly mean jumping a stone wall and hiding behind it until the 'sheep' gets by, does it, little Sis? Sh-h! Here's my sheep!"

The two watching saw him go swiftly to meet the man with the uncertain steps; they saw the other man's face light up as the younger one held out his hand; they saw the Big Chap turn and walk slowly down the side street beside him.

There was a strangled sob, and Bess, turning in amazement, saw that the younger girl's eyes were full of unshed tears.

"Why, Gladys, what—" she began, but never finished, for the girl turned upon her almost fiercely.

"Oh, don't you see that Dad will think Jim is going back into that crowd again? He won't believe in him—he'll think Jim is only pretending! Oh, there's Dad now—he and Hubert in the car! Oh, I've got to stop them!" and the excited girl darted across the lawn, while the older sister walked slowly and thoughtfully toward the house.

Was Jim only "pretending?"

(To be Continued.)

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THE INNER LINE

Behind the roaring cannon, behind the flashing steel
The defenders of the Inner Line steady and constant kneel;
Some bent, or 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
Learning how common sorrow forms a brotherhood Divine.
You can hear old voices quaver, you can see the slow tears fall,
Yet the Inner Line keeps steady; England and Honour call!
They pray, and who can measure such prayer's resistless might?
They trust the Lord of Battles; He will defend the right.

J. F. F.
Church of Ireland Gazette.

Personal & General

Rev. T. W. Murphy, of Charlottetown, P.E.I., has been visiting in Toronto and Hamilton.

Bishop Worrell of Nova Scotia is still in Montreal, where he is detained by the illness of Mrs. Worrell.

Dean Abbott will leave Hamilton in a very few days for Cleveland. Mrs. Abbott has been there for some time getting things in order.

Rev. Walter T. Sumner, Dean of the Cathedral of S. Peter and Paul, Chicago, has been elected Episcopal Bishop of Oregon. Balloting for a successor to the late Bishop Charles Scadding continued two days.

Rev. Dr. Griffith Thomas, Professor of Old Testament Literature, and Rev. H. W. K. Mowl, Resident Tutor at Wycliffe College, have recently returned from spending the summer in England to resume college work.

"You say you are engaged in some original research. Upon what subject?" "I'm trying to discover why the ink won't flow from my fountain pen unless I place it in an upright position in the pocket of a light fancy vest."

The war has deprived our suburbanites of relief from one tax, although a small one. The negotiations for the purchase of the Street Railway have been dropped and so one of the charges incident to expansion continues. The city at large must build trams for the new districts and pay their expenses with the aid of two cent fares from those who use them.

Visitors to our water front on Monday evening were startled by the number of Jewish residents who crowded the spaces which opened on the waters, and there were devoutly praying. A great silence prevailed among the groups we saw, intense and fervid belief in the washing away of sin. And it was with sincere pleasure that we noted an entire absence of vulgar interruption by others.

Mr. Richard T. Coady, who had been Toronto's city treasurer for twenty-five years, and in the city's

employment for forty-one years, died at his home, 94 Kendal Avenue, on September 20th. Mr. Coady became accountant in the City Treasurer's office in 1873, was appointed deputy treasurer in 1877, became treasurer on the retirement of Mr. S. B. Harman in 1888 and retired, after several breakdowns, last year.

Among the many fields for gathering fortunes thrown open by the war, we have seen no suggestion for pushing the greater use of our thermal springs in place of Carlsbad and other Austrian and German resorts. Yet Canada has Banff, St. Catharines, Preston and others not so generally known and appreciated. And the lower part of the Thames has the same flow of waters which have made the fortune of Cambridge springs on the south shore of Lake Erie.

Lady Pellatt's hospitality rendered the Girl Guide entertainment given at "Casa Loma" a success. Its principal feature was an impressive tableau presenting Britannia surrounded by the Dominions and Allies, while the march past was splendidly done. Sir John Gibson, who opened the fete, spoke in eulogistic terms of the good work done by the guides. The spacious house was thrown open for the concert. The proceeds will be devoted to aid younger girls out of employment.

The Rev. C. S. Brine, formerly Curate at St. Thomas', Toronto, has been revisiting the scene of his former labour and visiting our friend, Mr. T. E. Moberley. Although now at work in a foreign field, Mr. Brine always cherishes a warm regard for this branch of the Church, and takes a keen interest in our national welfare. We remember the great interest he took in the success of our hymnal and his pleasure at its success and welcome a recent patriotic verse.

Through the gift of a Toronto lady the governors of the University of Toronto have been able to appoint Dr. Franklin Johnson, director of the courses on training in social work, which were recently started at the University. Dr. Johnson is the son of Professor Franklin Johnson, one of the group who helped to organize and launch the University of Chicago. He was in charge of the church, prison and correctional institution work, in Cleveland, organizer and dean of the Cincinnati Training School. He has devoted special attention to social work in the New York School of Philanthropy and has made a study of schools and institutions connected with social service.

The Rector of Christ Church, Freemantle the Rev. F. G. S. Jellicoe, is a brother of Admiral Sir John Jellicoe. The Admiral's simple piety is well-known, and he is one of the great men of the world who have learnt from experience where the source of all strength is to be found. His devotion to the Bible and his regular habit of private prayer might well serve as an example to the younger men of the Navy. The Rector told his congregation of a letter he had received from his Admiral brother, and said that he regarded one sentence as a special message to that congregation. "We need your prayers," Sir John had written, "and it is good to know that we get them."

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Shall we send you copy of our Annual Report and full particulars?
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It Pays to Get Rid of "Acid-Mouth"

"Acid-Mouth" raises havoc with teeth. "Acid-Mouth" breaks down tooth enamel and causes cavities to appear.

Pebeco Tooth Paste

stops the cause of 90% of tooth decay by neutralizing unnatural mouth acids.

Remember, mere mechanical cleanliness doesn't stop enamel decay. But Pebeco does, because it stops "Acid-Mouth."



"School boards now pay much attention to dental hygiene. I teach in my classes the importance of sound teeth. Personally, I find no dentifrice able to keep my teeth sound and my breath so free from mouth-odors as does Pebeco."

The taste of Pebeco is unsweetened. You will prefer it to a "honey-sweet" flavor. Pebeco costs a trifle more. Comes in *extra-large* tubes.

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Canadian Office:

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British and Foreign

Carlyle once told of a lawsuit pending in Scotland affecting the succession to a great estate of which he had known something. The case depended upon a family secret known only to one old servant, who refused to reveal it. A kirk minister was sent to tell her that she must speak on peril of her soul. "Peril of my soul!" she said. "And would ye put the honour of an auld Scottish family in competition with the soul of a poor creature like me?"

The Go-to-Church Sunday Committee of the five boroughs of New York city will co-operate with President Wilson in his appeal for the observance of Sunday, October 4, as a day of prayer for the cessation of the European war and the comfort of the suffering peoples. This committee had decided upon Sunday, October 18, as Go-to-Church Sunday for all the city, but, in response to suggestions

from ministers, it has under consideration the laying of emphasis upon October 4 as well.

The Senate of Cambridge University has invited the Catholic University of Louvain, Belgium, to move to Cambridge, there to continue its own separate studies, grant degrees and generally to pursue its activities as at its own foundation. Cambridge University would supply the technical facilities for carrying out this work. Owing to the war the number of students has been reduced for the present. It is believed that this is the first time such hospitality has been offered by one university to another.

By a strange piece of good fortune the National Portrait Gallery has acquired, and will exhibit in what may be called the Room of Modern Literature, certain authentic portraits of Charlotte, Emily and Anne Brontë, which were believed to have been lost beyond recall," says the London "Times." "The pictures are two in number, one containing a group of the three sisters and the other, which is a fragment, a profile head of Emily, rather less than life-size. Both were painted by their brother, Bramwell Brontë, and for their quality as likenesses, we have the unimpeachable evidence of Mrs. Gaskell.

The Bishop of Pretoria is a humorist. "I often get credit for what I don't do—both good and bad," he writes; "I suppose in the long run they about balance. But at Bloemhof I got credit for being a taxi-driver. I was sitting in the car outside the hotel, waiting to take two ladies up to the meeting, when I was accosted thus:—I say, I want to engage you to take me up to the station to-night to catch the train.—'I'm sorry, but I'm engaged.—'But can't you let me have one of your other cars?—'Sorry, but I've only got one at present.—'Well, can't you manage it somehow?—'No, I'm afraid I can't; I'm engaged to go to Christiana this afternoon.—'Oh, but that's just where I want to go.—'Sorry, I'm full up.' My interrogator seemed to understand this, and after another look he said, 'Oh, perhaps you're not for hire?' 'Oh,' said I, 'I'm always ready to make a bit, and I'm sorry I'm engaged,' and so we parted; but I see an opening when the present job comes to an end!"

Robert Hope Jones who died recently in Rochester, U.S.A., was a wonderful instance of triumph, over a weak and sickly constitution. So weak, that he was as a child, taken in winter to the south of France and his education was a haphazard one. He developed great musical talent. When 15 he became voluntary organist and choirmaster to the Birkenhead School chapel and steadily advanced in knowledge both of playing and construction of the organ and of composition. He introduced "triple chants," a form of composition since adopted by other Church writers. At seventeen he began a business career in the firm of Laird Brothers, Birkenhead. After years of work in England he in 1903 emigrated, and was largely interested in various undertakings in Hartford, Elmira and Tonawanda. Besides musical instruments he became in England connected with the telephone companies in the eighties during which time he

devised a method for increasing the power of the human voice, through the application of a "Diaphone" furnished with compressed air, a principle now utilized in the best phonographs and voice producing machines. He also invented the "Diaphone," now being used by the Canadian Government for its fog signal stations, and declared to be the most powerful producer of musical sound known.

Sir William M. Ramsay, the eminent archaeologist, whose explorations and discoveries in Western Asia entitle him to be known as the foremost authority on the travels of St. Paul and the archaeological aspects of early Christianity, announces that his work of excavating the ancient city of Antioch, as St. Paul knew it, is nearly completed. In a letter to the pastor of a Brooklyn church, he says:—"We have found what I was in search of—viz., the Forum of Antioch in Pisidia. It remains to be excavated, but we have done enough to discover that it still is (apart from the effects of ruin and decay) very much as it was when St. Paul walked through it. It was put into its proper and complete form about 14 to 18 A.D., and retains that form amid its ruins. No later change of any consequence was made in it. There is practically nothing similar known in Corinth or Athens or Ephesus, compared with this Antiochian Forum. An inscription of great length, a sort of review of the life and exploits of Augustus, was engraved on the balustrade of the great staircase, sixty-six feet broad, which ascended to the Forum from the lower town. A large church (probably the Church of St. Paul) stood at the lower end of the street that I led up to this stairs and to the Forum. There is now no doubt that Antioch is the place where further light on early Christian history is to be expected."

A very able writer, Lucy Adams, contributes to the "Evening Post," of New York, an account of her life on a Hawaiian islet in 156 longitude, Mid Pacific. "We are only a fringe of beach between two great oceans—on one side the joyous blue of the Pacific, and on the other a great sea of sugar cane surging up to the mountain wall behind, five thousand feet high." On this strip is a community composed of natives, Spaniards, Portuguese, Germans, Americans, Philipinos, Japanese, Chinese, etc. "We ought to be very good on our little beach. We have so many churches. Guess how many I counted on my morning walk. Eight! Each and all solicit earnestly and unceasingly the native population. As Auntie D., an interesting woman, explained 'First, one haole (white) priest say, "Come with me. I have the true word of God." Bye and bye 'nother haole come say, "Our Church is the only real Church. Come." 'Nother time, 'nother one, and he say, "We are the children of God. You belong to us. Come to church next Sunday." Bye and bye, and more priest, and all talk like this. What can native do? What indeed? It seems to me (though heaven knows I don't know) that sometimes they fall back on certain sustaining lines in the religion of the olden days. For instance, when we went up one of the gulches—a beautiful valley folded on itself like a bud, and opening out at the end in a white waterfall—our native guide every now and then, when he thought we were not looking, would make a little pile of stones and put on it ferns and leaves as an offering to the protecting spirit of the valley. Was it instinct that made him do it—that instinct which Bergson tells us is sympathy?"

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

Boys and Girls EDUCATION

Our Johnny is a pupil
In a public school you know;
His class he leads
In stringing beads
All in a fancy row;
At writing he's deficient,
He can't spell even "cat,"
But, ah! he knows
Each flower that grows,
So what care we for that?

In mathematics Johnny
Is hardly any good,
But he can knit
A woolen mit
As well as grandma could;
He doesn't know one hero
Or date in history,
But hip! hooray!
His blocks of clay
Are beautiful to see.

Before he's graduated
An awful lot he'll know,
And he can turn
The things he'll learn
To profit—maybe so;
But yet, somehow or other,
Before he quits, we hope,
He'll learn enough
"Old-fashioned stuff"
To drown the modern "dope."

TRAINING MY BOYS

"Neither of the other boys had such fights with their tempers as was waged by the youngest," says Jane Calhoun. "At first I had punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heartbroken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmy hardened under physical chastisement. After I was persuaded of this, I changed my tactics completely. In his calm moments I talked with him of his fault, pointing out to him to what terrible results it might lead, encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him, I quietly went out of the room, shut the door, and left him to battle it out himself. All improvements I commended warmly, and after a failure I tried to build him up for success next time. By the time he was ten years old his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded, and that he could allow it no liberties."

MOTHER'S LOVE

"Oh, mother, see what I have!"
"Why, Billy Grover, where in the world did you get those little birds?"
"Down in a nest under the bush. And the nest was crowded so full! There are three more in it; may I go and get another one, mother?"

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

"And what would the poor mother bird think?"

"Oh, there'll be two left, and she'll never know the difference. And the nest was so full before, mother, that I don't see how in the world she could keep all of them warm. Maybe she'd be glad if I would take some of them away."

Just then the door-bell rang, and mother did not have time to talk any more with her little son. Billy took the two birds he had up to his room, and when he came back Aunt Kate was there.

"And how's Billy boy?" she said.

"Fine," said Billy.

"And are you going home with me this time?"

"I don't think mother could spare me."

"Oh, she has Fred and Gretna left and she'll never miss you, and the house is so crowded, maybe she would be glad if I should take you away."

Now don't you think it was very, very strange that Aunt Kate said almost the same words about Billy's mother as he had said about the little birds' mother?

Billy didn't say another word, but I can tell you what he did. He went right up to his room and he got those little birds, and then he ran down the walk to the bush, just as fast as his little feet could patter, and he put those birds back into the nest, and you should have seen how happy that mother bird looked.

And now I'll tell you a secret, if you'll never tell Billy that I told you. When he came back again to his room he knelt down by the bed and whispered:—

"Please, dear God, if you will forgive me for taking those birds this time, I do not think I shall ever want to take any more little birds away from their mothers, and I'll try not to let any other boys do it, either, if I can stop them."—Olive Plants.

BEHIND THE COUNTER

"I am sorry to have taken so much of your time," the customer said, pleasantly, "but samples are necessary sometimes. I will take these to my dressmaker at once and mail my order to-morrow."

Lois Bently hesitated a moment, but a glimpse of Fanny Oliver's sales slip, ostentatiously displayed, nerved her to courage.

"I don't mind the time ever," she said, "but you see somebody is to be laid off for the summer, and I have to work. But the samples have my number and the sales will be credited to me."

"You deserve it, certainly," the lady answered. "I hope your next customer will be quicker than I have been." She turned away with a friendly good-bye smile, leaving Lois half-encouraged, half-hopeless. There was not much question among the girls that Lois would be the one to go; she seemed fated to have those who wanted cheap laces come to her, whereas Fanny Oliver always captured the big purchasers. Fanny said it was part of business to know which customers to go to, and that Lois had not a business bump.

"But somebody has to wait upon them," Lois argued.

"Doubtless, but it can be somebody else," Fanny retorted, lightly. "You see the difference it makes. Your sales to-day have been thirty-nine dollars and nine one hundred and sixty-three dollars."

Yes, it was easy to see the difference, and Lois, summoned to the manager's office the next day, told herself she had known it all the time; what she had not realized was that until then she had not quite given up hope.

The manager looked up pleasantly. "I called you up, Miss Bently, to show you a letter we received from a customer this morning. I think it may interest you."

Lois, bewildered, took the letter. At first the phrases meant nothing to her, so sure had she been of dismissal; but after a little she began to understand—"the very patient and courteous young lady who waited upon me," "not the first time I had noticed her unflinching patience, even with the most trying customer"—the words looked at her like friendly, assuring faces.

"I merely wish to add, Miss Bently," the manager said, as she handed back the letter, "that the kind of saleswoman noted in this letter is the kind we never part with if we can help it."

Suppose—she had not written! Lois did not realize that she had said it aloud until she heard the manager answering her thought.

"Yes, we might have made a mistake, although we are not so likely as you think. But even then, the same qualities would have won in the end. They always do, Miss Bently."

Lois, shining-eyed and pink-cheeked, went back to the lace counter. It was good—best of all—to know that real things counted. But how other people helped—if they would!

WHEN BABY WAS LOST

By Frances Margaret Fox.

No one knew that Baby was lost until she found it out herself and cried.

It happened this way: Baby and her Mother were visiting Grandpa and Grandma and Uncle Jim on the farm. Every morning at ten o'clock Mother gave Baby a glass of milk. Then she took off the darling's shoes and stockings and put her to bed in the spare bedroom. The spare bedroom opened off the parlour and the parlour had an outside door.

Baby was always so sleepy at ten o'clock that her eyes closed almost the minute her curly head touched the pillow.

One morning, instead of sleeping two hours, Baby awoke in fifteen minutes. For a little while, she gazed around the darkened room—at the roses on the wall and cologne bottles on the old-fashioned bureau. Then she turned over, with her face down, and squirmed her plump little body to the edge of the bed. Down she slid, until, with a soft little bump, she

reached the braided rug on the floor. Baby wasn't hurt a bit, because her head didn't bump.

The outside parlour door, leading to the porch, was wide open, and the screen wasn't hooked. Mother and Grandma were working in the kitchen, doing the churning and the baking and washing dishes, so they didn't know when Baby pushed the screen door open and escaped into the summer sunshine.

Baby was afraid of the big, shaggy dog, whose name was Shep; but Shep was nowhere in sight. A hummingbird came to sip honey from the honeysuckle by the porch. Baby tried to catch him. A bright-winged butterfly flew low over the pansy-bed beside the steps. Forgetting the hummingbird, Baby tried to catch the butterfly. She followed him through the gate and a little way down the long, long lane, before he was lost in the sunshine.

Next the barefooted baby went padding through the dust, with hands outstretched behind a toad; but, after hopping along ahead of her a few steps, that wise little toad hid behind a stone while Baby travelled by.

She was singing "Da-da-da-da" as loud as ever you please, when a robin on the fence turned his head on one side and called, "Cheer up! Cheer up!" Baby tried to catch the robin, but he flew a wee bit ahead of her, until they passed the barn, where doves were cooing, "Cook-cook-cook-co-coo-o-o-o!" "Cook-cook-coo-oo-oo!"

Back of the barn was the orchard, and in the orchard were squirrels and birds and bees and butterflies and grasshoppers and crickets and at least one little squirmy-wormy!

Baby had a beautiful time in the orchard, until she thought of her Mother and her Grandma in the farmhouse kitchen. At first Baby felt lonely; then she was scared, and then she began to cry. You see, the dear Baby was lost. She didn't know the way home. She couldn't see the barn; she couldn't see anything but apple-trees.

Baby was standing still in the middle of the orchard, crying and crying and crying, when Shep found her—that big, shaggy, good old dog, Shep! He came bounding across the orchard when he saw Baby, and stuck his friendly nose in her face.

"Don't cry, Baby, don't cry!" he said in dog talk. But the Baby didn't understand, and cried louder than ever.

"Come with me, I'll take you home!" "Come with me, I'll take you home!" urged the dog in big dog talk; but the Baby only cried and cried, because all she heard was "Bow-wow! Bow-wow-wow-wow!" She never did like to have Shep prance around on his four big feet and say "Bow-wow!" like that!

Soon Shep ran away fast as he could go. He couldn't make the Baby understand that he knew how to lead her home, so he ran for Uncle Jim—good old dog, Shep!

Uncle Jim was in the barn at work when Shep came running in, calling loud, "Come! Come! Come! Come!" Uncle Jim understood what Shep said, because he was so well acquainted with the old fellow.

USE
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AND DO AWAY WITH HALF THE RUBBING
Many Uses and Full Directions on Large Sifter-Can 10¢

When Shep began pulling Uncle Jim by the trousers, only stopping to say, "Come! Come! Come!" Uncle Jim stopped his work and went with the dog.

Straight to the orchard ran good old Shep, with Uncle Jim close behind.

The Baby was glad to see Uncle Jim. She ran to meet him and put her arms tight around his neck; and those two, with old Shep, went skipping through the orchard to the house.

When they reached the farmhouse, Baby was laughing and old dog Shep was jumping around and barking, as if he never was so happy in his life before.

When Mother and Grandma heard the story, they patted Shep on the head, and said: "Good old Shep! Good old dog!"

At noon that day, Uncle Jim gave Shep a piece of beefsteak for his dinner, and Baby said: "Good dog!"

That old dog was so pleased he wagged and wagged his tail. Ever after when Baby went to walk, old dog Shep went, too.—New York Churchman.

Indigestion and Headaches

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In the western Provinces, where so many thousands live far from doctors and drug stores, very many rely on Dr. Chase's medicines to cure disease and maintain health and strength. This letter gives some idea of what perfect control Dr. Chase's Kidney-Liver Pills exert over the most common ills of life.

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

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For Calendars, Information, etc., apply to the Head Master.

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