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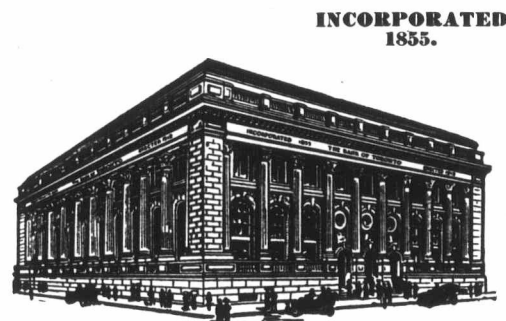
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The Outlook

The Manitoba Scandal

The near approach of the meeting of our General Synod and the proposal to enact a new Canon on Moral and Social Reform derive great point from the judgment of the Royal Commissioners on the Manitoba Scandal. The three representative men find the charges of large over-payments substantially true, and they are of opinion that these were designedly made for political purposes. Here are the very words of the report:—

"There is direct evidence that before the amount to be paid the contractor in respect of each extra was agreed upon, Dr. Simpson, Treasurer of the Conservative party fund, was consulted, and he dictated the amount to be included therein for the election funds. That such amounts were paid over to him by the contractor when received from the Government is, we find, also established." From April 21st to July 9th, 1914, payments were made to contractors totalling \$882,208. "Upwards of \$600,000 of the above amount was made up of fraudulent over-payments by the Government to contractors. When it is remembered that these large over-payments were made immediately before and pending an election campaign, it is not difficult to infer the source of the election funds handled by Dr. Simpson."

And in the course of the report the Commissioners declared that a story told by a leading member of the late Government of Manitoba was untrue, and they speak of "the

many false statements" made by this person. All this shows the clamant need of moral reform in politics, and the call to our Church to take its part in this work is imperative. Such a betrayal of trust and such a disgrace to one of our Provinces are almost incredible, and yet the facts are only too clear. It is for us to emphasize, as never before, the simple yet searching truth that "righteousness exalteth a nation, but sin is a reproach to any people."

A Fine Tribute

In the current number of "The Greater Britain Messenger," the magazine of that valuable Society which has done and is doing so much for Canada, the Colonial and Continental Church Society, Dr. O'Meara, Principal of Wycliffe College, writes thus of his recent tour in the West:—

"My trip through the North-West and British Columbia has not only been interesting but exceedingly helpful, and, on the whole, full of encouragement. I do not think you can quite realize what a splendid work the C.C.C.S. is accomplishing through these new Provinces. So far as I could tell, and judging from the standpoint of vital religion, the men that you are educating and sending up, and those going out from our own institution, are, with few exceptions, about the only ones who are standing for either a simple form of worship or for sound Biblical teaching."

There is no doubt that what Canada needs beyond all else is "vital religion" as provided in "a simple form of worship" and "sound Biblical teaching."

The War and the Church

When the war commenced the main cry was "Business as usual," but since then fears have been expressed lest the war should paralyze the work of the Church. We have great sympathy with these fears, and feel sure the war must have, as it is now having, a tremendous influence on Church affairs. And yet we are bound to agree with a writer who says that the influence of the war on the Church ought to be one of intensification and not of paralysis. As in wars of the past, including the greatest, this conflict ought to be the means of an intenser effort to rouse the nation and Empire to a realization of the significance of God's judgments and to the importance of seeking refuge in Him. Instead of altering our message of the Cross either by modification or by temporary omission, we ought to make the more earnest effort to bring to sorrowing men and women the consolations of God and the inspirations of courage and confidence, which come alone from Him. If we only realized it, the present is one of the most magnificent opportunities the preacher has ever had.

The Church and Democracy

In a review of a new book on Russia in the "Athenæum" these words occur:—

To the outside student of Russian affairs there is always something incomprehensible in the idea which appears to underlie the whole political thought of the country, namely, that democracy and the Orthodox Church are incompatible and cannot exist side by side. Virtually every modern Russian writer takes this view for granted, and in this respect the foreigner is generally apt to follow tamely the example set him, and to attack one

body of theory at the expense of the other.

This is suggestive. But is it true? Can a Church be at once authoritative and democratic? We should be glad to hear opinions on this matter. In any case the Russian idea is truly significant.

Almost Incredible

The other day a German professor in America explained—to his own satisfaction, at any rate—why Great Britain has so many fine colonies. This is what he said:—

"It is no wonder England has so many fine colonies. Look how she got them. It's the system. England, you know, would send an expedition headed by a missionary to some outlandish tropical place or other. The missionary would disembark on the white beach. He would gather the natives together under a palm, and, holding up his hand, he would say, 'Let us pray.' Then, while all the natives had their eyes shut in pious prayer, up would go the English flag."

There is only one thing more curious than the belief in such a theory on the part of the reader: it is belief on the part of the speaker, and he a professor, too.

Three Days

The recent complete collapse of Germany in South-West Africa was made the occasion of a striking article in the London "Nation," entitled "The Story of Three Days." The first of these was August 16th, 1901, when the Government decided to banish Louis Botha permanently from South Africa. The second date was July 31st, 1906, when the Government of that day decided to give complete freedom of government to the Transvaal, by means of which Botha became its Prime Minister. The third day was July 14th, 1915, when the House of Commons amid enthusiasm all round took the earliest opportunity of thanking Botha for his services to the Empire. The tale is worth telling as a lesson of generosity, a lesson of freedom, a lesson of righteousness, a lesson of confidence in truth. It is easier to use force than to exercise faith, but whether in individual or corporate life, faith is the greatest force to accomplish right ends. To-day the British Empire in South Africa is safe because we dared to trust rather than to crush.

Feeding Belgium

A deeply interesting account of the distribution of relief in Belgium is given in a pamphlet we have received, entitled "How Belgium is Fed," by Mr. W. C. Edgar, editor of the "North-Western Miller," an American milling journal. Mr. Edgar went to Belgium himself to investigate the working of the neutral Commission for Relief, and this pamphlet tells what he saw. He speaks in the highest terms of the administration, and assures us that no part of it goes to the Germans. There are some very good and interesting photographic illustrations. The pamphlet is published by the National Committee for Relief in Belgium, Trafalgar Square, London, England. Seven millions of Belgians are in need of assistance, at least a million and a half being entirely destitute. Britain will not let Belgium starve.

An Aspect of Hate

It has been acutely and aptly said that one never hates his inferiors, that hate is always upward. It is possible to feel contempt or

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pity for an inferior, but the object of hatred is always a superior. If it be true that hate is a sign of inferiority, perhaps it affords a reason why big men oftener give evidence of sweet dispositions than small men. In any case, whether nationally or individually, hatred is a mark of little souls, people of whom St. Paul speaks. They are described in English as "feeble-minded," and this is probably true of their mentality, but, deeper than this, they are "little-souled," and as such deserve our pity and our help.

Love and Sin

A good deal has been heard lately of Tagore, the Hindu poet, who was knighted in June last, and for whom a clergyman, formerly connected with the S.P.G., has been willing to sever his connection with his former work and to give up his orders. Like other novelties, Tagore has had a wonderful vogue in England, but there have not been lacking those who, knowing both India and Christianity, have not hesitated to indicate fatally weak spots. It is particularly significant that the man who introduced Tagore to England writes thus:—

In all his [Tagore's] poems there is one single theme: the love of God. When I tried to find anything western which might compare with the works of Tagore, I thought of "The Imitation of Christ," by Thomas à Kempis. It is like, yet between the work of the two men there is a world of difference. Thomas à Kempis was obsessed by the thought of sin; he wrote in terrible imagery. Mr. Tagore has as little thought of sin as a child playing with a top.

The description is apt, and if anyone is tempted to regard seriously such a poet, he should at least avoid calling the teaching "the love of God." Tagore is just a natural mystic, who, like other mystics, mistakes a feeling of ease for the inspiration of the Holy Spirit. Mr. Tagore has said some very pretty things, but what have been called his "gentle reveries" do not help us in regard to faith, courage and religion. Every Christian is necessarily a mystic, but not every mystic is a Christian.

ALL THINGS

"Giving thanks always for all things."

Eph. v. 20.

"We know that all things work together for good to them that love God."

Romans viii. 28.

Thanks for each storm which beckons me
To Thee, my Hiding-place,
That I may learn, as ne'er before,
How firm Thy love's embrace,
And realize in danger's hour
The marvels of Thy grace.

Thanks that Thou dost reveal my needs,
To bring Thy rich supplies;
For earthly losses which endear
Treasure which never dies;
For loneliness of heart which seeks
That Love which satisfies.

Thanks that through conflict I may know
Thy wondrous "perfect peace."
Thanks for the foretaste e'en through pain
Of joys which never cease;
The joys I "follow on to know"
In ever rich increase.

Thanks that in all my failings too,
I may Thy wisdom read,
Learn by heart knowledge of Thy ways,
Thine erring ones to lead;
The joy of serving, more to me
Than any other meed.

—Kate Staines.

SYNOD PROBLEMS

While the War affects the whole of Canada, there are several matters for consideration at the General Synod which concern our Church only, and to these it is necessary to turn in view of the forthcoming meeting. One of these is Prayer Book Revision, which it is proposed should have precedence over other business. The Report of the Committee will be presented, and the draft Prayer Book will, it is hoped, be fully discussed. Indeed, we sincerely trust that the matter will go further than discussion and will be sent forward for decision. In England the question of Prayer Book Revision has been postponed until the close of the War, but the circumstances there are so different from those in Canada that there is no need whatever for us to follow the English example. In England the proposals for Revision are of so serious a character that if they were adopted the Church would be split in two. This fact alone is more than sufficient to warrant the postponement of so controversial a discussion until the day of national peace. But in Canada Revision has proceeded, with one exception, along non-controversial lines, and the new Book is almost wholly concerned with the revision, enrichment and adaptation necessary to make our Prayer Book more suitable for modern use. It is much to be desired, therefore, that no further delay will take place in giving us a Prayer Book adapted to present-day needs. There is no reason at all why we should wait for revision in England; on the contrary, it would probably be of service if we could set the Mother Church an example of how to revise without causing concern among Churchpeople. But be this as it may, our needs in Canada are sufficiently imperative to justify our going forward with a work which will do more than almost anything else to show the Canadian people that our Church intends to keep abreast of modern needs.

Another matter that deserves to be noticed are the proposals of the Bishops of Montreal and Caledonia in regard to the novel situation which has arisen by the creation of new ecclesiastical provinces. Bishop Farthing proposes that in future there shall be only one Archbishop, the Primate of All Canada. This, if passed, would meet the proposal of Bishop DuVernet that the Metropolitans of the Provinces should not be styled Archbishops. Our columns have recently shown that such a proposal would meet with warm approval by Canadian Churchmen. The idea of having four Archbishops in Canada is almost ludicrous, and would give rise to criticisms on our Church which no one could say were unwarranted. By all means let us multiply Bishops and Metropolitans of Provinces to the utmost of our need, but let us not reveal our weakness for high-sounding titles which would carry nothing really effective in the actual working of the Church. It is well known that the Archbishopric of York was due to a mistake, and was not originally intended, so that if England, with its age, history and Church population can do with two, Canada, in very different circumstances, could well do with one. We hope, therefore, that the Bishop of Montreal's motion will be carried, though we fear it will prove too large a pill to swallow. But at least let us show our practical wisdom by accepting the Bishop of Caledonia's motion.

Another matter of great importance is the report of the Committee on Moral and Social Reform, carrying with it the proposal to enact a new Canon, organizing a Council for Social Service. The report will be read with deep interest and warm approval, and we doubt not but that the Canon will be enacted.

Care is, of course, necessary to avoid confusing this advocacy of social reform with the much deeper issues involved in the propagation of Christianity. The Gospel of Christ is for salvation and not merely for civilization, and we must not, dare not, be content with the superficial and really perilous idea known as "Christianization." The War has sadly reminded us of the utter collapse of any mere civilization. A sharpening of human sensibilities and a consciousness of social obligation are not enough, because the former is apt to grow dull and the latter to become inoperative. Social service is valuable and important, but we must never forget that redemption and regeneration are never applied in the New Testament to society, but to individuals in relation to deep spiritual needs. But when this is borne in mind and constantly emphasized we may, and must, insist that every aspect and department of life shall be brought "into living accord with our faith in the Incarnation." The new Canon will help us all to realize this duty in a special degree.

One other matter calls for attention here, and that is, the important question of Religious Education. The report on this is full of weighty considerations, and the motion of Principal Rexford to form a General Board of Religious Education will meet with the hearty support of all Churchpeople. The various aspects of Sunday School work mentioned in the report deserve the special attention of the clergy in view of the constant need of providing our children with the best religious education in our power. It is clear that, after making every allowance, we cannot expect much from the teaching of the Bible in our Public Schools, and this makes all the more imperative the duty of rendering our Sunday Schools as efficient as possible. The concluding paragraph of the report (before the recommendations) calls for careful study and prolonged thought, and it is earnestly to be desired that the importance of shepherding the lambs may be realized by our Church as never before.

There are several other matters of interest and importance to come before the Synod, to which we may refer later, but meanwhile we ask once again for the earnest prayers of all in our Church that the meeting may be greatly blessed of God.

O KING OF KINGS

O King of kings, Who from Thy throne on high
Dost rule and govern all things here below;
Lord God of Hosts, be with us, hear our cry,
Stretch forth Thine arm, and help us 'gainst the
foe!

For pardon of our sins O Lord we plead;
For Jesu's sake, oh, help us in our need!

We pray for those our loved ones in the strife;
For all who serve by sea or land we pray,
That Thou O Lord wilt be their Guide in life;
Protect them, keep them ever day by day.

For pardon of our sins O Lord we plead;
For Jesu's sake, oh, help us in our need!

Oh, grant Thy Presence, Lord—Thine Arm of
Power,

To aid and shield our brethren in the fight;
May they on Thee rely in danger's hour,
Not trusting in their own, but in Thy Might.

For pardon of our sins O Lord we plead;
For Jesu's sake, oh, help us in our need!

The wounded, pity, Lord! Oh, patience give;
In sickness do Thou raise their thoughts to
Thee;

Be present with the dying! May they live
For ever in Thy light from sin set free.

For pardon of our sins O Lord we plead;
For Jesu's sake, oh, help us in our need!

O God of Hosts, our cause take in Thy hand,
Thou rulest all, and makest wars to cease;
Thy Blessing grant to us and to our land,
And in Thine own good time, do Thou grant
Peace.

For pardon of our sins O Lord we plead;
For Jesu's sake, oh, help us in our need!

HAS THE CHURCH FAILED?

A PARALLEL FROM THE PAST

(The following is the full text of a sermon preached in Carlisle Cathedral by the Bishop of Barrow-in-Furness, Dr. Campbell West Watson.)

"For they that say such things declare plainly that they seek a country. They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city."—HEBREWS ii. 14 and 16.

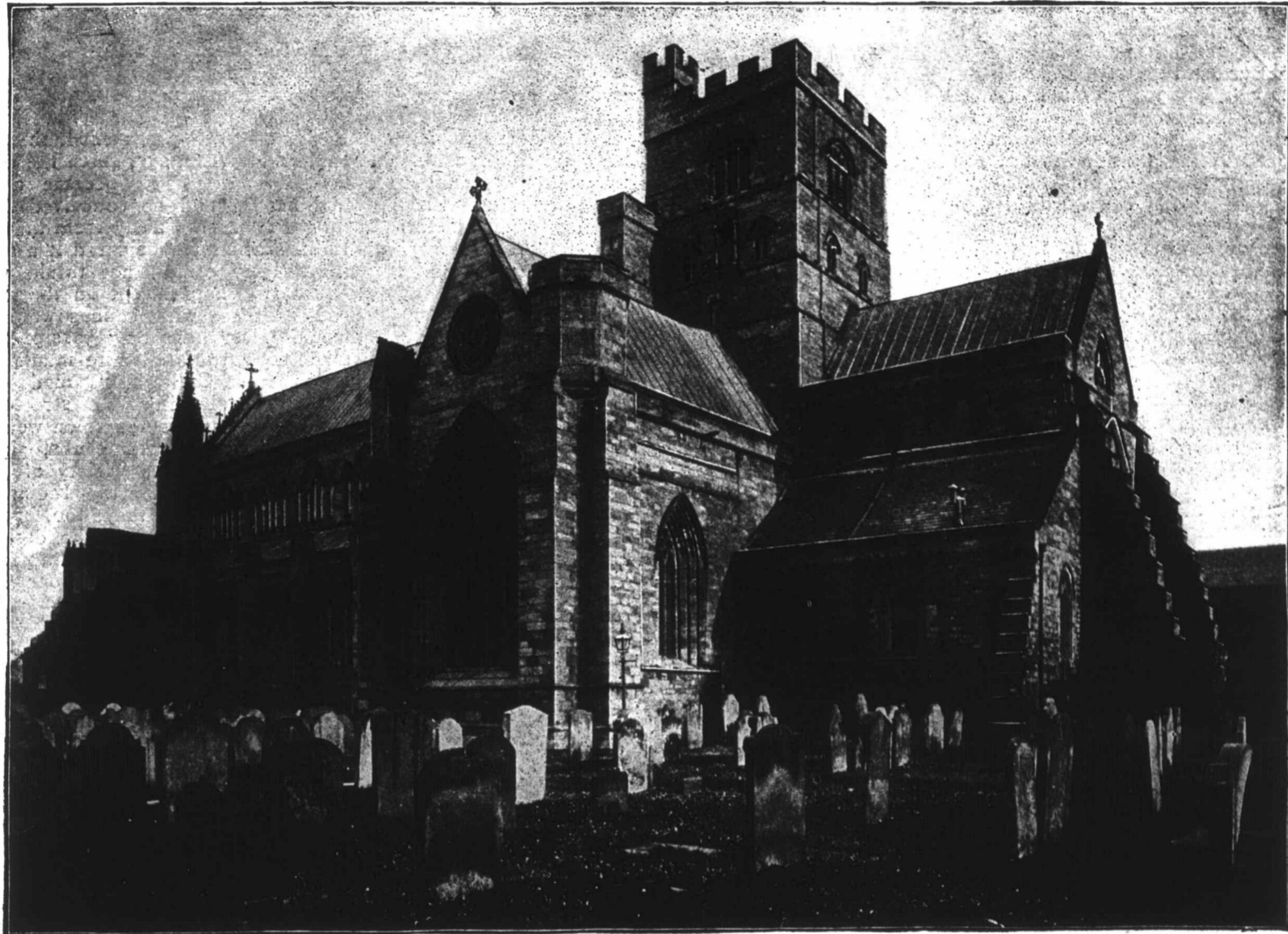
I AM going to ask you to travel back in thought with me some 1,500 years this morning. We will leave behind for a few moments our own distresses and anxieties, though it be only to look at another world upheaved from its foundations. It is Rome which has fallen, Rome the very pillar of the ancient firmament, the symbol and pledge of stability. For more than a thousand years she had stood the storm and stress of the world's vicissitudes, and now Alaric and his Goths have overflowed her boundaries, slaughtered her citizens, dragged her honour in the dust, and filled the world with pitiful fugitives. "Who," cries Jerome from his cell in the Holy Land, "who would have believed that Rome,

ed that men who thus owed their lives to Christ were already zealous in abusing Him, and declaring that the Church had failed. Nothing was lacking to unnerve a good man or cause him to despair, but Augustine had built his house upon the rock; it stood the storm and sheltered others. He felt that he had a message for the world. He was not unsympathetic. Rome had meant much to him. He believed that God had used and guided her in the past, but after all she was but a temporal city. So he shows how age after age from the beginning of the world a city has been in building whose maker and builder is God "that most glorious Society and celestial city of God's faithful." True, the citizens of this heavenly city make use of the laws and social framework of the worldly city; they could hardly do otherwise. They enjoy, too, and further the peace of the world, but they know that

misrepresenting their sufferings, but by showing them that, however sad the loss of earthly citizenship, the ills of mortality could not at their worst impair their membership of the heavenly city. Nay, if their eyes could be opened they would see that what they feared was their ruin was really their opportunity. A bold confession of Christ would surely bring in many opponents to His service. "Let this city of God remember that even among her enemies there are some concealed, that shall one day be her citizens; nor let her think it a fruitless labour to bear their hate until she hear their confession."

1915 A.D. RESEMBLES 410, A.D.

It is impossible to take up this noble book without feeling that the situation is curiously modern. We, too, are witnesses of the upheaval of a civilization which we believed had certain lasting foundations. But now accepted standards and values seem to be thrown into the melting-pot. What will come out? We, too, have seen the stream of unhappy exiles landing on our shores; we have read, or feared to read, the agonizing details of ruin, rape, and massacre. We, too, though in a different setting, have seen a rush



CARLISLE CATHEDRAL, FROM THE SOUTHWEST. (The Cathedral of the Lake District of England.)

victorious so oft over the universe, would at length crumble in pieces. . . . She who made slaves of the East has herself become a slave, and nobles once laden with riches come to little Bethlehem to beg. In vain I try to draw myself away from the sight by turning to my books. I am unable to heed them." The whole world was aghast, and in its indignation and horror turned upon the Church. It was less than a hundred years since the old heathen system of the State had been surrendered to the service of Christ; old attachments still lingered, and at such a time of crisis dying embers were fanned to flame. The Church had failed to save Rome—nay, she had ruined it. Even the Christians themselves felt lonely and lost in the bleakness and strangeness of a new world.

AUGUSTINE'S "CITY OF GOD."

It was the tragedy of this crisis which moved the great Augustine to set to his grandest work, *The City of God*, to comfort the Christians and convict and convert the heathen. He had seen the streams of fugitives who came flying to Africa, and must have been moved to horror and pity. But pity was turned to indignation when he saw them rushing eagerly to revel in the unclean entertainments of the day. It was only a brief time since, amid the terrors of the sack of Rome, some of them had been saved by taking refuge in the churches; but now Augustine notice

what the world calls peace is not the peace of God. "The faithless, worldly city," he writes, "aims at earthly peace, and settles the self therein, only to have a uniformity of the citizens' wills in matters only pertaining to mortality." The heavenly city uses this earthly peace as far as may be for the attainment of peace eternal.

HEAVENLY CITIZENSHIP INVIOLEABLE.

So, then, having been but strangers and pilgrims here, waiting for the heavenly habitation in true faith, Christians ought not to be dismayed at what has happened. Some of them had been robbed of their all. What? had they lost their faith and zeal, goods of the inward man? "These are a Christian's riches." Others had been carried away captive. That might have been really serious "if they had been led unto some place where they could not possibly have found their God." Others had come to a bad end. Had they? That depended on their lives, not on the circumstances of their death. "A bad death never follows a good life; for there is nothing that maketh death bad but that estate which followeth death." Yes, but others had suffered still worse things, for women and holy virgins had been robbed of their honour. But how could that be? If their own resolution was firm they could not lose it, for chastity is a virtue of the mind; they must not despair. Thus Augustine strove to cheer and encourage his poor friends, not by

to the churches, followed by a weakening of zeal as men grew accustomed to horrors. We, too, have wondered how the passion for amusement could survive the dreadful crisis of our fate. More than this, we, too, have heard rising around us the cry "The Church has failed." The Church failed to preserve peace. The Church fails now to give us a lead. The Church is too warlike. The Church is too cowardly. Amid it all, though it is some consolation to find that men expect so much of the Church, we are apt to grow confused and doubtful. We need to hear the voice of an Augustine among us, and perhaps Augustine himself has just the message for our day.

HAS THE CHURCH FAILED?

We are not careful to answer all the accusations against the Church. Some of them are so contradictory as to cancel each other. Others are based on a faulty notion of the Church's work and nature. The Church was not instituted in order to guarantee the peace of the world. Her first work is to tell men of the heavenly city, and to enrol them as members of it here and now. She proclaims and promises peace, but not a peace of her own fashioning. It is the peace her Master promised, and He said emphatically, "Not as the world giveth, give I unto you." If the Church were guilty of promoting or preserving peace between light and darkness, good and evil,

she would defeat her own ends, and lose the only peace worth having, the Peace of God. The Church longs with all her heart for peace on earth as well as peace in heaven, but she cannot unconditionally identify the two. Else why did her Master say, "I came not to send peace, but a sword"? No doubt the Church makes her mistakes in that difficult border-country where the claims of Christ and the claims of earthly citizenship are so hard to delimit. Christians differ and have always differed on such points. But such mistakes matter comparatively little if she still persistently, urgently, reminds men that here her citizens have no continuing city; that they are strangers and pilgrims; and that they depend on no earthly conditions for confidence and optimism. They value national vigour and freedom; they are affectionately proud of the civilization which has been their earthly home, but they know well that none of these are essential to their life and work. At the call of the State they willingly and enthusiastically give their earthly lives for such things, but their souls they commit to a faithful Creator.

THE REAL FAILURE OF THE CHURCH.

Yes, the Church has failed. We admit it. But not in the sense that many of her confident critics claim. Where she has really failed has been in her too great attachment to the established order of things. She has put so much loving service into that established order, in her care especially of the weak and the sick and the young, that she finds it hard to see herself as distinct from it. But none the less it may be God's will to teach her by this crisis that the world is too much with her. When the Christians by their moving sorrows and sufferings captured pagan Rome for Christ, many must have thought that the Kingdom of God was at hand. When Rome fell they were dismayed. But in a few centuries Christ conquered the nations which had conquered Rome. The Church survived the "world" of that day. Such a reflection helps and encourages us to-day. Our "earthly city" may be taken from us, but we dare not be dismayed. Our "heavenly city" is sure and certain, eternal in the heavens. It may be that in the present order, in spite of all her failures, so terrible and so real, the Church has done her work. In the throes of this crisis God may be bringing in a new order of things, and giving His Church a new opportunity. If she is to use it, she must first of all detach herself from the trammels of this passing "world" and attach herself more firmly to Christ.

THE "ESTABLISHED ORDER" NOT AN UNMIXED BLESSING.

And, after all, we cannot fail to realize that the established order is a sufficiently anxious one. Are there not many people who find it hard to distinguish clearly between the Christian Faith and humanitarianism? They are not sure that Christianity has not done its work in producing the higher type of modern philanthropist. They are inclined to doubt whether the Church has any further message for the age. The Church, meanwhile, with all her strivings, finds it cruelly hard to deal with the open sores of Christendom. This upheaval may give her the chance she has longed and prayed for; but only if she is detached and ready, supremely convinced of her heavenly citizenship. And it is not only at home that the present established order is a hindrance. Non-Christian nations come and misjudge Christ by Christendom. They see our national vices and sins, and think that if Christianity can do no more, they can do without Christ. And more than this, seeing the close connection even in our minds between the Church of Christ and the established order, many condemn the Church as part of that Western structure of Society which they do not wish to see erected in their ancient land.

DETACHMENT AND ATTACHMENT.

We seek a better city, an heavenly. How shall we let men know it? How shall we persuade them of its reality? First by detachment. The stern but thrilling call of Augustine to Christians to recollect themselves comes to us too in this twentieth century. It is not hatred of Society which is demanded. We are part of Society, and must be. It is hatred of the world-spirit in Society. It is not puritanism or asceticism which is called for, but so deep an appreciation of the transcendent value of our heavenly citizenship that earthly losses must seem but light. If we have laid up our treasure in heaven there will our hearts be also, and men will be in no doubt of the fact. We shall no longer appear so whole-hearted in pursuing earthly ambitions, earthly controversies, earthly amusements. So we ask ourselves, What is there in our lives which sug-

gests to others that we seek a city and are indifferent to worldly circumstances? Secondly, we are called, as Augustine called his fellow-Christians, to a bolder confession of Christ before men. We must not only detach ourselves from the world, but attach ourselves to Christ. People are saying that the Church has failed, but we are convinced that this is the eve of victory, if we are but worthy to use our opportunity. When all things are shaken, men long for something eternal and certain. God commissions each one of us His servants to tell them of the heavenly citizenship. We must put aside diffidence; we preach not ourselves, but Christ crucified.

THE CHURCH MORE FREE TO EVANGELIZE THE WORLD.

And this bold confession must be made not only in our own circle, but in the world at large.

THE VALLEY OF ETERNAL BLOOM

THE WORK OF THE REV. J. B. McCULLAGH

(This interview from "The Christian" has special interest for Canadian Churchmen)

WHEN the Allies were quitting the Crimea in 1856 on the conclusion of peace, Captain Prevost, a missionary-hearted naval officer, drew the attention of the Church Missionary Society to the degraded state of savagery of the Zimshian Indians of British Columbia, who were similar in appearance to the Japanese, and had their great imitative power. A young schoolmaster, William Duncan, was sent out by the Society, and in 1862 founded his remarkable work at Metlakahla. Later, he migrated with some hundreds of Indians to the United States territory of Alaska.

Four years after the appointment of the late Bishop Ridley as first Bishop of Caledonia—viz., in 1883, the mission-station of Aiyansh (Eternal Bloom), was founded by Rev. James Benjamin McCullagh, who has now for thirty-two years been the guide, philosopher, friend, and "sky-pilot" of the Nishga tribes at the head-waters of the Naas River.

When Mr McCullagh arrived with his young wife, Aiyansh was a large plain, thickly strewn with fallen timber, and overgrown with dense bush. The pioneer's first act was to begin to build his own log-house, hardly completed before the snowy season set in. The conditions that faced the young pair in their first winter were cheerless to a degree. Death and darkness reigned supreme; the medicine-man flourished, and "the people died through sheer imagination and fear."

The language had not been reduced to writing, and the earliest and most laborious efforts of the missionaries were directed thereto. Eight hours daily were given to the making of a Nishga-English Grammar, which was then printed on Mr. McCullagh's typewriter. In due course a little printing office was set up, a number of Indian boys were taught printing, and a small monthly paper in both languages published, till at last nearly every house had the Gospels in their own tongue as a typewritten book for family reading. The fathers and mothers began to be taught to read by their children, and gradually a remarkable change came over the Indians of Aiyansh.

"I remember," says Mr. McCullagh, "when old chief Abraham Wright began to learn to read, that some heathen chiefs laughed at him for putting himself on a level with the children at school. But he exclaimed: 'what! These *ba, be*, etc., are not the little things you suppose; they go to make up the words of eternal life!' And he persevered in his self-imposed task until he could read St. Matthew's Gospel."

As time went on, and one Indian after another had been brought to Christ and instructed in the faith, an open-air preaching band of eight or ten was formed, and they conducted services and singing in front of the houses in a heathen village or the streets of a town. Great courage was shown by these Christian lay-preachers in face of opposition by the medicine-men.

The Mission Indians showed the reality of their changed lives when men, women, and children turned out to cut a road straight through the forest, eventually called the Gospel Road, because it was made specially for the purpose of marching up to a heathen village to preach the Gospel.

At first the town of Aiyansh was a mere collection of shacks, but the "amateur medical work" of the early days of the Mission, with God's blessing, brought numbers of Indians under Gospel influence. Very few of those who

Non-Christian nations may think they see the *debacle* of Christianity going on. There never was such an opportunity for telling them that Christ is tied to no nation or civilization. The crash of society may be but the resurrection of the Church. The world passes, Christ remains. Nay, the passing of our world may be but the revelation of Christ to them with a clearness impossible before, with a veil removed. If we say and do such things we shall proclaim to the world that we seek a better country, an heavenly. If we confess that we have failed, God is faithful and just to forgive us our failings, and to send us, forth cleansed and consecrated to bear witness to Him in the new world which awaits us. That world may be better than the old; it may be worse; but as citizens of an unchanging, eternal city we dare to face it with confidence, for we know that if this Spirit be in us God is not ashamed to be called our God.

came for medical or surgical relief ever returned to their old ways after recovery; they remained at Aiyansh and settled down. In this way in a few years the Mission grew into a small town. But as Aiyansh progressed, the more anxious became the missionary, since the crowding of small insanitary dwellings became a menace to life and health, and he conceived the idea of planning a town site, away from the river banks. The Indians at first considered it a senseless proceeding. They could not think of putting up a house anywhere except on the river bank. They could not see what canoes were passing! They would never hear any gossip! So the heathen made songs on the white man's project. "But," says Mr. McCullagh, "I made my survey, drew up a map showing the streets, and coloured sheets of what the new town would be like, painting in fancy fences, shrubs, planked sidewalks, street lamps, and a variety of pretty houses. I dreamed dreams for the Indians and fed them with my idea until they, too, began to dream the same dream. I began the design of a church, large enough to accommodate four hundred, for surely the heathen would one day be gathered in!"

Mr. McCullagh then with indomitable energy secured a saw-mill with which to cut the timber necessary for his wooden church, and taught his Indians to run it; and building material was turned out there which eventually produced one of the prettiest little towns in British Columbia—all at the financial and manual cost of the people themselves.

The building of the church and the joyful service and self-denial of the people accompanying it, make a thrilling story. With a willing mind and glad heart—sanctified by prayer and praise three times a day—the little sanctuary in the wild forest was erected. "We felt not our labours; there were no fatigues, no accidents, and no disappointments. For days at a time we were up to our armpits in the cold water of some mountain stream, removing obstructions and taking out logs, yet nobody caught cold, and there were no complaints."

When the work on the spire was undertaken, which the older Indians begged Mr. McCullagh to desist from, the only man he could depend on was one who years before had been a lunatic, but whom the missionary had cured. This man would perform movements on the spire just like a cat, and so the people called him "the pussy man."

At last the building was completed and opened for Divine service. When the offertory was collected, it weighed eighty pounds, and amounted to \$1,250 dollars the gifts of some three hundred Indians.

Such, in brief, is the story of the transformation effected in a few years by a man to whom God had entrusted the talents of evangelist pastor, reformer, builder, and administrator; and the story demonstrates what can be done when one individual places himself unreservedly at the disposal of his heavenly Master.

The story of the fire which destroyed the old mission-house and everything temporal—but not faith, hope and love—is told on another page. (See "Burnt Out in the Far West.") Fortunately, the church itself was 900 yards away, and was saved.

The succeeding years have brought their own problems. Fifteen years ago the Church Mission-

(Continued on Page 572.)

The "Ne Temere" Decree in War-time

By the Rev. T. J. PULVERTAFF, M.A.

(This article from our valued contemporary "Evangelical Christendom," the organ of the World's Evangelical Alliance, has a special application to Canada.)

SOME time ago we mentioned that marriages solemnized in the Roman Catholic Church had increased in England and Wales from 12 per thousand the year before "Ne Temere" came into operation to 47 per thousand in 1913. There has been no corresponding increase in the Roman Catholic population, and it is pretty clear that the pressure brought to bear by Roman Catholic ecclesiastics in the matter of mixed marriages is responsible for the growth. In many parts of the country complaints have been made of visits by priests and domiciliary discussions as to the validity of the marriages that have been solemnized in accordance with the law of the land. Even more frequent have been the instances in which before marriage all the machinery of the Roman Church was called into operation to bring about "conversion" followed by marriage as the only condition under which the assent of the Roman Church could be given to the "reality" of the marriage. Publicity was avoided, as there is a natural unwillingness on the part of young people to become the subject of public comment concerning their union. Bitterness remained, and sorrow has followed unions that should have been free from the added virus of ecclesiastical calumny to a condition that is far from being satisfactory. Mixed marriages are not desirable, for, unless there be union on the highest subject—religion—a home has little hope of being founded under the best possible circumstances.

Last June a correspondence in the "Leigh Chronicle" attracted much attention. The Rev. Sydney Harris married in 1914 a Roman Catholic man to a Wesleyan woman. Of the legal validity of the marriage there can be no doubt. It was solemnized in accordance with English law in the authorized manner. The Wesleyan minister refrained from visiting the newly-married couple, as he felt that the ecclesiastical position of the bride and bridegroom made it difficult for him to call without giving rise to controversy. He did not wish to throw the apple of discord into their domestic life. The man remained a Romanist, the woman a Wesleyan. They lived happily together. There was no discord, and everything pointed to the peace of the household remaining undisturbed. No complaint of any kind had been made. Husband and wife had no scruples as to their relationship. They had been married legally, with the appropriate religious ceremony.

Father Unsworth, the local priest, having in mind the "Ne Temere" decree, called at the house and saw the wife. He "pestered the woman to be re-married according to the rites and ceremonies of the Roman Catholic Church." This can have but one meaning. In its eyes they were not legally married, and as that Church claims to have the power to create impediments to marriage, and considers that what is not duly done according to its decrees, is not done in the sight of God, the zeal of the priest led him to act as the agent of his Church, and in so doing he has caused great pain. In the words of Mr. Harris, such conduct "is a reflection upon the Church to which the lady belongs, and is little other than a slight upon the law of the land." Mr. Harris felt it his duty to make the facts public, and in the local organ he stated them plainly.

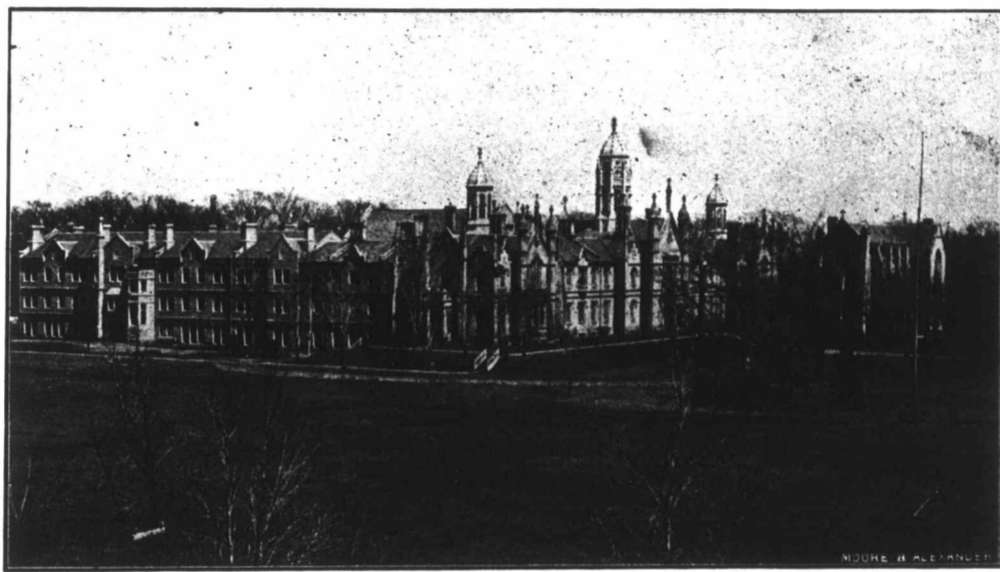
The priest replied, saying that he did his duty. He found that the man's conscience was not at rest, "but that he is anxious to make it so by submitting to the discipline of the Church, whose authority he accepts." The woman is content, and on Mr. Harris and his friends, as well as on the woman, blame is thrown because she will not do as the Church commands. He declares that he has endeavoured to be a peacemaker in a home disturbed by acute difficulties, and that he has only explained to the woman the way in which she

could bring happiness to her husband. He was only ministering to the spiritual needs of a member of his flock. He recognizes that there are two parties to a marriage, and probably concludes that he has a duty to the Wesleyan party as well as to the Roman Catholic, for it was to the Wesleyan woman he directed his ministrations. Human nature is human nature. Everything we know about this home shows that it is happy, and that the woman, approached by an ecclesiastic who holds that her marriage is no marriage in the sight of the Roman Church, resents the interference and repels the interferer. We live in a free country, but freedom has its abuses, and no fair-minded man can say for one moment, that it is in accord with Christian charity and spiritual freedom for a man to go to a woman who has been married for a year, and intimate that she is not married in the sight of God, and that her husband does not think her so married. No graver or grosser insult can be offered to a woman. It is little short of abominable that any man should place himself in the position of presenting such a case to any woman, and

home, says that his Church does not consider the marriage valid, and brings pressure to bear on those who are validly married to undergo a repetition of a ceremony that involves the conclusion that the former ceremony was either imperfect or invalid. Whatever be the priestly view of the case, there can be no doubt that after a year of married life the average Englishwoman would consider such a re-marriage to involve the most serious slight on her character, and would feel ever afterwards a doubt as to the way in which she lived before re-marriage. Nothing but ignorance of human nature or obsession by the supposed moral omnipotence of the Church could permit any right-thinking man acting as priests act under the "Ne Temere" decree. We are not lawyers, but we affirm that many acts severely punished by heavy penalties do not cause as much sorrow and pain as are the result of these assaults upon the unity of the home and the sanctity of the marriage bond. The day will come when the Legislature will find itself compelled to take notice of these offences and to put a stop to their repetition. We know how hard it is for women to go into court and give evidence on matters affecting their marriage. If the law to-day presents difficulties, by reason of the expense that will be incurred or on account of its uncertainty, the need for fresh legislation is evident. We believe, however, that healthy public opinion will put an end to the policy that forces a priest to enter a happy

home, and, under the plea of ministering to the conscience of one of the parties married, to make insinuations of the most painful character to the other. No man should be permitted, in a country that respects its laws and stands by Christian morality, to say to any person married in accordance with its laws, "You are not married." It cannot be maintained that this is only pronounced on the person who is a member of a particular Church, and has no reference to the other partner. If the one is not married "in the eyes of God, no more than in the eyes of the Catholic Church," then the other is unmarried, too. The logic of facts is in agreement with the logic of life, and there must sooner or later be an end made to a system that involves mental torture of the worst kind.

Trinity College, Where the Meetings of the General Synod Will Be Held



THE House of Bishops of the Canadian Church assembled at this College on Monday evening last, preparatory to the Quiet Days on Tuesday and Wednesday, which were conducted on both occasions by the Right Rev. J. C. Roper, D.D., Bishop of Ottawa. The session of the House of Bishops for the transaction of business will commence today, Thursday, the 9th inst. All the meetings will be held here.

we regret that it should be done under the cloak of religion. The priest resents the accusation that he has acted the part of an "impertinent meddler" in making the suggestion to the woman. He is honest in his belief, for the law of his Church is to him the law of God; but to Englishmen the law of the land that made man and woman husband and wife is in accordance with the law of God, whereas the decrees of the Council of Trent thus tried to be put in operation are in direct conflict with the law of England and the law of God. To attempt to carry them out means aspersions on the morality of citizens who have acted as the laws of God and the country direct, and ought to be free from insinuations of any kind as to the legality of their union and its efficacy in the sight of God and man.

The lady has stated that her husband has had no trouble on account of the marriage taking place in the Wesleyan Church. The trouble has been created by the policy of the Roman Church, which instructs its clergy to see that all such marriages take place in their churches under conditions laid down by the Decree of the Council of Trent. As ministers of the Church they have no option but to carry out these decrees, unless prevented by the law of the land in which they live. In this case the priest endeavours to justify himself by allusion to the "passive resistance" policy followed by those who object to the Education Act. It is not for us to pronounce any opinion on that policy, except to say that the men who break the law pay the penalty the law exacts. They dislike the law and they prefer to suffer than to obey. In the other instance a priest deliberately invades a

The Hague Peace Palace

THE present war has naturally brought into notice and contrast the various Conferences on Peace held at The Hague during the last few years. Some of the facts have a special, even though sad, interest.

With an endowment of two million sterling a peace propaganda is being pushed through all nations; a Peace Palace costing millions sterling has been built at The Hague, with a library on international peace of 75,000 volumes; all known cases of arbitration have been codified, and an international committee of eminent statesmen formed; and a body of permanent judges, eminent jurists, sits at The Hague for international arbitration. All nations have conspired in the erection of this magnificent palace. The grand stained-glass windows in the Court of Justice came from England; the massive gates at the park entrance from Germany; the gorgeous marbles of the interior from Italy; the silk tapestries in the Council Chamber from Japan; the priceless porcelain vases from China; a marble throne from Greece; Gobelin tapestries from France; a vase of jasper from Russia; marble statuary from the States; costly carpets from Turkey, with minor gifts from all the minor states of the world. How it reminds us of the Day and City when "the nations shall bring their glory and honour into it!" But what is this peace worth? Five of the monarchs and presidents whose pictures hang upon its walls have been assassinated since the palace was built. How like a prophecy are these words of Lord Curzon, uttered years ago: "The great rulers of Europe set up an International Tribunal of Arbitration at The Hague, and built a magnificent marble hall for the delegates to deliberate in; but alas! when the moment of crisis comes, when unruly passions are inflamed and

international friction arises, conventions and treaties are alike broken and disregarded, and recourse is had to the primeval method of settling differences by the clash and conflict of arms."

So the cup has to circulate among all the banqueting kings of the whole earth; the very oneness of the world, of which the modern is so proud, will make the judgment universal. "All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth." As a fierce storm starts upon the horizon, and spreads over the whole heavens, so "evil shall go forth from nation to nation," until the whole world is involved. How remarkable were these words of a leading London journal ("Daily Telegraph"), uttered on July 10th, 1907: "The last assembly at The Hague was followed by great conflicts; we can only pray that the present assembly may not be succeeded by calamities among the most terrible in the history of the world." It is a keen observer's prediction which has been exactly fulfilled, and reveals God's estimate of peace without righteousness: the third Peace Conference was due in 1914. If this prophecy was difficult to believe a year ago, all difficulty has vanished in the object-lesson which, though that War is not on us yet, we have before our eyes. In August last thirteen declarations of war occurred in one month; six out of the eight greatest powers of the world are at war; masses of men, utterly unprecedented in history—sixteen or eighteen millions—are being hurled at each other; and literally half the world—nearly nine hundred millions of mankind—are involved in a murderous conflict by land, air, and water.

THE VALLEY OF ETERNAL BLOOM.

(Continued from Page 570.)

ary Society decided to "gradually withdraw" from the British Columbia Mission, so that the work might be taken up and carried by the Canadian Church. This meant that so long as the missionaries remained at their stations they would receive their personal allowances from the Society, but that all *working expenses* were to be thenceforward met from an annual Block Grant, reducible yearly by one-twelfth of the whole for a period of twelve years, when it would automatically cease. "This scheme," says Mr. McCullagh, "was good and business-like in theory, but the years have not brought to us from local sources that which has been taken away. The rapid developments taking place in that part of British Columbia have brought with them so many new and urgent demands for our infant Church organization that they have practically relegated the Indian work to a back-seat. The funds which it is possible to raise in Canada are altogether insufficient for the needs of the work, and help must be obtained from the Old Country.

Mr. McCullagh has built part of his new house, and before he returns to Aiyansh he hopes to be able to place an order for his "big gun," *i.e.*, his new printing press. Its cost will be £200, towards which, without any personal solicitation, he has received already £135. Most of the Indians now, as well as the white people, read English, so that whatever Mr. McCullagh produces for the white man's benefit will also have an interest for, and be at the disposal of, the Indian.

L. M. M.

UNITED STATES.—A letter from the chairman to the Committee of the House of Bishops on the Laymen's Missionary Movement:—"I have seen so many advantages accruing to the men of the Church from the suggestions and impetus of the Laymen's Missionary Movement, and have personally experienced so much good from the movement that I venture once more to write you, as a member of the Committee of the House of Bishops, on this subject. It must be apparent that this movement has not yet exhausted its fund of energy, information and inspiration, which the men of our Church may share to the great advantage of the missionary cause generally, and our own responsibilities in particular. I beg permission to direct your attention to the opening of a new campaign in the autumn of 1915 and extending well into the spring of 1916, dates for all which are furnished in a circular supplied by the secretary, 1 Madison Avenue, New York, including the following appointments: Chicago, October 14th-17th; Detroit, October 20th-24th; Atlanta, February 2nd-4th, 1916; Greensboro, N.C., February 9th-13th; San Francisco, February 20th-23rd; Fresno, Cal., February 23rd-27th; Los Angeles, February 27th-March 1st; and the Na-

tional Missionary Congress, Washington, D.C., April 26th-30th. It appears to me that it would be well if the members of our committee would attend one or more sessions of the meetings in our immediate neighbourhood, where I am sure we should be cordially welcomed and an expression of interest or sympathy or a word of advice would be well received. Might we not also help our laymen by directing their attention to these meetings with the expectation of deepening their interest and improving our own plans and methods in conducting missionary campaigns in our dioceses and parishes? With the hope that you will in some way cause the officers of this movement to believe that we desire to be of real service as counsellors and advisers. C. K. Nelson, Bishop of Atlanta, Chairman."

Church News

THE GENERAL SYNOD.

The Seventh Session of the Synod will be held in Toronto, beginning September 15th, 1915.

The session opens with Divine service in St. James' Cathedral on Wednesday at 11 o'clock, which will consist of the Litany and the Holy Communion. The Right Rev. A. S. Lloyd, D.D., President, Board of Missions, Protestant Episcopal Church of the United States, will preach.

The Synod will meet at 3 p.m. at Trinity College; the sessions of both the Upper and Lower Houses will be held there. Routine business will follow the election by the Lower House of their Prolocutor.

Members are requested to be prepared for at least a fortnight's attendance.

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

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

S.S. COMMISSION AND M.S.C.C.

At St. James' Cathedral—Friday, September 10th, 8 a.m., Holy Communion. Parish House—9.30 a.m., Executive Committee S.S. Commission; 11 a.m., S.S. Commission, M.S.C.C.; 8 p.m., (a) Church Camp Mission Committee; (b) Prayer and Study Union Committee. Saturday, 11th, 9.30 a.m., Indian Committee; 11 a.m., Apportionment Committee. Monday, 13th, 9.30 a.m., (a) Committee on Policy; (b) Committee on Moral and Social Reform; 2.30 p.m., Board of Management. Tuesday, 14th, 9.30 a.m., Holy Communion; 10.15 a.m., Board of Management.

CHILDREN'S DAY.—When?—Twentieth Sunday after Trinity (October 17th, 1915).

What?—The purpose of Children's Day is threefold: (1) 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 Sunday School work. (2) To call forth the united prayers of our people that God's blessing may rest upon our work. (3) To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our Church as represented by the Sunday School Commission.

For Whom?—Children's Day is intended for the whole Church and not simply for one part of it. That the congregations generally, as well as the Sunday School, are expected to unite in its observance is clear from the following resolution of the General Synod: "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."

How?—While each parish must determine for itself how best to observe this day, a true observance will be characterized by the following features: (1) Special celebration of the Holy Communion. (2) Special services for parents, teachers and officers, with special sermons. (3) Special service for the Sunday School members. (4) Special offerings for the work of the Sunday School Commission. The Commission needs \$10,000. Your school and congregation

has some part of that amount to raise. If you do not do your part, it means that the Church will have failed to do its duty.

You Will Need—(1) Copies of the "Children's Day Letter." (2) Special envelopes—at least one for every member of your congregation and Sunday School. These may be obtained, free of charge, on application to the General Secretary of the S.S. Commission, 133 Confederation Life Building, Toronto. (3) Special Service Forms. Order these from the Institute Publications, North Toronto, or the "Church Record" S.S. Publications, Confederation Life Building, Toronto. (4) Other free Children's Day literature, which may be obtained from the office of the Commission.

PREFERMENTS AND APPOINTMENTS.

BUTTRUM, Rev. H. St. George, Rector of St. Saviour's, Grand View, Diocese of New Westminster, to be Rector of Belvidere and Corte Madera. (Diocese of California.)

NOVA SCOTIA.

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

HALIFAX.—The Rev. H. W. K. Mowll, M.A., the Dean of Wycliffe College, Toronto, preached in St. Paul's Church, in this city, on Sunday morning, the 29th ult., and in the evening he preached in St. Matthias'. In the course of his evening sermon, on account of a severe electrical storm, all the lights in the church went out and he was obliged to finish his sermon with the church in darkness.

BEDFORD.—ALL SAINTS'.—On Sunday morning, August 29th, His Grace Archbishop Worrell duly consecrated this church. His Grace motored to Bedford, accompanied by Rev. Dr. V. E. Harris, former Rector of the church, and W. L. and Mrs. Payzant. Although the weather was very stormy, the congregation was large. The Archbishop was assisted by Rev. Dr. V. E. Harris, Rev. W. Goddard-Fenwick, Rector of New Waterford, C.B.; and Rev. Mr. Fletcher, Rector of Sackville parish. The church was tastefully decorated. At the conclusion of the service the Archbishop gave a very helpful address. There were 60 communicants. In the evening Rev. W. Goddard-Fenwick preached. Much regret was expressed at the absence of Rev. J. Abbott Winfield, Vicar of the parish, who is at present in the Victoria General Hospital. The corner-stone of this church was laid by Lieut.-Governor Jones on August 30th, 1904, and the church was erected at a cost of \$7,000.

WINDSOR.—CHRIST CHURCH.—The members of the Junior W.A. of this church are deeply interested in the Belgian Refugees and the devotion of the Belgian Royal Family in this crisis of their country has aroused their fullest sympathy. As a tangible token of their admiration and esteem, they have worked for the Queen of the Belgians a coverlet which has been transmitted through the Agent-General for Nova Scotia in London to the Belgian Minister for her Majesty's gracious acceptance.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—The funeral of the late Mr. George Hague, for many years general manager of the Merchants Bank of Canada, was held on Saturday afternoon, the 28th ult., from his former residence, 107 Redpath Street, to this church, of which Mr. Hague had been for many years an esteemed member. The body was received at the door by Rev. G. O. T. Bruce, who recited the opening sentences of the Burial Service as the coffin was borne up the aisle. Rev. F. E. Baker announced the hymns, and the verses from Psalm 90 were read by Rev. Canon Renaud. The Rt. Rev. Dr. Mills, the Bishop of Ontario, read the Lesson, and the Ven. Archdeacon Norton the final prayers. Rev. H. Benoit attended the Bishop as chaplain. The chief mourners were the sons, Rev. Dyson Hague, of Toronto; Mr. George Hague, of Kingston; Messrs. Fred, Harry and Laurie Hague.

The following letter was written recently to relatives in Canada by the Rev. A. P. Shatford, the Rector of this church, who is at present serving as a Chaplain in one of the base hospitals in

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France. He went over to Europe as the Chaplain of the 24th Battalion (Victoria) Rifles of Montreal. The letter reads as follows:—"I am at the largest hospital base in France," he says. "We have room for 20,000 patients—the whole thing is under canvas and presents a rather striking sight. Loads of wounded come in every day and night. The last convoy contained those burned with liquid fire—a most gruesome procession. Poor fellows—how they must have suffered. Many die here, I have funerals every day. Yesterday I buried ten, and six this morning. One was a German prisoner. I'd be willing to bury the whole lot of those beasts. But it is pathetic work and takes a lot out of one. Yesterday was the anniversary of the war's declaration, and I held two services, which were most hearty. We see a good many Canadians every week, so that it is a little difficult to believe that we are actually in France. I hustle around from place to place in a motor cycle at the rate of 40 miles an hour. The news is not very encouraging, is it? Warsaw is about tumbling and we do not seem to be able to dislodge them on the West. Train loads of troops pass here every five minutes and ambulances are rushing along with their sad load of wounded. It is awful, but we've got to go through with it. There is no doubt about the ultimate issue but I'm afraid that it is going to be a long war. The trenches are crowded full of men. We need ammunition more than anything else. My tent is bell-shaped with a double wall and for the present is very comfortable. I am getting quite used to sleeping in a kit rolled up in good warm blankets. The tents where the wounded are, look very fine—large, luxurious Indian marquees. We have 40 doctors and 75 nurses in our unit and beds for 1,050 patients, so you can fancy that I am busy. As soon as men are fixed up they are sent to England or back to the firing line. They come and go all the time. Some of the wounds are awful. Legs and arms are amputated continually—it is a pretty ghastly business. We hear the guns and shells and see the aeroplanes almost every day—the evidences of war are always with us."

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The members of the choir of the Cathedral held their annual picnic on the 30th ult. to Kingston Mills, when, despite the broken weather, an enjoyable time was spent.

NAPANEE.—OBITUARY.—Mrs. Dibb, widow of the late Rev. F. T. Dibb, who lost his life at the Napanee railway station a few years ago, passed away on Wednesday evening, the 25th ult. Mrs. Dibb had been ill for several months, and was very near death's door several times, and recovery was impossible. She was a daughter of the late Mr. William Miller, and leaves two children, a son and a daughter. One sister, Mrs. William Smith, and one brother, Mr. F. F. Miller, also remain.

TORONTO.

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

William Day Reeve, D.D., Assistant.

THE BISHOP'S ENGAGEMENTS.—The Bishop of Toronto preached at the re-opening of St. Stephen's Church at eleven o'clock on Sunday last; also at a special service for the children of the congregation of St. Alban's in the Cathedral in the afternoon, and again in the Cathedral at the 7 p.m. service. The Bishop of Toronto reports that his fund to provide Prayer and Hymn Books for the Overseas Force now amounts to \$372.25, and, as he is anxious to reach an objective of \$1,000 for the purpose, he will be grateful to receive and acknowledge contributions, small or large, in this behalf. The Bishop desires to cordially thank those who have already responded to his appeal. The Rev. T. W. Paterson, M.A., of Christ Church, Deer Park, has, at the Bishop's request, kindly undertaken to canvass for this fund.

ST. ALBAN'S CATHEDRAL.—The Right Rev. Bishop Heber Hamilton, of Mid-Japan, preached in this Cathedral on Sunday morning last. The Bishop, in the course of his sermon, his subject being the miracle of the five loaves

and the two fishes, gave some interesting particulars regarding the work of various kinds, which is being carried on in his diocese. A party of recruits, belonging to the 109th Regiment, under the command of Lieut. Livette, attended the service. The Bishop of Toronto, in the evening, from the fact that it was the eve of Labour Day, took the subject of "Work" for the theme of his sermon, choosing for his text, the words:—"Man goeth forth unto his work and to his labour until the evening." Psalm 104: 23. On Sunday next the preachers at the Cathedral will be: In the morning, the Right Rev. Dr. Gray, Bishop of Edmonton, and in the evening, the Most Rev. Dr. Worrell, the Archbishop of Nova Scotia.

CHURCH OF THE MESSIAH.—The Right Rev. Dr. White, Bishop of Honan, preached in this church last Sunday morning, and in the course of his sermon, he gave some interesting details of the work of the Church in his diocese, emphasizing at the same time, very strongly, the fact of the great opportunities which there are for service, of the many doors which are now being opened to the preaching of the Gospel which were hitherto closed, and of the urgent need which there is for more workers in the Mission Field.

ST. JOHN THE EVANGELIST.—The Rev. Karan Georgis, a priest of the Assyrian Church, spoke in this church on Sunday evening last, in aid of his compatriots in Assyria. Since the war started and Turkey entered the struggle, it is estimated that 100,000 Christians have been murdered by the Kurds and the Turks and those who have escaped massacre are in a state of destitution.

ST. STEPHEN'S.—Reopening services took place at this church on Sunday last, the special preachers being the Bishop of Toronto and the Rev. Professor Cosgrave, of Trinity College, in the morning and evening, respectively.

This church has been undergoing extensive alterations and redecoration of late. A new system of heating and ventilating has been installed, also electric lighting. The roof, nave and aisles have been redecoration in a manner that has improved the appearance of the church and adds to the comfort of the worshippers. In addition a new vestry and parish house have been added to provide accommodation for the many organizations in connection with the church. The parish house is not yet completed, but will be ready for occupation at an early date, when the formal opening celebrations will be held. Large congregations attended the reopening services on Sunday last. In the morning, in addition to the Bishop of Toronto who preached and the Rector, the Rev. T. G. Wallace, the Revs. Canon Gribble, J. Bennett Anderson, W. A. Graham and R. Melville, assisted in the service. The special services will be continued next Sunday, when the preachers will be Bishops from outside dioceses, who are at present visiting the city.

ST. LUKE'S.—Early on Monday morning, the 30th ult., in the course of a thunderstorm the east end of the Parish Hall was struck by lightning. Members of the fire department were promptly on the spot, and they did excellent work in fighting the flames and in preventing the fire from spreading. Neither the church nor the rectory were in any way damaged by the flames, but about six hundred dollars worth of damage was done to the Hall.

The preacher at the evening service next Sunday evening will be the Right Rev. J. C. Roper, Bishop of Ottawa.

TECHNICAL SCHOOL.—The following most appropriate prayer was uttered by the Bishop of Toronto on the 31st ult. at the opening of the new Central Technical School:—

"O God, the Creator and Preserver of all mankind, from Whom cometh every good and perfect gift of wisdom and understanding, accept, we pray Thee, our dedication of this place, and use it for the edification of all who shall be gathered here for instruction in art and craft, and for skill in handiwork and science. Give to the Principal and teachers diligence in preparation for their work, and aptness to teach those entrusted to their charge; and to the scholars a ready willingness to learn. Whatsoever their hands find to do, in class-room or study, may they do it with their might, heartily, as unto Thee and not as unto men. Use them as the honoured instruments in Thy hands for promoting the well-being of the communities in which they live. Help them to build up the moral and spiritual as well as the material and social fabric of the common life; and enable them so faithfully to serve Thee here below that they may be counted worthy to serve

and labour with Thee mid the joys of Thy Heavenly Kingdom, through Jesus Christ our Lord. Amen."

KINMOUNT AND BURNT RIVER.—The Archdeacon of Peterborough recently spent a Sunday in this Mission, and the congregations were much refreshed and strengthened by his helpful visit.

TODMORDEN.—ST. ANDREW'S.—A very pleasant garden party was held on the evening of the 25th ult., in aid of the fund for the enlargement of the parish house, when an interesting programme, which was provided by local talent, was given to an appreciative audience.

LONGFORD, ATHERLEY AND WASHAGO.—This parish has made good progress throughout the summer. The members of St. Paul's Church, Washago, have a special cause for thanksgiving. Already possessing a beautiful small country church the ladies of the church formed a church Guild and carried out a successful lawn social. The proceeds derived from the parish social enabled the Guild to purchase a Communion set, recover the Lord's Table, furnish the vestry, and place hangings on the lectern, etc. They are hoping to obtain Communion linen from some kindly disposed person, and would be happy to receive a baptismal font, should some member of the Anglican Community, having learned where one was needed, be eager to make a present of one. Through the generosity and kindness of the people's warden, Mr. Arthur Stephen, a bell has been erected within a prettily designed belfry, which adds to the completeness of the edifice. Thanksgiving services were held at St. John's Church, Atherley, on Sunday, the 29th ult., morning and evening. The preacher at the evening service was the Rev. Professor Boyle, D.D., Trinity College, Toronto. Dr. Boyle has been very helpful to us during his vacation in Atherley, occasionally preaching the sermon and also administering the Holy Communion. At Longford the congregation continues to grow, and the people are looking forward to holding harvest festival services in the near future. The Wednesday night Bible study and prayer service is not so well attended as might well be, but every week seems to make a little advance on the week previous, in the matter of the attendance thereat.

NIAGARA.

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

HAMILTON.—ALL SAINTS'.—Lieut. Reginald Forneret, son of Archdeacon Forneret, returned on the 30th ult. from England, where he has been in the hospital during the last five months, suffering from brain fever, caused in the second battle of the Ypres by a shell exploding near where he was. Speaking of the battle, he said: "We went in 874 strong—92 came out. We were then reinforced up to strength, and in the next battle there were 665 casualties. Two incidents in the battle have impressed themselves on my mind. One of our subalterns received 10 bullet wounds in his stomach, and he lived for a day and a half. Col. Boyle, our commanding officer, was wounded five times, the bullets literally cutting him in two. Major McLaren, our senior major, was wounded and placed in an open motor car, and the driver was ordered to take him back to the hospital. The way was over a road that was being raked by bullets and high-power shells overhead. One of these, coming down on a slant, struck and did not explode until it lit on the ground. So many shells were flying that the driver did not notice the one that had killed Major McLaren. He drove up to the hospital, got out and went to help the major out. There was the headless body sitting bolt upright in the tonneau of the car. The driver went stark, staring mad. A doctor was walking along several miles away. A German aeroplane flying overhead dropped a few little deeds of mercy in the shape of bombs, and that was all that was seen of the doctor and a medical camp."

HAMILTON.—ST. LUKE'S.—At the conclusion of the evening service on the 29th ult. the senior members of the choir met at the house of Mr. G. G. Brown, the choirmaster, who, on behalf of the choir, presented four members of the choir and one ex-member with military wallets and coin belts on the eve of their departure for Niagara, they having enlisted for service overseas. The Rev. C. E. Riley, the Rector, addressed the recipients. Those who are leaving are Stanley Brooks, Geo. Rowell, Reginald Kierman and Ernest Crooks. Ernest G. Brown, jr., left a short time ago. The gathering broke up with the singing of "God be with You till We Meet Again" and the National Anthem.

HURON.

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

LONDON.—Already two Huron College men have fallen in the war. Sergeant Brady was killed in battle and Private W. F. D. Smith, of the 7th Mounted Rifles was killed by an accident at Shorncliffe. Mr. Brady was prominent in Boy Scout work in London; Mr. Smith had decided abilities as a comedian. Both will be greatly missed by their College friends and by a large circle of friends throughout the diocese.

BAYFIELD.—Among the visitors to this popular resort this year were Rev. R. Gardiner, of St. Martin's, Chicago; Revs. W. E. Cluff and J. W. Hodgins, of Stratford; Rev. Prof. Wright, of London; Rev. H. M. Langford, of Listowel; Rev. D. E. Cameron, of Burford; Rev. F. D. Woodcock, of Oakville; and Rev. R. E. Page, of Brussels. These, with the two resident clergy, Rev. Wm. Hinde (superannuated) and F. G. Rickard (the Rector), made a total of ten Anglican clergy, besides six Presbyterian, one Baptist and two Methodist ministers. The Rector reports the largest attendances and collections in the summer months ever known in the parish.

BRANTFORD.—ST. PAUL'S.—A public reception was given in the schoolhouse to the Rev. C. H. Light, the Rector of this church, and Mrs. Light by the members of the congregation on Thursday, the 26th ult., on the occasion of their recent marriage. The reception was very largely attended, and amongst those present were the Ven. Archdeacon Mackenzie, the Rector of Brantford, and Captain the Rev. C. E. Jeakins. During the evening, Mr. John Burgess, the People's Warden, read an address of welcome on behalf of the congregation and presented the newly-married couple with two beautiful oak chairs. The address, which was eulogistic in character, was signed by the two wardens and the members of the Select Vestry. Short addresses were given by the two visiting clergy after which Mr. J. R. Varey, Treasurer of the select vestry, presented a financial statement of the recent campaign to raise the money for the new roof, which showed that the total amount required had been raised in the short space of six weeks and also that ten members of the Sunday School had collected a hundred dollars for that purpose, and presented each one of the following, Doris Tarrant, Grace Ireland, Lillian Liddle, Eva Downs, Emily Emmett, Annie Macdonald, Gertrude Creasser, Jack Ash, Ronald Coachley and Alfred Turner with a hymn book, as a memento of the campaign. The work on the new roof is almost completed, and it is hoped that with the few contributions yet to come in, that the church will be placed in perfect repair. The Rev. C. H. Light returned from his wedding trip on the "Scandinavian" lately from Europe.

STRATHROY.—ST. JOHN'S.—The annual Sunday School picnic was held on the 30th ult. at Alexandra Park, and a very pleasant time was spent by all present.

MOOSONEE.

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

LAKE HARBOUR.—The many friends of Rev. A. L. Fleming, the missionary at this place, will be relieved to know that he has safely past the winter. The first word which has come since last September was received by Mrs. Fleming last week from Labrador, via wireless. As our readers know, Mr. Fleming has spent the winter alone in the Mission work on the island. It is a matter of deep regret to all interested in the Baffin Land Missions to know that not one white missionary will be there this coming winter. Mr. Fleming comes out this year for his furlough. Mr. Bilby is unable to go back to Lake Harbour and Mr. Greenshields must stay away another winter from Blacklead Island on the East shore. Other young men volunteered to go to Baffin Land in the place of these experienced workers, but it was not thought wise to send them. The most Mr. Fleming can do when he discovers the state of affairs when the yearly boat arrives, will be to leave the Mission in the hands of a native Eskimo. It is expected that Mr. Fleming will arrive in Canada in the late fall.

RUPERT'S LAND.

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

THE ARCHBISHOP'S MOVEMENTS.—The Archbishop visited St. James' Parish, Beausejour, on Sunday, August 22nd. In the morning he

consecrated the church at that place and dedicated a very beautiful stone font which was presented to the church by the ladies of the parish. In the evening, when the church was filled to its utmost capacity, he confirmed a class of 14 candidates, which was presented by Mr. Ernest Williams, a student of St. John's College, Winnipeg, who is doing excellent work in the Mission. On Thursday, the 26th ult., His Grace held a Confirmation at St. Barnabas' Mission, Winnipeg, when a class of seven was presented by Mr. Hughes, student-in-charge. His Grace also at the same service dedicated a brass altar lectern which was presented in memory of Mr. David Shipman, a member of the congregation, who was recently killed in France. This Mission is in sore need of a larger church. It has been found necessary to rent a dwelling house adjoining the church in order to accommodate the Sunday School, which has nearly two hundred children on its roll. Even with the additional room afforded by the use of the rented cottage, the school has to be conducted in two sections, one at three and the other at 4 p.m. On Sunday August 29th, the Archbishop held Confirmations at Bird's Hill and Middle Church. When at Bird's Hill in the morning, His Grace congratulated the congregation on the erection of their new church, which is one of the most comely buildings in the Diocese. It stands on the side of a hill, where it occupies a prominent position. Bird's Hill owes much to the faithful services of the Rev. H. W. Baldock, Rector of Middle Church.

WINNIPEG.—ST. PETER'S.—Rev. Dr. DeMattos, of this church, received a unanimous call from St. Paul's parishioners, Dauphine, at a meeting held on Wednesday evening, the 25th ult. in the parish hall. There was a large attendance and the disposition of the meeting was to get Dr. DeMattos if possible, even at an advanced stipend if necessary. Dr. DeMattos was informed of the unanimous feeling of the meeting, and he stated that he was willing to favorably consider the call, and thanked them for the honour extended to him. He further stated that if the St. Peter's people said they wished to retain him, he certainly would not leave them under any consideration whatever.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—An exchange reports that an important session of the rural deanery of the Diocese of Qu'Appelle, (we presume that Diocesan Synod is meant), concluded on the 26th ult., after two days' meetings in the Railway Mission Clergy House, presided over by the Bishop of Qu'Appelle. A number of appointments were announced by the Bishop in his Charge and a large amount of important business was transacted. In the Bishop's Charge announcement was made that there were now five clergy from the diocese acting as chaplains with the Canadian forces at the front and from an estimate, it was reported by the secretary of the Synod, Rev. Canon Knowles, that between 4,000 and 5,000 men from the diocese were fighting the battles of the Empire, either with the Canadian contingents or as British reservists. The Bishop of Qu'Appelle emphasized the duty of all able-bodied and unattached men to enlist and stated that following the war he looked for a revival of immigration to this country from the British Isles. Rev. C. G. A. Stuart of St. Chad's College, was freed for a time to act as business agent for the college.

SASKATCHEWAN.

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

Bishop Newnham's journey is held over until next issue, on account of lack of space.—Editor, "Canadian Churchman."

NEW WESTMINSTER.

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

THE BISHOP AND THE WAR.—In reference to the forthcoming departure of the Bishop to the front, the following letter, which speaks for itself, has been received by us:—"Vernon, B.C., August 27th, 1915. Dear Sir,—I have been requested by the House of Bishops of the Province of British Columbia to forward to you a copy of a resolution unanimously adopted by them on August 24th, at Victoria, with the expression of our desire that it be published. Yours sincerely,

Alexander J. Kootenay:—"That the House of Bishops of the Province of British Columbia desire to assure the Bishop of New Westminster, of their appreciation and admiration of his conduct in offering his services as Chaplain to the Overseas Forces. They promise to render to his diocese such assistance and help as may be required from themselves, as Bishops of the Church of God, during his absence; and further, they will even pray God to bless him in his difficult labours, to preserve him both in body and soul, and to bring him back in safety and peace." Present—The Most Reverend the Metropolitan, the Bishops of Kootenay and Columbia, in addition to the Bishop of New Westminster."

VANCOUVER.—ST. SAVIOUR'S.—Rev. H. St. George Buttrum, who has been Rector of this church for the past five years and previously Rector of All Saints' Church, Cedar Cove, has accepted the charge of Belvedere and Corte Madera in the diocese of California. Great regret is expressed by his parishioners at his departure from Grand View, where he has worked for the last nine years. He preached his farewell sermons on Sunday, August 29, and left for San Francisco with his family on Tuesday, August 31.

In the Church Hall on the evening of the 30th ult., Rev. H. St. G. Buttrum, Rector of the church, was the guest of honour at a reception given him on his leaving for his new field in California. A large number of the congregation attended. Mr. Alex. Miller presided. The people's warden, Mr. Hutchison, presented him with a purse of gold. Mrs. Manning, on behalf of the Ladies' Aid, presented Mrs. Buttrum with a cut glass sugar and cream set, while the Sunday School teachers and pupils made a gift of a travelling bag, and the Girls' Bible Class of a loose-leaf notebook. Mr. Buttrum made a feeling reply in response to these tokens of appreciation and respect, and warmly thanked his parishioners for their good wishes.

COLUMBIA.

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

ENTHRONEMENT OF THE NEW BISHOP.

(Report concluded from last issue.)

VICTORIA.—CHRIST CHURCH CATHEDRAL.—A very large congregation was present at the enthronement of the Right Rev. Augustine Scriven, M.A., the new Bishop of British Columbia, which took place in this Cathedral Church on the evening of the 24th ult., (St. Bartholemew's Day). The service commenced at 8 o'clock. After the usual formalities had been complied with the Metropolitan in the course of his address, said in part:—"Essential proof was one thing. The sign and symbol through which the truth was conveyed was another." The preacher then proceeded to show how two opposed tendencies were working to-day in the Church. The first was a tendency to make too much of the signs and symbols of religion, forgetting that these necessarily were expressed in terms more or less materialistic, and, taken literally, would frustrate the very purpose they were intended to serve. The second was a tendency to lay too little stress on these things. The really vital thing was to see clearly the underlying truth which was the essential. But at the same time the signs and symbols should be observed. These could not be dispensed with. They were the vehicles through which truth was conveyed. It could be fairly said that the more profound students were sincerely seeking after the great essential, the underlying truth, and endeavouring to restate this truth in terms of modern language. The great mass of the people, however, were more occupied with the sign and symbol than with the abstract truth. The parable of the Prodigal Son was an example of the symbol used to give an understanding of a profound spiritual truth. It expressed in human form the infinite love of the Eternal Father. The Cross of Calvary was the eternal symbol of love. The resurrection of Christ was the foundation on which was built the whole fabric of Christianity. One of the greatest duties before the Church was to educate the people to look beneath the surface of things and lay hold upon the truth. "With regard to the solemn and impressive service which we have had here this evening," continued the preacher, "it may truly be said, 'this shall be a sign unto you.' He who in the middle of last month was elected Bishop of this diocese, he who this morning was solemnly consecrated Bishop, has been now enthroned in this Cathedral. This shall be a sign unto you; a sign of ecclesiastical authority. He shall speak now ex-cathedra. As Metropolitan of

Correspondence

NOTE:—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

MERIT AND PROMOTION.

Sir,—“Merit and Promotion” articles in your recent issues have, I am sure, been read with keen interest by a certain section of the clergy. The article in your issue of August 5th, came from the heart of a country clergyman, and I was much encouraged to note that the one in your issue of August 19th was from a layman.

It is with the sincere wish that you will find space for the following lengthy letter, that I now write you; not that I may receive any benefit, (its too late for that), but with hope that our laymen as well as those in authority, will at least become acquainted with certain conditions which now exist. Your clerical correspondent “F” in your issue of August 5th, speaks about the financial difficulties of the country clergyman, and it is this difficulty about which I now address you, and as it is a personal experience, I trust you will pardon the repetition—of the personal pronoun.

I have always believed that my call to the ministry was a Divine call. I was married, but arranged that my wife and family should return to her parents’ home, while I set aside good business prospects and travelled to my university city, and began my studies in Theology. In my second year, my parents moved to the city where I was studying, so that my wife and family and myself should not be separated and we all lived together. I had saved enough to meet expenses for the first part of my course, and knew that if I started, God would show me the way through.

Before long, however, I was in financial difficulty, and went to see my Bishop, in whose diocese I had worked as a layman, with the hope of receiving aid from the “Divinity Students’ Fund.” He told me very plainly, however, that as I had chosen to go to the college which I was attending, that he could not help me in any way. I had gone to the “wrong” college.

Next I approached my college authorities. Their only means of help was the giving of free board to those who could not pay for it, and as I was a non-resident, this could not prove a help to me. I appreciated the offer of a member of the staff, to assist me financially if I really needed the help. I went home, built a work table, and after giving all the time to my studies which I could spare, worked in the manufacture of certain articles, which I sold through the aid of a friend, and the nature of which need not be mentioned here. I worked early and late and graduated in due time, with a few honours, but minus several pounds in my weight.

My first charge was in a city parish as a curate, under the leadership of a man of God, with whom I rejoiced to work. After paying twenty-five dollars house rent, we had fifty dollars a month on which to live. I had charge of a poor section, and when I tell you that we built a little frame church, with a seating capacity of about one hundred and forty, for seven hundred dollars; you will realize that we all worked with our hands. I drew the plans and specifications (being a graduate in architecture), had them accepted at the city architect’s department, and used considerable second-hand lumber in the construction. I also had charge of a Sunday school with an attendance of four hundred, and took services in two other churches each month. I was very busy, enjoyed every moment of my work, but, of course, could not live on fifty dollars a month, so I rebuilt my work table, this time in the privacy of my bed-room, and worked there when it was too early or too late to do parish work. Often while I worked upstairs, my wife worked downstairs in the kitchen, making cookies, cakes, preserves, jellies and pickles while her babes slept, and these things besides fancywork, I sold through the agency of two kind friends.

This continued for about two years, when my landlord told me he would not renew my lease, because he wished to repair the house and secure a higher rent. No other house which was suitable, and with our means, was available, I visited a vacant mission, where there were four churches, but as the Rectory was unfit for habitation, I gladly accepted a temporary charge in a distant city, for one year. When I tell you that the Rector there had a curate in orders before I came, and that I had a student to assist me on Sundays, and also that three ordained men are now doing the work, you will understand that I

was kept pretty busy. Although I went for a year, I was there for a year and a half, and though I understood that I was to receive the Rector’s salary, I did not get all of it, and after deducting the expenses of moving to and from the city, I had again spent more than I had received.

I was then pleased with the prospect of a country charge at a minimum salary. I was told that farmers often assisted their rector with produce, but very little has ever come my way. The only thing that I have had given me has been buttermilk (from a Methodist,) and a few baskets of apples. Home grown produce costs as much here (or more) than in the city. Groceries, meats, and drygoods, considerably more.

And what has been the result? I continued to work with my “side lines,” in addition to my parish work, until I suffered a nervous collapse, and my physicians advised me to give up work for six months. There is an “Aged and Disabled Clergy Fund” in our Diocese, but there is no help for the man who is “disabled, but not aged,” so I engaged a student to do my work, for my wife to board, while I have been trying to rest in the homes of kind friends, who have opened their doors to receive me.

The six months have almost expired, and while I am much better, I am unfit to return to continue my parish work, in addition to the necessary side lines, and my physicians say “stop.”

So now I must give up the work in which I delight, and begin afresh in some other walk of life, a physical and almost a financial bankrupt. I have done my best—no that’s not fair—my wife and I have done our best, we have been helped by keeping a garden, and we are all wearing some clothes that have been made for, and worn by, other people, and very glad indeed we have been to have them. We have been caught between the millstones, the high cost of living on one side, the difficulty to meet it on the other, and I am crushed. O that there had been some help for me before it was too late. O that there will be found a help for others (who have no private means) before it is too late. I cannot suggest a remedy, I must rest. “Exhausted.”

[This is a peculiarly sad case. The writer is well known to us. He has been ordered a year’s rest by his doctor. From first to last the details of his story are deplorable and not the least is the refusal to render diocesan help because the man had gone to the “wrong” college. If this be true, it reveals an attitude of unfairness that ought to be impossible in any community, to say nothing of a Christian Church.—Editor, Canadian Churchman.]

THE SANCTITY OF THE LORD’S DAY.

Sir,—The Christian people of Canada will have to be on the alert if one of the results of the war is not to be a further invasion of the rest and sanctity of the Lord’s Day. The manufacture of munitions is being made the excuse rather than the reason for much Sunday labour. And now we have Sunday recruiting meetings, one of them, forsooth, under the auspices of the Young Men’s Christian Association. If we are to look for God’s blessing in the present struggle we must first confess and repent of our sins. And of our national sins one of the most glaring is a growing disregard of the divinely appointed day of rest, into which greed and pleasure have been making grievous inroads in recent years. Our repentance will not appear sincere, nor our dependence on divine aid in our struggle for what we declare to be a righteous cause real, if we are not induced thereby to keep one day in seven holy for the service of the God whose help we invoke. Even at such a time as this, God’s people should stand fast in support of principles that are eternal. British-Canadian.

BISHOP REEVE’S GOOD WORK.

To the Editor,—As a resident of Centre Island, I feel that a word of appreciation is due to the Lord Bishop of Toronto, for the efficient way the services in St. Andrew’s Church have been maintained during the summer. I understand the same may be said of the services at Hanlan’s Point. But, living at Centre, St. Andrew’s has come under my personal observation, and I have shared in the ministrations of Bishop Reeve, who is in charge. Bishop Sweeny was singularly fortunate in his selection for the work. The tact, good judgment and insight shown by Bishop Reeve in ministering to the spiritual needs of the mixed congregation have added materially to the attendance, as well as supplying to non-

this Province, it is not necessary for me to speak of the qualities which so pre-eminently fit him for the work. May the Lord bless him and keep him all through his episcopate. I feel sure that he will give due value to the signs and symbols of religion. But he will ever lay the chief stress on that which is spiritual.”

ST. MARK’S.—At a special meeting of the Ladies’ Guild which was held on the 17th ult., it was decided to commence at once to collect funds to build a chapel for St. Mark’s Hall, Vancouver. The plans and specifications for the chapel are all ready, and it was decided to proceed with the work almost immediately, so that the building would be ready by October 1. Owing to the unforeseen circumstances of the war, it has been impossible to proceed with the work of building the proposed new St. Mark’s Hall at Point Grey. The Guild during the year just closed succeeded in collecting sufficient money for two scholarships of \$100 each. The need of a small chapel for the College seemed the next most urgent thing, in view of the postponement of the new College, and this undertaking the members will carry through with the same dispatch. The chapel will accommodate about 25 students, and will be adjacent to the present temporary College.

OBITUARY.—On Sunday, the 29th ult., death summoned Rev. William H. Dawe, Precentor at Christ Church Cathedral since 1912. The summons came as a release from a long illness which he had endured with remarkable fortitude, and optimism, as while at times apparently in good health, periodical relapse occurred during which he was forced to resign his duties. A native of the south of England, this young clergyman was but 36 years of age. After his early education was over, he studied for Holy Orders, was ordained deacon in 1906 in the diocese of London, ordained priest in 1907, and acted as Curate at St. Ann’s, Holloway, from 1906 to 1909. From St. Ann’s he went to Chiswick Parish Church, being there from 1909 to 1912, the year in which Very Rev. A. J. Doull, then Dean of Columbia, went to England, and during his visit arranged with him to come out to Victoria as Precentor at Christ Church Cathedral. Since the arrival of the Very Rev. Dean Schofield he has had charge of the Fowl Bay Mission services. It is only within the past month that he was forced, through the growing seriousness of his illness, to resign these duties entirely. In his sermon at Christ Church Cathedral on Sunday evening, Very Rev. Dean Schofield paid a high tribute to Mr. Dawe’s character, both as man and as a clergyman, testifying in eulogistic terms to his happy relations with him since last May, when the Dean arrived to take charge of the Cathedral. The funeral service was held in the Cathedral on the following day. An early celebration of the Holy Communion took place at 8 o’clock, at which the Bishop of Columbia celebrated, assisted by the Dean of Columbia and the Revs. F. H. Fatt and the Hon. and Rev. T. R. Heneage. At 1.30 the funeral service took place, the Dean and the Rev. Baugh Allen, the Rural Dean, officiating. The Bishop gave a short address, in which he eulogized the life and character of the deceased.

LAHORE.

KANGRA.—During the absence of the Hon. Florence Macnaghten on short furlough, medical work in the Zenana Hospital is being carried on by Miss Abdullah of the C.E.Z. Mission, Amritsar. She is assisted by Dhuli Bhai, a trained nurse. The Girls’ Boarding and Day School under Miss De Blois, who is assisted by Miss Grace Puran (Indian Headmistress), has an enrolment of 86 children. The Government Inspector of Schools recently visited the school and expressed much satisfaction at the work being done.

PALAMPUR.—Dr. Archer has begun medical work in a small room while the Harriet Buchanan Memorial Dispensary is being constructed, and already is having a large attendance of patients. The Rev. F. S. Ford will be stationed at Palampur with Dr. Archer during the coming year and will carry on Evangelistic work from that centre. Miss Hague, who lives with Mrs. Archer, is in charge of women’s work in the Palampur district.

DHARMSALA.—The Mission Normal School, opened by the Rev. W. A. Earp in connection with the Government High School at Dharmsala, is now in full working order. The candidates for admission have been much in excess of the number arranged for. If the Associate asked for by the Governing Board be forthcoming, this should prove one of the most effective evangelizing agencies in connection with the work.

KULU.—The Rev. R. H. A. and Mrs. Haslam are spending the summer in Kulu, where Mr. Haslam is visiting the villages of this unoccupied district.

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conformists, as to churchmen, the religious inspiration they need. No reflection upon previous incumbents is intended by the statement that in the past eighteen years, the service at St. Andrews has not been conducted with more dignity, and certainly seldom has it been so satisfactory to the whole congregation. The residents of Centre Island do not forget the late Bishop Sweatman who built St. Andrews, while expressing appreciation of the present conditions.
Methodist.

THE ANGELS AT MONS.

Sir.—The subjoined comment of "Evangelical Christendom," the magazine issued by the Evangelical Alliance seems very much to the point:—We believe in the ministrations of angels. The teaching of our Lord is decisive on this point, and no one who accepts His word as final can hesitate in assenting to the existence of a heavenly host that obeys His will. During a critical period of a retreat, a widely spread report says the soldiers saw angelic hosts between our men and the German troops. Their intervention, it is said, caused the German horses to stampede, and our men were saved from annihilation. No one who has studied the retreat from Mons can fail to believe that the salvation of our army from destruction was due to an act of God. By all the rules of war it should have been annihilated. It was not, and no other explanation than that God intervened accounts for its safety. If it had been destroyed the whole course of the war would have been altered. There is an old saw in philosophy that "things must not be multiplied beyond necessity." We are not to believe in the improbable or in the fantastic beyond necessity. When we compare the many narratives of the angelic intervention we are at once struck by two considerations: (1) The impossibility of reconciling them in either detail or general character; (2) The extraordinary fancifulness of the angelic equipment—bowmen, horses, etc., in accordance with conceptions of the middle ages. No one can say that such intervention could not have occurred. Our human philosophy does not cover the entire ground of possible experience. But this story has points of contact with widespread legends of all ages. It is on a level with the many interventions of Joan of Arc in visible form as the defender of the French forces. God does not act normally in this fashion, and when stories are disproved, the shock to faith is much greater than any help the story in its original form may have given. God works to-day through nature, the minds of men, and in ways that are unknown to us. He does not visibly employ His legions of angels, and we who trust Him are content to believe in Him, and leave in His hands the ways and means of attaining His wise ends.
Z.

A CORRECTION.

Owing to a printer's error which occurred in the Rev. J. Fennell's letter, which appeared in our last issue under the title "War Study," he is made to say in the sixth line, "God has something to do with this war." The word "something" should have read "nothing."
Editor, "Canadian Churchman."

Books and Bookmen

"St. Paul and His Gospel." By the Rev. W. S. Swayne, M.A. London: Wells, Gardner, Darton & Co., 124 pages. 2s. net.

The aim of the writer is to show that St. Paul's "Gospel" was not some new thing evolved by the Apostle, but was simply and essentially an amplification of that which was implicit in the teaching of Christ. He shows that St. Paul's teaching was not Paulinism, but in its deepest and truest sense Christianity. In the chapter on "The Body of Christ" the writer, in our opinion, exalts the sacraments to a place they do not occupy in the writings of St. Paul, and it is more than questionable whether he is justified in calling St. Paul "the great sacramentalist among New Testament writers." The chapters on the position of women and slavery are especially good. In many respects this is a timely and useful book, and is written withal in a clear and popular style. It is a thoughtful work and worthy of careful reading.

"My Priesthood." By Walter J. Carey. London and New York: Longmans and Co. \$1.25 net.

Most of this book will appeal only to those who hold the author's view of the ministry as a priest-

hood. Apart from the topics of controversy it is earnest and forceful, but there are many counsels given which will seem trite to those who know the New Testament, though they are evidently regarded as novel by the author of the book. It suggests that the readers can hardly have had much conception of what is involved in true Christian ministry. It will always prove a vain attempt to try and blend the Evangelical and Sacerdotal conceptions. They are not complementary, but contradictory.

"The Environment of Early Christianity." By S. Angus. New York: Scribner's Sons. Upper Canada Tract Society. 75c.

The latest volume of the series "Studies in Theology." It gives an outline of the period B.C. 300 to A.D. 300, with special reference to early Christianity. It is a marvel of clear, comprehensive knowledge and is one of the best works of its kind. It will prove indispensable to students of Early Church History and should be in constant use. Here and there, its critical position is open to question, but its information is so skilfully given, that as a hand-book it stands in the front rank.

"The Entail of the Covenant." By Sir Robert Anderson. London: Nisbet and Co. 2s. 6d.

An able discussion of the belief in the salvation of children as the "Saviour's Little Ones." Included in it is a treatment of the great doctrines of Predestination and Election, in which the author deals some trenchant blows at Augustinianism, which he regards as opposed to New Testament teaching. This is one of the best books of its able author, and parents and teachers will be well advised to read, mark, learn and inwardly digest it.

The Family

WHY I GAVE UP SMOKING

By Captain Baring, Late 17th Lancers.

October 30th, 1909.—I this morning received the following note from a friend with whom I had recently had a talk upon the subject of smoking: "Dear Capt. Baring,

"I have thought much about our conversation of the other morning, and I now write to express an earnest hope that you will put into booklet form the account of how you gave up smoking. I think it would do much good, and I should personally be glad to take one hundred copies of the little booklet. I trust you will see your way to act on this suggestion.

"Yours, etc.,
....."

Other friends having before suggested my writing this, I proceed to do so, in the hope that one of the many hindrances to blessing in the Master's service may be removed from the path of some of His servants.

It was, I think, in 1875 (some three years after my conversion), and during my residence at Maidenhead, that I one evening walked over to Bray to attend an evangelistic meeting conducted by a Private in one of the Regiments of Foot Guards. The meeting was held in a barn, which was filled by a congregation numbering some four hundred people of both sexes.

I have rarely heard a more clear, scriptural, and faithful Gospel address than that delivered that evening by this Guardsman; and the many sin-convicted enquirers remaining for the after-meeting amply testified to the Word having gone home in the power of the Holy Spirit.

I was seated rather far back in the building, and I was a little surprised when the soldier-evangelist, on coming down from the platform, made straight for me, and, sitting down by my side, asked me, point-blank, if I was saved.

I replied by quoting Ephesians 2: 8: "For by Grace have ye been saved through faith; and that not of yourselves: it is the gift of God; not of works, that no man should glory," and I added, "Thank God, I am under Grace."

The dear Guardsman evidently was not satisfied about me, and began to put me through my facings, as it were, cross-questioning me so severely that I could not help being rather amused, on seeing which he became more and more sceptical as to my being truly converted.

He then went and spoke to the lady who had invited him to take the meeting, and presently returned saying, "Mrs. — tells me, sir, that you are a true child of God, and that you visit the sick;—but, you smoke, Sir!"

"Yes," I replied, "I do."

"Oh! give it up, sir."

"Why should I give it up?" I asked.

"Don't you think, sir, that when you are reading God's Word to the poor sick and suffering ones, and praying with them, and they smell the tobacco smoke that pervades your breath and your clothes, they may begin to wonder where you may have come from, and what company you may have been keeping; and, in short, that the smell of smoke may, in some cases, be a hindrance to your ministry proving helpful?"

I did not agree with him about this; and he left me, and went to deal with some of the many anxious ones.

Shortly after this I took my leave, and as soon as I reached the open air, I lit a cigar; but was soon made conscious of the fact that it was burning up one side, which, as every cigar-smoker well knows, is excessively disagreeable. I threw it away and lit another, and this one burnt up the fiddle, a still more trying experience for the smoker. Throwing that one also away, I was on the point of lighting a third, when the thought occurred to me that, perhaps, the Guardsman was right after all, and I was wrong.

By this time I had reached Maidenhead bridge, and leaning on the parapet, I asked the Lord what He would have me do.

In a very few minutes my course was made perfectly clear to me, and my cigar-case was gladly dropped into the River Thames.

Never since that night has cigar, pipe or cigarette been between my lips; and what is more, the Lord took away all desire for them.

I had more than once previously, when studying the Word of God, been made aware that my Bible was redolent of tobacco, and I questioned rather in my own mind whether it was quite reverent to be blowing clouds of smoke over its sacred pages, with the result that I sometimes put down my Bible, and went on with my smoking.

I had now learnt the lesson that it was better to put down the pipe, and go on with the reading. We often sing,—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The Birthday of the King of Kings is drawing near. What offering have you to lay at His feet, dear fellow-worker?

Shall it be your pipe?

CLARA BUTT AND THE WAR

Mme. Clara Butt has been one of England's sweet singers, who has been most active in patriotic service since the outbreak of war. Of course, her husband, Mr. Kennerly Rumford, is serving at the front, doing ambulance duty, which may account in part for her big desire to serve so wholeheartedly. One of Mme. Butt's latest activities has been to act as chairman of a committee, which arranged a souvenir luncheon at the Savoy Hotel, London, at which function a large sum of money was realized for patriotic work. In writing to Mr. Loudon Charlton, her American manager, the prima donna says: "The souvenir sale brought some noteworthy contributions. Mme. Patti sent us the satin shoes she always wore when singing 'Carmen.' No less interesting was the bridal veil—a beautiful piece of lace—that Mme. Albani used to wear in the wedding scene in 'Lohengrin.' There was a unique collection of autographed letters written by such famous persons as Grisi, Mario, Charles Keene, Meyerbeer, Berlioz, Balfe, Henry Bishop and Helen Faucit. Mme. Lisa Lehmann sent a signed sheet of Mendelssohn's manuscript. My husband sent a trophy of quite a different character—a German shell he found in the trenches that the French lost and took again at Neuve Berceau. He picked it up himself, and it is from the much-talked-of 75 centimeter guns. Another gift of which we were especially proud was that of two cuddly dolls that Queen Alexandra and Princess Victoria stuffed on the occasion of their visit to the fund warehouses. Her Highness Princess Mary Louise sent a beautiful example of her skill as an amateur worker in enamel on silver and gold. Father Vaughan gave one of his favourite pipes—a pipe of peace, as he termed it. From distinguished actors and actresses Mrs. Kendall collected a large number of most interesting offerings. Madame Butt likewise took part in a performance of Maurier's 'Peter Ibbetson,' given by a remarkable cast at His Majesty's Theatre. She played the role of Mme. Seraskier—her first essay of a speaking part in a dramatic production.

Personal & General

The House of Bishops are in session at Trinity this week.

The Rev. H. R. Trumppour, B.D., has gone back to Vancouver.

Miss M. Cartright, of St. Hilda's College, has returned to Toronto.

The German Government announces 3,000 deaths from cholera in Germany.

Bishop Hamilton, of Mid-Japan, has arrived in Toronto, for the General Synod.

The Gaekwar of Baroda has given \$100,000 to provide aeroplanes for the British.

Archbishop Matheson, the Primate of All Canada, is a welcome visitor in our city.

Rev. Andrew Gillison, a chaplain with the Australians, has been killed at the Dardanelles.

Rev. W. L. and Mrs. Armitage, of St. Mark's Rectory, Toronto, have returned from Cobourg.

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

Archdeacon Lloyd, of Saskatoon, was in Vancouver last week for the big Prohibition Convention.

The Bishop of Honan, recently returned from China, is once again a welcome figure in Church circles.

The Rev. E. A. McIntyre, after a thirteen months' leave through ill-health, resumes his work at St. Aidan's Church on Sept. 12th.

Toronto has certainly never before been honoured by the presence of three Archbishops of the Anglican Church, and also one Metropolitan.

The "Lusitania," the "Arabic," and now the "Hesperian." The Germans will doubtless again tell the United States "they regret the incident."

Dr. Lyttelton, Headmaster of Eton, has gone to Belgium in order to discuss with King Albert arrangements for His Majesty's second son to enter Eton College next term.

"The Anglicans must be having a big gathering in the city this week," is the frequent remark heard on the street, the result of seeing so many clerical collars and gaiters.

The Rev. Dr. Bethune, the long-time and beloved "Head" of Trinity College School, Port Hope, and Miss Bethune are visiting the present Headmaster, the Rev. Graham Orchard, and Mrs. Orchard.

Congregations at Edmunds, Roundhay and Leeds propose building a church in Canada to strengthen the ties between themselves and relatives and friends in the Dominion, and also to perpetuate the services of the Canadians in the war.

Important archaeological discoveries have been made at the site of the ancient city of Cyrene, in the Barca region, Africa. These include a large statue of Jupiter, which is said to be equal in artistic value to the famous statue of Alexander the Great, discovered at the same place last year.

The result of what has been known as "Egg Week" was announced Sept. 3rd, the week having been devoted to the collection of a million eggs for wounded soldiers and sailors. The required million was exceeded by 36,000 eggs. The capital value of the eggs collected is about \$40,000.

There is only one thing in the world more serious than marriage. You say, that is death. No, death is not nearly so solemn as marriage, because in this world, at least, death is the end of all things, but marriage is the beginning of all things. The only thing that is more serious than marriage is—not to be married.

The announcement was made at Lambeth Palace on the 31st ult. that the Archbishop of Canterbury last week had a serious return of the illness from which he suffered two years ago. It was added that though his steady convalescence was expected, some weeks must elapse before he would be able to resume work.

One evening the young minister, who had seemed rather attracted by "Big Sister" Grace, was dining with the family. "Little Sister" was talking rapidly when the visitor was about to ask the blessing. Turning to the child he said in a tone of mild reproof: "Laura, I am going to ask Grace." "Well, it's about time," answered "Little Sister" in an equally reproving tone. "We've been expecting you to do it for a year, and she has, too."

The funeral took place at Kragujevatz, in Serbia, on July 5th of an English nurse, Sister Lorna Ferris, who died of enteric fever. By permission of the Metropolitan of Belgrade the English Funeral Service was conducted in the Serbian Cathedral at Kragujevatz by the Anglican chaplain. This is an incident without precedent in Serbia, and is probably the first time that a service has been held in any Orthodox Eastern Church according to the rites of the Church of England.

An extraordinary incident is related by one of the Canadian soldiers, Chambers, of Truro, N.S., rescued from the "Hesperian," and who had been rendered blind at the Front through the action of German gases. He had been thrown into the water, when suddenly, after he had been swimming for some time, he found that the sight of one eye had been completely restored. The man was so astonished and overjoyed that, while still in the water, he shouted out to those near him that he had regained his sight.

The Chaplain-General (Bishop Taylor Smith) used to be known as one of the ablest and most attractive speakers to children. At a recent meeting he told how he visited one of his parishioners' homes, but found that only two little children were there, so he went in and had a chat with them. Before leaving, however, he suggested that they should have prayers, and the children knelt by his side. "Now, what shall we pray for?" asked the Bishop. "Well," said the little girl, "I should like a dolly, please." So we asked for a dolly, he added, and will you believe it, that prayer was answered the same day?

Dr. Jacques Faitlovitch, of New York, left recently for Abyssinia to spend a year among the black Jews, known as Falashas, who live in the mountains about two months' journey on mule back from the coast of the Red Sea. "There are about 50,000 of these black Jews," said Dr. Faitlovitch. "I have been there twice previously, in 1904 and 1908, and on the last visit I brought back three of their young men, leaving two of them in Italy to be educated and one in France. The two in Italy will return with me now and start a school for the Abyssinian black Jews in the Italian colony of Erethia, which has been subscribed for by the Jewish organizations in America."

All the orthodox Jewish synagogues throughout the United States were notified September 1st that Sunday, the 5th, had been set apart as a day

of fasting and prayer. The proclamation revives the old Jewish custom of establishing a time to fast and pray on account of national tribulation. The proclamation was made at the great synagogue of the orthodox Jews in New York after imposing ceremonies attended by rabbis from all over the country. Speakers told of the sufferings of their brethren in Asia and Europe. It was ordained that on each of the Jewish holidays now approaching a silver collection should be taken up in every synagogue for the Jewish war sufferers. It is hoped that \$1,000,000 will be raised in this way.

An unpleasant illustration of what Protestant Christians have to endure in Roman Catholic communities comes from Montreal. Mr. Hormidas Lafond, a French Presbyterian, died at Ste. Scholastique last June. His brother arranged for his burial in the Protestant cemetery, where the deceased had a lot. On the day fixed for the funeral, however, the parents, who were Roman Catholics, took possession of the remains and had them buried in a Roman Catholic cemetery. The brother brought the matter into court, and after some time a decision was handed down which obliged the Bishop to surrender the body. This was exhumed and reinterred in its proper place. The Presbytery of Montreal was represented at the burial by many Presbyterian clergymen.

From an officer's letter to his padre at home: "It would have interested you to see the regiment march to service yesterday (somewhere in France, of course), headed by a band. The band consisted of a biscuit tin painted red to act as a drum, three mouth organs, and two concertinas. They played two hymns and 'God Save the King,' the men singing lustily during the service, and devoutly. After the service the regiment marched away to 'It's a long way to Tipperary.' A curious contrast, difficult to realize ever taking place at home, but changed circumstances rendering it simple out here." It is a real example of that stripping off of the conventions of worship of which we hear, and which we ought to be in some measure prepared for when the lads come home again. It might be a refreshing variant from the musical massacre of David sometimes encountered in small churches, and the elaborate concert we are occasionally bored with in large ones. And what a pretty penny Mr. Carnegie might have saved, what heart-searchings as well as what work in gathering funds might many vestries have escaped, if they had hit sooner on this simple expedient for leading the congregational praises. One might even have painted the biscuit-box variously in accordance with the liturgical colours!

After being closed for many months, old St. John's Cathedral, Winnipeg, lived again, wedding music pealing from the organ, and fern and flowers festooning the ancient walls, Sept. 1st, to honour as a bride a daughter of the Archbishop of Rupert's Land, Adele Constance Matheson, the groom being Mr. Desmond Fitzgerald, son of Mr. Charles Ball Fitzgerald, of Nevagh, Ireland. No bride could wish a prettier spot for her wedding. The chancel of the Cathedral was full of palms, asters and pale pink gladioli, and the deep windows were filled in with fern and sweet peas. White satin bows and flowers were used to mark the guest pews. The marriage service was conducted by the bride's father, with Mr. Eric Boyle presiding at the organ. The surpliced choir sang "O Perfect Love," as a processional hymn, as the bridal party entered. The little flower girls were Misses Margaret and Mary Matheson, the maid of honour Miss Norah Matheson, and

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the bride was escorted by her godfather, Sheriff Inkster. The bride's bouquet of bridal roses and lilies of the valley was mingled with white heather sent from the groom's home in Ireland. When the nuptial benediction had been pronounced, to the peal of the wedding bells, the bridal party and guests adjourned from the church for the reception which followed at Bishop's Court, where Mrs. Matheson received.

British and Foreign

A large tent, known as the "Cathedral Tent," has been erected on the grounds of the Cathedral of St. John the Divine, New York, where services are held every evening of the week during July and August, except Saturday evenings. Bishop Courtney was the preacher at the opening service.

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The appointment of Dr. Gwynne, Bishop-Suffragan in Khartoum, as "War Bishop at the Front," was gazetted lately. The Bishop is promoted from the position of Temporary Chaplain to the Forces, 4th Class, to be Deputy Chaplain-General, with relative precedence as Major-General while so employed.

Nine sons of Bishops have lost their lives in the war: Lieut.-Commander Atlay and Major Atlay, sons of the late Bishop of Hereford; Col. Percival, son of the present Bishop of Hereford; Lieut. Shaw, son of the Bishop of Buckingham; Lieut. Bernard, son of the Bishop of Ossory; Lieut. Edwards, son of the Bishop of St. Asaph; Capt. Blyth, son of the late Bishop Blyth of Jerusalem; Capt. Mylne, son of Bishop Mylne; and Oliver Fyson, son of Bishop Fyson, of Japan.

A Chaplain to the Forces, who was interned for ten months in Germany, gives a most interesting account of his experiences. He tells us that the church at Burg, where he was interned, was a mobilization shed, and was used by the French, Belgians and Russians, as well as by the Anglicans. The three branches of the Church—Roman, Greek and Anglican—used the building, and the difference in use and doctrine aroused great interest amongst the officers. At Magdeburg the authorities viewed Divine service with great suspicion. He had to submit his Sunday sermons beforehand in duplicate in order that they might receive the Commandant's *imprimatur* before being preached. When they were preached the chaplain was expected to read from one copy, the censor to follow word for word from the other. An unfortunate French priest once got six days' imprisonment in the cells owing to his meaning having been misunderstood by a censor.

At a recent Cathedral Chapter meeting of the St. Alban's Abbey Body a committee was appointed to consider the best means of commemorating the 800th anniversary of the dedication of the Norman portion of the Cathedral. The tower, transepts, and parts of the nave and choir were built by Abbot Paul of Caen, 1077-1088, but the dedication did not take place until 1115. On that occasion the King and Queen, the Archbishop of Rouen, and the Bishops of London, Durham, Lincoln and Salisbury, stayed at the Abbey from the Feast of the Holy Innocents until the Epiphany, and very solemn services were held. The nature of any commemoration of the event must necessarily depend upon the progress of the war; but such an occasion cannot be allowed to pass unmarked within the walls which for eight centuries have witnessed the continual offering of worship to God. A faculty is being applied for to erect carved oak altar rails in the nave, and for a pair of candlesticks for the nave altar. Both are offerings of worshippers in memoriam.

THE PARTNERSHIP

"My father and I know everything
 In the whole wide world, we do!"
 My little son nodded his curls at me;
 "Just everything mother—true!"

"Then tell me, Sir Brag," I teasing said,
 "Where in the world so wide
 I can find the country of Yucatan?"
 He answered with unmoved pride:
 "That one is father's to tell—it's hard;
 The easies are mine; but 'we
 Together know all that there is to know!
 Ask one that belongs to me!"
 —Ada Melville Shaw.



THE THREE WISHES

From the French of Mme. de Beaumont.

(By Kosmo.)

Once upon a time there was a man and wife who were not rich, but who loved each other tenderly. One winter evening they were both sitting near the fire, talking of their neighbours who were richer than they.

"Oh! if I could have all I wish," said the wife, "I would soon be happier than all those people."

"And I also," said the husband. "I wish I had lived in the time of the fairies, and that I might find one good enough to grant me what I desire."

At that instant they saw in the middle of the room a very beautiful lady, who said to them:—"I am a fairy; I promise to grant you the three first things that you wish, but take care, for after having wished three things, I can grant you nothing more."

The fairy having disappeared, the husband and wife were very embarrassed.

"For my part," said the wife, "if I had my own way, I know what I



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should wish. I should not require to wish again. It appears to me that there is nothing so good as to be beautiful, rich, and noble."

"But," responded the husband, "with all that, one can be ill and sad; one can die young; it would be wiser to wish for health and joy and long life."

"And what advantage is long life if one is poor?" said his wife. "it only means being unhappy for a longer period. In fact, the fairy ought to have promised us a dozen gifts, for there are at least a dozen things of which we have need."

"That is true," said the husband, "but we need not hurry; let us think over from now till to-morrow the three things which are most necessary to us, and we shall ask them in due course."

"I wish to think over it all night," said the wife; "while we are waiting let us warm ourselves."

She took the tongs and began to poke the fire, and when she saw it burn up brightly she said, without thinking:—"There is a good fire; I should much like to have a yard of black pudding for our supper. We could cook it easily."

Hardly had she finished these words when a yard of black pudding fell upon the hearth.

"Pest on the gourmand and her black pudding!" said the husband; "that is a fine thing to wish. Now we have only two wishes left. For me I am so angry about it that I wish that you may have the pudding at the end of your nose."

In an instant the man saw that he was still more foolish than his wife, for on this second wish the pudding leaped up to the end of the nose of the woman, who, in spite of all her efforts, was unable to pluck it off.

"How unfortunate I am," she cried. "You are wicked to have wished this black pudding at the end of my nose."

"I assure you, my dear wife, I did not think of what I was saying," replied the husband; "but what shall we do? I am going to wish for great riches, and I shall get a case of gold made for you to hide the pudding in."

"Take care," said his wife, "for I will kill myself if I have to live with this black pudding hanging at the end of my nose. There only remains to us one wish. Leave it to me, or, believe me, I shall throw myself out of the window."

Saying these words, she ran to open the window. Her husband, who loved her very much, cried out to her:—"Stop my dear wife, I wish that this black pudding may fall to the ground." In a moment the black pudding fell, and the wife, who was ready-witted, said to her husband, "The fairy has been mocking us, and she has been right. Perhaps we should have been more unhappy, being rich, than we are at present. Believe me, dear, it is better to wish for nothing, and take things as it pleases God to send them to us. Let us eat our pudding, although it is all that remains of all our wishes."

The husband thought that his wife was right, and they enjoyed their supper without troubling themselves more about their wishes.

NIMBLE AND FLEET

By Nancy Byrd Turner.

Nimble and Fleet had a small house to themselves in the corner of the porch. It was fixed on the railing, and a thick grapevine shaded it from the hot sun. There was a back bedroom, and in front a parlour, so to speak, with bars for walls and a big wheel.

This wheel served two purposes. It kept the pair of bushy-tailed, bright-eyed squirrels entertained, and at the same time it gave them exercise. Whirl, whirl, whirl it went

when they jumped on—sometimes so fast that Larry, standing on the outside, could not tell which was wheel and which was bushy tail.

Nimble played the wheel oftener, maybe because he needed exercise more, being round and plump, with the bigger appetite; maybe because he had a merrier squirrel heart than his brother.

Fleet was soberer than Nimble, and thinner and longer. He was often found sitting in the bedroom, watching the other's fine antics with the wheel. Sometimes he played with it himself, though not in Nimble's crazy fashion; but generally, when he came into the front room, it was to sidle up to the bars and push his nose through wistfully.

The truth was, Fleet longed and longed to be free. He could not make himself contented like Nimble, whirling forever on a dizzy wheel, for in his little squirrel heart he pined for the big woods and tall trees that he faintly remembered, the wide, clear spaces where he used to run before that dark day when a trap had caught himself and his brother before they knew what was happening.

One sunny September morning, Arthur, their young master, came softly up to the cage and stood looking at his pets. It was the first time in many moons that he had seen them, for he was just up from a long, weary illness.

Nimble was having a wild time with the wheel, but Fleet crouched, a sad little ball, against the bars of the front room, staring out. Now and then, he rose on his hind legs and scratched at the cold steel.

Arthur stood and watched him a long time, forgetting Nimble, who was showing off for dear life. All at once, there came a flash of understanding into his eyes, and his heart grew warm with pity. He knew what was the matter with Fleet. All those long, tiresome days in the sickroom, surely he had felt like that! He had looked out of the window at the bright summer fields and ached all over to be free. In Fleet's sad little squirrel eyes was the same ache.

Nimble halted for an instant to get his breath, then went at the wheel again, madly. Such a racket he made, that neither heard the door of the cage softly swing on its hinges. Yet there it was, presently, wide open, nothing at all between the small room and the woods where ripe, sweet nuts were dropping, dropping—nothing at all!

A moment later, Fleet blew a short breath that was really a squirrel sigh, and turned with a little scuffle to patter wearily back to his bedroom. Then he saw.

Like a wild, gray streak he was gone. His hind feet scratched the cage floor with the jump he made, his body leaped the porch's edge; as fast as freed arrow he was off and away.

Nimble heard the scratch and glanced down from his sport. The wheel stopped with a click; he could not believe his tiny senses. But he did not whirl any more. The wheel

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was a great game, but oh, the woods, the woods, the woods! A flurry of flying fur, he sped after his brother.

Arthur shaded his eyes and looked after them, but almost instantly they were lost in the happy sunlight. An hour later he crept out to the woods, peering among its soft lights and shadows. He felt very happy. At the foot of a tall, slim tree he looked up and gave a little cry. Of course, squirrels are all very much alike; he could not be in the least sure, yet in his heart he was certain that here were Nimble and Fleet. For on the highest branch, their tails curved above their backs like triumphant banners, their eyes black with joy, sat two gay gray squirrels.

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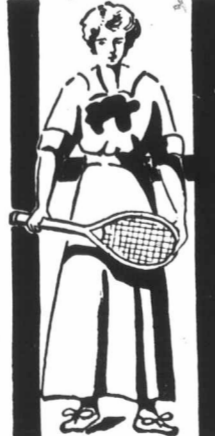
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