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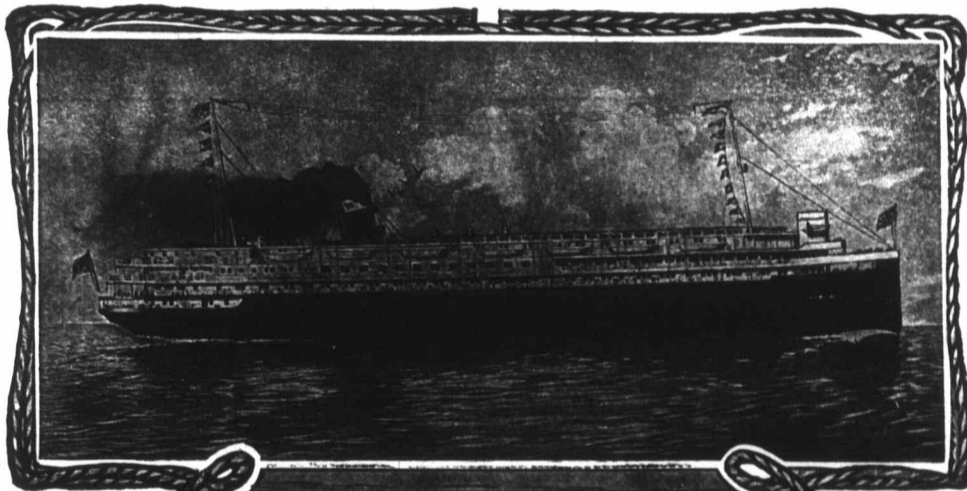
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The Canadian Churchman

TORONTO, THURSDAY, AUG. 13, 1914.

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ELEVENTH SUNDAY AFTER TRINITY.

(August 23rd.)

Holy Communion: 250, 252, 436, 438.

Processional: 44, 437, 448, 546.

Offertory: 107, 439, 477, 541.

Children: 698, 699, 701, 704.

General: 31, 404, 221, 666.

The Outlook

Prayer for Victory

"O Lord of hosts, the God of our fathers, who sittest on the throne of righteousness, judge now between us and our enemies; stir up Thy strength, O Lord, and come and fight for us, for in Thee alone do we put our trust.

"Remember, of Thy great mercy, in this time of war, our brethren, the officers and men of the royal navy and of the whole British army; give them courage, wisdom and strength in the presence of every duty; make them a wall of defence to our motherland and all the empire; enable them to vanquish and overcome all their enemies and grant unto us the victory, that we may be, in our imperial unity, Thy faithful servants among the nations on earth.

"Restore unto us and our adversaries the blessings of peace; overrule all events, we beseech Thee, to the welfare of mankind and the advancement of Thy kingdom; these great mercies we ask, with the forgiveness of our sins, through Jesus Christ, our Lord. Amen."

This prayer has been issued by the Canadian National branch of the British and Foreign Sailors' Society, Toronto, for use at all its sailors' institutes in the Dominion.

"The Day"

For some years every night on the German battleships a toast to "The Day" has been drunk in silence. "The Day" has come, so

the Germans think. May it be a day of judgment for the spirit of ambitious selfishness and organized aggrandisement! May it be the day when the dross shall be purged out of the Teuton and the better elements of his character come into higher relief, because he is freed from the feudalism which has overshadowed and domineered over the full development of his best! May it be the day of a new Germany, new in spirit and ideals!

The Spirit of Sacrifice

War means sacrifice. Everybody must have that spirit to hallow a war. We have heard of fortunes that have been made by the illegitimate exploiting of necessities of life in time of war. Some of our merchants already are selling at advanced prices what they bought at average price. That is the spirit of the motley crew that batten on the poor. There are other merchants, big and little, who are selling their goods at average prices and will not raise the price until they have to buy at advanced price themselves. They are honourable men. Mark such a merchant. He is trustworthy.

Postpone the General Synod

Why should not the General Synod be postponed until the present situation is eased? What advantage is there in immediate session? Things which have waited for three years will not spoil if kept for four years. Why not hold a *pro forma* meeting in Vancouver and adjourn to assemble on the call of the Primate? We know of nothing in the agenda which could not wait. Furthermore, nobody could give proper consideration to the weighty matters that are to come up. Only the exceptional delegate could get sufficient detachment of mind to concentrate on the question under discussion. There would be a strong tendency to let things go through for the sake of getting them through. After the first few days everybody would think of the end as most to be desired. We can imagine that this would forestall a great deal of worthless talk, but the opposite risk is too great. We can easily imagine where the mind of the General Synod would be on the receipt of unexpected war news. Again, the expense is a great consideration. The railway fare and meals on the train for each delegate from any distance (and the majority of the delegates would come from a distance) will be an item not to be forgotten at this time of "tight money." The Church, which pays for this, had better put the money somewhere else, if she does not want to keep it, than into the coffers of the railway companies. In the time of greater stringency, which will undoubtedly follow this present war, the Church will be the greatest sufferer. Naturally, men will curtail or discontinue "outside" expenses, and, whether we like it or not, many consider the support of the Church an "outside" expense. Would it be the height of wisdom to spend such a sum on what can wait? We must not let our missionaries at home and abroad suffer, and we shall have difficulty to raise that money. Is not that a first charge? In addition to all this, there is the certainty that large appeals for charity funds will be made this winter. Entertainment is another large expense. Has the Church at this time of high prices any right to take what the Vancouver Churchmen will never say they need for themselves? The Church could not undertake the expense of entertaining the whole delegation, and has it any right to take such a gift from the Vancouver Churchmen? In time of war

it is our idea that every man should be under his own vine and fig-tree to store up what grapes and figs are left. Some of the Eastern delegates have already expressed their inability to leave their business under present conditions. So on the points of efficient business and finances we should like to see the General Synod postponed.

Have You a Motor?

Motorists are blamed for many things of which they are innocent. The carelessness is not all on their side. But we have seen many motorists who would be indictable on the high charge of selfishness. The speed of travelling and the method of passing pedestrians and other vehicles betray the mind of the motorist. Another thing. If you have a motor will you answer these questions to yourself? How many convalescents have I taken out for an airing as a relief from hot rooms and dusty streets? How many "shut-ins" have I given a little ride for the sight of laughing green field and cool forest? What ministry have I made with the vehicle I delight in? When you feel the swift rush of bracing air exhilarating you, do you think of any whose pallid cheeks would be suffused with the pleasure of such a ride? Are you selfish with your motor? Now, don't get sulky and say you are not running an ambulance or a fresh-air car. The personal ministry which we suggest would be an investment that would give you greater rewards than anything else. Suppose you spend one-tenth of your gasoline in this ministry.

Gospel Automobiles

The Roman Catholic Church in the United States has two fine automobile Chapel cars by which it reaches thousands of people in out-of-the-way places. Both cars were gifts from individuals. The Moody Bible Institute of Chicago has recently obtained two second-hand automobile omnibuses to use in preaching the Gospel in the open air. The method is admirable and well worthy of imitation in Canada. There are many places in the East and in the West where people can only obtain regular services very rarely, and if one or two automobiles could be sent on tours during these summer months the results would be decidedly encouraging. The call is clear to follow the Apostle in using every available means to bring people within sound of the Gospel and lead them to Christ.

Two Striking Testimonies

In one of the best-known and most important streets in London, Queen Victoria Street, there are two great publishing houses, and a contrast between these two has just been made by a speaker. One house is that of the "Times" newspaper, and over it is a clock and a figure of Father Time, suggesting things transient. The other house is that of the British and Foreign Bible Society, and on it is an open Bible, with the text inscribed, "The Word of the Lord endureth for ever." Thus almost next door to each other are the reminders of things temporal and things eternal, of time and eternity, of things that pass and things that abide.

Mark Twain and the Bible

"It is so hard to make a choice of the most beautiful passage in a book so gemmed with beautiful passages as the Bible. Who taught the ancient writers their simplicity of language, their felicity of expression, their pathos, their faculty for sinking entirely out

of sight of the reader and letting the narrative stand alone? Shakespeare is always present in his excellences and elegancies. Macaulay is present when we follow the march of his stately sentences. But in the Old Testament the writers are hidden from view." Sometimes we read of the lack of literary qualities in parts of the Holy Scriptures. That very lack is a testimony that they are far removed from artificialness and written in the living language of the people. It is also well to remember that there is high testimony to the unparalleled excellence of their beauty. And this is not so remarkable when we remember that the Bible is God's Book.

The Need of Thinking

The Bishop of Oxford in a recent letter complains that the members of the Anglican Church have not for many years practised the painful process of thinking out their own principles, and, therefore, they do not really understand what their Church stands for. This charge may or may not be true, but there is no doubt of the danger indicated. Burke once said: "It is the day of No-Judgment, I fear," and it is certainly quite common to meet Church people, otherwise intelligent and well-informed, who have a very hazy idea of what their position means. Yet the matter is really quite simple and clear. The great German thinker, Hegel, once said that "For Protestant peoples the Bible supplies means of deliverance from all spiritual slavery. In [Roman] Catholic countries there is in this respect a grave want." If anyone will take the trouble to look into the New Testament he will easily find a central point in which principles become clear and spiritual freedom becomes possible. In union with the Person of the Lord Jesus Christ we realize our true standing and are able to give "a reason for the hope that is in us."

The Power of Life

A leading scholar and teacher has just given expression to the following ideas about the ministry:—

A minister to-day is afraid of being clerical. He must be just like other men. He must smoke and play golf and go to the theatre, and have all the same indulgences as other men. For myself, I accepted the burden of more self-denial in such matters than I would require of anybody else. I believe that self-indulgence of any kind in the Christian minister weakens the force of the message that in Christ's name he delivers to man. If a minister's pleasures are at all prominent in the eyes of his congregation the passionate power of his preaching will very largely be made null and void.

This seems to go to the heart of the matter, for assuredly any kind of selfish indulgence in a minister weakens the force of his message. It is a well-known truth that while all things are lawful, all things are not expedient, and it is the bounden duty of a clergyman to face the problem of what is generally regarded as "self-denial," and to be ready to do without things which are common among other people, if thereby he can make fuller proof of his ministry. This is no call for mere asceticism, but for that Christian grace of self-control which helps the man, influences others, and glorifies God.

"A Pretty Good Average"

A pointed story is told of a farmer who prided himself on his morality, and who, when pleaded with to become a Christian, always replied that he was doing pretty well as he was. Employing a man to build a fence

around his farm, he went out one day to see how the work was progressing. "Is the fence good and strong?" he asked. "It's a good average fence," answered the man; "if some parts are a bit weak, others are extra strong. There are gaps here and there, but I will have made up for it by doubling the rails on each side of the gap." "What," exclaimed the farmer, blind to the point which the workman was seeking to drive home, "do you mean to tell me you have built a fence with gaps in it? Don't you know that if a fence is not perfect it is worthless?" "I used to think so," said the man; "but I hear you talking so much about averaging matters with the Lord that it seemed to me we might try it with the cattle."

➤ Our Empire ➤

God, loved ones and country are the most sacred things a man has. For none of these does he hesitate to give his life. Life retained at the cost of any one of these would not be life. Universal judgment deems a man unworthy of life who is unwilling to sacrifice himself for these sacred things.

Necessity has come upon us that we should defend our own shores for a vigilant enemy and send troops to help our Motherland. The necessity comes not from the greed or pride of our Empire, but from the rapacity and hatred of another people. Never have the King and his counsellors made greater efforts to secure the peace of Europe and of the world. But the "mad man" of Europe was not to be checked in his headlong career. He had driven the rowels deep at the first sight of a chance of battle. Instead of a ring of countries cowering before the "mailed fist," he has found a continent infuriated at the spectre of war which his madness has brought on.

The British Empire is absolutely united in spirit and endeavour against this enemy which has magnified himself. There are no parties anywhere. The Socialist and Labour candidates and supporters all through the Empire see that there is left only the dread abatement of war. Fourteen years ago this was not the state of the Empire. At the time of the South African trouble some considerable part of the people were not convinced that war was a necessity. But to-day, while there are no recriminations against the two members of the British House who have resigned because of the state of war, the men are rather pained for their blindness to a great emergency. The attitude of the Labour men to their leader is significant. They feel and say that he has made a mistake. The war is based on the common judgment of the Empire. Defence is the only reply to the malicious assaults of an enemy.

"War is hell," and nobody doubts it. For the men at the front and the women and children left behind, for the wounded, mutilated and racked with pain, and the homes of the slain left desolate, war is hell. It is that because passions born in hell are the cause of war. From pride, vainglory and hypocrisy, from envy, hatred and malice, springs the desire for war. For all the wealth of his "Fatherland" we would not change places with the "madman" of Europe, who has caused this war to spread over the whole continent and perhaps the world. He is the man who slipped the leash on the dogs of war, the hounds of hell. How war does loose the devil in men! We read of the helpless and defenceless butchered by the "mad man's" troops at the capture of Vise. We are proud with all humility that there is no such thing on record against British troops anywhere. But the worst

is not yet. Starvation, disease, and crime are the gaunt crew which hunt with the dogs of war. God grant the war may be short and decisive. We honestly wish that the "mad man" himself may feel personally in his own flesh and blood and family some of the hell of the war he has started. It would check his ardent passion on any other occasion. His father heart may bleed for the pains of *his people*, but the wholesome deterrent of his own pains and the sorrows for his own family might be more effective. He would not be so ready to have his people die for the expansion of the Fatherland.

War means Sacrifice. There is something other than hell in war when people are defending their own country. The holiest passions and the best of man's nature are aroused. War is a sacrifice and not a slaughter. The spirit of sacrifice is the only thing which can hallow a war. Everybody must have this spirit, not only the volunteers and their families, but also those who are compelled to stay at home. The main business of the Empire at present is to defend itself and cripple its enemies. Unless God grants us success in that, our mission as an Empire is at an end. Confidence in that mission will create the spirit of sacrifice.

The mission of the British Empire is a real thing, as shown even by the efforts of the King and Ministry for peace. Some have thought that the Empire was losing sight of her mission and yielding to a boastful and selfish spirit. But the events of the last fortnight have shown that some nations, notably one which was remarkable for equipment and organization, have not the same spirit, nor do they apparently desire it. The British Empire certainly has a mission and message while such nations remain. That message is the only abiding message, love towards God and man. That mission is the application of these principles, which alone can make a nation great.

The Church of England in Canada speaks with one voice in this matter. Clergy and laity alike think only of the British Empire as the instrument in God's hands to do His will. We are confident that no other word will be heard from our pulpits. It is no use to cry Peace! Peace! when there is no Peace. And there has been no Peace in the past years. There has been pause, but not peace. The Peace of Christ is not built on armaments and battleships. It is built on the goodwill of hearts of flesh. But hearts of flesh can be given only by the Holy Spirit of God. Our clergy must strive more and more in the Gospel of Jesus Christ. No misgivings regarding our personal duty of defence is in the heart of any man. War is a hateful thing, but since the appeal has been carried to that court it must be answered in the language of that court. We sought no fight. We tried to pacify our enemies. Now we may ask God's blessing on our arms. *Blessed be the Lord my God who teaches my hands to war and my fingers to fight.*

We must pray for our Empire—that God will keep it true to its mission. We must pray for our soldiers and sailors—that God may be their help and defence, and that in their own lives they may be the soldiers of the Heavenly King as well as an earthly monarch. God grant that every man who goes to battle may be prepared by having made his peace with God. We must pray for our King and his statesmen—that they may be guided and may guide according to God's will. We must pray that God may bring the war to a speedy and effectual end—that men's lives may be saved and a lasting peace secured. We must pray that the most deluded man in Europe may be restored to his right mind and spirit, and seek to build the greatness of his nation on the best and truest foundations.

The Religious and Social Problems of Japan

By the Rev. Prebendary H. E. Fox, M.A.

ANY attempt to construct a theory of racial evolution from apparent resemblances between the inhabitants of the British and Japanese Islands, arising from similar conditions, would at once be defeated by the evidences of larger and more numerous contrasts. Each nation represents a mixture of several races, each is protected by sea-girdling barriers, each has long had a high civilization, each has maintained a strong patriotic spirit, and for many generations no hostile force has been allowed to set foot on the shores of either. But in religion and in art, and, till quite lately, in intellectual and scientific development, Great Britain and Japan lie far apart. Englishmen, though they have been leaders in world enterprise and the discovery of new lands, are by nature cautious and not easily moved. The Japanese is emotional, and recently has shown himself quick to learn, and ready to absorb and assimilate everything that is new. Yet while Britain was sending her navies into every sea, and her travellers and traders into every land, and planting her flag in all parts of the world, Japan had shut herself up, and held no intercourse, except in some rare instances, with any other people, and only since the great reaction in the present generation has she extended her possessions to Formosa, Corea, and Saghalien. A feudal system, not unlike that which held rule in Western Europe in the middle ages came to an end in Japan within the memory of old men still living. And, though she can build her own Dreadnoughts and has shown a military genius which startled the world, her representative government is still in its elementary stages. We are all familiar with the term "Bushido," or the spirit of Japan, more literally, the way of the Bushi or knight. But as it is a key to many of the problems, social and religious, which modern Japan presents, a brief reference to its origin and development may be useful. It has grown out of an earlier genius. About the seventh century of the Christian era, a warrior clan, inhabiting the central portion of the main island, named Yamato, gained supremacy over its neighbour tribes, driving some to the north, and welding the rest into one kingdom under the rule of its own chief.

Dr. Griffis, referring to this, says: "The spirit and prowess of these early conquerors have left an indelible impress upon the language and the mind of the nation in the phrase YAMATO DAMASHI—the spirit of (Divine and Unconquerable) Japan. . . . The Yamato men gradually advanced to conquest under the impulse, as they believed, of a divine command. . . . They claimed that their ancestors were from Heaven, that the Sun was their kinswoman, and that their chief, or Mikado, was viceregent of the heavenly gods, but that those whom they conquered were earth-born or sprung from the terrestrial divinities.

In successive generations this elementary spirit of race superiority crystallized into the narrower features of a feudal system, and the original religion which had been more or less animistic, or a worship of the wonderful in nature, added to it by degrees new worship in the reverence shown to the departed spirits of tribal chiefs, and this afterwards grew into an actual worship of their Lord, the Mikado, the living representative of his

deified ancestors. This religion, if it can be so called, as recognizing some link between the higher and lower world, has had little influence in the direction of morals. It has no ethical code and supplies no motive for the control of natural instincts. Naturally, any sense of a divine righteousness, and the need of salvation is wholly absent from the purely Shinto mind. The loyalty and patriotism which have from early times been so manifest among the Japanese probably had their root, as the virtues of most non-Christian

people have, in self-interest corporate and individual.

Buddhism in its original form as taught by Sakyamuni has still less claim than Shintoism to be counted as a religion. Monier Williams denies that it is such, and describes it as "a mere system of morality and philosophy founded on a pessimistic view of life." But its later developments, known as Mahayana or Higher Buddhism, found in China and afterwards in Japan, give evidence of the invariable refusal of the religious instinct of mankind to be satisfied with negations, powerless precepts, and the absence of a concrete object of worship. The abstract Buddha is everywhere present, but has countless manifestations; one or many, sometimes a triad, are given the highest place in their pantheon. Images of these abound, from the gigantic figure at Kamakura to a tiny charm on a necklace. A spacious hall

in a temple at Kyoto is filled with them. A central figure of super-human proportions, seated in the well-known attitude, which irresistibly suggests the contrast with Him who "went about doing good," has on either hand 1,500 life-sized standing figures gilded, and each in some slight particular differing from the others. The popular Buddha is Amida, who is regarded as a real person, both Creator and Preserver, the Lord of Life and the all Merciful Father. He is said to have lived a perfect life on earth, and when by labour and suffering he had acquired sufficient merit, he departed to the Western Paradise, where he will receive the faithful, till by further progress they reach the ultimate Nirvana. Connected with him are two other principal Buddhas, Kwannon, the goddess of mercy, and Seishi, the god of might.

Though the conclusions which Dr. Richards draws from such facts in his recent book, which he calls "The New Testament of Higher Buddhism," are exaggerated and misleading, it is quite possible to find what seem to be traces of some Christian influence which had been carried, perhaps by Nestorians, to China in the fourth or fifth century after Christ. But it must have been a teaching either grievously defective on the part of those who gave it or as seriously mutilated by those who received it. Its doctrine is that of a tritheism, not of the Trinity. It has nothing to say of sin and its remedy, of atonement and reconciliation, still less of the work of the Divine Spirit as given in the Christian Scriptures. Buddhism has been quite ready to accommodate itself to Shintoism, and instead of opposing the earlier religion of the country, succeeded in persuading the people to believe that the two were the same under different names and forms.

It is common to hear an educated man say that he is just as much a Buddhist as a Shintoist, and can accept a good deal of Christianity as well. Conciliatory, however, as Buddhism shows itself to-day, it cannot repress the bitterness which prevails between the sects within it, and it certainly incited the rulers of Japan to the persecutions and terrible atrocities inflicted for many years on the first Christian missionaries and their converts.

But all these things belong to the past. No other nation has passed through so great transitions in so short a time as those which living men have seen in Japan. The Mikado is no longer a mystery. Daimios and Samurai exist only in pictures and poetry. The last of the Shoguns died in obscurity a few weeks ago. In the lobby of the Y.M.C.A. house in Kyoto, the old capital of Japan, I saw hanging one of the old notice boards bearing the proclamation against Christianity, and offering high rewards for the capture of Christian priests and people, and side by

KING GEORGE'S MESSAGE TO THE FLEET

"At this grave moment in our national history I send to you, and through you to the officers and men of the fleets of which you have assumed command, assurances of my confidence that under your direction they will revive and renew the old glories of our Royal Navy, and prove once again the sure shield of Britain and of her Empire in this hour of trial."



God Save the King!

KING GEORGE'S MESSAGE TO THE OVERSEAS DOMINIONS

Ottawa, August 4.—The Duke of Connaught received the following message:—

"Please communicate to your Ministers the following message from his Majesty the King: 'I desire to express to my people of the overseas Dominions with what appreciation and pride I have received the messages from their respective Governments during the last few days. These spontaneous assurances of their fullest support recalled to me the generous, self-sacrificing help given by them in the past to the mother country. I shall be strong in the discharge of the great responsibilities which rest upon me by the confident belief that in this time of trial my Empire will stand united, calm, resolute, trusting in God. George R.I.'"

side with it a frame containing an autograph letter from the late Emperor, in which he heartily thanked the Association for the services its members had rendered to the sick and wounded during the war, and enclosed a contribution of £1,000 to its funds.

Changes of a less satisfactory character are increasing. The simple habit of life which has so long characterized Japan is giving place among the wealthier classes to the luxury which has been imported from other lands. The educational system, which has been highly developed by the Government, is entirely secular.

The moral precepts inculcated in Imperial Rescripts are excellent, but are based on no religious principles.

The portrait of the Emperor, to which in every school at stated times the pupils are instructed to pay a reverence amounting almost to worship, is a surviving reminder of the old Yamato Damashii, or the later Bushido. And yet, notwithstanding the materialism and rationalism spreading rapidly under European and American influence, it must be admitted that the Japanese, as a whole, are still a religious people. The nature of their piety is not, perhaps, as intensive as that which we expect in ours, but it is certainly genuine. During the last few days of the late Emperor's life I was staying at Nikko, a sacred centre, where many ancient shrines, both Shinto and Buddhist, side by side recall a brilliant past. It was a touching sight to see the people of all degrees, and also classes of children led by their teachers, coming thither all day long, singly and in groups, to offer their prayers to the unknown spirits on behalf of the dying Mikado. From the roofs of some of the temples there hung long strips of white cotton, inscribed with prayers, so that each passer-by might pause for a moment and make the petitions his own.

Underneath their light-hearted manner, it cannot be doubted that still in the heart of many a Japanese there is a yearning for something higher and better than he can find on earth. The patch of paper on which he has written his name and sticks upon the wayside image, or the little grove beside some country temple with hundreds of tiny paper flags covering the ground, on each of which has been written a name, perhaps of some loved one lost, all speak of souls groping in the dark after some unknown good, and are a silent challenge to Christians who can tell those who put them there what they so need to know. The problems which face the Japanese and their friends are very complex, but one or two facts stand out which from the Christian point of view are absolutely certain. (1) It is not a new Gospel, a message accommodated to the prejudices of the non-Christian mind, but it is the same message that once conquered pagan Britain which alone will save Japan. There are, however, grave dangers arising from the defective way in which the Christian message is often given and taken. A Christ who is little more than another Buddha, a Christ without the cross or the resurrection, without the promise of eternal life, will never enter deeply into any human heart. A Bible dissected by however skilful a critic will never become food for hungry souls. A missionary of many years' wide experience writes that he has "never seen or heard of any individual, or any body of Christians, brought nearer to Christ, and made more earnest or intelligent workers in His kingdom, through the influence of modern criticism. On the contrary, it is the consensus of opinion among the most earnest workers that, wherever it comes, it brings blight and paralysis into the churches. The present condition of weakness and lack of evangelistic zeal and devotion can unquestionably be traced in some large degree to its desolating influences."

(2) It is also certain that the Christianizing of Japan must depend increasingly on her own sons and daughters, and therefore that the efforts of the missionary should be more and more directed to lead up to this object. That there are weak points in the Japanese character none are more willing to admit than the most thoughtful among them. But that many of them possess high qualities of leadership and loyalty, and that they can appeal to the hearts of their own people in a way that no foreigner can, is beyond question. Nothing can develop these qualities so much as the opportunity of responsibility.

For her social problems Japan needs similar methods. If the moral condition of her towns is to be purified, if the standard of her literature is to be raised, if the honour of her business men is to become above suspicion, reforms must be induced by the Christian people of Japan. Non-Christianity can never rise, or raise men, above

its own level. Though democratic tendencies have developed in Japan for less than in America or Europe, there are many signs of movement in that direction, and there is therefore the greater need of witnesses to that righteousness, God-given only, which can exalt a nation; and that witness must be given by the consistent lives and the constant teaching of her own people.

English Christians have still a duty to fulfil to-

wards a nation allied to their own by political ties, and they can best discharge it by earnestly endeavouring to encourage and strengthen those with whom they are already in Christian fellowship, to bring their islands which they proudly call the Land of the Rising Sun, together with their increasing possessions in Formosa and on the main land, into the full light and liberty of the Gospel of Christ.

DOWN THE SASKATCHEWAN

BY THE
"Rev. Principal LLOYD, M.A.

The fourth stage of
Principal Lloyd's 1500-mile journey

SATURDAY, July 4th, found us encamped on an island off Mooswa, and as the ferryman said there was to be a service next morning we stayed over. The postmaster was an American Swede, and his wife a Scotch Canadian for many years in the States. They and their relations had all come in from Minnesota, and with a few English, Scotch, and some Canadians, had taken up a township. No, there were no Galicians that side of the river, they were on the other side, and they wanted them to stay there. No Galicians for them. They praised the country, good land, water and grass. Settlement has gone back about 12 miles from the rivers. The service was to be in the postoffice. What was it? "Well, a sort of Baptist or Christian who came up from Vermillion, 40 miles away, and alternated with a Presbyterian student." A rain storm during the night had given us some trouble, so an hour late, four grey-shirted, tough-looking individuals from our camp appeared at the service. Sankey's songs were sung without an instrument. About a dozen were present, but they offered us the chairs while others sat on the floor and stairs. The preacher evidently did not know much, but he did his best, and the collection was taken up on an open Bible. After the sermon a Sunday School began and everybody stayed for it. Cook's quarterly lessons were used, and the Swedish ferryman was Superintendent, but his English was so slow that the minister helped him along. Probably owing to the overwhelming pressure of the aforesaid tramps, we were given a cordial invitation to stay for dinner, but on declining were warmly thanked for coming, and they hoped we had had a blessing as it was to them to have us there. Of course it was not much of a service from an Anglican point of view, but it was better than nothing, and for the people of that township it was very much that or nothing. This is typical of many other townships, and if only we could get students enough in our colleges to help in such places we could give them something better.

Since crossing Range X into the Diocese of Saskatchewan we have come into a different territory. We have left behind our days and days of "little Russia," and now the majority speak English. This is, of course, the direct result of the all-British Colony of 1903 in which the C.C.C.S. was greatly interested, although that colony of English people did not by any means fill all the territory assigned to them, yet the reports of it brought in hundreds of others, Canadian, American and other English, with the result that our Church of England missions are more numerous, chiefly owing to the work of the C.C.C.S., who for 10 years past have been working hard to establish the Church in Western Canada. The fourth meridian line is the dividing line between the civil provinces of Saskatchewan and Alberta, and 25 miles south from the river along this line is the historic centre of all this part of the country, viz., Lloydminster. Everything was en fete for the annual sports, and visitors, half-breeds and Indians, had come in from miles round to take part in the pony and foot races. Many of the old-timers who helped to found this colony in 1903 were there, and incidents of the long trail and first winter were recalled with relish. The famous log "minster" is still used for parish meetings, though it has been replaced four years ago by a brick church for Sunday services. Principal Lloyd having promised to go the round of one of the new districts could not remain over Sunday, but the first manager of the bank (nearly an old-timer) had arranged a reception on the lawn, and many old-timers were present. The present incumbent is the Rev. J. Gibson, one of the catechists of 1907. The parish has been a rectory for some time past, but the C.C.C.S. still goes on with the work which it began in Lloydminster. When the British Colony came out in 1903 they were allocated all the territory between the Battle and Saskatchewan Rivers, about 4,000 square miles. At that time there were not enough

to fill the country and new districts have been forming ever since. Some three years ago new centres for service were found along the Saskatchewan River. One of these is called Tangleflags. The postoffice was kept by a man and his family from Bedford. They were 40 miles from Lloydminster, and when they came in five years ago had no money and so had a very hard fight to get a start. For some time the service was held by students from Emmanuel College in the pole and thatched postoffice which is their home, but more settlers coming in something else had to be done. A pole and mud church has now been erected, about 20 feet by 25 feet. The walls are poplar poles—mudded in between the chinks. The roof is made of smaller poles and then sodded over. The seats, lectern and pulpit are all home-made. Our friends of the postoffice brought their wagon and carried some chairs, while wagon seats helped out the accommodation. The little place was filled and the hymns were well sung. Mr. Burd, the student, read the service in his surplice, while Principal Lloyd, having lost all his clericals in the Edmonton upset, preached in a grey shirt and trousers surveyor fashion. Some day this will become the driving-shed, when they can rake money enough ahead to get a lumber church. This place deserves some help to get a lumber church, and some of the friends down east might think it worth while to lend them a hand at Tangleflags. On the way out in a fairly shaky mail rig, a homesteader came out and spoke to me. I asked how he recognized me in such unclerical dress. Oh, he said, I was in Exeter Hall in London in 1907, when you were taking out your first party of 60 catechists to Western Canada, and I recognized you at once. This settler has been 38 years in a railway clearing house in England, and now with brother, sons, and other relations, occupies a large part of a township, and they seem to be doing well. I could not help thinking how much better it would be for Canada if some thousands of this kind of Englishman could be brought out here to settle instead of these hordes of foreigners. Some say they are not farmers, perhaps not,—but they are home-makers, and that is what makes a nation,—not mere wheat or pigs. Twelve miles away they have built a little wooden church 18x25 feet, and its 6-ft. square tower could be seen for miles round. Seven years ago this service was begun in the ferryman's house, and now the little church is full to overflowing, with a thoroughly hearty service, and some very nice people. Comparing all this with the days and days we have had in "little Russia" we ask what is the relative value to Canada as between these people at "Greenstreets," and the Austria-Galicians, by which Canada is being denationalized. If all that Canada requires in her settlers is hog-raisers and cow-punchers, then for the first 10 years the Galician has it over the Englishman. If on the other hand citizenship is estimated by a clean, law-abiding, respectable, Church-going community, with some culture and a larger outlook upon life, then these Englishmen have it by a very long way, and it would pay the Canadian Government in some way to put a preference upon this class of settler and help them to settle on the land.

SPECIAL PRAYERS AND THE WAR.

In view of the calamity which has befallen the world, the Bishop of Toronto requests the clergy of the Diocese to use at the public services of the Church any of the following prayers for the restoration of peace:—1. The special prayer, "In the time of War and Tumults."

2. The collect for "5th Sunday after Trinity."
3. The prayer from "Forms of Prayer to be used at Sea," "O most powerful and glorious Lord God."

4. The prayer for "Unity" from the service for the day of the Accession.

THE SPIRIT OF SCOUTING

By MAURICE GAMON, D.S.M.

"I promise, on my honour, that I will do my best:

To be loyal to God and King;
To help other people at all times;
To obey the Scout Law."

With these words on his lips and his hand at the full salute in the presence of his fellows, a Scout enters the great brotherhood of boys which the genius of Sir Robert Baden-Powell has called into being, and which, in the short space of six years, has flung round the world a desire for clean living and right thinking—a love of the strenuous, open-air life, and a bond of mutual sympathy among boys of all nations that promises to be a greater factor for international peace than any movement of modern times.

Outstripping every similar organization in numbers and in the flood of boyish enthusiasm it has let loose, capturing the budding hooligan, and turning him and his company into a "holy gang" of clean, honest, open-hearted boys, holding the "bad" boy as no other system has done before; securing its finest results by meeting the needs of rampant adolescence, and providing an all-sufficient outlet for its bursting energies—here is something which it might have been supposed that Sunday School authorities would have seized upon at once as a startling development worthy of the closest examination and study, if not of immediate adoption, in pursuit of the ends they have in view.

Both schoolboy and slum boy answered the call, and welcomed the Scout movement with open arms. He revelled in its fun, its discipline and exercises; it became a part of himself, because it left him to himself to discover, fashion, and develop his own personality along sane and natural lines.

How comes it that at a moment when Sunday Schools deplore an annual decrease in scholars (and I believe that, if statistics were available, this decrease would be found to consist mostly of boys), concurrently we find a movement designed to save the boys from slackness and slovenly habits, from dishonest dealings, from selfishness and hooliganism, from impurity and thriftlessness, securing so extraordinary a hold on the boys of the land, that men of the right type cannot be found quickly enough to undertake the work of Scoutmasters and guide the patrols that spring like magic into existence?

HERO WORSHIP.

In contemplating the boy, Sir Robert took the boy's point of view. He bore in mind:—1. His wonderful gift for hero-worship. 2. His love of adventure and romance. 3. His all-embracing love of play.

A boy's hero may be Dick Turpin or Sexton Blake, Robin Hood, or Sir Walter Raleigh, Livingstone or Captain Scott, or, if he is worthy of such reverence and worship—the holiest thing a boy has to give—his hero may be his Sunday School teacher. After some ten years of experience as such a teacher—and, apart from holidays, I doubt if I have missed more than a dozen Sunday services in that time—I venture to declare that the teacher whose energies are limited to the teaching of a lesson, the singing of hymns, and the uttering of nicely-phrased extempore prayers on Sunday, whilst condemning his boys to the perils and temptations of a playground in the streets on the other six days of the week, will both fail to exercise any abiding influence on his boys or to win their hero-worship. It is not words but deeds that tell; not your profession, but your life that counts. A boy is a hero-worshipper, and you, his Sunday School teacher, can be his hero. This is no small thing. "B. P.'s" handbook, "Scouting for Boys," begins on this note, with tales of heroes of earlier times and the hardships they endured.

The book next deals with a boy's love of adventure and romance. What a field is offered by Sir Robert's scheme of scouting games and exercises, his woodland tracking and raiding, his tests of observation and deduction, his insistence on the fun and usefulness of camping (we of the Wellington Troop camp all the year round, have camped with snow on the ground) his lone Scout tramps and tests which are calculated to teach a boy to shift for himself, the compulsory necessity of learning to swim, to signal, to save life, and to meet any and every accident with a mind trained to act in emergency; to know the right thing to do and the right way to do it. There is

enough here to satisfy the most greedy boyish appetite for adventure. All this mixture of learning and frolic, of usefulness and adventure, the Scout enjoys in a costume as romantic as it is well adapted to a strenuous and open-air life, which for serviceability and picturesqueness has no rival among the equipments designed and fashioned for the edification of our boys.

LOVE OF PLAY.

Lastly, the Chief Scout knew that it was through that supreme faculty of boyhood, love of play, that he could, above all, hope to capture his quarry and harness his bursting energies for self-improvement and self-development, leading him unconsciously to build his own character along right lines. So, after the fashion of the Pied Piper of Hamelin, Sir Robert raised a song of camping and called the boys away to play, to

HYMN BEFORE ACTION.

The earth is full of anger,
The seas are dark with wrath;
The Nations in their harness
Go up against our path!
Ere yet we loose the legions—
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

High lust and forward bearing,
Proud heart, rebellious brow—
Deaf ear and soul uncaring,
We seek Thy mercy now;
The sinner that forswore Thee,
The fool that passed Thee by,
Our times are known before Thee—
Lord, grant us strength to die!

For those who kneel beside us
At altars not Thine own,
Who lack the lights that guide us,
Lord, let their faith atone;
If wrong we did to call them,
By honour bound they came;
Let not Thy wrath befall them,
But deal to us the blame.

From panic, pride and terror,
Revenge that knows no rein—
Light haste and lawless error,
Protect us yet again.
Cloak Thou our underserving,
Make firm the shuddering breath,
In silence and unswerving
To taste Thy lesser death!

E'en now their vanguard gathers,
E'en now we face the fray—
As Thou didst help our fathers,
Help Thou our host to-day!
Fulfilled of signs and wonders,
In life, in death made clear—
Jehovah of the Thunders,
Lord God of Battles, hear!
—Rudyard Kipling.

play a game that for thrill, excitement, and romance, the courage it demands, the honour it implants, and the character it creates, has no rival among games.

Wherever the song was heard the boys joined in the chorus and responded with a will. Patrols of Scouts sprang up all over the country, and what had been designed as a variation from the monotony of training based on military drill grew into a self-contained movement—because the boys themselves would have it so.

Before I go further, I want to get you back to your own childhood. Did you ever play at Robin Hood, or dress up with paint and feathers as a Red Indian? Have you read of the Jewish children in the market-places who played at weddings and funerals? Was not your own childhood full of the spirit of make-believe? What were the games you used to play—you who now seek to present the appeal of the Saviour to your class at Sunday School?

Did you ever play at being a milksop? Did you, as a boy, care a fig for the part of weak-kneed, vacillating King John? Was it not Richard Cœur de Lion, the lion-hearted Crusader, of

whom you loved to read, and whose part you loved to play?

Did the presentation of a "Jesus meek and mild" make much impression on you as a boy? Was it not rather a Jesus who spent forty long days and nights alone in the wilderness; a Jesus who was nearly flung over a mountain precipice; who thrashed the cheating money-changers, who faced a raging mob without dismay, or who bit His lip and set His teeth to bear the most brutal torture, and who faced death without flinching—is not that the picture which stirred your young blood and made you, as a boy, resolve to be like Him?

That, in any case, is the picture and the ideal which Scouting inevitably leads a boy to understand and appreciate.

THE LAW.

The spirit of Scouting may be described as self-reliance, self-sacrifice, and self-control. Through the liberty that Scouting encourages and allows, a boy learns self-reliance. Through the expected performance of at least one good turn each day he acquires the habit of self-sacrifice. Through devotion to the Scout Law he learns the art of self-control.

"On my honour, I promise to obey the Scout Law." Have you ever studied that law, a law which some 600,000 Scouts throughout the world are striving to obey?

Here it is:—1. A Scout's honour is to be trusted. 2. A Scout is loyal. 3. A Scout's duty is to be useful, and to help other people at all times. 4. A Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs. 5. A Scout is courteous. 6. A Scout is a friend to animals. 7. A Scout obeys orders. 8. A Scout smiles and whistles under all difficulties. 9. A Scout is thrifty. 10. A Scout is clean in thought, word, and deed. Here is a positive, and not a negative, law. There are no "Don't's" in it. Here is the right way; tread it. Here is the right word; speak it. Here is the good deed; do it.

From the moment he makes his promise a Scout breathes an atmosphere of expected loyalty, honesty, uprightness, courtesy, kindness, and purity. He discovers a new responsibility—his responsibility for himself in thought, and word, and deed. He sets out on a great adventure, in quest of a pure and upright life. The love of Scouting has got him, body and soul, and he begins the self-imposed climb up the heights of self-conquest and self-control.

He enters upon a game which is, in reality, the expression of a boy's religion, and I do not hesitate to say that he clings to the tenets of his law with far greater faith and allegiance than many a professing Christian.

And the boy lives up to his religion with an absence of self-consciousness and a naturalness lovely to behold.

When a Scout has passed his second-class test there opens out before him a series of over forty proficiency badges, which he can gain for every conceivable kind of hobby or handicraft. For years the evening continuation schools have struggled to attract and hold voluntary scholars, and still they fail. The London education authorities frankly told a deputation from the Scout's Headquarters Council that boys simply could not be got to work out of school hours. Yet something over 702,000 badges for tests in Scout work and handicrafts have been issued under certificates signed by expert and competent examiners.

In teaching him the rudiments of First Aid, we don't waste time in crackjaw names. We tell him to feel himself all over, and count the number of his prominent bones. When he has found one in his leg and one in his head, you can carefully correct his mistakes, and train him in observation and deduction.

In fire-lighting we give a boy a bundle of sticks and some matches, and tell him to light a fire. When he has burnt his matches and his fingers, too, in the attempt, and at best has kindled a raging bonfire, you have him in a chastened mood and eager to learn the right way to lay and light a small and unobtrusive ember fire—the proper fire for cooking.

When a novice has fried a quarter of a pound of meat to cinders, cooked two potatoes beyond recognition, and burnt your mess-tin beyond repair—when, too, he has eaten his meal to prove the good faith and sincerity of his declaration that the food is "cooked"—he will watch like a mouse while you show him how.

When he has broken the Scout Law, and got himself into a mess, you have but to call for a repetition of that broken law, and ask if his Scout's honour has been impaired.

When a Scout does not want to do a thing, you don't make him do it against his will. That

would crush initiative and cramp the character which, rightly guided, might carry him far. You remind him of his Law and of the duty to be done, making known your expectation that he will do it. If he still fails, you put another boy on the job. Each way the victory is yours, for the first boy will either conquer his selfishness and fulfill his duty, or be so overcome with shame when he sees another fellow doing his job, that he will presently bring offerings of faithful service meet for repentance.

Above all, scouting gives an intimacy and a mutual confidence, and secures a ready entrance to a boy's heart, with which no method of training I have yet come across can compare.

Not that you will ever get a boy to talk of his soul. He is doing his daily good turn and is spreading the gospel of good service. He is busy helping to answer the prayer "Thy Kingdom come on earth," and the utmost you will get from him as a self-expressed declaration of faith—indeed, the utmost you need to get or have the right to expect is the statement I have heard again and again: "Please, sir, I will buck up, sir!"

It is the abiding presence of an ideal, which goes with him all the way, that keeps a Scout loyal and faithful to his pledge. And every time he salutes his Flag, he salutes the emblem of the Cross.

"Stand alert and lift your eyes,
Here the Flag of England flies!
And the Cross it bears in red
Tells of One whose blood was shed;
So if you would save from stain
England's Flag that flies amain,
Conquer self, and so prepare
His Cross of sacrifice to share."

That is the message we give our Scouts, and let me repeat that it is only the Master's method. He spent three years training His patrol, and at the end one of the twelve betrayed Him, while the rest forsook Him and fled. Peter denied Him thrice, yet he bravely bore persecution in the end, and, through failure, won his way to victory.

So, through failure, the Scout wins his way to ultimate triumph, and as he goes he finds he is but following in the Master's footsteps. For He, too, loved the fields and open places. He could light a camp-fire, and cook an early morning meal. He, too, was a handyman, skilled in the use of carpenter's tools. He, too, was loyal to God and to his parents, and did His daily good turns. He, too, was a Scout quick enough to detect the cheating of the money-changers, and see through the hypocrisy of the Pharisees. He faced danger and ridicule, and bore humiliation with a word of forgiveness on His lips.

So we encourage the Scout who would be like Him to be equally brave.

RELIGION.

As for our aim as Sunday School teachers, there is no need to scheme and manoeuvre for "sudden conversion," and strive to create a sense of sin where Scouts are concerned. A Scout comes on his own initiative to realize the presence of the Saviour and the verity of God.

"I knew I'd win my wrestling, sir, because I asked God about it," said a Scout to me.

The boy who has learned to offer his own self-expressed petition to God for victory in the simple contest of his boyhood games will not fail to pray for victory in the battle with self and sin.

"What happens to a Scout's honour, sir, if I have told a lie?" asked a boy.

"You have kicked it into the gutter."

"But can I start again, sir?"

"Yes, if you confess your fault to the One concerned, and take up again the ideal which you have flung aside."

"Then I'll try, sir."

When, quite recently, I gave to many of my boys the opportunity of attending a young communicants' class which our chaplain promised to hold, each boy in turn responded without hesitation. And when this was followed by an invitation to attend Communion as a conscious acceptance of the Saviour's sacrifice, and a definite dedication to His service, the response was equally intelligent and ready.

Does not that Scout's simple statement sum up the whole position?

The Church needs the boys! Give the boys what they want, what appeals to and attracts them, and they will come as readily and as gladly as the children gathered round the Saviour of old—though we must remember that those children gathered in the open, and not in a stuffy mission-room.

The spirit of Scouting inculcates a clean, robust, and vigorous Christian manliness. Under its spell the milksop and the "mother's darling" become self-reliant; under its guidance the dare-

devil young scallywag acquires the habit of self-control; under its influence the boys of a Sunday School discover a new appreciation of the glorious heroism of the Saviour, and by practical, everyday application of their law of self-sacrifice come to understand and appreciate the example that He died to set.

The vision of the Scout ideal, which the spirit of Scouting implants in the heart of every boy, becomes merged in the person of the Saviour, and on Him the Scout lavishes his overwhelming capacity for hero-worship.

The greatest need to-day is for good citizens. The Church's greatest need is for good Christians. Both are being trained and developed in the Boy Scouts.

IN THE STUDY

Musings for the Clergy

BY ONE OF THEM.

It is curious how easily people misquote Scripture and continue the misquotation without thought. Thus, an American Bishop has just spoken of our talent not being wrapped up in a napkin. But it may be recalled that the talent in the parable was buried in the earth, and that no napkin is mentioned. Indeed, it would be absolutely impossible for so large a sum as a talent to be buried in a napkin. The napkin is associated not with the talent, but with the pound. And yet men like Phillips Brooks, Horace Bushnell, Henry Drummond, and D. L. Moody have all spoken of the talent as wrapped, or hidden in a napkin. In the same way, we read in St. Matthew vii. 14 that "strait is the gate, and narrow is the way"; and yet we often hear the phrase, "the strait and narrow way." These are only two out of several similar errors which have become quite popular.

Suggestions for sermons are always in order. A recent volume gives the following, which may be commended to clerical brethren: (1) Gen. xxvi. 25, Worship; Rest; Service. (2) Psa. cxxxvi. 4 and Acts xvi. 25, the Melody of Redemption. (3) Luke ii. 15 with Acts xii. 10, the Glory of the Commonplace. (4) St. John xi. 22, "Even now." Psa. cxxxix. 10, "Even there." St. Matt. xi. 26, "Even so." (5) St. Matt. xx. 21 with xxvii. 38, the Path of Power. (6) 1 Cor. vi. 19, "Not your own." 1 Cor. iii. 21, "All things are yours."

It has been well said that the special lesson of 2 Kings xiii. 15-17 is the importance of our prayers being definite and specific. Some prayers are like a bow spent and unstrung, others are like sharpened arrows flung by a bow at full tension. Our Lord taught the true idea of prayer in His words: "All things whatsoever ye shall ask in My Name, believing, ye shall receive." It is only too possible to bear in mind the "All things" without the "Whatsoever." Our prayer should be as definite and practical as our ordinary life and work.

The question has been raised whether there are enough texts for sermons, and a minister said that "A preacher is like a housewife, just as soon as one meal is over the worry begins about what to put on the table next time." Is it true that many ministers suffer the same continual anxiety in facing the necessity of finding something new to preach about twice a week? In contrast to such the words of Dr. Jowett in his Yale Lectures on "The Preacher: His Life and Work," may be mentioned. He thinks that to run out of texts or themes, or to have resort to some other source than the Bible is a sign not of poverty of texts from the Bible, but of poverty of soul in the preacher, and that to get an abundance of preaching material the preacher's study of the Bible must be persistent and large. There is much more in Dr. Jowett's discussion of this subject which may be commended to all preachers. When the entire man is wholly devoted to his life and work, especially in fellowship with God, there will be no question about the richness and depth of his preaching.

It has been pointed out that there are three gardens in the Bible. At the opening, Eden with its innocence and unconsciousness of sin; then comes Gethsemane with its suffering and victory; last of all there is Paradise with its assurance of God's presence and entire freedom from sin. It would be worth while pondering these three and showing our people what they mean.

One of the most essential features of true preaching and teaching is the power to invest a familiar passage with something novel and helpful. Not long ago a clergyman gave a refreshing exposition of the very familiar chapter in the Fourth Gospel, St. John iii., showing that it deals with "new life," not a "new leaf." Nicodemus might be the representative of the best moral, social, and religious life, yet it was to him rather than to the woman at the well that our Lord said: "Ye must be born again." The need for (1) a new beginning is confirmed (ver. 3); emphasized (ver. 5); explained (vv. 6, 7); illustrated (ver. 8). And (2) a new order is introduced by Incarnation (ver. 13) and Redemption (vv. 14, 15), with its origin in love (vv. 16, 17), and its issue in judgment (vv. 18-21).

The question was recently asked of a distinguished literary man, "Who is the most striking character of modern fiction?" He immediately answered, "I consider Greatheart the most remarkable creation of literary imagination." The lady who asked the question seemed to be greatly puzzled by this answer, and inquired the name of the writer and the book in which this strong character was idealized. With a smile of ill-concealed irony the gentleman replied, "You will find the story of Greatheart in a volume that has been more widely printed and read than any other book except the Bible, 'Bunyan's Pilgrim's Progress.'"

Some people have thought it worth their while to collect and publish curious epitaphs. Others are fond of noting the mistakes made on public platforms in one way or another. A clergyman had once preached a sermon, and at the end a prayer was offered on his behalf asking that he might be blessed in his home and in his church. The closing petition was: "Enrich his soul, strengthen his body, and, O Lord, brighten his intellect."

Church News

PREFERMENTS AND APPOINTMENTS.

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

ROY, Rev. R. R., B.A., Incumbent of Melbourne to be missionary at Scotstown. (Diocese of Quebec.)

QUEBEC.

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

SYNOD OFFICE.—On Thursday, August 20, the Bishop will travel to Bourg Louis for Confirmation at 2 p.m. and return to Quebec. On Monday, August 24 there will be a special Deacon's Ordination in the Cathedral of the Holy Trinity, 9.30 a.m.

BISHOP'S VISITATION.—The Bishop's visitation at Bishop's College, Lennoxville, June 23rd to 25th, will long remain a memorable event in the minds of the priests of the diocese who, with few exceptions, were all in attendance. The proceedings opened with a celebration of the Holy Communion in the College Chapel. The Bishop delivered his charge at Matins which dealt with the question of unity, and also contained the announcement of his impending resignation. The conference that ensued was a very helpful one. Papers were read on a variety of subjects of present-day interest, including the parochial life of the clergy, their life and study, and their wide mission. Prayer Book Revision was discussed and a feeling was evident that the resolution of the Diocesan Synod against Revision at the present time still expressed the minds of many present. The Dean expressed his dissatisfaction at the work now going on, and particularly at the lack of liturgical ability shown in the work of the Revision Committee. The Kikuyu question was dealt with by two papers, one entitled "The Catholic Heritage of the Church," and the other entitled "The Hope and Basis of Church Union." The questions treated of were the pros. and cons. for Episcopacy in Scripture and in the English Church. The final day was spent as a quiet day under the leadership of the Bishop of Algoma who dwelt on the priest's inner life. The Holy Communion was celebrated daily in the beautiful College Chapel, where also all the exercises of the quiet day were conducted. This latter spiritual privilege was greatly valued and meant, without

TORONTO.

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

doubt, a time of refreshment for many of the clergy present. The deepest gratitude of all those present was undoubtedly given to the Bishop of the diocese for the very great blessings that they all receive from the 1914 visitation—a visitation that will long remain in the grateful memory of those who were present.

QUEBEC.—The Bishop has authorized the following prayer for use both in public and private during the war:—

"O LORD God Almighty, by whose permission nation riseth against nation, Who usest their swords for Thy judgments, and who makest wars to cease in all the world; Vouchsafe, we beseech Thee, to our forces now engaged in war, protection and courage in danger, and mercifulness in victory. Grant to the wounded succour; to the dying pardon and peace; to the mourners comfort; to those who minister to the suffering skill and gentleness; and to us all when Thou wilt, the blessing of a righteous and abiding peace; Through the merits of Thy Son, Jesus Christ our Lord.—Amen."

ST. MICHAEL'S.—The Rev. F. H. Snow has been appointed to assist the Rev. E. A. Dunn in work at the Quebec Bridge.

SCOTSTOWN.—The Rev. P. R. Ray, of Melbourne, has been appointed to this parish in the place of the Rev. S. B. Dickson resigned.



MONTREAL.

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

MONTREAL.—Practically all the city churches of every denomination arranged special services and prayers last Sunday. Special prayers for peace were said at all the services in Christ Church Cathedral.



ONTARIO.

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

Dominion Conference A. Y. P. A.
Kingston, August 18th-20th.

The registration of A.Y.P.A. delegates at Kingston will no doubt be the largest on record, in spite of the war in Europe. According to the programme in our hands the sessions will be intensely interesting to members of the A.Y.P.A. There is provision for the discussion of practically every A.Y.P.A. problem, Dominion and local. Two Bishops will grace the occasion. The Bishop of Ontario will give the first address of welcome and the Bishop of Huron will reply. Canon MacNab gives the farewell address and Prof. Wright speaks on "the Call of the Ministry." We notice with pleasure the number of the younger clergy taking part: Rev. E. A. McIntyre, Rev. G. W. Tebbs, Rev. R. P. Hurford, and Rev. J. C. Potts. A unique feature is the dividing of the whole conference on one morning into committees on six different subjects. The subjects mentioned in the programme have the merit of being all on strictly A.Y.P.A. lines. They do not run all over the earth in search of topics (whatever the speakers may do). The holiday end of things is provided for on the Wednesday evening when a moonlight excursion through the Thousand Islands is to be tendered to the visitors by the Kingston A.Y.P.A.

Arrangements have been made whereby all delegates or visitors wishing to go by boat from Toronto may do so on the following terms:—To Kingston and return to Toronto with berth each way, \$7. The boat leaves Toronto 6 p.m., Monday, August 17. The boat leaves Kingston any time up to and including Sunday, August 23rd. By paying \$2 to purser on steamer, your time will be extended for one week. If you go by train ask for a standard certificate. For further information, Mr. Lanning, 8 Applegrove Ave. Rev. R. C. Magee is the conference secretary at Kingston. Rev. E. Appleyard, London, is the Dominion secretary.

ROSLIN.—The Rev. A. B. Chafee, M.A., will go to Roslin to take the Rev. Mr. Lyons' duty for the next two weeks.

TORONTO.—In Anglican churches of this city last Sunday the prayer for use in "time of war and tumult" was said, and such hymns as Isaac Watts' "O God, Our Help in Ages Past" and Kipling's "Recessional" were sung. At St. Alban's Cathedral Rev. Canon Alex. MacNab preached at both services, and spoke of the war. He declared that Britain was justified in going to the aid of her allies and in defending her honour. He also spoke of the prompt manner in which Canada had affirmed her readiness to take her place as a part of the Empire. Services are being held each morning and evening in the chapel of St. Alban's Cathedral. At those services intercession is made for those who are suffering through the conflict of nations in Europe.

Worshippers in churches of all denominations joined in prayer for victory for the arms of Britain by land and sea, for a speedy termination of the terrible conflict now being waged in Europe, and for mercy and consolation for those who may suffer through the war. In the majority of churches hymns appropriate to the time were sung, and in many the preachers spoke of the situation, urging the justice of Great Britain's cause and expressing the belief that out of war would come a permanent peace.

CHRIST CHURCH.—Every night at eight o'clock, Christ Church, Deer Park, will be open for intercession for the success of the arms which are fighting the world's battle for peace. The church is on Yonge Street, and the Vicar, the Rev. H. A. Brooke, hopes that passing pedestrians and motorists will turn aside, if only for a few moments, for prayer.

ST. ANDREW'S AT THE ISLAND.—In spite of the war which occupies everybody's attention, Bishop Reeve, the Rector of this church, held the Annual Mission Sunday last Sunday, when offerings amounting to \$100 were given for the Columbia Coast Mission and Dr. Grenfell's Mission. In the evening the Bishop spoke of the remarkable work which Dr. Grenfell's men had accomplished in their medical and religious service on the Labrador Coast, and paid a tribute to the personality of the man himself through whom the work had been developed. The Seaboard Missions appeal strongly to the Islanders who dwell on the Lake shore for the summer. In the morning Prof. Hallam spoke on the Columbia Coast Mission.

LONG BRANCH.—On Sunday afternoon, August 2nd, the service at this summer resort was taken by the Rev. E. J. Peck, who gave the large congregation present a most interesting account of work among the Eskimos.



NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Announcement was made recently that Rev. W. W. Judd had tendered his resignation as Curate of this church. Mr. Judd has accepted a position as headmaster of King's College Collegiate School of Windsor, Nova Scotia, and leaves to take up his new duties in two weeks. Since coming to Hamilton a little over two years ago, Mr. Judd has made a host of friends and has been one of the most successful curates that this church has had. The officials and his numerous friends tried to induce him to withdraw his resignation. The college to which he is going is the oldest residential school in the Dominion. His many friends in this city and elsewhere will wish him every success in his new position.



HURON.

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

ST. PAUL'S CATHEDRAL.—The war in Europe was pointed to by Canon Tucker, Rector of St. Paul's Cathedral on August 2nd, as an instance of the lengths to which men go when they misunderstand and forget the universal brotherhood of man. He spoke from the text "All Ye Are Brethren." This, he said, applied to Canadians, to Americans alike and to every citizen of Europe and Asia. "These old inhabitants of London who have gone away and who are now returning are doubly and trebly welcome," said Canon Tucker, addressing the Old

Boys. "Those of us who have stayed at home only wish that their stay in our midst could be prolonged. There is ever a longing in the human heart to return home." Canon Tucker referred to the fact that St. Paul's Cathedral has been the early church home of many of the home-comers. "For forty years," he declared, "this was the only church of our denomination in the city. Many of the older residents of the city have attended here all their lives." The speaker referred to the common ancestry of mankind and urged his hearers to strive for unanimity. "Life is too short," he said, "for petty disputes."

THAMESFORD.—Rev. H. E. Bray and Miss Bray held a reception at St. John's Rectory, July 31st. A representative number of the congregation thronged the prettily-arranged rooms. The church friends of Mrs. C. Brock chose the occasion as a fitting opportunity at which to express their appreciation of her services as organist and choir leader of St. John's Church. After many years of voluntary work as organist of the church, Mrs. Brock resigned the position at Easter last. The Rector read a kindly worded address and a purse was given to Mrs. Brock as a recognition of her services. Later, refreshments were served in the rooms of the old rectory.

PORT STANLEY.—The anniversary services in St. Paul's Church on August 2nd were greatly enjoyed by the large congregations that heard Rev. D. C. McGregor's strong messages. In the evening he spoke as a specialist on social service, in a way that was informing and convincing.

WINGHAM.—An impressive and largely-attended service was held on Wednesday evening, July 29th in St. Paul's Church, when Rev. Ernest Gladstone Dymond was inducted Rector of the parish. Evening prayer was said by Rev. R. E. Page, Rector of Brussels. The ceremony of induction was conducted by Ven. J. B. Richardson, Archdeacon of London. The wardens, Messrs. R. Allen and T. White, received the Bishop's mandate and at the front door of the church the new Rector tolled the bell in token of his authority. The sermon was preached by the Archdeacon, on "The Conditions of the Kingdom of Christ," and closed with a strong favourable tribute to the character and previous work of Mr. Dymond. A large choir was in attendance, which rendered the anthem and special hymns very well. After the service the clergy and congregation adjourned to the church basement, where a well-prepared supper was provided by the ladies of the church and a pleasant social hour was spent.



RUPERT'S LAND.

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

ST. JOHN'S COLLEGE.—SUMMER SCHOOL. The Rupert's Land Summer School was brought to a successful conclusion after five days' real spiritual refreshment for those who attended. The number who registered was fair considering the great heat and allowing for the fact that in July and August the attractions of the summer resorts near the city largely outweigh (or seem to do so!) those of even a well-arranged Summer School in such pretty surroundings as those of St. John's College. The School was opened on Monday, July 27, by a reception in the Gymnasium. The delegates were received by the Dean and Mrs. Coombes, Miss Millidge and Miss Ockleshaw, also Rev. W. A. Fyles as field secretary of the Summer School Association, Rev. R. B. McElheran as Rural Dean of Winnipeg and Mr. T. A. Worsley. After addresses of welcome from the Dean and Rural Dean, Mr. J. M. McCormick, superintendent of the Church Camp Mission, gave the first half of his interesting lecture on "The Sky Pilot on the Frontier," the latter half being reserved for the same hour on Friday. Each morning the day's study was preceded by Holy Communion at 7.15 in the College Chapel, at which devotional addresses on the Gospel for the day by Rev. Canon Phair. After breakfast followed Morning Prayer with an instructive address on successive days by Rural Dean Cawley (Souris), Rural Dean Parker (Portage la Prairie), Rev. D. Pierce-Jones (Russell) and Rev. T. Marshall (Winnipeg). From 10 to 11 a.m., Mission Studies were considered, papers on Mohammedanism, India, China and the Eskimos being given by Rev. W. G. Nicholson, Mrs. Flint, Miss Hilliard and Miss Millidge respectively. Sunday School teaching was the next hour's topic and lesson sketches for the Bible Class, the Main School, and other features of Sunday School work were given by Mrs. H. M. Speechly, Rev. E. H. Broughall and Messrs. G. L. Armstrong

and R. Fletcher. After the noon intercession Rev. Dr. Johnstone contributed papers on Church History and Primitive Worship on the first two days; on the other days that hour was given to the discussion of the varied Sunday School and Missionary Exhibits, which were arranged on tables round the gymnasium. At the morning sessions Mrs. Macfarlane, Diocesan President of the W.A., took the chair and was succeeded at noon by Bishop Gris-dale. In the afternoon the company separated for varying recreations re-assembling at 7 p.m. to listen to Open-Air talks by Sheriff Inkster, Mr. J. M. Hargreaves and other laymen. At 8 p.m. united conferences were held in the gymnasium on the work of the different Church societies, such as the Brotherhood of St. Andrew, A.Y.P.A., C.E.M.S., Mother's Union and G.F.S., which were represented by Field Secretary F. A. Williams, F. H. Davenport, R. Buchanan, Rev. Canon Jeffrey, Rev. H. A. Harrison, Mrs. Scott (Glasgow), Mrs. J. E. Lehmann, Mrs. S. P. Matheson and Miss Millidge. A fitting close to each day's study was given by Evening Prayer in the Chapel at which Canon Murray gave an address on the History of the Old Testament Writings—the Pentateuch, the Hagiographa, the Prophets, and the Apocrypha. All too quickly the days seemed to fly towards the time when the Summer students would have to disperse homewards bearing with them memories of their kind host and hostess, Rev. W. A. Fyles and Miss Millidge, of the courtesy of Mr. C. Cornish, the Registrar, and Mr. Worsley in the office; of pleasant friendships made; and lastly of admiration for the splendid organizing and zeal of the field secretary, Rev. W. A. Fyles, to whose minute attention to every detail the success of the Summer School is due. The music contributed by Rev. J. Hill, of Poplar Point, in the chapel services must not be forgotten. The presence of the corporate spirit seemed to be felt at all points—in the gymnasium one listened to the reasonings and disputations of scholars, philosophers, teachers and professors; from the College chapel the Summer School students will have carried away with them hallowed memories of deeply spiritual meditations, scholarly addresses and sermons; and finally followed that strength and refreshment which never fails to result from true corporate worship, communion and fellowship.

SASKATCHEWAN.

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

LAC LA RONGE.—Miss Stapleton, Deaconess, writes:—The holidays are over, and the children once more back in school. The experiment of having the annual holiday before Treaty-Time, instead of after, really seems to have been a success, for every child was back in school at the right time, with new ones to make up to the full number the Government allows. It was a busy time for the staff for the Treaty party arrived the very next week (July 15th) not to mention our monthly mail, which arrived not an hour before them, always an excitement in itself, in the opening of it, and the rush to get ours ready for the mail man to take back with him 48 hours later. The doctor, who accompanied the Treaty party (our annual visit from one) had no choice but to give the children an excellent health report. For a more well-built, healthy-looking lot of children it would be hard to find—especially, as he said—the girls. And our boarding school children are not in any way specially selected from among those on the Reserve. The children, both in the senior and junior schoolrooms—three classes in each room—acquitted themselves well (despite the fears of their teachers of what might be after six weeks of freedom in their tepee life!). And the Inspector expressed his satisfaction at the intelligent grasp of their schoolroom studies, even to the little ones, who arrive, not knowing a word but in their own tongue, and their very limited horizon of tepee life in the Bush. The 33 girls looked so pleasing in their new pink dresses (this year they have blue as an alternative for the summer months and another set of best blue ones for Sundays, but all sorts of patterns and shades) and pretty light school pinafores (long-sleeved blue overalls for out-of-school time), sent by many kind W.A. friends all over the country and the boys in their ex-Sunday suits. Archdeacon Mackenzie and Mr. and Mrs. Clephan (who arrived just as the holidays began at Whiteside), had been working hard at improvements while the children were out of the building. The playrooms, staff sitting-room and dining-room, not to mention the promising appearance of the front vegetable garden, with its neat new fence, all gave evidence how hard they had worked in

our absence. (For two of us had been camping in our neighbour's garden at the H.B.C. post, four miles across the lake and the other two had been "batching" at the Stanley Mission House (40 miles north of us), in the absence of the missionary on his holiday). A new extension is also being added to the kitchen end of the school house, of laundry, with a new sewing-room above it, which, when completed, should be a great help to the satisfactory working of the household. On the Tuesday afternoon, the Treaty payments were over and the Treaty party had gone on to their next stopping place on their three months' trip. At Stanley our W.A. held their meeting here with 26 Indian women present. All their gifts of birch-bark articles and embroidered moose-skin leather work, which they had been bringing in during the summer, was on show at the meeting. And a very numerous and pleasing array it was, and, as usual, found a ready sale among the staff (and Treaty party) to mail to their friends in the homeland, as specimens of what Indian W.A. women can do for their church. Saskatoon will doubtless receive a share too.

The Archdeacon leaves us to-day (July 26th), after his sojourn with us of nearly five months. We shall miss him very much and the Indians too. While they have been here, he has held a Cree service every evening for them, as well as morning and afternoon Cree service on Sundays. But now Treaty time is over, family after family begin to disappear, packing themselves, and their dogs (for winter sleighing) and belongings into canoes, and paddle away, some many days' journey, deeper, deeper, into the wilds of the north to hunt leaving only the gaunt framework of their tepees, with the trodden ground around, to show where they had paused awhile in their wandering life, around their church, and the school-home of their children. The Sunday before leaving the Archdeacon celebrated the Holy Communion, at which 104 communicated and their offerings amounted to \$63.30 and the children sang as their parting with him, the friend, I might say father-friend, of all the Indians, "God be with you till we meet again."

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—On August 2nd, the Bishop of Spokane and Principal Vance, of Vancouver, were the preachers at this church. They also preached alternately at St. John's Church on the same date.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

CARMACKS.—Is it all right to keep Sunday on Monday provided you do not know the difference? That is the problem that is at present bothering the Rev. C. Swanson, of Carmacks and Little Salmon. It appears that the people in that part of the world got a day out of their reckoning, and did not discover their mistake till the first boat arrived en route to Dawson. During the winter, services were held regularly at Carmacks in the Road House. The average attendance was about eight, the smallness of which is due largely to the clique difficulty so prevalent in small places. We hope for better things in the future. Whenever there were any Indians here services were held for them in their tents, there being as yet no church building. The ordinary petty medical work of the northern missionary was done, in one case a broken leg was set. This belonged to a little Indian girl from Big Lake. Her parents refused to let her go to Whitehorse, so first aid was all that could be done. We are glad to say that the leg healed well.

CHOOULTA SCHOOL.—By the kindness of the members of the Woman's Auxiliary the children of the school are supplied with clothing for another year. Thirty bales in all were received, coming from Montreal, Kingston, London, Toronto and the diocese of New Westminster. These contained twenty-four complete outfits, besides a large quantity of undesignated things to be used as occasion required. Although the members of the staff will acknowledge the bales separately, so that their letters will arrive in time for the opening meetings, we wish to take this opportunity of thanking those who have done so much to make our work among the natives in the Yukon possible. The last meeting of the J.W.A. was held at the school July 7th. All the members were

present but two. When the books were closed it was found that there was \$10 available for missions. This money had been earned by the children during their play hours, and so was entirely their own. It was voted to send \$5 towards the children's work in the diocese of Honan. With regard to the other \$5 there was quite a lively discussion, the boys being more interested in the Eskimo work and the girls in the School for the Blind at Gifu, Japan. The Eskimo work finally won; but not to be outdone the girls have decided to try and earn another \$5 before the meetings begin again in the fall, which will go to the work at Gifu.

CARCROSS.—ST. SAVIOUR'S.—The Carcross Indians, almost to a man, left to attend a great semi-religious gathering in Whitehorse at the beginning of April. Some have returned since, the rest have got employment on the steamers and at the wood camps. Early in May the Rev. W. G. Blackwell paid a short visit to Carcross. During the same month Rev. Brett spent a Sunday here on his way to Teslin. In June the Rector left on a visitation of the diocese. If back in time he may proceed to Vancouver to attend the General Synod. During his absence the church and parish will be in charge of the Rev. W. T. Townsend.

SELKIRK.—ST. ANDREW'S.—The usual Indian exodus has taken place to the fish camps at the lakes. The jackfish is the favourite catch. Caribou and moose hunting have been extensively followed, and meat has been plentiful. What bids fair to become the most popular pursuit among natives and white people alike is the search for the rare breeds of foxes, silver-gray and black. The price offered for these animals alive is sometimes as high as \$1,000 for silver-grey, and even higher for black. A Coffee Creek Indian, now in Selkirk, realized some \$500 for a young silver-grey fox. Such rewards for Indians are calculated to work much harm upon their morals. With no idea of money value, with little or no tendencies towards economy, such fortunes, as they may well be called, will, it is feared, produce discontent and selfishness. Church attendance, both Indian and white, has been on the whole good, while the school has been open as often as the constant journeyings of the children's parents will permit.

HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

Rev. N. L. Ward writes:—The semi-annual examinations of the seven day-schools in Chengchow District took place from July 2nd to July 5th. I asked the Reverend Wei, Pastor of Kaifeng City Church, to accompany me and act as examiner. On July 2nd we took train for Chengchow, and spent the day getting our quarters clean and ready. The Honanese are noted for their uncleanness, and consequently many alterations and preparations have to be made to their sleeping-rooms, before an European, or even a Southern Chinaman, is able to occupy them. On that evening a service was held in the Preaching Hall, at which Mr. Wei preached. The congregation consisted entirely of men, and numbered from sixty to seventy. In the following day, we went some ten miles into the country, west of Chengchow. The name of the village was Ching-chuang. Here we examined three schools, with an aggregate number of 47 pupils. The results were encouraging, and very few pupils failed to come up to the standard set. Besides their secular studies, these pupils could recite the Creed, the Lord's Prayer and the Ten Commandments. The elder pupils could also repeat the Church Catechism, and also a number of Church Hymns. We returned to Chengchow that same afternoon, and examined another school which was not far from the Preaching Hall. Most of the pupils in this school were Mohammedan girls. They were exceedingly bright and intelligent, but I felt disappointed because only ten of them came up to the test. After supper that evening, another revival service was held in the Preaching Hall. Again Mr. Wei preached, because it was his last night there, before returning to Kaifeng. Many more people came than on the previous evening; and a large number remained behind afterwards for the "Inquiry Meeting" and personal questioning. On the following day (Saturday) there were three more schools examined. On Saturday afternoon, Mr. Wei returned to Kaifeng. In the evening there was another revival service, at which I preached. I also examined some

candidates for baptism. On the next day (Sunday), there was a Baptism Service, at which seven were admitted into the Church. Five others entered the Catechumenate. Bishop White is leaving China at the beginning of August, in order to attend the General Synod of the Canadian Church.

Correspondence

"A CURIOUS INCIDENT" IN NOTES FROM ENGLAND.

Sir,—I am always glad to be corrected on matters of fact and to set right anything that I may have stated inaccurately, but I would remind Mr. Keable that I did not make myself responsible for the statements about the Bishop of Zanzibar and Miss Southwell. I expressly said that "a curious incident is being told over here," and the words I used were taken almost literally from an English paper. As the information had not been challenged or corrected when I wrote, and there had been ample time for this, I saw no reason why I should not pass on the story as news in my "Notes from England."

Your readers will be interested to know that the statement originally appeared in the "Catholic Herald" for March 21, a Roman Catholic paper, published in London, and I must ask you kindly to insert the account in full.

FRUIT OF KIKUYU.

NOTABLE CONVERT FROM ZANZIBAR.

Secretary of Anglican Universities' Mission.

"Kikuyu is doing its work (writes 'H.G.G.'). This week we have pleasure in chronicling the conversion of no less a person than Miss Jessie Southwell, who has for the past two years resided at Zanzibar and acted as Secretary for the Anglican Universities' Mission to Central Africa. This is a High Church Missionary Society to which has been committed a sphere of labour in Africa, comprising the three Dioceses of Zanzibar, Nyasaland, and N. Rhodesia. Dr. Frank Weston, the 'accuser of his brethren' in the Kikuyu case, is Bishop of one of these—namely, Zanzibar. The Rome correspondent of a Catholic journal last week states that Miss Southwell came as far as Naples with the Bishop of Zanzibar, and whilst he came on to England she made straight for Rome; was instructed by the Sisters of a Convent in the Via San Sebastiano, and was thereafter received into the Church by Fr. Hinde of the *Accademia dei Nobili Ecclesiastici*. This lady had been an active worker for the Anglican Church both in England and Africa, and like many another has been compelled to flee from that city of confusion and find peace in the fold "where the wicked cease from troubling and the weary are at rest."

Mr. Keable's letter ought therefore to have been directed to that paper instead of to you.

But, further, I cannot see that his letter materially affects the issue:—

(a) He says that Miss Southwell while not secretary of the U.M.C.A., or even "normally on the staff of the Mission," nevertheless, "rendered help to the diocese loyally in the Secretarial Department." I submit that this is not fundamentally different from the Roman Catholic statement that she "acted as Secretary."

(b) Mr. Keable says that she was never under the instruction and guidance of the Bishop any more than any other Christian lady in Zanzibar might have been. But it is quite clear from what Mr. Keable writes that she was in close association with the Bishop.

(c) Whatever may have been the previous circumstances in regard to sailing arrangements, the fact remains that the Bishop and Miss Southwell did travel together, and that the latter left the ship at Naples, whence she proceeded to Rome to enter the Roman Church.

In the light of these considerations, it seems to me that Mr. Keable is not quite ingenious in speaking of "so gross a misstatement of fact."

The reference to the Bishop having dissuaded Miss Southwell from Rome, and also having kept Mr. Keable himself from going thither will not seem to many of much value, because it is clear that the Bishop (and presumably Mr. Keable also) holds all the essential doctrines of the Roman Church, except those of Papal Infallibility and Mariolatry. Some of us are strongly of Bishop Gore's opinion, expressed in his recent Open Letter: "I am quite sure that an Anglican Churchman who wants his beliefs to be rational must not think that he can borrow the system of Roman

belief or practice, either leaving out in theory or ignoring in fact the authority of the Pope." Evangelical Churchmen believe that this is exactly what the Bishop of Zanzibar has done, and it is pretty obvious that Mr. Keable occupies the same position.

I am not at all surprised that Mr. Keable has not found "the road to truth" "plainly and clearly blazoned by Protestant axes." I know sufficient of his antecedents to be aware that he has not always put himself in the right position for this. A leading Roman Catholic worker at Cambridge once told an undergraduate either to remain an Evangelical or to become a Roman Catholic, not to become a Ritualist. Mr. Keable doubtless knows something of the man who spoke these words. This Roman Catholic clergyman to whom I refer, and also Miss Southwell, were logical, that is all, and it would be infinitely better for the Church of England if others would adopt the same attitude. It is absolutely impossible to borrow and inculcate Roman beliefs and practices, as the Bishop of Zanzibar has done, while merely denying Papal Infallibility and Mariolatry. Sacerdotalism and the Supremacy of the Church constitute the fundamental positions of Roman Catholicism. These are also the vital requirements of Bishop Weston's and Mr. Keable's type of Churchmanship.

Yours,

W. H. Griffith Thomas.

11 Westbourne Crescent, London, W., Eng.
July 28, 1914.

EDMONTON'S URGENT NEED.

Dear Sir,—May I crave the hospitality of your columns to put before the Church in Canada the immediate need of men in the new Diocese of Edmonton. At least six are needed before the winter, four of them urgently, to fill vacant missions. These are Topela, on the G.T.P., east of Edmonton; Viking on the same line of railway, but a little further east; Seagewick and Killam, on the C.P.R., and Lougheed. All these places with the exception of Viking have churches. There are of course, several other districts where men ought to be placed as soon as possible, but the above mentioned stations need filling at once. I should especially like to welcome some Canadian-born clergy. In this Diocese out of thirty-four clergy only four are Canadian-born! What would be the condition of your Canadian Church if our supply of men from England were to cease?

Yours faithfully,

Hy. Allen Edmonton.

PRAYER BOOK REVISION.

Sir,—Some of your correspondents, clerical and lay, have suggested points for the consideration of the Prayer Book Revisions Committee. One has suggested a slight change in the beginning of the Declaration of the Absolution, which is not strictly grammatical as the noun nominative has no verb depending upon it. This seems to be hyper-critical. The trivial irregularity adds emphasis to the Declaration; as if to say He (alone) it is who pardoneth, etc. The first words are in some measure invocatory. I think similar instances of the exceptional use may be found in the works of the best English writers, where the object is to strongly arrest the attention. The American Book divides the sentence distinctly into two, and inserts the "He" at the beginning of the second one. If a change is to be made in ours, I submit it would be preferable to simply omit the "He" altogether.

In the 16th verse of the "Te Deum," the American Prayer Book translates the concluding clause "Thou didst humble thyself to be born of a virgin." Our own more literal version is uncouth and repulsive to modern ears. It is not in accordance with present day ideas of correctness and decorum of speech, and therefore not edifying. It is a shock and a puzzle to newcomers and visitors in our churches. If the same idea can be expressed in conventional and euphonious language, surely it ought to be. I would suggest the adoption of the American form with the word "graciously" before "humble" or "Thou didst graciously deign" or "condescend" to be born of a virgin. Although literalness was aimed at in this passage in our liturgy, I doubt whether "abhor" is an adequate rendering of the Latin "horruisti." "Abhor" in modern speech means hate intensely, while "horreo" involves the idea of terror or great dread and fear. "The virgin birth did not horrify Thee," really conveys more nearly the meaning and spirit of the original.

Finally it is much to be desired that full liberty be accorded to use for the lessons either the au-

thorized or the English or American revised version of the Bible. In the American branch of our Church, either of the three versions is permitted without restraint. We should go further and have the honour of leading the English speaking church in taking the Gospel and Epistle from the revised version, which the Americans will doubtless do in any future version of their Prayer Book.

I wish the late Rev. Dr. Clarke were still with us that at this crisis, he might press this upon the Synod with the weight of his great learning and ability. No scholar will contend that English Biblical knowledge died with the editors of King James' version, and it seems wicked to throw away as practically useless the gigantic labours of the most learned linguistic and Biblical scholars of the nineteenth century, and what scholar in the Synod will venture to affirm that the version which they produced is not more accurate as a translation than the older one? Or that the American revision is not, take it all in all, the best translation of the Bible into the English language that has been made? The English revisors erred in taste and tact, but not in substance, in trying to convey in English the shades of difference in meaning involved in the Greek aorist, and thereby marred the rhythm of some familiar passages, and led to Spurgeon's criticism that they showed themselves better Greek scholars than English. The American revisors in many places avoided this and saved the rhythmical grace and beauty of many impressive passages. American scholars evince more elasticity in style in the use of our language in such translations and in scientific treatises, and they make their work more attractive to the student, while equally instructive. As examples of this I could mention many law treatises, as well as their revision of the Bible. The English language is more plastic under their hands, but to come to the question of accuracy between the authorized and the two revised versions:—the treatment in the latter of the words everywhere in the Authorized version translated "hell" is a very great and essential improvement, as the committee recognizes in the proposed note on the Creed. Again, what could be more erroneous and misleading than the familiar translation of Agrippa's remark to Paul "almost thou persuadest me to be a Christian"? There is not a pretence of authority for it in the Greek words or in the context. The revised version is more nearly, but not quite correct, and certainly is not essentially misleading. Paul could have made no progress toward the conversion of Agrippa, for the latter by this remark prevented the exposition of the prophets, which he was about to make. Dr. Weymouth, in his "New Testament in Modern Speech," translates it correctly, but too diffusely, missing that brevity which is the soul of wit, and of the impatient remark with which the King brought Paul's speech to an end. Weymouth renders it, "in brief you are doing your best to persuade me to become a Christian." "In short, you would persuade me to be a Christian" was what Agrippa really said, rendered into as terse and concise English as the original, and Paul's reply was, "In short, or at length, I would pray God, etc." and so on as Weymouth gives it. Weymouth's version being obviously correct, except that by changing the place of the words in question, he slightly obscures Paul's oratorical play on them. The revised version of this passage, although not quite fully expressing the spirit of the original, is an immense improvement on the old one.

The substitution of "love" for "charity" is more open to question; but in the overwhelming majority of places where the revised versions differ from the old one, every scholar admits that the new ones are better. It seems unaccountable that there should be any hesitation or delay in adopting the one available to us.

A. W. Savary.

Annapolis - Royal, N.S.

WOMAN SUFFRAGE AND MRS. McCLUNG.

To the Editor:—

Dear Sir,—My object in asking for a corner in the correspondence column of your next issue is less with the desire to offer comments upon the several letters which have appeared lately therein upon the subject of the right of women to vote in vestries, but to thank you very heartily for publishing, at "Subscriber's" request, the most helpful article by Mrs. Annie E. McClung, upon "Woman Suffrage from a Bible Standpoint." I hope I am not too late to ask you to be so good as to forward to me as many numbers of the "Canadian Churchman" of July 30th as you can spare and the cost of which the amount enclosed

ed may cover. Meanwhile I hope that the readers of the "Canadian Churchman" may give the message from Mrs. McClung their careful attention, whether they would admit us, or prefer to bar us out, and reserve the clipping for reference as occasion may suggest. Furthermore, I would venture to ask of your courtesy, to obtain for me permission to have it reprinted for general circulation. There are many, and we thank God for it, who have already shown by the support they have given to our cause that they realize it is no new thing the Churchwomen of our country are asking for, but there are others still so bound by prejudice that they either cannot or will not see that it must surely be the better way that men and women should be associated in unity of purpose and in fullest sympathy rather than that issues of equal importance to both should be decided by one sex only.

Women have long ago given convincing evidence, not only of their capacity for service, but of a business acumen which has already been again and again applied for and placed at the service of their several parishes, when financial difficulties could not have been met by the men alone and often by the very men who stand up in Synod and in terms, none too courteous, declare that "women are not to be trusted with voice or vote in the vestries of their Church."

Upon my return from an absence of several months from Canada, and as one who had taken a practical share in bringing before our Huron Synod last year, the very reasonable request of its Churchwomen, I naturally sought to learn results from every source available to me, but neither from the press, clerical or secular, could I discover that any argument against it had been deemed worthy of record, either at our own Huron Synod or elsewhere.

A friend in the gallery at Toronto where, to the honour of that diocese, a fairer decision was arrived at, did tell me of one very irresponsible utterance there, which I would fain hope was repented of as soon as made, for the speaker had at one time been the Rector of one of Huron's largest parishes and had been loyally supported by the women of the congregation, 105 of whom had signed the petition for a voice in the vestries of their diocese.

Speaking in opposition, our old Rector asserted: "It is not the good women who want it, and another interesting fact is that the men who have the best wives are most opposed to the idea!"

This, of course, may be somewhat disconcerting to his old friends in Huron, but we have other encouragements to support us and to keep up our courage. How can we despair when, after all, our cause had once more a majority, though not the two-thirds majority necessary to carry it? We had 77 of our clergy for us and 46 against us, whilst the lay vote stood 55 for us and 37 against, but, best of all, is the fact that the value of the larger vote lay rather in the source from which it came, that majority being the outcome of actual experience gained by many of the oldest and most honoured members of the Synod of our diocese. Then, Sir, other outposts have been won for us in our own country, and, in England, one very important one, as late as July 9th, "when by 180 votes to 90, the representative Church Council at Westminster decided to admit women to parochial councils of the Church of England." There were 22 Bishops "for" and only 3 "against." There were 90 clergy "for" and only 15 "against." "Verbum sat sapienti."

In your issue of June 4th, you quote the wise words of an eminent man and I venture to repeat them as a helpful and sustaining motto for those of my Huron sisters who may have been discouraged by the verdict of June, 1913: "I have

learnt at last," he said, "to be patient with hindrances, for things that seemed contrary to my success and happiness have always proved to be really helps." Let us not then, "be impatient at hindrances"; "Yet God has His Hand guiding us all the time, and we may trust Him who sees the end from the beginning."

Thanking you in advance for the corner I have asked for in the "Canadian Churchman."

Sincerely yours,

Harriet A. Boomer.

Huron Diocese, August 3rd, 1914.

Books and Bookmen

"The Twelve: Studies in Apostolic Temperament." By J. Ernest Rattenbury, London, England: C. H. Kelly, 3s. 6d. net.

Fifteen sermons on the Twelve Apostles, dealing with the main features of their character, and applying the truths to present-day life and work. Published as they were delivered, they are particularly direct and forceful. Preachers will be glad of these helpful and suggestive discourses which ought to provide material for similar courses of sermons.

"A Winter Holiday in Fiji." By Robert Brummitt, London England: C. H. Kelly, 2s. net.

An account of a visit paid by the author, an Australian Christian man, with his daughter to the Mission Field in Fiji, where the Methodist Church has done and is doing so remarkable a work. Dr. Brummitt saw something of what has been accomplished and tells the story in a series of interesting chapters. The book is illustrated by photographs, and present-day problems are clearly and acutely discussed. One of the ablest missionaries in Australasia, Dr. George Brown, writes an Introduction. Although the book deals with Methodist Missions no one can read it without feeling thankful for the triumphs of the Gospel in Fiji. This is essentially a book for missionary classes.

"The Harvard Theological Review." April, 1914. Cambridge, Massachusetts: \$2.00 per year; 50 cents per copy.

This able quarterly contains several articles of real importance. The first is on "Social Progress and Religious Faith," by E. W. Lyman, and discusses the social aspect of Christianity. An illuminating article on "Mark Rutherford," by W. L. Sperry, will introduce many in Canada to one of the most striking literary forces of modern days. Another discussion of real helpfulness is on "Martin Luther in the Light of Recent Criticism," by E. Emerton, and in view of two or three new Roman Catholic works on Luther this article is particularly timely. In "A Crisis in the Church of England," F. Palmer endeavours to gauge the situation which has arisen out of the Kikuyu controversy, although he also discusses aspects of Broad and Extreme Anglican positions as well. It is useful to "see ourselves as others see us," and Churchmen of all schools will be glad to read this article. Other subjects are: "A Protestant and Social View of the Church," by T. C. Hall, and "Recent Translations of Buddhist Writings," by A. H. Edmunds. "The 'Reviews and Notices' are varied and informing, though like most of the articles they are written from the standpoint of what may be called a Broad Church Theology.

The Family

THE KIEL CANAL AND THE GREAT WAR.

The Kaiser Wilhelm Canal—generally called the Kiel Canal—runs from Kiel, on the Baltic Sea, to Brunsbuttel, on the Elbe estuary, a short distance from the sea, and cuts off the long and rather hazardous passage through the Cattegat and around the northern end of Denmark. The canal was opened in 1895, and the completion of its enlargement was formally celebrated by a visit from the Kaiser in April of this year. By its enlargement the biggest battleships in the world can pass through it.

The pride of Kiel is its magnificent harbour and two huge forts, making it a place of great strategic strength. To the German navy the canal is deemed to be of inestimable advantage, enabling a commander to throw the entire fleet from one sea to the other in a few hours, and to menace an opposing British fleet from points several hundred miles apart.

The new locks of the Kiel Canal lack the imposing height of those at Panama, but are bigger in every other respect. They are 1,082 feet long, as against Panama's 1,000 feet, and have a mean depth of 45 feet of water over the sills, as against Panama's 41 feet. The new Kiel is 400 feet wide at the surface, 150 feet wide at the bottom, and is provided with 11 sidings at which vessels may pass.

Kiel is the chief naval port of Germany on the Baltic, a town of the Prussian province of Schleswig-Holstein. It has been developed by the Kaiser into a great naval arsenal.

The island of Heligoland, lying off the mouths of the Elbe and the Weser, 28 miles from the mainland was, from 1907 to 1890, a British possession. In the latter year it was ceded by the government of Lord Salisbury to Germany, and since 1892 has formed part of the Prussian province of Schleswig-Holstein. As soon as the Kaiser obtained possession of the island he had it strongly fortified, the old British batteries being replaced by armoured turrets mounting great guns of heavy calibre. It has also been used by the navy for a coaling station and has great strategic value to Germany in the present crisis.

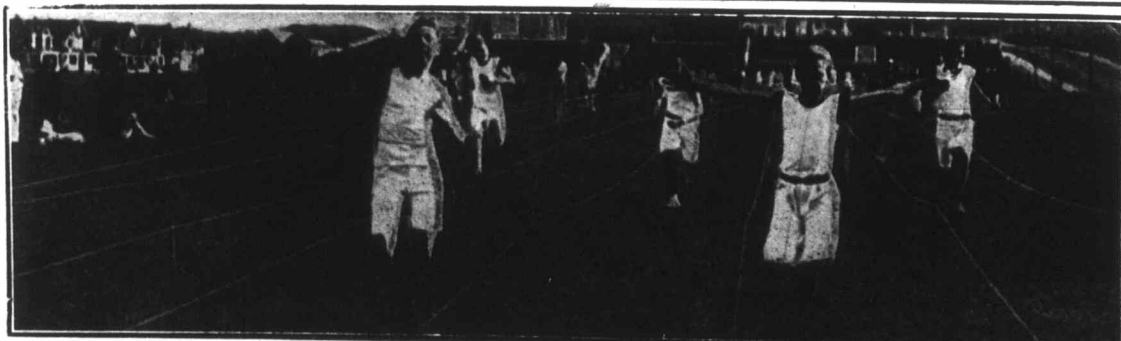
INDIANS STUDYING ENGLISH.

In conversation recently with the representative in India of a leading London publishing house, it was mentioned that India, and especially the province of Bengal in north-eastern India, in which Calcutta is located, affords an important market for educational text books.

The more ambitious and intelligent young people in India evince a great thirst for education, as the principal means of rising superior to their environment and improving their conditions in life, so that every possible sacrifice is made to get an education. There is a special desire in India for employment in government positions, as such positions give fixed income and have special advantages. English education is considered essential for those who wish to have the best success, and a large proportion of the text books are in the English language, although many of the more rudimentary books are translated into native languages.

The most elementary schools for natives in India begin their instruction in vernacular languages and then teach English later on, and finally considerable instruction in many courses may be given in the English language from English textbooks, and in higher education, most of the courses may be given from English textbooks. In some instances, instruction in English is given at the very start. Among the young people in the Province of Bengal, where there is by far the largest opportunity of employment by European commercial houses, such as are concentrated at Calcutta, there is an especially keen demand for education from English textbooks. No other city in India contains anything like the number of fairly well-educated English speaking native clerks, typists, etc., as are in Calcutta.

The Bible stands for family religion—for that kind of unashamed and domesticated religion which makes a prayer as much in place in the home as it is in the church and the worship of God in the house as real and as regular as is His worship in the sanctuary. Every home would be better and happier if the family would at least say the Lord's Prayer together every day and read together a few verses from the Book of Books.—Bishop McCormack.



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COMPLETE REPORT FOR 1913 SENT ON REQUEST

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Personal & General

Canada's brave sons are volunteering in number beyond immediate needs for service for the Empire. May God go with them!

The Primate, Archbishop Matheson, is in England.

Canada is responding as one man to the call of our King.

The Bishop of Niagara and Mrs. Clark are staying in Oakville.

The gift of one million bags of flour by Canada to Britain is practical help of the wisest kind.

The Indians in the Caledonia section of this Province have offered their services in the great war.

A son was born to Princess Arthur of Connaught, who was formerly Duchess of Fife, on Monday last.

Dr. and Mrs. Ham are in London, England, visiting their son, the Rev. Cyril Ham, minor Canon of Canterbury Cathedral.

The marriage of Dr. G. B. Archer, of Kangra, India, to Miss Ethel E. Dickson, will take place in Gananoque on September 1st.

The offer of a Hospital Ship by the Daughters of the Empire has been accepted by the Government. The ladies hope to raise \$100,000 by the middle of August.

The Rt. Rev. Arthur Foley Winnington-Ingram, Bishop of London, who also is chaplain of the London Rifle Brigade, announced that he will accompany the men to the front.

The Bishop of Ontario and Mrs. Mills left Kingston August 4th on their way to the coast, where they will attend the General Synod and the meeting of the Woman's Auxiliary.

Bishop Stringer and Mrs. Stringer are in Kincardine, both in the best of health after their English trip, they visited Mrs. Bompas (widow of the

late Bishop) at Winchester, Ont., on their return journey.

There has just come to light a benefaction of Lord Strathcona's which was purposely left unmentioned in his will, the provision of a sum of £5,000 for the founding of an institution for lepers in England.

The news of the north country being ablaze in the Cobalt and Porcupine districts, is causing considerable anxiety; this constant destruction of our timber areas, not to speak of the danger to life and property, is very distressing.

The Second Dragoons and the 19th Regiment of St. Catharines were ordered out last week to defend the Welland Canal. Buglers went through the streets calling the men to arms. The presence of Germans in the vicinity has led to this action.

The decision of the Nobel Prizes Committee to postpone the annual "Prize Day" from December to June is good news for this year's prizemen. The delay means that the prizes will be increased by almost an additional six months' interest, and by June will each be worth approximately £12,000 instead of £8,200.

We regret to announce that Rev. E. A. McIntyre, Rector of St. Aidan's Church, Balmy Beach, Toronto, has found it necessary to follow the advice of his doctors, to take a rest of a couple of months. For the present he will stay at Whitby. Rev. H. D. Raymond, M.A., had charge of the services last Sunday.

While the crowds were waiting for war news outside the Mail and Empire offices last Wednesday night the Rev. John Bennett Anderson addressed the crowd from the balcony. He compared the ambition of Kaiser Wilhelm with that of Napoleon, and expressed the hope that the former would meet the same fate as the latter.

The Bishop of Yukon and Mrs. Stringer, who for seven months has been in Britain raising funds for his

diocese, arrived in Montreal, August 1st, on his way home, and will shortly leave for Dawson. The Bishop has a white population of about 8,000 people in his diocese. He thinks the Mackenzie River district will prove a great attraction as soon as railway communication with Edmonton is established.

A gentleman invited a friend, who had never seen a game of golf played in his life, to accompany him around the course and witness his prowess. That morning fate willed that he should be hopelessly "off his game"; so much so that when he essayed the first drive three terrific strokes left the ball still reposing on the tee. His Scotch friend watched the proceeding thoughtfully, and at length exclaimed: "Mon, it's a grand game for exercise, but what's the wee ba' for?"

The conductors of the London General Omnibus Company are much gratified by an instance of kindly forethought on the part of the management. During the last day or so supplies of barley-water have been available at all the garages, and the refreshment has been liberally supplied to the thirsty drivers and conductors. One of these latter mentioned that at his own garage it was well made, and all found it most refreshing. Barley-water has in fact come much to the fore during the late heat spells. For some seasons past it has been highly popular in the exclusive clubs, while golfers have long known its merits, alike in the quenching of thirst and sustaining qualities. Now it has found its way into the tea shops, and "barley-water 2d. a large glass" is becoming a familiar announcement.

It is said that the Prince of Wales has selected his bride, but that no formal announcement will be made for another year at least. The Prince's choice is declared to have fallen upon Princess Helene, the younger daughter of the King and Queen of the Hellenes, a young lady who is said to combine good looks with an intelligent and vivacious nature. Queen Alexandra is credited (says the London correspondent of the "Leeds Mercury") with having brought about the arrangement and the betrothal of the young people is declared to be a desirable one in many ways. No difficulty would arise on the score of religion since Princess Helene is a Protestant, and as the Heir Apparent is twenty and the Princess eighteen there can be no complaint made about a big difference in the ages of the young couple.

One cannot help feeling a little sorry for the only child, with no brothers and sisters, especially if there are no near neighbours, or if there are children within reach who are not considered fit playmates for the solitary one. No child can be expected to thrive and to possess the buoyant spirits of youth unless it has the companionship of others its own age. Society rubs the angles off the childish temper; each little one finds its own level, and the quarrels, so deeply deplored by their elders, serve to fit them for the battle of life. Children, too, must exchange thoughts and opinions with others, and to see a young child always playing alone and in silence is a saddening sight. When school age is reached the conditions are in a sense improved, children choosing their own playmates, and here there are unforeseen difficulties to the child who up till that time has had no youthful companionship, and therefore cannot at first understand the rule of "give and take."

The display of paintings at the Canadian National Exhibition, Toronto, this year promises to be more varied and interesting than ever before. From the United States is coming an exhibit by the famous artists who paint

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pictures of the Great West. Scotland is sending those splendid pictures of loch and ben that have carried the fame of her scenery around the world. England's foremost painters will be well represented, while our own Canadian artists will uphold the reputation of our native land. Into this list are woven the names of the greatest living artists. The art exhibit at the Canadian National has a grand reputation to sustain. This year it will add to that reputation.

Mrs. Woodrow Wilson, wife of the President of the United States, died at five o'clock, August 6th, in the White House, Washington. Mrs. Woodrow Wilson was essentially a home woman, delighting in the affairs of the household, her children, her husband's ideals and aspirations. For that reason probably she was less written about than any woman who presided at social functions in the White House. She was educated at home and at Woman's College, Rome, Ga. She had a talent for art and spent some time studying in the Art Students' League in New York. Her devotion to painting afforded her much happiness and inspiration. Last year she exhibited paintings and several of them were purchased at a public sale. Mrs. Wilson had no interest in woman suffrage, but she did devote much of her time to social service. The wedding of Woodrow Wilson and Miss Axsen took place in Savannah on July 24th, 1885. Miss Axsen had met Mr. Wilson when he was practising law at Atlanta, Ga., in 1882. They were married just after Mr. Wilson finished his post-graduate work in Johns Hopkins University.

British and Foreign

"One interesting and encouraging sign of the times was noted during Anniversary Week in Boston by one of the elders," observes the "Christian Registrar" (Unit.). "Scanning the faces of the ministers of all ages and comparing those who are active now with those of the last generation, he was greatly pleased to note in the aspect of men under forty years of age signs of health, vigour, courage, and mental activity. The young men look as if they enjoyed life in the open air and were happy workers. Many years ago Mr. Greenwood, of King's Chapel, said it was notorious that not a minister in any of the churches around Massachusetts Bay was in good health.

The growing spirit of fraternity between Methodism and the Church of England found expression in a public meeting addressed by the Bishop of Oxford, in connection with the closing exercises of the Wesleyan conference at Leeds. The committee appointed last year to consider the formation of a Methodist Union has not made any progress as many of the leaders of the Church consider it has more affinity with the parent Church of England than with its offshoots. The Rev. Dinsdale Young will be the new president.

There was a great attendance August 6th at St. Paul's Cathedral, London, to join in a special service

to intercede for peace on the eve of war. The service was simple. There was a triumphant ring about the opening hymn, "O God, Our Help in Ages Past," and again at the close when the National Anthem was sung. Apart from these details the service was of a consistently supplicant character. The attitude of the Free Churches in regard to the war as reflected in religious papers is that Great Britain's action was justified. "The British Weekly," though admitting that the Free Churches have worked for disarmament and were working until Sunday for neutrality, now recognizes that the disclosures of Sir Edward Grey and the arguments based thereon are sorrowfully convincing that the country cannot without loss of honour or the greatest peril forswear her obligations to France and Belgium.

An article of very great interest appeared in "The Times" the other day, written by a correspondent who was on a visit to France. He tells how he noticed everywhere indications of a religious revival. "The Times" itself goes further than its correspondent, and states that for years a progressive change has been taking place in the attitude of certain classes of Frenchmen toward religion. The class in which the movement is most unmistakable is that of the educated young men. It is already influencing the literature of the country. Even among the ablest of the unbelievers it is recognized that there is more in heaven and earth than the laboratory can reveal. "The Times" discusses the various explanations of the reaction from atheism, but expresses its belief that its real cause lies deep in the nature of man. He has spiritual instincts that can not, in the long run, be stifled. All friends of France will rejoice to hear that at last the tide has turned, and will hope that the new religious spirit will take a less mechanical form than in the past. Rev. H. S. Ferguson, of the China Inland Mission, writes from Ying-Chow-fu that China is in a distressful condition. "The revolution does not appear to have accomplished anything for liberty or order or stable government. It is much easier to throw down than to build up. I tremble for the work of opium suppression, which would have been accomplished by this time but for the revolution. With opium fully four times the value of silver, it is no wonder that multitudes are eager to grow it, and are ready to take advantage of disorder to do so; perhaps even hoping for disorder that they may have that opportunity. Pray for the peace of China, and for those in authority, that we may lead a quiet and peaceable life in all godliness and gravity, and that the work be not hindered."

Boys and Girls

PORTRAITS.

When Thompson takes my photograph, there's always such a fuss; My dress must be so stiff and clean, my curls I must not muss.

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

And when we reach the gallery we stay a dreadful while!
He puts a clamp against my head and asks me please to smile.

He stands me up, and "poses" me, and tries this way and that;
Then mother says she'd like just one with muff and coat and hat;
And then she starts to fix my hair in quite another way,
And I get cross and crosser, 'cause I want to go and play.

But now an artist's painting me, and that's the worst of all;
I'd rather have a tooth pulled out, or go to make a call!

Why, even Thompson's gallery I shouldn't mind a bit;
For here there's not a thing to do but sit—and sit—and sit!

"RED HEAD"

"Red head, gingerbread, five cents a cabbage-head. Hurry up, Red, or you'll be late."

The words came from Roger Lee, a laughing, jolly-faced boy, as he bounded up the schoolhouse steps, and, spoken tauntingly, as they were, they went far deeper than they would have otherwise done.

Johnny Black, better known as "Red," clenched his fists and set his teeth, as he came into the yard and started toward the door. But it was too late to catch Roger, for the bell had rung and most of the pupils were already in their seats.

"I'll get him at recess," he muttered to himself, as he dropped into a seat and pretended to look into his desk for something, in order to hide his flushed face from the teacher.

He stole a glance at Roger. Roger was looking at him with a teasing grin that made him more angry than ever. He began to ponder how he might "get even." It did not seem so bad when other boys teased him about his red head, but he and Roger had never been as good friends as schoolmates ought to be, and he felt that Roger did it with the direct intention of making him feel bad. They never ran across each other that Roger did not sing out the hated

Red head, gingerbread,

Five cents a cabbage-head.

"I'll get him at recess," said Johnny to himself, again. "You see if I don't. He's a little bigger'n I am, but I've thrashed him once and I'll do it again. I'll teach him to call me names."

While Johnny was still meditating vengeance on the grinning boy across the aisle and getting angrier every minute, there was a rap at the door and Farmer Jones entered. In a moment the whole school began to buzz with excitement. Farmer Jones had never been known to enter the school except when he had a complaint to register against some of the pupils. He had been there two or three times that season, and each time his complaint had been proven, and he had demanded immediate punishment, which accordingly had been administered.

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"I'd like to see you a minute privately, sir," he said to the teacher. "Like to speak to Roger Lee at the same time," he added, frowning darkly at Roger, who arose, considerably frightened.

The three stepped outside the room for a minute. Johnny was then in high glee. "Now I'll see Roger catch it," he thought, well knowing that Farmer Jones had a good cause or he would not have come. "Now he'll catch it. Serves him right. Maybe he will not be in such a hurry to call names hereafter. Wonder what he's done. Good enough for him, whatever it is. Hope he gets thrashed."

While Johnny was still predicting and hoping unpleasant things for Roger, the three returned to the schoolroom. Farmer Jones angry and determined, Roger frightened and protesting.

"Children," said the teacher, "Mr. Jones says he believes Roger killed one of the doves yesterday with a stone, though Roger denies it flatly. Do any of you know anything about it?"


Johnny started. Killed one of Mr. Jones' doves? "That was the charge was it," he said to himself. "Well, maybe he did, but I saw a hawk get one of his white ones yesterday. Maybe he thinks Roger killed it. He's always laying things on us boys. But

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I guess I'll not say anything." The words arose in his memory:

Red head, gingerbread,
Five cents a cabbage-head.

"Let him get thrashed," thought Johnny. "He needs it, whether he killed the dove or not. Good enough for him, I say."

While these thoughts were passing through Johnny's mind, the teacher was waiting.

"I hope," he said finally, "if any of you do know anything you will speak, but speak truthfully, boys, and justly. Mr. Jones says he saw Roger throwing stones at some birds, and he is certain his dove was killed in that way."

"Justly!" Johnny had a keen sense of justice when he took the trouble to think about a thing. Red-headed persons often have. They have ample reason to have sometimes. Johnny saw at once what was right in this case. But Roger was his enemy. Then he remembered the words his father had read at breakfast that morning: "Do unto others as you'd have others do to you," or something like that. Was he doing that?

In an instant he was on his feet, and was telling his story. When it was over, Farmer Jones apologized and left.

At recess, as soon as the bell rang, Roger rushed over to Johnny. "Johnny," he exclaimed, "I'm sorry I hollered at you this morning. I'll not do it again, if you'll forget it this time."

"That's all right," laughed Johnny, in an embarrassed manner, and, not knowing what else to say, "call me Red as much as you please."

So two boys had a new friend apiece, because of the fairness of one of them.

THE TRUMP OF GOD

A good many years ago, a little, old-fashioned house in a London suburb was occupied by a small family, composed of various units. There was Grandmamma Maple, Aunt Violet Hart, little Una Drummond, and a valued housekeeper-cook, called Mary Martin. Every detail of that establishment is still imprinted on Una Drummond's memory—its quaint drawing room, with low windows veiled in hand-darned netting, through which starry blossoms of white jessamine used to peep; its pink vases, with yellow serpents twining round each stem—she broke one once!—its solitaire board, whereon each cloudy and clear marble was called by a special name; and heaps of other things. For children's memories are very tenacious, receiving impressions which are ineffaceable.

One night Una woke from sleep in her little chintz-curtained crib in one of the quiet bedrooms of that old house in Edwardes Square. Evidently some sudden noise had wakened her, but everything was pitchy dark, and a terrible silence hung over the place as she sat up. It was a silence and darkness which could almost be felt. Starting with every sense alert, the memory of some words read by Aunt Violet at prayers the morning before flashed across her mind.

"The Lord Himself shall descend from heaven with a shout, . . . and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

air," 1 Thess. 4: 17. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump," 1 Cor. 15: 52.

Una listened intently, whilst the appalling thought ran through her brain: "The trump of God wakened me. Gran'ma and Aunt Violet have been caught up to meet Him in the air, and, by mistake, I have been left behind."

Una has passed through seas of trouble, anxiety and fear since that night, forty years ago. But never—never—has she felt such an awful sense of desolation as fell on her in that little room.

The trump of God has sounded, and she had been left behind. Scrambling out of bed, gasping, shuddering, trembling, not staying to put slippers on or a wrap round her, the little, white-robed figure stumbled to the door and down stairs. Grandmamma's room was vacant as she passed. So was Aunt Violet's. When, at last her bare feet rested on the cold oil cloth of the hall, she felt roused to scream at the top of her voice:

"Gran'ma! Gran'ma! Let me go, too!"

Not once or twice only, but several times the cry rang out. No one answered, until, through the open door of the kitchen, came a well-known figure flying to her aid. It was Mary Martin, who took the child up in her strong arms, and folded her to her warm heart.

"What is it, Miss Una, darling? What's the matter, mavourneen?"

At the kind words, Una's terror gave way to a burst of tears. "Oh, Mary, Mary! I'm so glad you were left behind to take care of me!"

At first, Mary could not understand. But at length, seated by the warm kitchen fire, which she hastily raked into a blaze, all Una's fears were unfolded to her.

"To think of it, now," ejaculated the housekeeper, "and the mistress only just gone over the way to see the stars falling!"

Ah! that was the secret of Una's waking dream. Grandmamma Maple and Aunt Violet had been discussing in her hearing the wonderful showers of meteors expected that night, and Una's brain had unconsciously connected their talk with the judgment day. Was it not in the Bible: "The stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven," Matt. 24: 29. Grandma had thought her too young to be out so late, even to have a memory of such an historic event, and had only left the house after the child was safe in bed. So "the most memorable sight in the starry heavens for many hundreds of years" had come as a terror instead of a pleasure. At least, that is how her grandmother explained the matter next morning, after Violet Hart had chosen and read a comforting chapter at prayers.

"It was my mistake," she confessed, in conclusion. "But, dear

child, God never makes a mistake. He will not leave you behind if you are His. Before the trump of God sounds, every one of His servants will be sealed on their foreheads. Not one will be forgotten. You need never fear again, little Una, if you have given your heart to Him."

* * * * *

For over thirty years this episode was forgotten by Una Drummond. She grew up, married, and was a widow before memory suddenly revived with surprising vividness. One day—quite lately—she was standing beside the grave of Dr. Prince Lee, the first Bishop of Manchester, in Heaton Mersey Churchyard. A friend having been connected with him in school and parochial work, she felt an interest in tracing the inscription on that flat granite tombstone. Just under the Bishop's name and mitre was carved one word—one word only—a Greek one: "Salpisei."

"What does that mean?" asked Una of a friend accompanying her. "I am not a Greek scholar."

"That one word contains a whole triumphant sentence," was the answer. "It means, 'The trumpet shall sound.'"

In an instant Una was back on the outskirts of Kensington in her childhood's home. As in a picture she saw herself as a forlorn, distracted little figure, wailing and weeping at being "left behind."

"I think that was the starting point of all my religious experience," she says now. "I never forgot that 'trump of God.' It has sounded in my life over and over again since then. Thank God, all fear has long been taken away. I am listening for it as a soldier listens for the 'halt' bugle, or the evening call to 'rest.'"—L. O. Cooper, in Our Own Magazine.

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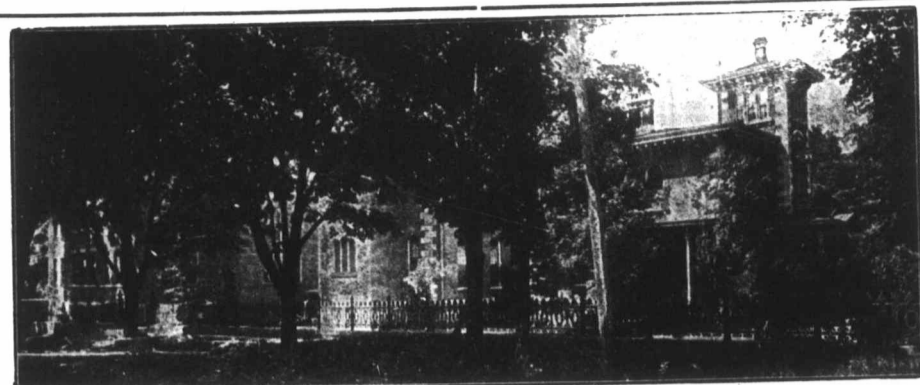
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