

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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

Vol. 12.

TORONTO, CANADA, THURSDAY, JULY 22nd, 1915.

No. 29.

A HOME FOR SUMMER
A furnished residence in Parkdale, near lake and cars, telephone, tennis court, piano, gas and electricity; suitable for "Newlyweds" or adults. Apply Mr. Macrae, Adelaide 2850, between 10 a.m. and 4 p.m., or at Churchman Office, 8 Sheppard Street.

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

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

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

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

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

Fall Term opens Sept. 1st
ELLIOTT
Business College
TORONTO
does not ask for a better reputation than it already possesses. We get positions for many students each year. Catalogue free.
W. J. ELLIOTT, Principal
734 Yonge St.—Yonge & Charles Sts.

CLEMENTS COLLEGE
FOR BOYS
Residential and Day School
NORTH TORONTO, ONT.
Boys prepared for the University, Royal Military College and for business.
Won four Scholarships at Matriculation, 1914.
For information apply to
REV. A. K. GRIFFIN, Principal.

Canvassers Wanted Now in Every Town in Canada.

Let the reader write us for rates of commission and terms.
YOU can make GOOD MONEY. WRITE AT ONCE:

The Canadian Churchman, 8 Sheppard Street, Toronto

Here's Your Chance

WE have at present an immense stock of used organs, pianos, player-pianos, etc. Here are a few snaps in organs and square pianos. If you see here what you want, secure it at once; if not, fill in the coupon and mail to us and we will send you a big list of the kind of instrument you want. Every instrument in splendid condition—satisfaction assured.

Ye Olde Firme

HEINTZMAN & CO., LIMITED

BELL five octave organ, walnut case, semi high top, sliding fallboard, lamp stands, has seven stops including Forte, Diapason, Melodia, etc. Knee swell only. Is a sweet toned little instrument and a snap at \$25

KARN five octave organ, oil-finished walnut case, nicely carved high top with music pocket, cylinder fallboard, lamp stands, has seven stops including Vox Humana, Forte, Diapason, etc. Grand organ, and Knee swell. Has been thoroughly renewed in every part. Price.... \$38

DOMINION five octave organ, dark walnut case, nicely carved high top, panelled in circassian walnut, has music rack and lamp stands, four sets of reeds and 10 stops including Vox Humana, Couplers, etc. including grand organ and Knee swell. This instrument has an elegant tone. Price..... \$42

BELL six octave organ, dark walnut case, high top with music pocket, cylinder fallboard, lamp stands, has eight sets of reeds and 11 stops, including Vox Humana, Forte, Bass and Treble Couplers, etc. Grand organ and knee swell. A well-known make with a rich tone. Suitable for use in a small church. Special bargain at..... \$47

GODERICH six octave organ, mahogany finish, piano cased model, plain design, sliding fallboard, lamp stands, has 11 stops including Vox Humana, Forte, Bass and

Treble Couplers, etc. Grand Organ and Knee swell. Mouse-proof pedals. Just the organ for parlor use. Price.... \$65

DOHERTY six octave piano cased organ, dark walnut case, plain design, sliding fallboard, long music desk, lamp stands, 11 stops including Vox Humana, Forte, Couplers, etc. Grand Organ and Knee swell. Mouse-proof pedals. Practically a new organ. Price..... \$72

BERLIN six octave piano cased organ, handsome golden oak case, rail top with mirror, folding fallboard, 3 panels in top door, centre swing music desk, four sets of reeds and 11 stops including Vox Humana, Bass and Treble Couplers, etc. Grand organ and Knee swell. This instrument is nearly new and will give satisfaction for a life time. Price..... \$75

We have in stock a fine large carved legged square, rosewood case, long over-strung scale, seven octave keyboard, two pedals. This is manufactured by a well-known maker, has a good tone and is offered special at \$55

STODART New York carved legged square, dark mahogany case full metal frame, seven octave keyboard, two pedals. This is a very dainty looking instrument and has a good tone and is a snap at \$78

GREAT UNION New York, large carved legged square, dark rosewood case, serpentine base, full metal frame, over-strung scale, seven octave keyboard. Has an elegant tone. Special at..... \$89

Easiest All these instruments sold on the easiest terms. Almost any terms can be arranged to suit your convenience.

Heintzman Hall,
193-195-197 Yonge Street,
TORONTO.

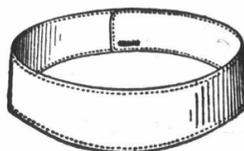
Cut Out and Mail.

HEINTZMAN & CO., LTD.,
Please mail me complete list of Bargains. I saw your ad. in The Canadian Churchman July 22nd.

Name

Address

Clerical Collars



We carry in stock all the popular shapes in Linen and Waterproof Linen.

Write for Circular.

HARCOURT & SON
103 King Street West, Toronto

FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens.

Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.

Big stock of select makes always on hand. Out of town Customers efficiently served by Mail.

JOHN CATTO & SON
55-61 King Street East - Toronto

CASAVANT FRERES

Church Organ Builders
St. Hyacinthe, Que.
(Branch at South Haven, Mich.)

Of the 600 Organs built by this firm, those of the following churches are some of the largest:

St. Paul's Anglican Church, Toronto	- 107 stops
Maisonneuve Parish Church, Montreal	- 91 "
Eaton Memorial Church, Toronto	- 89 "
St. Andrew's Presbyterian Church, Toronto	- 88 "
Notre Dame Church, Montreal	- 82 "
First Baptist Church, Syracuse, N.Y.	- 77 "
University Convocation Hall, Toronto	- 76 "
Sinai Temple, Chicago, Ill.	63 "
All Saints' Cathedral, Halifax	- 52 "

Communion Wine

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



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

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

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

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

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

Packing and Shipping
 Household Goods a specialty
The Bathurst Cartage and Storage Co.
 756 BATHURST STREET, TORONTO
 Coll. 3183 W. H. CANDY, Mgr. Coll. 7379

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

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



CHIROPRACTIC SCIENCE
Nature's Way to Health
 IT IS QUITE NATURAL to be skeptical of new methods, but people soon change their opinions when they see what is accomplished through this great system of spinal adjustment. Acute cases respond within twenty-four hours or less, fevers in a few minutes after adjustment is given by the Palmer graduate chiropractor. This science is given to mankind for his progress, and will suffer only for a time through the malicious condemnation of those who are ignorant of its true principles and logic. If you have been given up by so-called specialists, consult the chiropractor, who can tell you the cause of your trouble.
PRACTOR CHATTOE, 316 Brunswick. Branch Office, 96 Shuter. Telephone Appointment.

TRINITY COLLEGE SCHOOL
PORT HOPE, ONT.
 For information address The Headmaster. Several entrance scholarships for young boys.
 NEXT TERM BEGINS SEPTEMBER 15th

Valuables Safe During Absence
 One of the strongest Safe Deposit Vaults in Canada is the one in our building. Absolutely fireproof and burglar-proof. Boxes only \$3.00 per year upwards. Documents and valuables of all kinds under inviolable guardianship.
 Write for Illustrated Booklet
THE TORONTO GENERAL TRUSTS CORPORATION
 HON. FEATHERSTON OSLER, K.C., PRESIDENT.
 HON. J. J. FOY, K.C., Vice-Pres. HAMILTON CASSELS, K.C., LL.D., Vice-Pres.
 A. D. LANGMUIR, General Manager. W. G. WATSON, Asst. General Manager.
 TORONTO OTTAWA WINNIPEG SASKATOON

THERE IS ALWAYS A BEST IN EVERYTHING.
THERE must be the best dirt eating machine. You are partial to having in your home the BEST.
 It is now here. **THE INVINCIBLE BABY Electric Vacuum Cleaner.** Weight, 10 1/4 lbs. Costs 1/2 cent per hour to operate. Has a complete set of tools for any kind of cleaning. Can be used either as a vacuum or blower. When other machines pronounce the carpets clean, The Invincible finds plenty of dirt.
 See that you have the BEST, it costs no more.
 If your dealer does not handle The Invincible, send us his name and receive free, our Handy Housekeeper's Account Book.
 Made in Canada
 WE ALSO REPAIR ALL MAKES OF VACUUM CLEANERS.
 WRITE: Free demonstration and trial.
THE INVINCIBLE RENOVATOR MFG., CO., LIMITED
 81 PETER STREET, TORONTO.
 Phone, Adelaide 1858.

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

A PARISH PRIEST
 thus acknowledges settlement of his Policy in The Great-West Life.
 "I am pleased to congratulate the Company for the profits earned for its policyholders and also for the promptness and the ease of the settlement of its policies. And as evidence of my satisfaction, I have this day recommended to your C— Agent one of my good parishioners who will be a good policyholder."
 Look into the Policies that earn such general commendation.
THE Great-West Life Assurance Company
 Head Office WINNIPEG

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

TELEPHONE MAIN 7404
 We are equipped to produce
Printing Matter
THAT WILL ATTRACT ATTENTION ANYWHERE
 Our prices are inducing, and should attract the shrewd business man—try us.
The Monetary Times Printing Co. of Canada, Limited
 62 CHURCH ST., TORONTO
 W. CORNER OF COURT ST. 1

Quality and Service
 are the dominating features of our business. Give us your order and let us show you what good coal really is.
The Standard Fuel Co. of Toronto, Limited.
 Telephone, Main 4103.

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

CHURCH BELLS SCHOOL
 Ask for Catalogue and Special Donation Plan No. 70. Estd. 1888. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

Canadian Churchman

SUBSCRIPTION - - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

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

Advertising Rates, Single Insertion 10c. Per Line.

1. Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

2. Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

3. The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

4. Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

5. Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

6. Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

7. Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

8. Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

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

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

NINTH SUNDAY AFTER TRINITY.

(August 1st.)

Holy Communion: 232, 234, 237, 243.
 Processional: 476, 488, 493, 496.
 Offertory: 391, 485, 492, 680.
 Children: 233, 238, 241, 480.
 General: 8, 35, 219, 393.

The Outlook

The Lord's Day

We are glad to know that the Fourteenth International Lord's Day Congress is to be held in connection with the Panama Exposition at Oakland, California, from July 27 to August 1. The Congress will be attended by representatives of many Lord's Day organizations and no less than 26 general topics are on the programme for discussion by nearly 200 of the most eminent men in their respective callings, from different parts of the world. The Congress is based on the belief that the weekly day of rest was founded by the Creator in the beginning; embodied in a commandment of the Decalogue; confirmed by the Lord Jesus Christ; by Him dedicated to the welfare of all mankind; and finally appeared in the Christian Church, all of whose great branches, however otherwise divided, are united in the observance of Sunday as a day of rest and worship. While it is not the function of the State to enforce or interfere with the religious observance of the Lord's Day, yet for the maintenance of religious liberty that the right of people to worship may not be infringed by the distractions of pleasure or by the demands of business and labour, and that physical wellbeing and social privileges of all citizens may be safeguarded, the weekly rest day has been made a civil institution, embodied in law and custom, so that the State is thus closely and vitally related to the welfare of the people, to the stability of institutions, and to the peace, prosperity and progress of governments. The Congress aims at promoting among all classes such a true understanding of the value of the Sabbath to themselves, to their families and to the State, as shall lead them to resist whatever tends to deprive them of it and

to secure and enforce such laws as shall protect the people in their right to this day of religious privilege and freedom from toil. The hearts of all Christians will follow this Congress with prayer that it may be useful in preserving for the world, one of the greatest benefits ever conferred on the human race.

An Apologist for Islam

An interesting and instructive side-light has been thrown on the German mind in connection with her alliance with Turkey. At once a number of German professors, mostly theologians too, set to work to assure their fellow countrymen that Germany's new alliance had nothing in common with the reprehensible action of Great Britain and France in allowing Indians, Africans and Japanese to fight by their side. One of these theologians, probably the best-known and most highly valued in England, is Professor Herrmann, of Marburg, whose book, "Communion With God," is frequently quoted by writers over here and is considered to be one of the most truly spiritual of recent German theological works. And yet, Herrmann has just been at pains to show that it is *precisely as Christians* that the German people have every reason to regard the Turkish alliance with perfect satisfaction. While frankly admitting the spiritual poverty and errors of Islam, he is confident that these admissions do not weaken his main thesis. On the contrary, he is of opinion that in some respects Islam is superior to Christianity. In the face of such utterances, British Christians stand astonished, and yet it is not difficult to realize that they are the logical outcome of his "reduced" Christianity. It is much to be hoped that those who have praised and recommended Herrmann's book will now at least see the inevitable result of a belief in Christ which is not that of the New Testament. Ritschlianism is at its best in Herrmann and yet this is what it produces, an apology for the most deadly enemy of Christianity. It is another instance of the way in which the War is emphasizing the essential truth of orthodox Christianity and conservative scholarship as against the German criticism which has been so widely adopted and followed. "Truth will out."

A Terrible Picture

In a letter to his father a Canadian cyclist despatch rider tells the dramatic story of a sentry: During the Ypres fighting he was riding with another cyclist—in case one of them should be hit while carrying the message—down a road leading right through the city. The Germans had the range of the road to a nicety, and were dropping shells right along it, especially where it entered the town at a point which had been nicknamed "Hell's Mouth." As the two dashed past this spot they noticed a sentry whose face was familiar to the writer of the letter. He was sitting outside a dug-out, his rifle across his knees, guarding the road. They shouted to him as they passed, but received no reply, and as they were on express work they did not stop. Returning along the same road in the evening, when the shelling had slackened down, they found the sentry still on guard in exactly the same position at "Hell's Mouth." They dismounted and called out, and receiving no reply walked to the man, and a glance showed that he was dead. There was no wound, but a huge shell hole in the road gave a clue to the mystery. He was apparently killed by concussion from the explosion. "There he sat, eyes strained in the direction of the enemy, as he was so well guarding the road when the call came. "We turned away," said the writer, "and with lumps in our throats

gave him a salute, as a last tribute to one of the thousands of humble British soldiers who have given their lives in doing their little bit for dear old England, and were faithful unto death."

Political Revelations

All who love the Dominion and wish to see it take its proper place in the world have been shocked beyond measure at the recent revelations of political corruption in our midst. The Manitoba enquiry has brought out some facts so surprising as to be almost incredible. Machine-made politics have evidently been rampant in Manitoba for some time past, and the scandal connected with the Parliament buildings is only the culmination of a long process of disgraceful corruption. The evidence has opened the eyes of people to the existence of things which it might have been thought were impossible in a country like Canada and an age like our own, but facts are stubborn things, and truth has a habit of coming out sooner or later. It is no immediate concern to apportion the blame between the political parties, though it would seem as though discreditable actions by one side did not receive their proper denunciation from the other. But what we are concerned about is the awful revelations of dishonesty, lying and greed associated with our public life. The renewed enquiry at Ottawa in regard to the military purchases tells a similar story. All this constitutes an urgent call to all Christian men and Churches to make their influence felt in opposition to this disgraceful condition of affairs in our Canadian public life. Now, if ever, our Church leaders, clerical and lay, must not be "dumb dogs."

Individual and Party

"Anything I did was from a party standpoint. You understand a man will do things for his party which he would not do for himself." These words came from the late Attorney-General of Manitoba, and it is not surprising that they have been received with consternation, for they reveal a state of affairs which would have been utterly impossible for men actuated by the principles of ordinary morality. As if a man can possibly distinguish between individual and political morality, or as if anyone were justified in doing for a party what he would not be warranted in doing for himself. The confession is unspeakably sad, but we are gratified to find that it has received reprobation in the proper quarter. In the "Mail and Empire" this statement is rightly described as "startling," and the following comments are made on it:—

In the interest of the public it is in the highest degree important that such a man should have no chance to alternate between the Dr. Jekyll of private business and the Mr. Hyde of party politics. The transition from the sphere of private to that of public life ought not to be demoralizing or demoralizing. In most cases it is not. The reputable business man who has a poor opinion of party politics will surely either keep away from them or enter them with the idea of making them better. We cannot conceive of him deliberately preparing to sink himself to a state of depravity he believes to exist there. A man ought not to be less upright in his party relations than he is in his private business.

We believe these words will be endorsed by all reputable men of both political parties, for we are sure that the rank and file of both sides do not wish anything contrary to true

ST
 tlement of
 treat-West

o congrat-
 ny for the
 its policy-
 o for the
 ae ease of
 ts policies.
 of my sat-
 y this day
 your C—
 my good
 will be a

that earn
 dation.

Life
 pany
 WINNIPEG

NG

LTD.
 West
 A. 129

7404
 duce

atter

CT
 HERE
 and should
 nan—try us.
 Printing
 nited
 ORONTO
 ST. 1

ice

fea-
 ness.
 and
 good

Fuel
 to,

\$108.

tained
 lows

nstructed by
 erials.
 ND, Ltd.
 oronto

SCHOOL

Donation
 BELLS for
 The C. S.
 io, U.S.A.

and righteous action. It is simply impossible to have one standard for personal and another for business life. Here again is work for preachers and teachers to drive home this simple but searching lesson.

Essential Things

One of the deepest of the many lessons which are being taught by this war is the Scriptural truth that life does not consist in the abundance of our possessions, that the really necessary things are very few, and that we must remember this even when the war is over. The matter is put thus by our always welcome contemporary, "Public Opinion":—

It isn't the pulpit which emphasizes this point, but the banker and the baker and the butcher, and especially, as we shall soon hear, the Chancellor of the Exchequer. For he has to make great demands on us to pay for the war, and so we shall soon be faced with a problem which will do some of us good to consider—What can I do without?

The national financial problem is to be settled by personal economy. The millions of the war bill are to be paid by the saved pence of the people.

On this account it is becoming essential to remember that luxuries and superfluities diminish resources which could and should be profitably employed in helping to provide the means to support others. And it will be only by ceasing to consume luxuries that we shall produce what is required to see the war through to a successful conclusion. So both for the war and for life afterwards the supreme question is: "What can I do without?"

Temperance and Insurance

In 1840 a total abstainer applied to an English life insurance company for a policy, and the directors would only grant it on condition of the payment of ten per cent. more than the ordinary premium because they viewed the man as "mentally cranked." In 1914 at a convention representing forty-three companies the results of a very searching investigation were reported which classed liquor dealers among the most hazardous risks, and even moderate drinkers as decidedly unsafe, because exhibiting a higher mortality than total abstainers. This is a striking change in seventy-four years, and it is all the more so because "there is no phase of business that is so scientifically accurate and mathematically demonstrable." Every reputable company now either refuses to insure liquor dealers or imposes on them the extra conditions associated with hazardous classes. Alcohol reduces longevity, as all authoritative records of comparison show. The man to whom we referred above refused the conditions and started a company which is now among the best known and reliable, and which has given "favoured treatment" to abstainers. Thus from every quarter facts are being adduced to support the contention that alcohol is unnecessary, unprofitable, and even dangerous. Indeed, there is only one plea that men can now adduce for it: they like it.

Life and Liberty

When a man is born again—"born of the Spirit"—a new principle is implanted within him, which in its very nature is opposed to the flesh. Our Lord's words are clear as to that. By "flesh" is meant that evil principle which has its seat in our fallen nature and

remains in every believer, incurably bad, to the end of his earthly days. The seventh chapter of Romans describes the miserable experiences of one in whom there is conflict between legality and Christ. The law is compared to a husband, so also is Christ. And the Apostle shows conclusively that as a woman cannot lawfully have two husbands at the same time, so the believer cannot be under the legal system and under Christ. If she be under the one husband she cannot be under the other. Now the law commands those who are under it to love the Lord their God with all their heart, and the more upright and earnest they are, the more desirous they become to respond to this command. The man whose experiences are described in Romans vii. is still bound with grave clothes—the grave clothes of legality—and is not standing in the freedom wherewith Christ makes free. He would do good, but evil is present with him. He is told not to covet, and the prohibition arouses the desire it forbids. He does what he hates, and hates what he does. He is unhappy and perplexed. He is grievously disappointed. Why? Because he is looking to the wrong husband. He is seeking to answer God's claims by keeping the law, and mourns his lack of love to God and man, and vainly hopes some day to be different. He delights in the law of God after the inward man, but he finds another law in his members warring against the law of his mind.

Now if any should be in this state, they have evidently forgotten that there is a second husband and that the link with the first husband has been broken by death, so that we can take up the language of Romans viii. beginning with "no condemnation" and ending with no separation. Christ is the source of both life and liberty. "The law of the Spirit of life in Christ Jesus" gives present freedom from the law of sin and death. The spirit of bondage is exchanged for the spirit of adoption. How is this brought about? First, there is the blessed fact that we have died with Christ—"our old man is crucified with Him." "Buried with Him," too, says Romans vi. 3. So that Christ's grave is our grave. Thus our history as men in the flesh ended in the cross of Christ. That evil nature called "flesh" has been dealt with in unsparing judgment. Christ was made sin and died under the judgment of God, and we have to reckon what is true of Christ as being true of us. Associated with Him in His death, we are freed from the claims and condemnation of the law. If a man dies in prison the night before the morning fixed for his execution, what more can the law do? We have become dead to the law by the death of Christ. He that is dead is freed from sin, that is, sin as a master, and freed from the law as a husband. Then this bitter experience of the discovery of our utter badness is intended to teach us that in us, that is, in our flesh, dwells no good thing (Rom. vii. 18). Each one has to learn that lesson for himself. In our extremity we turn our eyes to the second husband—Christ Jesus in glory. We look away to Him and the language of our heart is:—

"Out of myself for help I go,
Thy power alone resolved to know."

There is the secret of victory! We give ourselves up as utter failures, as those who are completely defeated, and who look to Christ alone for deliverance. The law we tried to keep we have not kept, and the flesh we tried to conquer and keep down has overcome us at every turn. Now we find that not only have we done a great many wrong things, but we ourselves are bad, incurably bad. Such an one is like a man at the bottom of a deep

ditch: the more he struggles the deeper he sinks in the mire. At last, strengthless, he shouts for help, and calls for a deliverer, having lost all hope in his own efforts. It is thus this conflict ends. Verse 24 says: "O, wretched man that I am! Who shall deliver me?" When we have reached that point and have learned that "the flesh" is so bad that we cannot improve it, or rid ourselves of it, then it is that we look to Christ. He is our deliverer in every shape in which we need deliverance.

In Romans vii. we read, "With the mind I myself serve the law of God, but with the flesh the law of sin. The "mind" is the same as the "inner man." The "flesh" is our bad, wicked self in which no good dwells. In the inscrutable ways of God it has pleased Him, for some wise purpose, not to change, or take away, our old nature whilst giving us an altogether new one; but He has provided a way of deliverance from its bondage and rule. He directs our gaze from self to Christ Jesus. The One who was dead is alive again. Just as a good husband supports, cherishes, and undertakes for his wife, so Christ is the One upon Whom we can ever lean, to whom we can ever turn, and through whom we gain the victory. In Him are power, liberty, deliverance. Lazarus had life when the Lord's quickening voice was heard, he had liberty when the grave clothes were removed. Struggle as he might, his own efforts could not remove them. They must be removed by another. Just so with us, Christ is our liberator. The answer to "Who shall deliver me from the body of this death?" is, "Christ Jesus our Lord." We must cease our struggles, give up our hopes of improvement, look no more inside for goodness, and learn that we are as helpless of ourselves to do right now we are Christian as we were before. Victory is only in looking to Christ. Thus, just as Romans iii. is concerned with the entire impossibility of self justifying self by its own works, so Romans vii. shows that self cannot sanctify self by its own efforts. Justification and Sanctification both become ours in Christ by faith. We receive a whole Christ, and from different standpoints He is our righteousness for a guilty past, sanctification for a weakened present, and redemption for a perfect future (1 Cor. i. 30).

OH, ENGLAND!

[These verses are by a distinguished man of action, a diplomatist and administrator, who has fought and laboured for Britain in many fields (Sir Rennell Rodd).]

Oh England, island England, if it has been my lot,
To live long years in alien lands with men who
love thee not,
I do but love thee better, who know each wind
that blows—
The wind that slays the blossom, the wind that
buds the rose,
The wind that shakes the taper mast, and keeps
the topsail furled,
The wind that braces nerve and arm to battle with
the world.
I love thy moss-deep grasses, thy great untortured
trees,
The cliffs that wall thy havens, the weed-scents
of thy seas,
The dreamy river reaches, the quiet English homes,
The milky path of sorrel down which the Spring-
tide comes.
Oh land so loved through length of years, so
tended and caressed,
The land that never stranger wronged nor foeman
dared to waste,
Remember those thou speedest forth round all
the world to be,
Thy witness to the nations, thy warders on the sea!
And keep for those who leave thee and find no
better place,
The olden smile of welcome, the unchanged
mother face.

HEROES FROM CANADA

Patricias Nearly Wiped Out.

THRILLING RECORD OF GRIT.

THE Canadian Record Officer sends a thrilling account of the stirring deeds of Princess Patricia's Light Infantry at the front. It is a chronicle of glorious achievement in the face of great difficulties, carried out unflinchingly at heavy cost, for the battalion has been well-nigh wiped out.

Containing a far larger proportion of experienced soldiers than any other unit in the Canadian Division, the Princess Patricia's were the first men of the Dominion to go to the front. In January and February they were in the trenches under the most depressing conditions of cold and damp. They captured a German sap on February 28th, and on March 1st the enemy made a vigorous attack on them with bombs and shell-fire. For some days the struggle went on, and on March 6th the Patricias withdrew from the trench lines.

The battalion was in billets at Westontre on March 14th when a vigorous attack was made at St. Eloi. The Patricias were ordered to leave, and at Voormezele took part in a trying and unsuccessful night attack. They behaved with great steadiness, and withdrew without leaving behind a single wounded man.

THE COLONEL KILLED.

On March 20th Col. Farquhar, the commander, was killed by a stray bullet. On April 9th the battalion took up a line on the Polygon road, in the Ypres salient, and the log huts they built were visited by Allied officers, who were loud in their praises.

From May 5th onward the Patricias were in the thick of the fight. On the day named the new commander, Col. Buller, lost an eye by a splinter from a shell which exploded 100 yards away, and Major Gault took over the command. On the night of May 6th the men were under constant and heavy bombardment, and the roll call next day showed the strength of the battalion as 635.

The day that followed, the "most critical and most costly in the history of the battalion," is thus described:—

Early in the morning particularly heavy shelling began on the right flank, soon enfilading the fire trenches. Gas shells began to fall. By 6 a.m. every telephone wire both to the Brigade Headquarters and also to the trenches had been cut. Every single Canadian upon the strength was from that time forward in one or other of the trenches.

LYING WOUNDED FOR TEN HOURS.

About 7 a.m. Major Gault, who had sustained his men by his coolness and example, was severely hit by a shell in the left arm and thigh. It was impossible to move him and he lay in the trench, as did many of his wounded companions,

in great anguish, but without a murmur, for over ten hours. The command was taken over by Lieutenant Niven, the next senior officer who was still unwounded.

The range of our machine guns was taken with extreme precision. All, without one exception, were buried. Those who served them behaved with the most admirable coolness and gallantry. Two were dug out, mounted, and used again. One was actually disinterred three times and kept in action till a shell annihilated the whole section. Corpl. Dover stuck to his gun throughout, and although wounded, continued to discharge his duties with as much coolness as if on parade. In the explosion that ended his ill-fated gun he lost a leg and an arm, and was completely buried in the debris.

A CANADIAN HERO AT YPRES



THE DEATH OF LT.-COL. BIRCHALL, FOURTH CANADIAN BATTALION.

The story of the heroism of Col. Birchall in the advance after the repulse at Langemarck, is already familiar to the Canadian public. The 4th Canadian Battalion at one moment came under a particularly withering fire. For a moment—not more—it wavered. Its most gallant commanding officer, Lieut.-Colonel Birchall, carrying, after an old fashion, a light cane, coolly and cheerfully rallied his men, and, at the very moment when his example had infected them, fell dead at the head of his battalion. With a hoarse cry of anger they sprang forward as if to avenge his death. The astonishing attack which followed, pushed home in the face of direct frontal fire, made in broad daylight, was carried to the first line of German trenches. After a hand-to-hand struggle the last German who resisted was bayoneted, and the trench was won.

Drawn by Christopher Clark and published by special arrangement with *The Sphere* and *Saturday Night*.

Conscious or unconscious, he lay there in that condition until dusk, when he crawled out of all that was left of the obliterated trench, and moaned for help. Two of his comrades sprang from the support trench—by this time the fire trench—and succeeded in carrying in his mangled and bleeding body. But as all that remained of this brave soldier was being lowered into the trench a bullet put an end to his sufferings. No bullet could put an end to his glory.

Soon only four officers were left, Lieutenants Papineau, Vandenberg, Niven, and Clark; of whom the last two began the war in the ranks. At noon the ammunition was giving out. At 2 p.m. Lieutenant Niven himself went with an orderly to the headquarters to telephone to the General Officer commanding the Brigade complete details of the situation.

THE REMNANT.

At three o'clock some Shropshires brought 20 boxes of small arms ammunition, and at four it

was found that contact was no longer maintained with the regiment on the left, the gap extending 50 yards. The Germans made their third and last attack, and in the fire trench on the right all the Patricias had been killed.

At ten o'clock at night the company commanders being all dead or wounded, Lieutenants Niven and Papineau took a roll call. It disclosed a strength of 150 rifles and some stretcher bearers. At 11.30 at night the battalion was relieved by the King's Royal Rifle Corps. Those who had fallen in the fire trenches needed no grave for the obliteration of their shelter had afforded a decent burial to their bodies. Behind the damaged trenches, by the light of the German flares, and amid the unceasing rattle of musketry, relievers and relieved combined in the last service which one soldier can render another. Beside the open graves, with heads uncovered, all that was left of the regiment stood while Lieutenant Niven, holding the colours of Princess Patricia, battered, bloody, but still intact, tightly in his hand, recalled all he could remember of the Church of England service for the dead. Long after the service was over the

remnant of the battalion stood in solemn reverie, unable, it seemed, to leave their comrades, until the Colonel of the 3rd King's Royal Rifle Corps gave them positive orders to retire, when, led by Lieutenant Papineau, they marched back, 150 strong, to reserve trenches.

Lieutenant Niven, it is stated, showed "qualities worthy of a regimental commander of any experience in any army in the world."

The narrative gains by the simplicity of the language used, and it is not surprising to learn in the last sentence that "few are left of the men who met in Lansdowne Park, Ottawa, to receive the regimental colours nearly a year ago, but those who survive, and the friends of those who have died, may draw solace from the thought that never in the history of arms have soldiers more valiantly sustained the gift and trust of a Lady."

The Kaifeng Union Evangelistic Meetings

By the Rev. W. M. Trivett, M.S.C.C.

DESPITE the heat of the past week, we have seen the most wonderful religious gatherings ever held in this city. Hundreds have come to hear, day after day, the message of Life, the wondrous gospel story of the love of God. On the opening Sunday, May 23rd, many were turned away, for the largest hall we were able to obtain could only seat about one thousand.

The meetings were held, at the suggestion of the Honan Evangelistic Committee, by the united efforts of all the five missions represented in North Honan, while the organization was carried on by our Kaifeng local committee consisting of representatives from each of the missions. The various churches threw themselves wholeheartedly into the campaign and the Chinese

Christians catching the spirit of united effort, joined as one body. This enabled us to supply sufficient workers.

The meetings were preceded by a week of prayer, and these meetings for asking blessing on the campaign met alternately in the various churches. The spirit of wrestling with God became more and more apparent, as also a sense of the importance of the undertaking, and a certainty of results. At one of these prayer meetings we were fortunate in having Mr. Hwang with us. He is the newly-appointed general secretary of the Chinese Missionary Society of the Sheng Kung Hwei. He was a leader in Mr. Eddy's meetings in his home city of Ch'ang Sha last year, and spoke of the power that we have in presenting a united front to the enemy.

The speakers were chosen by our local committee, at the suggestion of the Honan committee and consisted of one Chinese and one foreigner. The former, Mr. Hu, one of the best evangelists of the Canadian Presbyterian mission, was at one time a theatre manager. He has a wonderful faculty for telling stories in a pointed way. He has a very powerful voice, and an imposing presence. Being a rather ugly man, his face when preaching, lights up with the message and compels his hearers to give serious attention. He speaks in a "Wen Li" or classical style which pleases the educated classes in his audience, and we always had a good many of the students and gentry, as well as those in the humbler walks of life. The latter, Mr. Lack, is a member of the China Inland Mission. He is their best evangelist. A man who before he came to China was accustomed to holding, with a lawyer friend, mid-day meetings for business men, and was greatly blessed in this work. He has a very clear, ringing voice and speaks splendid Chinese. The simplest can follow him with ease, and his pleasing delivery enables him to win by the brightness of his manner of speaking coupled with his confidence in his message.

After every meeting (three were held daily), there was an appeal to those who wished to decide to follow Christ, and these were asked into a little side room. They often numbered from fifty to sixty. Here Mr. Lack spoke to them of what a follower of Our Lord Jesus Christ might expect, and then the Christians of our various churches each took an enquirer or two, and sitting in the courtyard in the moon-light, "showed them the way more perfectly." If they seemed to be sincere they were later asked to write down their names and addresses, so that we might be able to look them up in their homes.

The morning meetings were for women only. The afternoon and evening for men. As it was a very hot week, sometimes 100° in the shade, the afternoon meetings began to fall off, and it was the evening meeting which was the most fruitful. Yet despite this fact we seldom had occasion to regret having the two meetings, as there was quite a variety in the crowd who assembled from time to time. Also many who came at one time might have been unable to attend at another.

Outside of the 350 names handed in we must remember that the seed sowing was very large. Many, no doubt, had never heard the Gospel message before, and we pray that in thinking it over it may bear fruit in their lives. The speakers took turn about in preaching and in presenting the appeal. They were fully inspired by the message which was full of life and power. We who sat among the audience could tell that the words were making an impression. The need of just such a message of freedom from the power of sin was very present. And the answer of God to this need in man was clearly set forth. I should have liked you to have seen the earnest attention which marked the whole series. Very few went out during the meeting, and for the whole eight days the interest was sustained.

The Hymns chosen were simple Gospel texts, as the new-comers were not accustomed to our tunes. These they soon picked up. One hymn they learned, "I will follow Jesus," which was sung at every meeting. As at home, singing appeals to them, and is a great means to arouse enthusiasm.

The meetings were held in one of the large Guild Halls of the city, and was well lighted with electric light. It was thought best to get a place not connected with either of the churches, as there is a feeling of fear towards the Fu-In-Tongs. Here with the roof and walls hung with Chinese mottoes and banners, even the most conservative Chinaman might feel at home. No doubt many came with the thought, "I am going only this once and can receive no harm, for my friends can't accuse me of my connection with these strange sects, or their Fu-In-Tongs."

One very interesting way of presenting the appeal was in the form of a dialogue. Mr. Lack took the place of a representative of the audience and asked Mr. Hu such questions about the address to which they had just been listening, as any one of them might be expected to ask. They both stood on the platform facing the people, and Mr. Hu answered very clearly and simply so that they all might hear and understand.

On the whole the tone of the meetings was one of brightness and joy. The Christians scattered throughout the audience, were often asked to bear witness to what the speaker had just said, and always there were many ready to stand up and tell of what a great difference Christianity had made in their lives. As we looked upon one such witness and compared his bright hopeful face with the men all around him it was in itself a testimony to the power of the Gospel.

The meetings ended on Sunday, the 30th, in a great rally, and on Tuesday we had a meeting of all the missionaries to discuss how best to gather in the results. A representative (Chinese) from each of the churches was appointed to go over the names and arrange them into districts according to the streets on which they lived. Then on Wednesday at a big meeting of both the Chinese and the foreigners a division of the names was made according to the section of the city in which each mission was working. Our work will now be to look up the names of the enquirers and try to get them into connection with the church services.

Perhaps the most difficult part of the mission lies before us and we ask those at home who are interested in our work to remember in their prayers these young Christians. We know that God's Holy Spirit can cause the seed to bring forth abundantly, but we hope through your prayers for a greater harvest, as God can use each of us. We were glad that Mr. Lack was able to address our boys one morning. He found an encouraging response. Some 12 of the boys who had not yet decided, came out boldly on the Lord's side. Let us pray for them also, and that God may raise up the leaders necessary to spread the fire of evangelism all over our Province, that the prophecy may come true, "That they may come from the East and the West, and from the land of Sinim."

The National Anthem Its Authorship and History

BY THE REV. F. F. KELLY, M.A.

THE authorship of the words, as well as of the tune, of our National Anthem has long been a matter of considerable controversy. The words have undoubtedly been changed from their original form; but probably, except in one instance, only because they have been translated. For they were originally written in Latin. The tune, however, would seem to have remained practically the same from its first composition in A.D. 1666.

There were various attempts at the time of the Jubilee of Queen Victoria to alter the words, especially by those who had come to misunderstand the true meaning of the second verse; but happily these attempts have come to nothing, and the good old Anthem, with its three verses, is now re-established as our national one. There is a noteworthy record in the State Papers which may point to an origin of a national hymn. The orders for the fête taken by the Lord Admiral, August 10th, 1545, contain these directions: "The watchword in the night shall be thus, 'God save the King,' and the other shall answer, 'And long to reign over us.'" This, however, may be but a mere coincidence.

After the escape of King James I. and the Parliament from the perils of the Gunpowder Plot a banquet was given to the King by the Merchant Taylors' Company. At this "God save the King" was performed by the gentlemen of the Chapel Royal, who "attended in their surplices for the purpose." The music for this, it is probable, was composed by John Bull, Doctor of Music, and it was the tune which is still used for our National Anthem, because this tune was in the manuscripts of Doctor Bull of the time of James I. Since then the name of John Bull has been typical of every loyal subject in Great Britain for this reason. From that time forward there are no traces of this anthem during a considerable time, nor do we know in what language it was written for use in Merchant Taylors' Hall on that solemn occasion.

The next time we hear of the use of a similar anthem was under very different circumstances. William of Orange was then, in October, 1688, hovering off the Southern Coast of England, and Captain Churchill (a captain in the regiment, who afterwards became the Duke of Marlborough) was influencing the King's Guards to go down and welcome him. It was then that Father Petre was using in the Chapel Royal of St. James' Palace a hymn of which he was supposed to have had something to do with the wording. At any rate, this is the first time the words of our National Anthem are known to have taken their present shape. Fr. Petre's hymn was in Latin. Dr. Anthony Young, organist of All Hallows' Church, Barking, is said to have written its tune. It is much more probable that he only adapted it from Dr. Bull's original one.

The first verse ended thus:—

Salvum jam facito,
Tu dominum,

(i.e., make safe the Lord King James II. himself).

Remember that King James II. was not always as unpopular as his Popish leanings and consequent acts afterwards made him. There had been a time when there was hardly any Englishman more popular. That was after his victory over the Dutch at the Battle of Harwich; when at the surrender of New Amsterdam its name was changed to what it has ever since been called, New York, it was so changed on account of the Duke of York, as James, the King's brother, was then called.

The second verse ran thus:—

Exurgat dominus,
Rebelles dissipet,
Et reprimat.
Dolos confundito,
Fraudes depellito,
In Te sit sita spes.
O! salve nos.

Thus we see that the literal translation of the first of these lines would have been:—

Let the lord King arise,
Scatter His enemies,
And drive them back,
Confound their deceits,
Dispel their frauds,
In Thee let hope be placed.
O! save us.

It is only in the latter lines that God's grace is directly appealed to as the hope of the suppliants, that the King might be enabled to do as they hope and desire. What wonder that, the Revolution being accomplished, the Roman priest's hymn (as it was deemed) went into disuse! Thus it came to pass that a considerable time elapsed before it was revived—viz., at the time of the '45.

In the year 1740, Dr. Henry Carey (the author of "Sally in our Alley") is said to have sung it with great success on the occasion of the birthday dinner given by the Mercers' Company in honour of George II. Dr. Carey died in 1743. Who translated it is unknown. As Carey claimed to be its author, he may have done this. But as to its tune, Dr. Gauntlett observes that Carey's claim to that must not be accepted; for had this been the case, Dr. Arne and Dr. Burney would unquestionably have known it, as the one harmonized it for Drury Lane and the other for Covent Garden Theatres, and both of them declare the tune to have been known in the time of James II. And this is supported by a letter written to David Garrick in 1745, thus:—

"The stage at both houses is the most pious, as well as the most loyal, place in the three kingdoms. Twenty men appeared at the end of the play; and one stepping forward from the rest, with uplifted hands and eyes, began singing to an old anthem tune—

O Lord our God arise,
Confound the enemies
Of George our King.
Send him victorious,
Long to reign over us,
God save the King,

"which," goes on this letter, "are the very words and music of an old anthem which was sung at St. James's Chapel for James II. (when the Prince of Orange landed to deliver us from Popery and slavery), which God Almighty in His goodness was not pleased to grant."

The wording might be put more plainly, but its meaning is clear. From 1745 onwards the English version has become our National Hymn.

(Continued on page 464.)

THE GOSPEL IN BRAZIL

The Story of a Roman Catholic Priest.

BY F. C. GLASS

[This narrative is taken from a remarkable book, reviewed in another column, which everyone should read, "With the Bible in Brazil," to which the Rev. J. Stuart Holden, Rector of St. Paul's, Portman Square, London, England, writes a preface.]

ABOUT ten years ago there lived in the important interior city of Juiz de Fora, a priest named Father Hyppolyte Campos. He was the Roman Catholic Vicar of the city, and enjoyed a wide reputation for eloquence and learning—qualifications not very often met with among his class. A very zealous and convinced believer in the infallibility of his Church, he knew by heart all the arguments against Protestantism, and very clever and subtle they are. Woe betide the Gospel controversialist, who meets with a man like Father Hyppolyte, unless he is absolutely sound and secure on the whole Word of God. With such a reputation, this priest was in great demand in every district of the diocese in which Gospel messengers had appeared in stifling the first germ of life sown by the wayside. But it was not universally so; for he occasionally met a man or woman who had read the Bible, and who could easily confuse him with the simplest questions, such as:—"Where is the Apostolic teaching on Purgatory, the intercession of Saints, the Confession- al?" and so forth.

Noting that most of these dissenters were illiterate humble folk, he felt the more perplexed and annoyed with the situation; and he at last resolved to silence these impertinent heretics by studying the Roman Catholic Bible, in order to refute them out of the same. This was more easily said than done. By the Council of Trent, it was laid down that no priest should read the Scriptures without the written consent of his Bishop, under penalty of excommunication. Needless to say, the priest who dares to ask for this liberty becomes an object of suspicion, and is a marked man thereafter—with very good reason. Father Hyppolyte wrote to his Bishop, exposing the difficulty of his situation, and asking ecclesiastical permission to read the Bible approved by the "Holy Church," in order to confound these heretics. Receiving no reply, he repeated his request, and met with a curt refusal. He expostulated and urged the advantages to be gained, without, however, inducing his Bishop to relax the general rule. At last, thoroughly aroused and somewhat indignant, he wrote in such downright terms that he received an "approved" Bible by the next mail. One of the methods of Rome to keep the Bible from the people is to declare that the Protestant version is a corrupt and mutilated one—*Biblias falsas* (false Bibles) they call them; but they are careful that the "true Bible" is out of the people's reach, the cheapest version costing \$20. Father Hyppolyte was soon immersed in his Church's Bible, which, as is well known, so closely resembles our own, with the exception of the few Apocryphal Books of the Old Testament. First of all he searched for apostolic approval of Purgatory, that corner stone of Roman superstition, and was not a little disturbed to find no mention of it whatever from cover to cover. Somewhat disconcerted, he next sought confirmation of the other doctrines of his Church which had been questioned; and one by one they were met by either absolute silence or a direct negative from the Bible of his own Church. It began to dawn on his mind that he had been deceived, and in turn had become a deceiver, which troubled his conscience; but, not being fully enlightened

to the truth of the Gospel, he resolved to remain a priest.

Shortly after this, Father Hyppolyte, calling one evening at the house of a friend, heard the sound of singing in or near the house. "What's that?" he inquired. "Why, don't you know?" rejoined his friend; "it's the Protestantes. They have rented the place next door, and have regular meetings, and many Catholics are attending. Come this way, and from a side window you can

plaining the reason for his step. The result was a terrible uproar among the Roman Catholic hierarchy, and every agency was put into movement to turn him from his resolution. Celebrated priests, like Julis Maria, and Roman Catholic statesmen pressed him on every hand with alternating threats and promises, and his life was in peril. But in spite of all that Rome could do, he stood steadfast in the storm and never looked back. Withdrawing from the public gaze, he applied himself to the Scriptures. Three years later he was received as a local preacher in the American Methodist Mission, and he is now (1914) pastor of their largest congregation in Brazil; by his eloquent appeals powerfully convincing all who listen of the pure truth of the Gospel of Jesus Christ, as contrasted with the deceptions and falsehoods of Rome.

The following extracts are taken from the translation of an article by the ex-priest, showing his present estimate of the Church of Rome, and of its influence in Brazil:—"The Church of Rome in Brazil, as elsewhere, is the Pope: *ubi Petrus ibi Ecclesia*. If of the inhabitants of the globe, only one united himself with the Pope, obeying him in matters of faith and custom, he only would be saved, and all remaining who should refuse that obedience would perish.

"The worship of Saints, the Index, the Bull *In Coena Domini*, the Syllabus, are part of the Christian doctrine of the Roman Church, and all their details constitute dogmas of faith for faithful Romanists. "Salvation is obtained by baptism, by auricular confession, by devotion to the Saints, and to the guardian angels, but principally by devotion to our Lady.

"If the faithful Romanist cannot put into practice the other means of salvation—the sacrament, and the devotion to other saints, with good works—but retains a sincere devotion to Mary, even though he were the greatest sinner, or the most perverse assassin, he will be saved; it sufficing to guarantee his salvation that he wear round his neck a scapular of *Nossa Senhora de Boa-Morte* (Our Lady of a good death).

"*Servus Mariae non paribit* (serve Mary and ye shall not perish) declare all the theologians and preachers, with the approval of 'His Infallible Holiness.'

"Says the Bishop Feliz Donpanloup, 'The most depraved and lost young man, who recites every day, *O Memorare o purissima Virgo Maria* will not go to Hell, *Ad Jesum per Mariam*' ('We will go to Jesus by devotion to Mary'), etc.

"The deplorable results of this doctrine are manifested in the lives of the majority of Rome's adherents. Their two principal means of salvation—devotion to Mary as the infallible means, and attrition (imperfect repentance) with the absolution of the priest in place of perfect repentance—these two, besides the thousands of superstitious practices as secondary means of salvation among Roman Catholics in Brazil, demonstrate in an unequivocal manner the great need of the preaching of the Gospel in this country. To say that Brazil does not need Missions is equivalent to saying, you do not know what Romanism is among us.

A WAR-TIME PSALM

PSALM LV.

For the Chief Musician; on stringed instruments.

MASCHIL OF DAVID. DONALD A. FRASER.

The Psalmist implores God's aid in troublous times.

Unto my prayer, O God, give ear, And hide not when I cry in fear: Attend and send Thine answer here!

He describes his distress.

I restless am; complain and moan, Because the foe is overflowed: Because the wicked strong have grown.

and longs for peace.

Iniquity they do impute me; In anger do they persecute me.

My heart is sore and pained within; Death's terrors swift upon me fall, And fear and trembling on me win, And horror holds me in its thrall.

And I said: "Oh! for wings like a dove; I would fly far away to my rest; Lo! afar would I wander and rove; I would lodge in my wilderness nest. Selah.

I would haste to my sheltered retreat From the storm and the wind and the sleet."

He calls down vengeance on his enemies.

Destroy, O Lord! the enemy; divide their evil tongue: For violence and striving in the city have I seen; By day and night upon its walls they prowling long have been; And Wickedness within it shows her vain delusive sweets; Oppression there, and cunning Guile depart not from its streets.

and describes one traitorous friend in particular.

For it was not an enemy who reproached me in that hour, For then I could have borne it with a calm and steady mind; Nor was it he that hated me that rose up in his power, For then I would have hid myself where he could not me find.

But it was thou, mine equal man, Companion, my familiar friend, We often did sweet counsel plan, And to the house of God did trend.

He again calls for vengeance.

Let death come suddenly and fell them; Alive into the grave compel them; For wickedness doth aye indwell them.

and declares his confidence in God's justice.

As for me, I will call upon God, And Jehovah will hasten to save. All the day will I utter my moan; He will hear, and an answer will give.

He hath redeemed my soul in peace from battle's bloody tide; For there were many foes and strong that fought me and defied.

My God will them hear, and reply, Even He that abideth of old, Selah.

These men who reverse deny, And in braving of God overbold.

He again pictures his false friend.

He hath lifted his hands against peaceable folk; In the might of his power he his covenant broke.

His mouth was smooth as butter, But his heart was rough as war; His words than oil were softer, Yet than drawn swords keener far.

and exhorts mankind to trust in God.

Cast thy burden on Jehovah, and He will thee sustain. He will never let the righteous be moved by men profane.

But Thou, O Lord! wilt bring them down: they'll in destruction lie; Bloodthirsty and deceitful men before their time shall die; But I will glory in Thy name, and in Thee trust will I.

see right into their hall." From the shadow of the dark room the priest gazed into that little assembly. The hymn had ceased, and the missionary led in a prayer which strangely affected the Father; so that when the Gospel discourse commenced there was no more earnest listener than that hidden priest. At the close of the service the priest bade farewell to his friend, but not without first casually inquiring how often these meetings were held.

As if by chance, when the evening of the next meeting arrived, Father Hyppolyte again visited his friend, and once more he listened to the Gospel message from that dark side window. This continued for some time, until at last conviction laid hold of the priest so strongly that he sought an interview with the missionary; and it ended in his definite acceptance of Christ.

He immediately doffed his ecclesiastical robes and sent in his resignation to the Bishop, ex-

THIS AND THAT

Thoughts of an Eastern Churchman.

WE have apparently at last come to the end of the coldest, most backward and disagreeable spring that I can remember in over 40 years' residence in Canada. I am speaking, of course, of Nova Scotia. At time of writing, a good many potatoes are yet unplanted, and some oats unsown. The range of the season in Nova Scotia is extraordinary. I have repeatedly seen potatoes planted in April and in July. This year some oats were sown in March and it is not improbable that some may be sown in July. Strange to say, however, with our

miserably cold, backward spring, with snow on May 27th, we have had no late spring frosts. There is this peculiarity about the climate of Ontario that while it is from two to three weeks earlier than ours, its spring frosts are quite as late. The frost which about a month ago played havoc with your tomatoes, cucumbers, corn and other early crops, would, if it had visited us done no appreciable harm, for the simple reason that there was nothing to kill. I have often thought that the late spring down here is a blessing in disguise, for as a rule by the time growth here has fairly begun, the season for late frosts has passed away. On the other hand we certainly gain correspondingly in the autumn. Winter comes later, at all events in the Annapolis Valley, and cattle stay out longer than in Ontario. But our springs are undoubtedly trying.

It is to be hoped that the country generally is waking up to the seriousness of the war situation, as they appear at last to be doing in England. The crushing of Germany and her allies, is going to test our fortitude and steadfastness to the last ounce. No bull-headed "muddling through" will suffice, it is plainly to be seen, in this case. War has at last become a pure science. We are fighting an enemy who is nothing if not scientific, even in his diabolical cruelty, and science must be met by science. Personal courage, of course, remains a very important, and possibly still, the supreme factor, but unsupported by scientific methods, it can no longer, as it did in bygone days, decide the issues of war. Wellington used to say that when he made a blunder, and got into a tight place he was in the habit of trusting to his soldiers to fight him out of it with cold steel. But that day is gone. This war will be won by brain work, backed up, it is true, by steadfastness and persistent self-sacrifice; but, humanly speaking, mainly by applied science, in which, as yet, it must be acknowledged, the Germans are our superiors. But that superiority is by no means inherent, and need not be permanent, or even of long duration. What we need as a race is thoroughness, discipline and system. In these things the Germans shine, but they can be acquired by a clever and versatile people like ourselves, who in its long, chequered, but glorious history, has always finely risen to the occasion. But as a race we need a good deal of awakening, and it is to be feared that we Canadians are only half roused to the immensity of the task. And I don't like this rush for commissions. A large number of our young Canadians are, I fear, holding back from joining the colours, because they cannot bring themselves to enlist as simple privates. In England this feeling, I understand, is now almost non-existent. A friend writing to me the other day from the Old Country says, "There is no false shame about joining as a private. Among my own immediate connections there are all ranks from Brigadier-General to private." While it is true, that a very large number of our young men of "gentle birth," and good education, have entered the ranks, it is also only too true that a very considerable number are standing aloof because they cannot obtain commissions. The percentage of native-born Canadians in our later contingents is, I rejoice to notice, very greatly increased, but as I pointed out some time ago, the authorities have done nothing to reach the masses of the people by stirring appeals, spectacular or otherwise. Down here, at all events, I have not heard of the holding of a single recruiting meeting in any of the smaller towns, let alone in the rural districts. I do not know how it is in Toronto and possibly in London, Hamilton or Winnipeg, but it is certain that outside these centres, in Eastern Canada at any rate, including the Province of Ontario, there has as yet been nothing approaching a national movement for the defence of the Empire. And the blame, wherever else it may lay, is most emphatically not the people's.

I would greatly rejoice to see a coalition government formed in Canada. Our party system, anyway, is about played out. Here we have uncovered in Manitoba by far the worst political scandal in our history. It dwarfs the "Pacific Scandal" into comparative insignificance. Compared with the perpetrators of this great masterpiece of calculated, cynical corruption, the chief actors in the Pacific scandal were tyros and bunglers. Is this, people ask, the outcome of nearly half a century of party government? And then how painful and disgusting the Ottawa scandals. There is something inexpressibly loathsome in the deliberate robbing of the country at a crisis like this, when every dollar is needed for defence, and the fate of the Empire hangs in

the balance. It might be urged that it is only through the maintenance of the party system that these iniquities can be brought to light. Otherwise they would remain undetected. But it is the party system in the first place that makes them possible. As long as we have party government with "ins and outs," men will trade on their political opinions, they will put a price on their services, which will be paid out of the public funds. A coalition government, for the time being at all events, would make this impossible. There would be no need to buy the support of anyone. I would like to see it tried on other grounds as well, and I have an idea that it will come to this. Downeaster.

Church News

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

PREFERMENTS AND APPOINTMENTS.

ANDERSON, Rev. Jacob, B.A., Rector of Rathwell and Treherne, to be Rector of Stonewall, All Saints', Victoria, and the Mission of Balmoral. (Diocese of Rupert's Land.)

BIRCH, Rev. A., Incumbent of McGregor, to be Incumbent of Griswold.

DEWHURST, Rev. T., Incumbent of Griswold, to be Incumbent of Emerson.

LITTLER, Rev. G. C. M., Incumbent of Woodlands, to be Incumbent of McGregor.

PHERRILL, Rev. C. D., Rector of Alvinston, to be Rector of Millbank. (Diocese of Huron.)

RIDGEWAY, Rev. R. W., Incumbent of Bethany, Man., Chaplain to the Forces at Sewall Camp.

SHERRING, Rev. F. G., formerly Curate of St. John's, Port Arthur, Anglican Chaplain at the Camp at Niagara. (Diocese of Niagara.)

SHORE, Rev. Arthur, Rector of Ridgerton, to be Rector of Ilderton.

SPARKS, Rev. W. H. H., Rector of St. Olave's, Swansea, Toronto, to be a Chaplain in the Canadian Expeditionary Forces with the honorary rank of Captain.

TRICKETT, Rev. W. H., Incumbent of White River, to be Incumbent of Little Current. (Diocese of Algoma.)

WESTON JONES, Rev. H., M.A., to be Rector of Camrose. (Diocese of Edmonton.)

NOVA SCOTIA.

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

CHARLOTTETOWN.—ST. PETER'S CATHEDRAL.—A very handsome chair and prayer desk of quartered oak, have recently been placed in All Souls' Chapel, in memory of the late Premier Arthur Peters, and his wife, Amelia Jane Peters.

A large number of members and former members of the congregation, including two of Canon Simpson's sons, and five members of the choir, are on active service.

STEWIACKE.—At the regular quarterly meeting of the Amherst Rural Deanery, the Rev. William Huband, Rector of Port Greville, was the Ad Clerum preacher.

BLANDFORD.—A meeting of the Ruri-decanal Chapter of Lunenburg was held last month. The preacher at the Deanery service was the Rev. C. R. Cumming, the Rector of Bridgewater.

WINDSOR.—At the recent meeting of the Avon Rural Deanery the Rev. F. M. Webster, Rector of Newport, N.S., preached a most appropriate sermon.

BRIDGEWATER.—HOLY TRINITY.—The Archbishop confirmed in this church lately a very large class of candidates, 50 in all. This is, it is said, the greatest number confirmed at any one time in the history of the parish. His Grace also dedicated four beautiful memorial windows, which have been placed in this church in memory of Mr. B. M. DesBrisay and Mr. John and Miss Maria Harley. The Archbishop also preached.

UPPER LA HAVE.—ST. MATTHEW'S.—The Bishop recently confirmed seven persons in this church and in the afternoon was the principal

speaker at a largely-attended open-air memorial service for those Canadians who have lost their lives at the front.

HANTSPORT.—ST. ANDREW'S.—The Archbishop lately confirmed 14 persons in this church. A very useful font cover has been added to the necessary church furniture of St. Andrew's.

MILTON.—ST. JOHN'S.—The interior of this church, having been thoroughly restored and re-decorated, was reopened for Divine service on Sunday, the 4th inst. The Rector, the Rev. Samuel Trivett, was assisted by the Rev. C. De W. White, M.A., Rector of Summerside; Rev. T. W. Murphy, M.A., Rector of St. Paul's, Charlottetown; and Rev. J. J. Bamford, Rector of Port Hill. One of the chief features in the redecoration of the church was the beautiful memorial window placed in the east end of the chancel by Mr. Wm. Clark, of North Wiltshire, in memory of his departed wife. The window, the subject of which is "The Light of the World," shows Christ knocking at the door of the heart, and it is expressive of the one supreme desire of the one in whose memory it was installed. The new window was manufactured by the Lyons Co., of Toronto, a firm well and widely known, and it does them the greatest credit.

QUEBEC.

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

HOPETOWN.—ST. JAMES'.—The congregation of this church, inspired by what they have seen going on in the neighbouring parish of Paspebiac in the way of improvements, decided to improve their property by building a concrete sidewalk from the street to the church and a culvert over a watercourse, besides whitewashing the fences and painting the floor of the church. This was done of their own free will and accord, and the expenses in connection therewith were met by a collection taken up among the men of the congregation.

MARBLETON.—ST. PAUL'S.—The Bishop of the diocese recently visited this Mission, and whilst there he consecrated the new portion of the Burial Ground, which has been lately added to the parochial graveyard. The service was a most impressive one throughout. Later on in the day a public reception was held on the grounds of the parsonage, under the auspices of the Ladies' Guild.

KENOGAMI.—The Bishop lately visited this parish and held a Confirmation, ten persons being confirmed, one of whom was an adult, who had been but recently baptized. A Mission has also been held by the Rev. W. M. Jefferis, who is the General Missioner of the diocese of West Virginia, U.S.A. This Mission lasted for eight days during which time 28 services were held and 27 addresses delivered. The total attendance for the whole week was 788.

BURY.—This parish has sustained a great loss by the recent removal of Mr. Lewis MacIver and family to Oakville, Ont. Prior to leaving, Mr. MacIver was entertained at a banquet in the Town Hall by the people of the place, irrespective of creed and class. The Rector, the Rev. Rural Dean Lewis, presided. During the evening Mr. MacIver was presented by the Mayor of Bury, on behalf of the citizens generally, with an address and a club bag and Mrs. MacIver was presented with a case of silver spoons. Both Mr. and Mrs. MacIver are most staunch and loyal Churchpeople and the parish church, St. Paul's, stands as a monument to the energy and zeal of the laymen of the parish led by Mr. MacIver, who is an Old Boy of Bishop's College School, Lennoxville, Mrs. MacIver is a niece of the late Bishop Fauquier, of Algoma.

SHIGAWAKE.—ST. PAUL'S.—This church, which has lately been enlarged, is to be consecrated shortly, it now being free from debt. Improvements have also been made to the parsonage, the chimneys and roof of which have been repaired, and it has also been repainted throughout.

MONTREAL.

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

MONTREAL.—ST. THOMAS'.—OBITUARY.—Mrs. Renaud, the beloved wife of the Rev. Canon Renaud, the Rector of this church, died after a very short illness on the 14th inst. Mrs. Renaud had been staying with her husband at

St. Anne de Bellevue, and was taken ill whilst there and at once brought back to Montreal. Mrs. Renaud was the daughter of the late James Coverton, of Dryden, Norfolk, Ont. She was born in that place in 1852. She is survived by her husband, three sons, Bruce, Alexander and Reginald Renaud, and two daughters, Miss Amy and Miss Marguerite, with all of whom we desire to express our most sincere sympathy in the great loss which they have sustained.

ONTARIO.

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

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

KINGSTON.—ST. JAMES'.—A record crowd attended the annual picnic at Brophy's Point on Thursday last. When the "America" pulled out from the wharf at 1 o'clock there were 570 aboard, and that number was augmented by many who went down in motor boats. Baseball, quoits and races were indulged in and a most enjoyable time was spent. No prizes were given, as the money which would have been spent for them will be devoted to the Belgian Relief Fund.

TORONTO.

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

TORONTO.—TRINITY EAST.—The Rev. Canon Dixon took out a large party of mothers and children belonging to this parish, to Long Branch on Friday of last week, when a most pleasant time was spent by all.

The Sunday School picnic was held to Woodbridge on Thursday last; a large gathering was in attendance.

CHURCH OF THE REDEEMER.—On Sunday evening last the Rev. Professor Hallam spoke on the subject, "Shall we avenge?" in the presence of a large congregation. He chose for his text the words:—"Thou God to whom vengeance belongeth, show Thyself," Psalm 94: 1. On Sunday next the Rector, the Rev. C. J. James, will preach both morning and evening.

NORWAY.—ST. JOHN'S.—Missionary work being carried on by the Mississauga Horse in recruiting visits to various parts of the city and to neighbouring towns is winning many. They opened a recruiting office Wednesday last at Norway, where they obtained the use of the parish schoolhouse of St. John's Church, whose Rector, Rev. W. L. Baynes-Reed, is Chaplain of the regiment, and expects to go with it overseas. Most persuasive of the Mississauga's recruiting officers there was his little four-year-old daughter, an enthusiastic supporter of her daddy's regiment, who patrolled Woodbine Avenue in patriotic attire with a vigilant eye for prospective recruits. The results proved satisfactory. Ninety members of this congregation have enlisted for active service.

SUNNYSIDE.—The Rev. P. J. Dykes, Curate of St. George's Church, Toronto, is in charge of the combined Choir Boys' Camp, which is situated near Jackson's Point. The boys, who come from St. George's, St. John the Evangelist, St. Matthias', St. Philip's and St. Monica's, all Toronto churches, are having a thoroughly enjoyable time in every way.

FAIRBANK.—ST. HILDA'S.—The congregation of this church will hold their annual picnic on the church grounds on Civic Holiday. A special feature will be the Russian Juvenile Band, secured for the occasion by the Rector, Rev. H. R. Young, who, with his committee, is working enthusiastically to make the affair the event of the season in Fairbank.

FAIRBANK.—ST. HILDA'S.—The Rev. E. J. Peck, the veteran missionary among the Eskimos, preached in this church last Sunday evening.

LONG BRANCH.—Bishop Reeve will conduct services in the Union Church at the Park on Sunday, July 25th. His Lordship's visit is eagerly looked forward to.

SWANSEA.—ST. OLAVE'S.—Captain the Rev. W. H. H. Sparks, Chaplain of the 100th Regiment and Rector of this parish, has been appointed a Chaplain in the Canadian Expeditionary Forces, and he has received orders to report for service at Shorncliffe Camp at as early a date as possible.

LINDSAY.—The Rev. J. R. Maconachie has gone home to England and he expects to be away until September 15th.

NIAGARA.

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

HAMILTON.—ALL SAINTS'.—A large number of Orangemen attended Divine service in this church on Sunday afternoon, the 11th inst., R.W.B. Canon Howitt officiating. Rev. Canon Howitt also preached the annual sermon, and he chose for his text the 32nd verse of the 12th chapter of the First Book of the Chronicles, which reads:—"And the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all the brethren were at their command."

The annual Sunday School picnic took place on the 15th inst., to Dundas. A large number of people attended and the whole affair was most enjoyable throughout.

ST. PHILIP'S.—Members and ex-members of the Servers' Guild of this church have responded nobly to the appeal, "For King and Empire." The President of this guild is now a transport driver in France, the secretary is a despatch rider. Another member is a lance-corporal in charge of an ambulance. Another is working on a torpedo boat destroyer in the Isle of Wight. A former member of the society has just been invalided home suffering from wounds received in France. Another former member is in the camp at Niagara-on-the-Lake. And those who are now carrying on the work at St. Philip's have proved themselves equally faithful. One has just been accepted for ambulance work, another is likely to go as a motor cyclist despatch rider, while a third has within the last day or so been refused as an ordinary private on account of his eyesight not being considered sufficiently good. The above furnishes a somewhat remarkable record for a society whose membership usually consists of only seven young men. Some 50 men in all have up to the present time gone, or are going, to the front from this congregation.

NIAGARA CAMP.—In conjunction with Captain the Rev. F. G. Sherring, the Anglican Chaplain, the members of the St. Andrew's Brotherhood, who are connected with the Camp, are making an effort to locate all the Anglicans in the Camp, and they are making as thorough a census as possible. Although it may appear to be a waste of time, yet it is really the most effective and eventually the quickest way of inaugurating the work of the Brotherhood on a proper scale. Mr. F. A. Williams, who is the secretary of the Camp work, hopes by this means eventually to form a Camp Chapter of the Brotherhood.

HURON.

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

LONDON.—The Orange celebration on July 12th surpassed all previous records in Western Ontario; 15,000 Orangemen were in procession, including more than 40 lodges. All the clergy who spoke, but one, were Churchmen—viz., Revs. S. E. McKegney, of Brantford, W. H. Dunbar, of Thorndale, H. Ashby and Captain Peacock, the Military Chaplain of London. Captain Peacock is Orange Grand Chaplain of Ontario West. The Grand Master, Dr. Williams, head of the Epileptic Hospital at Woodstock, and Mr. John McFarlan, both prominent Churchmen, also spoke. Several clergy were seen on the line of march. In fact, if the Churchmen had failed, the celebration would have lost much of its life. The speeches were all in a patriotic vein—pointing out the splendid showing of Irish Protestants and of the Orange Order in the present war—and calling on the young men of Canada to face the duty of offering themselves to their country in its hour of need.

BRANTFORD.—ST. JUDE'S.—The members of the choir of this church held their annual picnic on the 14th to Oaklands and they had a most enjoyable day's outing.

RECRUITING PROGRAMME.—The Rural Deanery of Brant met lately and decided that on Sunday, the 18th inst., the following plan of campaign in aid of the recruiting campaign should take place as follows:—Grace Church: 11 a.m., Rev. C. Paterson Smyth; 7 p.m., Rev. R. J. S. Adamson. St. Jude's parade: Rev. H. F. D. Woodcock; 7 p.m., Rev. C. W. Saunders. St. James': 11 a.m., Rev. E. Softley; 7 p.m., Rev. S. E. McKegney. St. Paul's: 11 a.m., Mr. A. S. Mitchell; 7 p.m., Rev. R. Turnell. St. Luke's: 11 a.m., Rev. Lester; 7 p.m., Rev. Lester. Trinity: 11 a.m., Rev. S. E. McKegney; 7 p.m., Rev. E. Softley. St. John's: 11 a.m., Rev. C. W. Saunders; 7 p.m., Rev. W. Stout. Mohawk: 11

a.m., Rev. R. Turnell; 7 p.m., Mr. A. S. Mitchell. Paris: 11 a.m., Rev. R. J. S. Adamson; 7 p.m., Rev. C. Paterson Smyth. Burford: 11 a.m., Rev. D. E. Cameron; 7 p.m., Rev. H. F. D. Woodcock. There were also mass meetings as follows:—Paris at 3, Burford at 7 and Brantford at 8.30. The chief speakers were Capt. the Rev. H. F. D. Woodcock, M.A., and Capt. the Rev. J. L. Gilmour, M.A., D.D.

CARLING'S HEIGHTS.—A memorial service was held on Sunday, the 11th inst., at this place, in memory of the Canadian soldiers who have fallen in battle. The service was held in the open-air and was patterned on that held in St. Paul's Cathedral on the previous Sunday, but it was considerably shortened on account of bad weather. There were some 500 or 600 civilians present. In addition to Col. L. W. Shannon and other officers of headquarters staff, Col. Sir Adam Beck and Mayor H. A. Stevenson were also present in uniform. The service was read by Rev. H. Dobson Peacock, Chaplain of the 33rd Battalion, and the sermon was preached by Rev. Canon Tucker, of St. Paul's Cathedral. In his opening remarks Canon Tucker said the object of the service was to pay a tribute of sorrow and admiration and pride to the men who had fallen in the war. They were deserving of it and it was our privilege to give it. In giving it we were only following in the footsteps of the good and the great of all ages, of the Hebrews who loved to repeat the names of their great men, and of the Greeks who passed on to the remotest ages Thermopylae and Marathon. In conclusion Canon Tucker expressed the sympathy of the people of London, of Canada and of the Empire with the bereaved mothers and other sorrowing ones, and declared that the example of those who had gone would inspire us to do likewise.

MILLBANK.—Rev. C. D. Pherrill has accepted this parish in succession to Rev. F. Hughes, whose departure is greatly lamented. Mr. Pherrill is a graduate of Wycliffe College, and this is his second parish. He has done faithful work in his first field of duty and his second parish is a strong and well-organized country parish.

KINCARDINE.—Rev. Rural Dean Appleyard, of London, addressed a very large gathering of Orangemen here on the 12th of July.

ILDERTON.—Rev. Arthur Shore, of Ridgeway, has accepted this parish in succession to Rev. Mark Turnbull. Mr. Shore is one of the most zealous and devoted clergymen in the diocese, and has never worked in a parish without increasing its efficiency and deepening its spiritual life. Mrs. Shore is a trained deaconess, and as zealous in good works as her husband. They will be both warmly welcomed in their new field of labour.

THORNDALE.—Rev. W. H. Dunbar has resigned this parish to the great regret of a wide circle of friends.

ALGOMA.

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

LITTLE CURRENT.—Archbishop Thorneloe has appointed the Rev. W. H. Trickett, the Incumbent of White River, to the incumbency of this parish.

PORT ARTHUR.—ST. JOHN'S.—The Rev. F. G. Sherring, a former Curate of this church, has been appointed Chaplain at the camp at Niagara.

THE RECTOR'S APPEAL.—The following appeal has been sent out by the Rector to the children and the young people generally of the parish:—"The Rector wants all children and young people to attend the Summer Session of the Sunday School. During the Sundays of July and August the Sunday School will assemble at 2.30 p.m. as usual, but the scholars will assemble as a congregation or a large Bible Class when the Rector will take up the Bible Lesson only. The length of the lesson will not be very long. Tickets certifying attendance will be handed to those present and at the end of the summer each scholar will return the same and scholars attending the Sunday School most regularly will receive some reward of merit."

BRACEBRIDGE.—The funeral of the late Mr. Aubrey White, C.M.G., Deputy Minister of Lands, Forests and Mines for Ontario, which took place here on Friday last, was attended by a great concourse. A special Government car attached to the Muskoka Express brought representatives of the various departments of the Government and the Masonic Order. The body was brought from

Chief Island to Bracebridge by steamer, where it was met by very many sympathizers from town and country. A long procession of automobiles and carriages proceeded to St. Thomas' Church, where Ven. Archdeacon Cody, of St. Paul's, Toronto, assisted by Rev. F. H. Hincks, M.A., Rector of St. Thomas', conducted the service. Dr. Cody spoke feelingly of the great loss sustained by the death of so thoughtful and loving a husband and father. In the death of Mr. White the Masonic Order lost a wise and dignified leader, the Province a most valuable servant, the Church a devoted member, the community the highest type of gentlemen. "He was invaluable to his chief, who here pays tribute, and he deserves foremost rank among the makers of new Ontario." Magnificent floral tributes banked the casket and chancel.

KEEWATIN.

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

RAINY RIVER.—ST. JAMES'.—On Sunday, July 4th, the Bishop of Keewatin conducted an Ordination service in this church, when Mr. R. E. Lemon was admitted to the office of a Deacon. The sermon was preached by the Bishop, the Rev. Canon Lofthouse presenting the candidate and reading the Litany. A good congregation, including a number of the local "Home Guard," entered reverently and heartily into the service, which was in every way most impressive. In the afternoon the Bishop and Rev. R. E. Lemon left by boat for Pinewood where they conducted Evening Prayer, the church being well filled by the people of the village and surrounding district. The Rev. R. E. Lemon, who is a recent graduate of Wycliffe College, Toronto, has been placed in charge of the Mission of Pinewood and Stratton, the latter station having recently been coupled with Pinewood, at which place Mr. Lemon will reside.

EDMONTON.

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

EDMONTON.—Bishop Gray visited Lougheed, Sedgewick and Killam on Sunday, June 6th, St. John's, Jasper Place, on June 13th, preached in All Saints' Pro-Cathedral on Sunday, June 20th, and visited Soda Lake and Vegreville on June 27th.

The Rev. Weston Jones, M.A., who has been appointed Rector of Camrose, spent Sunday, July 11th, in Edmonton, preaching at Christ Church and St. Mark's Mission.

On June 18th, a special service was held in St. George's Church, Fort Saskatchewan, when the Rev. G. McComas was inducted as Rector by the Bishop of the diocese.

Rev. W. Everard Edmonds visited Tofield on July 14th, giving his popular monologue, "David Copperfield," on behalf of the Ladies' Aid Society of Holy Trinity Church.

Services have been held each Sunday morning for the two battalions now recruiting in Edmonton. Bishop Gray was the special preacher at two of these services on Sunday, July 11th.

A meeting of the Edmonton Clericus was held in June, with Rev. C. W. McKim in the chair. An excellent paper on "Kikuyu" was read by Canon Boyd, and this was followed by a most interesting discussion.

RUPERT'S LAND.

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

DIOCESAN NOTES.—The following changes will take place in the diocese shortly:—The Rev. T. Dewhurst has accepted the incumbency of Emerson and his place in charge of the Sioux Mission at Griswold will be filled by the transfer of the Rev. A. Birch, at present Incumbent of McGregor. The Rev. G. C. M. Littler, now Incumbent of Woodlands, will succeed Mr. Birch at McGregor.

His Grace the Archbishop has held Confirmations within the last few weeks at Binscarth, Shellmouth, Russell, Glenboro, St. Peter's, Winnipeg, Ashern and Eriksdale, St. Alban's, Winnipeg and Headingley. He will be leaving about the middle of the month for his vacation, which will be spent at Banff. He hopes to return shortly after the middle of August, and he will hold Confirmations at Beausejour, Middle Church and Bird's Hill, and probably also visit the Indian Mission at

Peguis, before leaving for Toronto early in September to attend the various committee meetings preparatory to the meeting of the General Synod on the 15th of that month.

The Rev. G. W. Ridgeway has been appointed Chaplain to the Forces at Sewall Camp, with the title of Captain. He has already entered upon his duties which he is sure to perform with great efficiency as he is a most devoted clergyman. The Church owes a great deal to the Rev. G. W. Findlay, Rector of Carberry, for the work he has done at the Sewall Camp before the appointment of the regular Chaplain. He held one or two services there every Sunday morning in addition to his work in his own parish. His ministrations were very much appreciated by the men with whom he was deservedly most popular.

The Rev. Jacob Anderson, B.A., who has been Rector of Rathwell and Treherne for over nine years, has accepted the Rectorship of Stonewall to which will be attached the parish of All Saints', Victoria, and the Mission of Balmoral. He will assume charge of his new position on August 1st. Great satisfaction is being felt throughout the diocese at the fact that Rev. Rural Dean Thomas, who has been acting as General Missionary, though he will retain charge of the parish of Selkirk, will continue to give part of his time to the work of General Missionary and exercise supervision over it.

NEW WESTMINSTER.

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

SYNOD OF CARIBOO.—The 2nd meeting of this Synod was held lately, the Bishop of New Westminster, the Right Rev. A. U. dePencier, presiding. There were six clerical delegates present and 14 lay delegates, three of the latter of whom were licensed Lay Readers in the diocese. The Bishop's Charge was an interesting one. The various reports presented were of a satisfactory character. The following officers were elected:—Diocesan Synod Clerical Secretary, Rev. H. S. Akehurst; Lay Secretary, Mr. D. W. Rowlands; Treasurer, Mr. E. H. Grubbe. Executive Committee, the Diocesan officers, Rev. W. H. H. Elliott and Mr. H. L. G. Austin. General Synod, Clerical delegate, Ven. Archdeacon Pugh; substitute, Rev. H. S. Akehurst. The same two gentlemen were elected representatives on the Board of the M.S.C.C. At the Synod service the Rev. Rural Dean Elliott preached.

VANCOUVER.—With his face badly torn and his tongue and jaw painfully cut and torn in many places, Rev. H. P. Nixon, for 24 years minister of the Church of England at Twin Arm, B.C., was brought to this city on the 7th inst., for hospital treatment. The injuries were the result of the explosion of a dynamite cap which had by accident got into the tobacco which Mr. Nixon was smoking. At last report, his condition was said to be very serious. The accident occurred on Thursday evening, the 1st inst. It is supposed that the dynamite cap had been in Mr. Nixon's pocket and became by accident concealed in his tobacco. There is a powder and dynamite cap plant at Twin Arm, and many of the residents at times carry these dangerous caps in their pockets.

COLUMBIA.

VICTORIA.—ST. JOHN'S.—The annual Sunday School picnic of this church took place on Saturday, the 10th inst. After a short service conducted in the church by the Rector, Rev. F. A. P. Chadwick, the children and teachers journeyed to Cordova Bay in jitneys. A number of the parents of the children went on the excursion, and all agreed that it was one of the most enjoyable the congregation had ever held. After luncheon a splendid programme of races and sports engaged the attention of the children, at the close of which the prizes were presented to the winners by Mrs. R. W. Perry and Mrs. Duncan.

DIocese OF VIRGINIA.

JAMESTOWN.—308TH ANNIVERSARY.—On Sunday, June 20th, the 308th anniversary of the celebration of the first Anglican Communion in America, a small company of Virginians gathered at Jamestown Island, Va., to commemorate this service in partaking of the Holy Communion. They journeyed from the old capital, Williamsburg, to the still older capital, Jamestown, and,

as their forefathers had, on the third Sunday after Trinity, in the year 1607, received the sacred elements from the Rev. Robert Hunt, a priest of the Church of England, so did these people worship in the open, the Rev. E. Ruffin Jones, of Old Bruton Church, being the celebrant. There on ground already sacred, had been placed an altar between two trees, a rail wrapped with white cloth, and behind this, to one side, had been constructed a lectern between the trunks of two trees springing from one root. Behind all this was the Communion Table, upon which stood the vessels containing the sacred elements. These vessels were the 'Jamestown Communion Silver,' dating from 1661, and now carefully preserved in Bruton Church. The chalice and paten bear the inscription, "Mixe Not Holy Things With Profane. Ex dono Francisci Morrison, Armigeri, Ano. Domii., 1661." Another paten used by the Rector during this service for another purpose is of uncertain date, but is inscribed as being "For the use of James City Parish Church." Facing the altar and chancel were the benches used as pews. When the congregation had assembled the Communion service began. Mr. Jones pointed out the fact, in his brief address, which was taken from the Epistle for the day, that the service today was very little changed from that held in 1607, and how applicable to the present time were the words from 1 Peter, 5:—"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. . . ." He outlined in a few words the history of the early settlement, and when he touched upon the fads and fancies of this day, asked: "In view of what this settlement, that service of three centuries ago, that faith then set up and re-affirmed have wrought, what can the hours say to the centuries?" As he thus spoke of the early settlers, while the waters of the James beat upon the little beach, accompanying his words, as it were, with the memories of the past, the minds of every one of that congregation must have pictured that first celebration, when the clergyman from the "Old World" stood behind just such a rail and ministered to the men-at-arms kneeling before him, while nearby sentinels paced up and down. Remembering how the Indian Princess Pocahontas had, as it were, atoned for all the atrocities perpetrated by her people, being baptized in the Jamestown church from a font now among the treasures in Old Bruton Church, it seemed peculiarly appropriate that the offering at this service was made for the work among the Indians. —"Southern Churchman."

Correspondence

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

WAS THE VOTE LEGAL?

Sir,—In answer to the above question on page 400 of the "Canadian Churchman" for June 24, permit me in frankness to state, as one of those that voted during the last hour of our four days Synod.

Remaining quite silent but carefully considering all that was said on both sides, on second thoughts I am profoundly thankful that my one vote decided the two-thirds majority.

Being a little in doubt because of so many conflicting statements from clergy and laymen, I nearly decided in my own mind not to vote. But I remembered the story of the first vestry meeting ever held after our Risen Lord and only Saviour had returned to Heaven, as recorded in the first chapter of the Acts of the Apostles (called by some the deeds of the Holy Spirit).

That was the first real Synod or vestry meeting after our Risen Lord and King Jesus Christ arose from the grave and rose to Paradise or Heaven. In verses 13 to 15 of Acts, chapter 1, we have the names of 11 Apostles and the fact stated that women took their full share of the main business. See verse 14 of Acts 1:—"These all continued with one accord in prayer and supplication with the women and Mary the Mother of Jesus and with the brethren." As verse 15 instructs us:—"And in those days Peter stood up in the midst of the disciples and said" (the number of names together being about 120). From verses 16 to 26 we are told of the vote given by those present after the address of St. Peter, in the last

of Acts, chapter 1, verse 26:—"And they gave forth their lots and the lot fell upon Matthias, and he was numbered with the eleven Apostles." I believe that was a real Holy Spirit election, after or during ten days of special prayer that commenced on the very day our ever Blessed Risen Lord "was taken up and a cloud received Him out of their sight." See verses 9 to 15 for account of the upper room vestry at Jerusalem.

The repeated remembrance of the day of Pentecost decided me to vote yes to grant our Churchwomen more power, especially in spiritual matters. They were first and last at the Cross and the grave on Easter Day to say, He is risen to die no more. And are we not told in our Bible that "there is neither male nor female in Christ Jesus"? both being united as one in Church fellowship. Also read verses 14 to 22 of Acts 2nd.

I heard my wife's father, the late Joseph Bormond, declare on public platforms in London and Toronto, about 40 years ago, that a woman's perceptions are so much keener than a man's, that while a man goes round and round, a woman goes straight across. I therefore trust that the layman who wrote will withdraw his last week's question, "Was the vote legal?"

John B. A.

136 Robert Street.

VALUE TO THE STATE.

Sir,—Sir Victor Horsley says:—"The teetotaler is worth much more to the State than is the moderate drinker. The teetotaler by his total abstinence is already doing much more for the State than does the moderate drinker and, more than that, he is doing his country's work under the irritating knowledge that much of his contributions to the national purse are wasted caring for the mischief caused by the drinkers. At the present time we have great need for men able to work for their country at their maximal efficiency whether at the front or at home. Only the teetotalers among them can fulfil this national and patriotic requirement since their vitality is not weakened by alcohol."

"That the teetotalers' contribution to the State is far greater than that of the moderate drinker is shown by several facts, the most important of which is that the total abstainer at 30 years of age gives to his country six years of useful life more than his fellow citizen who supports the drink traffic; secondly, that the teetotaler is twice as healthy as the moderate drinker for he suffers from only half the sickness of the latter."

H. Arnott, M.B., M.C.P.S.

EVENING COMMUNION.

Sir,—Permit me to express my hearty agreement with the letter of "A Moderate." It is indeed "a great pity to allow Evening Communion to become a party cry." On one occasion a theological student was asked by an examiner, what he would do if a servant girl could not possibly get out to early Communion. He replied:—"I would have it at any hour of the day or night convenient to her." It should never be forgotten that one of the first, if not the first, to have early Communion in England last century, was that strong Protestant, Dean Close, when he was Rector of Cheltenham. And one of the first to have Evening Communion was Dean Hook who, when Vicar of Leeds, permitted it to be observed at St. James' Church, Leeds. And so I say with "A Moderate," "Let it be a question of doing what is best for the spiritual welfare of the people."

Common Sense.

SPIRITUALISM.

Sir,—I have been much interested in reading in the current number of "The Harvard Theological Review," an article entitled, "Evolution and the Other World," by Paul Elmer More, a well-known American writer. In the course of his article he expresses very definitely his opinion of the recent discussions and researches of the Society for Psychical Research. While there is much in the article that I should like to quote, but that your space will not allow of it, perhaps you may be able to find room for the following extracts:—

"I cannot see one particle of justification for these claims."

"In essential matters I cannot see the slightest proof of advance in our communication with the other world since the remotest records of history."

"Nor with the best will in the world, can I see that in themselves, they (the spiritualistic phenomena) offer any hope of less troubled things in the future."

"The pre-arranged tests of a crucial character have failed."

"The physical phenomena produced by mediums are invariably the work of disorganization and destruction. I have yet to hear of anything constructed. . . . But I hear of tables foolishly rising, of bells inanely ringing, of guitars smashed and furniture generally hurled about the room."

The entire article is worthy of attention and shows how a thoughtful, able, well-informed man, views the attempts to penetrate behind the veil.

Veritas.

A PROBLEM.

Sir,—Allow me to point out to "Perplexed" that the Church is under no obligation to supply the intellectual and physical needs of either nations or individuals. For her but one thing is needful. Her commission is to preach the Gospel, and to teach all to observe the commandments of her Founder, to induce those who are not Christians to accept the Faith, and persuade those that have accepted the Faith to lead the life. The Faith and the life are clearly stated and defined in the Gospels and Epistles. The intellectual Greeks thought Paul's preaching of Christ crucified was foolishness, and the learned Jews found Peter and John unlearned and ignorant men.

There is only one Catholic Church, that founded by our Lord Jesus Christ, and of that Church all denominations that confess and teach that Jesus, born of Mary, is the Son of God and the Christ, are integral portions, and their members, if they hold that Faith and lead the Christian life, are bound together in a common communion, that of the Saints.

It is certainly no part of the duty of the Catholic Church, or of the denominations, commonly called churches, which it contains, or of the congregations or churches which make up such denominations, to provide tennis lawns, gymnasiums, swimming baths or concerts for young people, nor do I suppose that what some of the young people are reported to have said, means that they would leave the Catholic Church as above defined to obtain such things.

There are two Christian associations, the Y.M.C.A. and the Y.W.C.A., that welcome all Christians to their membership, and I have yet to learn that such membership has resulted in loss to the Church or to the Anglican body. The special purpose of these Christian associations is to bring people to Christ, and their further object is to provide such means of recreation and improvement, intellectual and physical, as are not undesirable from a Christian standpoint, and tend towards a sound mind in a sound body for our young people.

What is to be done? Cultivate the closest and most friendly relations with the Y.M.C.A. and Y.W.C.A., and work with and through them, as far as possible, in connection with amusements and recreations, but if the young people from societies within the Church or congregation for any such purpose, and by their own efforts, or with the assistance of their elders, sustain such societies to their own satisfaction, let them have every assurance of interest on the part of their clergyman.

"Perplexed" writes, "Surely, the only way to bring people to Christ is to show Christ in ourselves." The Apostles, with that end in view, seem to have relied on preaching the Gospel.

Ed. Harper Wade.

Books and Bookmen

"With the Bible in Brazil." By Frederick C. Glass, London: Morgan and Scott. (2s. 6d. net.)

Perhaps there is nothing, either in history or fiction, so thrilling as the story of the Bible—its making, its wonderful power, and last, but by no means least, its circulation. Is there anything more intensely interesting than the reports of the Bible Society? In this book we have the story of the life of a colporteur and missionary in Brazil. It is full of interest from cover to cover. It contains many stories of modern miracles, conversions, deliverances from danger and healings, including even the cleansing of a leper. The book is a remarkable testimony to the power of Christ to deliver, it is a volume of Christian Apologetics. Written with simplicity, directness and definite appeal, it cannot fail to impress the

reader with the inherent power of the Word of God—quite apart from human instrumentality—to bring men to Christ. On another page we reproduce the substance of one of the chapters.

"Jesus and the Otherworld." By A. Gordon James. London: Charles H. Kelly. (2s. 6d. net.)

An appeal to the modern man. The purpose of the volume is "to attempt to make Jesus more real and the Otherworld more certain, to any who feel the vagueness of things spiritual." The book is divided as follows:—Jesus Christ, The Church, Religion. The writing of a sincere man is generally worth reading, and it is so here. It is a book to stimulate thought, which is always a desirable thing. This is not to say that we endorse all of the author's views. For instance, in our opinion, he does not give either adequate place to, or interpretation of, the Cross. Surely the Cross is a revelation of Holiness as well as of Love. We could have wished also that Mr. James had not felt it necessary, in emphasizing the humanity of Jesus, to refer to Him so frequently as the "Carpenter." It sounds a somewhat jarring note, and seems to us to savour of irreverence. The book will be read, however, with real profit.

"What Have the Saints to Teach Us?" By Joseph Fort Newton, D.Litt., New York: Fleming H. Revell Co., (50 cents net), 92 pages.

A volume well worthy of careful thought. Although the writer means by "Saints" those who have been canonized by the almost universal consent of the Christian Church—a Phillips Brooks as well as a St. Augustine, a Wesley as well as a St. Teresa, yet he does not neglect to point out that the Bible "knows no difference between a Christian and a Saint," and that "every Christian is called to be a Saint." The book is written because the author feels, and we cannot but agree with him, that "What we need is not more organization, more conventions, more committees, lest the discrepancy between activity and results become still more pathetic. It is something more drastic, because it is more individual and inward—a deeper life of the Spirit that will give to the Church a self-forgetting note of power, and to the pulpit a momentousness of insight and appeal." The style of the book is as charming as the thought is spiritual.

The Family

TO THE DAY

Someday fresh green will creep along the Belgian lanes,
Someday the flowers will open to the May;
And on the grave of my brave soldier boy the grass will grow,
But not to-day.

Someday the birds will build their nests again round Lille,
And on the dunes again will children play;
Someday kind Time will lay her hand upon my aching heart,
But not to-day.

Someday the widows of Louvain will cease to weep,
And from the ashes of those ruins grey
Will rise a city fashioned by the love of all the world,
But not to-day.

Someday the soldiers will come back again from France,
And England will be hung with banners gay;
And I shall see them marching past, the comrades of my boy,
But not to-day.

Someday, that golden Someday which the future holds,
When trumpets blow and angels line the way;
My soldier boy will come to meet me down the glittering ranks,
And he will say:

"Welcome, brave mother heart, the Day at last has dawned,
The parting and pain have passed away."
Yes, I shall see, my ears shall hear, my heart again grow young,
Upon that day.

W. S. PAKENHAM-WALSH.

Trinity College, Fochow,
April 19th, 1915, A.D.

THE "ENTENTE" IN THE KITCHEN

"Mary, the new cook comes to-night. I want you to be very nice to her."

"Of course I will, Mum—only I did not know as I hadn't been nice to the other girls."

"You've always been nice, Mary, but I want you to be extra nice to the new cook—you see, she's French."

There was an ominous silence. Then Mary said with supreme superiority, "Oh, a foreigner!"

That little scene was enacted a week ago, and Mary's mistress wondered whether she had been quite wise in engaging a French refugee as cook general. The French chef is a commonplace in Grosvenor-square, but could the entente cordiale be firmly established in a Streatham kitchen? Mary was profoundly distrustful of anything or anyone foreign—to her own particular friend she confided that she didn't trust no bloomin' foreigner, not she. But there was a marvellous change when Jeanne came.

For one thing, she was pleasant and pretty; for another, her father and her two brothers were fighting side by side with British troops in France. And then—Jeanne's cooking! Why, out of the most absurd scrap she could make the daintiest dishes, and Mary found herself longing to penetrate the mysteries of French cuisine. If only she could cook like that her sweetheart would have proposed long since!

Jeanne could speak a little English, and, Berlitz fashion, Mary gave her lessons. At night, when work was done, merry laughs could be heard in the kitchen as the two girls held school. When Mary was able to say, "The butcher's called, mum," in French she got inches taller.

So the experiment proved a huge success.

"I get far better cooking than I did before," says the lady who is responsible for the innovation, "and the two girls are the best of friends. After all, why should the entente cordiale be confined to diplomatists and tourists? It's just as important that the working classes of France and England should understand each other. The war will do tremendous good in bringing women of both countries together. And as good English servants are still painfully scarce I do not feel I am disloyal in employing a French maid. The only fear is that Jeanne will not be long with me—already the laundry man is casting amorous eyes at her! And Mary is becoming aggressively French."—"Chronicle," London.

SOLDIERS and THEIR MOTHERS' INFLUENCE

A young officer, writing to his mother, who bears a name honoured in English public life, says:—"There is no doubt that the conditions of war in this flat, water-logged country are beastly, but a man must be an atheist to deplore the war and see nothing good in it. Either it is all wicked, sordid and useless—in which case we had better all commit suicide and chuck it—or there is a grand cause to be fought for and won, in which case God is behind it. And think of the pride with which we all thrill at being chosen to suffer a certain amount of discomfort and risk, in order to help forward a battle the result of which will be felt down the ages in this world, and spiritually—who knows?—in the many other worlds. Just as a reverse for the Germans in Poland reacts definitely here, so a reverse for evil in this world may and will react on evil in other fields. We are all proud, and you angels at home are like the Spiritual Army Service Corps. Love and comfort flow out from you to us and keep up the morale, without which an army is more useless than without its food. My mother is perfectly wonderful, and if all mothers were like her the fighting value of the soldiers would be so much higher. For she inspires one with confidence—always cheerful letters, and therefore she must always be deliberately banishing gloomy thoughts, so that I can be absolutely candid when I write home, saying what I am doing. I have to censor my men's letters, and I find that those who conceal what they are doing because they are afraid of frightening their people get fearful and gloomy letters from home, and then they write back grousing about the bad conditions here. These are the ones who shirk and don't do their work properly and whole-heartedly, because the sword-arm is being clutched at by craven hearts at home. If you realise this you will see how tremendously we are controlled from at home."

"POCAHONTAS"

The memory of Pocahontas has been in England a tradition, though the only visible sign was the characteristic one of the name of a leading inn. Until the disappearance of stage coaches, the Belle Savage was the principal rendezvous of mail carriers. At last a tablet has been unveiled to her memory in the church on Jamestown Island, Virginia, on the 24th October last, with every token of respect and regard for her memory. The inscription tells the story. It reads:—

"This stone commemorates Princess Pocahontas, or Matoaka, daughter of the mighty American Indian Chief Powhatan. Gentle and humane, she was the friend of the earliest struggling English colonists, whom she nobly rescued, protected and helped. On her conversion to Christianity in 1613 she received in baptism the name of Rebecca and shortly afterwards became the wife of John Rolfe, a settler in Virginia. She visited England with her husband in 1616, was graciously received by Queen Anne, wife of James I. In the twenty-second year of her age she died at Gravesend, England, while preparing to revisit her native country, and was buried there in St. George's Church on March 21st, 1617."

It is interesting to note that the tablet was unveiled by Miss Louise Pleasants and Master Pelham Blackford, direct descendants of Pocahontas. What vicissitudes have taken place in Virginia since her short life! Hard struggles, prosperity, the leading colony of England, the proud first state, then divided in two parts during the Civil War, and now shorn of its old influence. Yet, all through these years, Virginia has treasured the name of Pocahontas.

CLERGYMEN'S DAUGHTERS

Many Have Become Famous.

Reviewing the ranks of famous women, particularly in the world of literature, one is surprised to find how many of them were daughters of clergymen of whom the world would probably have heard nothing had it not been for the brilliant achievements of their children.

Jane Austen first saw the light in the Vicarage of Steventon, in Hampshire, in 1775; Mrs. Gaskell, who is famous as the author of "Cranford," was the daughter of William Stevenson, who preached at Doblane, and her intimate friend, Charlotte Bronte, who, with her sisters, Emily and Anne, took the world by storm, were the daughters of Patrick Bronte, whose church and rectory at Haworth are yearly the Mecca of thousands of admirers of these immortal women. Mrs. Lynn Linton, the Victorian novelist; John Strange Winter, the creator of "Bootle's Baby" and many another tale of the army; and Mrs. Harriet Beecher Stowe, who, with "Uncle Tom's Cabin," struck the death-blow of the slave trade, were all daughters of preachers.

Among the more modern brilliant women are Olive Schreiner, who was the daughter of a missionary and born in Basutoland, where her father worked, and Mrs. Florence Barclay, who, as it were, sprang into fame in a night with "The Rosary," and who is the daughter of the Rev. Samuel Charlesworth, Rector of Limpfield, Surrey, and later of Limehouse. Mrs. Barclay had written simply for "the joy of the job," says "The Woman at Home," and it was her sister, Mrs. Ballington Booth, who induced her to send her "stuff" to a publisher.

Jane and Mary Findlater, whose individual and collaborated novels, "The Green Graves of Balgowrie," "The Rose of Joy," etc., have brought them wealth and fame, are the daughters of the late Rev. Eric Findlater, Lochearnhead, and their life-long friend, Mrs. Nigel Robertson, the author of "The Gallant Quaker," is the daughter of the late Rev. Thomas Hill, Dundee; while Mrs. Billington, the president of the Women Journalists' Society, is the daughter of a Devonshire clergyman, by whom she was educated.

It is scarcely surprising, perhaps, that many of our famous hymns were written by daughters of the vicarage. The best-known wedding hymn, "O Perfect Love," owes its origin to Mrs. Gerald Gurney, daughter of Dr. Blomfield, Bishop of London, who penned it in a very short time at the laughing request of her sister, who asked her what was the good of having a poet for a sister if she could not write a special hymn for her wedding. The hymn was set to music by Sir Joseph Barnby, and sung for the first time publicly at the marriage of Princess Louise, Duchess of Argyll. Frances Ridley Havergal, too, the famous hymn-writer, was the daughter of a clergyman.

THE NATIONAL ANTHEM.

(Continued from page 458).

Here, then, are the probabilities of its origin, both as to composition and melody:

(i.) It was written (probably in Latin) and set to music by Dr. John Bull, and sung at the Merchant Taylors' Banquet in 1606. For the tune is among the manuscripts of Dr. Bull

(ii.) Much in the same Latin form and to the same melody it was used by Fr. Petre at the Chapel Royal in 1688, Dr. Anthony Young adapting the original tune. The claim to the adaptation seems to have been acknowledged because Young's grand-daughter received a State pension for this composition, and her grand-daughter another grant on the same claim in 1789.

(iii.) Then it slept for some half a century—i.e., until 1745. From that time it has in its present form been acknowledged as the National Hymn. There has been, in fact, since this (as it may be called settled) form only one authorized and slight, and generally accepted change, making for undoubted improvement in meaning. In the last verse:—

May he defend our laws
And ever give us cause
To sing with great applause,

now, with good intention and proper meaning, being altered to:—

To sing with heart and voice
God save the King.

Mention has been made above of the late attempts to substitute other words for those in the second verse; and notice has been taken of the reason for this, and of the happy result that there should have been no changes made. It is probable that the reasons for the objections being put forward would never have been found if loyalty in Great Britain had been always maintained at its present high level. But there is no doubt that from 1820 to 1837 loyalty was at a low ebb. It was during the reign of a good queen that it again touched high-water mark, and happily continues at the same. The National Anthem was little used in those "lean" years. But when it grew to be a *sine qua non* as the ending of so many meetings everywhere, the habit was introduced of using only the first verse each time. Thus it has come about that when again it became the fashion to use it *in extenso* questionings arose as to the advisability of using words like "confound" and "politics" and "knavish tricks," and (most surprising of all) people seemed altogether to forget that it was a prayer to God. Thus there actually appeared a letter in a Church paper from a "West End London Rector," who (evidently thinking that Thee referred to the Sovereign), said "he was not going on Accession Day to church to worship the creature, but to pray to God." As if the whole National Anthem was anything else but a grandly trustful prayer to God. That is why we stand up, and if in the open also uncover when it is sung, or even played, anywhere. Have you ever been present at its singing when the King was present also? You could then have noticed that he too stood. Why should we shrink from the word "confound"? It is a good word of clear meaning. Who objects in the daily service to use it in the *Te Deum Laudamus* as to ourselves (*ne confundar in aeternum*)? And do we not desire that our national enemies should "be brought to confusion"? Why, the word "victorious" in the first verse might with equal sense (or nonsense) be objected to. "Politics" is the old Greek-rooted word which nowadays might preferably (as being understood more easily) be written as "policies."

It was not only Jacobitish intrigues, aided by foreign machinations, that long after the '45 Rebellion caused many a national heart-searching. And who shall say that we have less reason nowadays to pray for protection, remembering what things have been done for us in times of old? That foes may be brought to naught—that we may remember past mercies. It is that very second verse that impresses these thoughts upon us as "on God our hopes we fix." Not party politics (as we use the word nowadays) are thus brought to mind at all, but rather Divine mercies enjoyed and still lasting. Not the desire to harm others is asked for, but the thankful recognition of liberties and blessings past and to come are brought to mind. It is for the continuance of such things we pray God to preserve our King, and with him our national life as by Divine grace.—(Church Times.)

Toronto Conservatory of Music

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

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

Re-opens September 1, 1915

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

Conservatory School of Expression

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

Garden Parties

WILL J. WHITE
The Character Humorist

51 High Park Boulevard, Toronto.
Long Distance Phone, Parkdale 906.

JULES BRAZIL
The Humorist and Pianist

41 Gormley Avenue, Toronto.
Long Distance Phone, North 2329.

They give the whole Program themselves without any assistance.

5% to 7%

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request.

BRENT, NOXON & CO.

(Members Toronto Stock Exchange)
Dominion Bank Building, Toronto

The Toronto Mortgage Co.

13 Toronto Street, Toronto.

Surplus, over all liabilities to public ... \$1,229,367

3 1/2% Allowed on Deposits, withdrawable by Cheque.

4 1/4% Paid on Debentures, in all denominations, for one year and upwards.

Legal Investment for Trust Funds

Telephone Main 1221 WALTER GILLESPIE, Manager

ACCIDENT SICKNESS INSURANCE

THE Dominion of Canada Guarantee and Accident Insurance Co. TORONTO

MENEELY & CO.
Watervliet (West Troy), N. Y.
Chimes, Peals, Church, School and other Bells. Unequaled musical quality. 89 years' experience. Highest Grade Genuine Bell Metal. Memorials.

Personal & General

Canon Plummer is visiting in Barrie.

The Ven. Archdeacon and Mrs. Cody are at their summer home near Barrie.

Mr. R. H. Coleman, Chairman of the Executive of the Brotherhood of St. Andrew, is in England.

Canadian casualties now amount to 10,202, including 1,747 killed; 6,586 wounded, and 1,869 missing.

The Bishop of Niagara and Mrs. Clark are visiting Canon and Mrs. Garrett at Niagara-on-the-Lake.

The call for men throughout Canada becomes more insistent. "Men, men, and more men" is the need of the hour!

The many warm friends of Canon Renaud, of Montreal, have heard with sincere regret of his sad, sudden bereavement.

The Georgina Houses Association is having a garden party and tea this Thursday afternoon at the Diet Kitchen, Isabella Street.

We beg to acknowledge the receipt of \$1 from M. A. C., Robert St., for Gospels for soldiers, which we have forwarded to England.

The Metropolitan Life Insurance Company has now paid out \$120,000 to the next of kin of Toronto soldiers who died while on active service.

Reports from Hong Kong state that tens of thousands of Chinese have been drowned in the floods in the provinces of Kwantung and Kwangsi.

Mr. John A. Birmingham, late Canadian Secretary of the Brotherhood of St. Andrew, and now of the United States, is visiting old friends in Toronto.

The Rev. F. J. Moore, of St. James' Cathedral, has returned from England. Mr. Moore reports the darkened cities at night time as one of the most striking features of war time in the old land.

The marriage is announced to take place in September next of Miss Adele Constance Matheson, daughter of the Primate and Mrs. Matheson, to Mr. Desmond Fitzgerald, of Nenagh, Ireland.

R. H. Spooner, the crack England and Lancashire batsman, who was badly wounded by shrapnel in the early days of the war, has again been put out of action, having been shot in the head and thigh.

Mr. Cecil Brent, a cousin of Bishop Brent of the Philippines, died in Toronto last week from heart trouble. He was a great follower of amateur sports and a former secretary of the Toronto Athletic Hockey Club. Mr. Brent was born in Toronto.

The total casualties of the war to date are officially given as 8,770,810 as follows:—France, 1,400,000; Great Britain, 428,000; Russia, 3,485,000; Germany, 1,567,000; Austria, 1,235,000; Belgium, 247,000; Serbia, 226,600; Turkey, 181,000; Japan, 1,210.

The total casualties of the Dardanelles expeditionary force to date in killed, wounded and missing have been 42,434 officers and men, Premier Asquith told the House of Commons. Out of an aggregate of 8,084 casualties among officers, the killed numbered 1,933.

Up to July 15th forty men had been recruited at the Armories in Woodstock for overseas service. Three young men were brought up from Princeton by the Rector, Rev. W. E. Phillips, of the Anglican Church there, who had been doing some recruiting on his own account. Another squad will likely be sent to London in a day or two.

A contemporary states that "Mayor Church announced on Wednesday that the General Synod of the Anglican

Church would meet in Toronto on September 15th. It is expected that '400' Bishops will be in attendance." N.B.—We don't think this figure will be reached, as the Bishop of New Westminster has volunteered for the front!

The Rev. F. S. Gavin, Rector of St. Luke's, Cincinnati, in response to an appeal from Prebendary Carlile, the Head of the Church Army, and the Rev. Dr. Manning, of New York, has volunteered to go to Germany to minister to the British prisoners of war. He speaks German fluently and is otherwise splendidly qualified for the work.

Another famous rowing Blue, the ninth, died for his country when Lieut. G. E. Fairbairn was killed in action in northern France. Fairbairn rowed twice in the University boat race, being No. 2 in the winning Cambridge eight of 1908, and No. 7 in the crew of 1911 when Oxford won easily in the record time of 18 minutes 29 seconds.

While carrying out trench operations near Sandling Camp, the 21st Battalion unearthed a number of old cannon balls, about the size of tennis balls, and also a number of quaintly-fashioned iron vessels. Antiquaries believe that the cannon balls date back to Cromwell's time. These interesting relics will probably reach the National Museum at Ottawa.

The American Bible Society announced July 17th that the Empress of Russia has consented to the distribution among 1,000,000 soldiers of the Russian army of copies of the Bible contributed by children of the American Sunday Schools. The Empress has approved the text of an inscription to be placed on each volume, stating that the book was the gift of an American Sunday School pupil.

In recent numbers we have given accounts of John Huss, and we find that in New York Bohemians, numbering 40,000, celebrated on July 6th, the five hundredth anniversary of the burning of John Huss at the stake at Constance for the crime of heresy. A neighbourhood house that cost \$40,000 was opened, and there was a street pageant presenting scenes in the life of Huss. Presbyterians joined in the celebration.

The five-year-old son of an office-bearer in one of the churches had greatly admired the man in the pulpit. At dinner one evening Juvenus said: "Daddy, I'm going to preach in our church." The father took the avowed aim of his boy calmly, "I am glad to know that, but remember you must study and study and learn, and go to the university and study still more." After a moment's silence Juvenus said, with a sorrowful cadence, "Oh! . . . I'll take up the collection instead."

On June 16th, 17th, and 18th, at the Moody Bible Institute, Chicago, was held a "Keswick Conference," similar to the conference of that name held every summer in the Cumberland Lake district in England. It was conducted by the Rev. W. H. Griffith Thomas, D.D. The attendances were large. The evening meetings held in the Moody church were of a popular kind. Those in the afternoon were of the nature of a retreat for ministers, evangelists, missionaries, theological students, and other Christian workers. Dr. Thomas has also been lecturing at the Institute on Bible Doctrine, the Pastoral Epistles, and Expository Preaching. He was also one of the speakers at the meetings held each noon in the Inter-Ocean building.

The following is a translation of the prayer which has been drawn up for the Italian soldiers:—"Lord, God of Hosts, to Whom in duty we belong, cleanse our arms of all that can stain them, because in this hour of savage hatred our prayer flies to Thee pure and white like the prayers

of our children. Be our Protection, O Lord! Be far from our battle-line the powers and wickedness of the Devil! We are not puffed up with any vain glory of Empire, we do not desire to deliver the lands of others to the sword and the flame. But the land of Italy was made for us. Thou hast said it. Our forefathers freed it from a foreign yoke at the price of their blood. It is to avenge them today that we have to fight. And therefore, bless, O Lord! our arms! Bless our King the protector of the brave and the holy! Grant to us victory, bestow on us the branch of olive. We pray to Thee in the name of our sons for the sake of our women, and implore Thine aid by the tombs of our ancestors." The Roman legionaries might have used the same prayer as they marched against the Huns or Goths.

London, July 13.—For one of the Sunday services held aboard the Grampian, on which the 43rd battalion (79th Cameron Highlanders, of Winnipeg) crossed the Atlantic recently, Rev. Capt. Gordon ("Ralph Connor") composed the following farewell hymn:—(Tune: "Blest Be the Tie That Binds").

"God bless the friends we love,
God guard them night and day;
From sin and harm, from death's alarm,
For us while far away.

"God make us strong and true,
To fight in His great name;
That war all done, and victory won,
We greet them without shame.

"So home from our great quest,
To our dear land again,
Glory we bring to God and King,
Honour and peace maintain."

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE

(By appointment to the late King Edward VII.)

14 GARRICK STREET LONDON, W.C. - ENGLAND

EMPIRE TYPEWRITER

COSTS LESS BECAUSE IT'S

MADE IN CANADA

IT IS

GUARANTEED INDEFINITELY

AND

SERVICE IS FREE

RING UP

MAIN 6558 for a FREE TRIAL

18 ADELAIDE ST. W., TORONTO

See California, Canadian Rockies, & Colorado

The three choicest trips for the price of one. Special private car party leaves Toronto, August 9th. Specially conducted—Fifteen now booked—Get your reservation in early. All expenses included from time of starting until you return. We'll save you \$75 on a tour to California. Write at once for this itinerary and literature.

A CANADIAN COMPANY FOR CANADIAN TOURISTS
Lane's International Tours 1 ADELAIDE STREET EAST, TORONTO
Phone, Main 6317

CANADIAN GOVERNMENT AND MUNICIPAL DEBENTURES

SAFEST investment at ALL times.
POPULAR investment in TRYING Times.

We can sell large and small amounts yielding from 4¾% to 7½%
Particulars gladly furnished.

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

British and Foreign

Nine sons of Bishops have lost their lives in the war so far, three of whom were sons of Bishop Atlay, late of Hereford.

Six sons of the Rev. Canon Westmacott, Vicar of Probus, Cornwall, have been, and five are still, actively serving their King and Country. One of them was killed near Ypres recently.

Second Lieutenant Woolley, of the Queen's Westminsters (London Territorial Force), has been awarded the V.C. for conspicuous gallantry on Hill 60. He is the youngest son of the Rev. G. H. Woolley, Vicar of Old Riffhams, Danbury, Essex, and is 22 years old.

In order to free a man for service in the Army Miss Eva Money, the elder daughter of General Money, is day by day driving one of Messrs. Harrods motor delivery vans, putting in just the regular hours and doing the ordinary work. She comes on at 8 a.m. and quits at about 7 p.m., except on Saturdays, when she finishes at 5 p.m.

A clergyman war worker is the Rev. John Arthur Legh, Vicar of Rydal, Ambleside, in the diocese of Carlisle, who has secured employment at Vickers's Barrow works at a wage of 28s. a week. He lives in a modest lodging and goes to work every morning in blue overalls, carrying his tea in a tin. He has been told that before long he may be a foreman. The Vicar-workman is still able to perform his Sun-

day duties at his own church, for a friend lent him a motor-bicycle.

The Newcastle Diocesan Gazette for July announces that the Bishop of Newcastle has received the permission of the King to resign his See on September 30th. For some time past the Bishop has been in poor health, but he has carried on his work and has fulfilled all his engagements. He is not a man, however, who would feel justified in retaining a responsible position when unable to do justice to its requirements, and he has acted most honourably in deciding to resign.

A mural painting depicting "The Charge of St. Peter" has been placed on the east wall of the private chapel of the Bishop of Lichfield at the Palace, Lichfield. The artist is Mr. J. Eadie-Reid. This is but the beginning of the work, the side walls of the sanctuary having still to be painted. Mr. Eadie-Reid is at present engaged upon these, depicting the work of Bishop Selwyn in Melanesia, and St. Chad with the Saxon Princes. Interesting features will be the treatment of the landscapes. Melanesia and the Stowe Pool at Lichfield are the subjects chosen. Mr. Eadie-Reid is a well-known painter of religious subjects and was invited to represent religious art at the Louvre with his large picture of "The Temptation."

GRAND MARCH OF ALLIES.

The most brilliant and spectacular episode ever staged before the grand stand will be the Review of the Troops, and the Grand March of the Allies. The visitor will see the armies of France in the ancient City of Calais. Massed upon the litoral will be the Commanders of the allied armies and the Sovereigns of the allied countries. Soldiers from Russia, France, Great Britain and her Dominions, Italy, Serbia and Montenegro, dressed in their national uniforms.

When this great military aggregation has passed in review order before Kings and Generals, a wonderful vista will open before the eyes of the people. On the far horizon will be seen the watch dogs of Great Britain, led by the Queen Elizabeth, and followed by twenty-six battle ships, torpedo boats and submarines. In his Flagship the Lion, Admiral Sir David Beatty will lead the total fleet before Sir John Jellicoe, the Admiral Commanding, in his Flagship the Iron Duke, who will review the fleet amidst a salvo of broadsides. Then at a given signal the whole fleet will be brilliantly illuminated and amidst the strains of Old Hundred will vanish over the horizon.

Boys and Girls

DRASTIC

An anxious mother determined to ring up the day nursery to ask for some advice as to her child. Calling for the nursery, she was given the establishment of Van Benderloot, the Dutch florist and tree dealer. The following conversation ensued: "I called for the nursery. Is this the nursery?" "Yes, ma'am." "I am so worried about my little Rose." "Vat seems to be der matter?" "Oh, not so very much, perhaps, but just a general listlessness and lack of life." "Ain'd growing righd, eh?" "No, sir." "Vell, I vill dell you vat to do. You dake der scissors and cut off about two inches from her limbs, and—" "Wha-a-t?" "I say, dake

der scissors and cut off about two inches from der limbs, und den turn der garden hose on it for about four hours in der morning—" "Wla-a-t?" And the receiver vibrated at her tone. "Turn der garden hose on for about four hours in der morning, und den pile a lot of black dirt all around und shprinkle mit insegt powter all ofer der top—" "Sir-r-r!" "Shprinkle mit insegt powter all ofer der top. You know it is usually noddings put pugs dot—" "How dare you, sir? What do you mean by such language to me?" "Noddings; but pugs usually causes der troubles, and den you vant to wash der rose mit a liquid preparations I haf for sale here—" "Who in the world are you?" "Van Benderloot, der florist." "O-o-h!" rather weakly. "Good-bye."—Newcastle (Eng.) Chronicle.

HOWLERS

The following list of "howlers" was sent in by long-suffering instructors to various English publications:

"The courage of the Turks is explained by the fact that a man with more than one wife is more willing to face death than if he had only one."

"When the last French attack at Waterloo proved a failure, Napoleon turned very pale, and rode at full gallop to St. Helena."

"Ambiguity means telling the truth when you don't mean to."

"Much butter is imported from Denmark, because Danish cows have greater enterprise and superior technical education to ours."

"A triangle is a square with only three corners."

"The principal vegetable and mineral products of America are tinned meat and borking strictors."

"A corps is a dead gentleman; a corpse is a dead lady."

"To keep milk from turning sour you should leave it in the cow."

BOY SOLDIER'S GRIEF

The Central News Special Correspondent in Northern France, wiring under recent date, says:—

"A story which has just reached me illustrates in the best possible manner the solicitude for his men which is characteristic of Sir John French.

"During a surprise visit behind the firing-line, the British Commander-in-Chief came upon a boy Territorial who was in the act of writing a letter. Sir John was surprised to see that he was sobbing bitterly as he wrote, and questioned him as to the cause of his grief. The lad, taken unawares, made attempts to overcome his emotion, and stammered out some sort of excuses, but the Field Marshal was not to be put off, and, speaking kindly, insisted upon knowing what was the matter.

"Thereupon the boy produced a letter. It was a tragic letter from a younger brother in England, telling him of the death of their mother fol-

ESTABLISHED 1856 P. BURNS & CO., LIMITED

Wholesale and Retail Dealers in

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996
PRINCESS ST. Main 190

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



Always clean, free-burning,
economical. Try it.

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

TO OUR SUBSCRIBERS

Kindly read the address label on the last page of this issue. The date thereon indicates the date to which your subscription has been paid. IF in arrears kindly send a Postal Note for the amount you owe us, and if convenient add another year's subscription to the amount.

Within one month the amount sent will be credited on your label showing date paid to.

EXAMPLE:

If label is printed 26 Nov., 13 subscriber owes 2 years to 26th Nov., 1915.

" " " 20 Feb., 14 " " 2 years to 20th Feb., 1916.

As we do not send collectors your kind attention will greatly oblige.

Phone
Adelaide 2850

The Canadian Churchman
8 SHEPPARD STREET, TORONTO

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

Nature Makes The Flavour of

"SALADA"

The cool, tempered breezes of the hill-top gardens in Ceylon, produce a tea of delicate, yet rich and flavoury quality. A careful selection of the finest growths is blended to make "SALADA".

B 78

Following the receipt of an unofficial report that her son had been killed at the front. The family, it appeared, was in humble circumstances.

"Sir John French sent the Territorial home on three weeks' leave. He gave him, moreover, a substantial sum to help to pay the funeral expenses, and he dismissed him with the words: 'Bless you, my boy. Your mother, at any rate, died with the satisfaction of knowing that her son did his duty.'"

THE SOUL OF A SOLDIER

[The writer of this sketch from the front is a private in the Motor Transport Section of the A.S.C., who, before enlistment, was well known in business circles in London, England.]

Abide with me, fast falls the evening,
The darkness deepens, Lord, with me abide.

The last time I had heard these words was in an old church, set among trees that stretched up a mountain side, towering in majestic grandeur over one of Scotland's loveliest Highland lochs; this time it was "somewhere in France."

I had come back from the firing-line through a veritable Valley of the Shadows, and in the fading light of that Sabbath evening my ears, worn

with the thunder of battle, eagerly drank in the soft cadences of the old familiar hymn.

In the square of that little town, ravaged nine months ago by the Germans, great war wagons were ranged, line upon line. Under a grove of chestnut trees a wayside motor repair workshop had been set out. The red glow of its forge told the tale of toil that knows no end, of days that have no settled length and weeks of days that have no name. But their Sunday's task completed, the choir—as they call it—had assembled in a circle, under the trees, with a staff sergeant to lead their singing.

Worn and weary though I was with fifty hours of duty, I could not pass them by, but brought my car to rest. The major commanding the column, his officers by his side, stood just where I was on the fringe of the gathering; in the darker shadows, but dimly seen, many of the townspeople were collected, scarce understanding, yet held in a spell by the soft sweetness of the music. From Yorkshire's West Riding came most of the singers, as one might have guessed from the great white roses adorning each wagon; but it was the broad Scots accent of the little conductor perhaps which brought to me a memory of far off days and the distant land of my birth. In many countries I have wandered, in many strange scenes I have taken some

part, but never before in alien land had home come back to me as there in that twilight hour.

For a moment or two the singing ceased; the hymn was ended. The roll of the guns but a mile or two away seemed strangely unreal; even they were silent. A few low, crooning notes, scarce a whisper, like the sighs of a night wind in the tree tops, and there came to us who listened—

Lead, kindly Light,
Amid the encircling gloom.

Who in all this world, to whom these lines are familiar, could have remained silent? Many had been content only to listen at the previous hymn, but with the grey shadows deepening around us until all was indistinct—with the dread music of La Basse's fight vibrating on the still night air—no mortal soul so dulled and dead but stretched out its being to the Great God of battles. Over that old square, lined with high-pitched gables, its squat old church tower a shapeless blot on the sky, against which the lurid light of battle stabbed the darkness, the plea for guidance rolled on and upwards to the very gates of Heaven. No rank and file there, but one great appeal from the very human souls of that little wayside group; indeed, a song of prayer wrung from those who felt that amidst the dangers so real, so near, only one Power could lead them in the way of safety.

That, too, ended, and to us who have lived for months within earshot of the guns, the mutterings that came from beyond the darkness were as a silence of their own. Still, though the circle wavered a little, these soldiers were loth to break the solemn spell cast by the soul-stirring songs.

"Just another, Staff!" someone almost pleaded. The circle steadied; one or two stragglers joined again as, just for a moment, the guns were silent. Then, with a deafening crash, a near-by howitzer rent the very heavens with a shattering crash and lit the sky for an instant with blood-red glare.

There was the silence of awe, then onward, Christian soldiers,
Marching as to war—

The little sergeant felt the call of the guns, and boldly led that song of battle. I wonder how many noted the words! They were, indeed, marching to war, these gallant souls taken from factory, workshop, office, and from the wide, rolling dales of sunny Yorkshire. That sound of terror so close, so compelling, had roused in every heart the dread call that has taken them far from home, from ease and safety, from friends and families—but these be the things for which they fight. And it is onward they are going. There is no doubt in their minds, no hesitation in their actions; no fear can be allotted to these brave lads who, in that remote corner of France, sang again their hymns of prayer and praise. To some, perhaps, their words had almost faded from

memory, but from homes and Sunday Schools, and great churches, too, the lines came echoing back over all the years.

By this time night has closed in, the great wagons were but vague shadows, and at sunrise their drivers had to go about the business of supplying their brothers at the front with the necessaries of life in the trenches. The last line died away echoing up the narrow streets. "The King!" said the little Scotsman. Sharp to attention came the soldiers as the Britons' appeal for a beloved Sovereign rang out clear as a bugle call, and so ended that gathering full of pathos and devotion.

Slowly and so wistfully the little band broke up; the Major had kindly words for many who passed him on their way to rest. Turning to me he said, "That was very nice, was it not?" "Yes, sir," I answered; "better than 'Tipperary'!" And, smiling, he bade me God-speed.

A turn of the starting handle sent my great engine pulsing again into life and action. Tired, but with a new spirit, I climbed back into the driving-seat, and, with a sweet "silent presence" that goes where I go, drifted slowly through the shadowed streets, for the red hand of war has taken away all lights.

The little houses grew still smaller as I reached the outskirts of the town, and blank darkness, with all its hidden dangers, lay in front of me; the tall trees stretching straight above left but a lane of sky to guide me on my flying wheels. For a brief moment a soft glow from the guttering candles of a wayside shrine picked out a kneeling figure, whose coat of blue and kepi told me a comrade of France sought comfort there in prayer. And I, though there lay beneath my hand the strength of a hundred buses, felt as if again a child, I, too, knelt in prayer at my mother's knee; and there echoed up from the silent town, from the deserted square on to my lips:

Lead, kindly Light,
Amid the encircling gloom,
Lead Thou me on.

During the Summer



O-Cedar Polish
(MADE IN CANADA)

is what every housewife should have. She can keep her furniture and woodwork clean and bright with very little work and at small expense. Just a few drops on a piece of damp cheese cloth will work wonders with furniture, woodwork, piano, automobile, etc. Costs little as it is used with water—half-and-half. Thousands of housewives all over Canada are using it and are delighted



MISS O-CEDAR and her Polish.

At your Dealers, 25c. - \$3.00.

CHANNELL CHEMICAL CO., LIMITED
369 Spadina Ave. Toronto

Note Your Increase In Weight



By making the blood rich and red Dr. Chase's Nerve Food forms new cells and tissues and nourishes the starved nerves back to health and vigor.

By noting your increase in weight while using it you can prove positively the benefit being derived from this great food cure.

50 cents a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.



Dr. Chase's Nerve Food

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

The Bishop Strachan School
College Heights Toronto

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

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

Primary Department to Matriculation Course. Household Science, Music, Painting.

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

FOR CALENDAR APPLY TO THE BURSAR

School opens in new buildings on Wednesday, Sept. 15th, at 10 a.m. Boarders enter Tuesday, Sept. 14th.

A Truly Helpful Environment
for your daughter at the period when her character is being formed.

Alma (Ladies) College

For prospectus and terms, write the Principal 60 R. I. Warner M.A., D.D., St. Thomas Ont.

St. Agnes' School
Belleville

Patron—The Lord Bishop of Ontario

Special Courses in Music, Art and Physical Training. Preparation for the Universities.

Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—

Miss F. E. CARROLL, Principal.

WESTBOURNE SCHOOL FOR GIRLS
278 Bloor Street W., Toronto, Canada

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

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

Glen Manor
651 SPADINA AVENUE TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Veals)
Classical Tripos, Cambridge University, England.

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

Outdoor Games
School Re-Opens September 14
New Prospectus from MISS STUART.

Branksome Hall
10 Elm Ave. Rosedale, Toronto

A Residential & Day School for Girls

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

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

PRIMARY SCHOOL FOR DAY PUPILS, Autumn term will begin Sept. 14th.
For Prospectus apply to the Secretary.

ST. MARGARET'S COLLEGE
TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

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

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

Write for Prospectus
GEORGE DICKSON, President.
MISS J. E. MACDONALD, B.A. Principal.

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

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

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

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

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

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

H AVERGAL

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

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

HAVERGAL COLLEGE, WINNIPEG
A Residential and Day-School for Girls with Kindergarten Department.

PRESIDENT:—His Grace the Archbishop of Rupert's Land.

Preparation for Manitoba Matriculation. Special advantages for study of Music and Art.

Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.

PRINCIPAL—Miss E. L. Jones.
For Calendar apply to Bursar.

Ashbury College, Rockville Park, OTTAWA
A Boarding School for Boys

New fire-proof buildings—Beautiful site of ten acres. Chapel, Gymnasium, Skating Rink.

Special preparation for R.M.C. Six candidates passed in May, 1915. Classes small, individual attention.

School reopens September 8th, 1915. For Calendar apply,
Rev. Geo. P. Woolcombe, M.A. (Oxon), Headmaster.

WYCLIFFE COLLEGE
TORONTO

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

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

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

JONES AND WILLIS

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

MEMORIAL WINDOWS and TABLETS, in Metals, Marble, Mosaics, etc.
43 Great Russell St., London, Eng.
Also at Birmingham and Liverpool.

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.23.
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Ecclesiastical Art
CHURCH EMBROIDERY
METAL WORK
WOODWORK
WAR MEMORIALS

Illustrated Catalogue post free
CLERICAL TAILORING
SUITS CASSOCKS
VESTMENTS SURPLICES
Price Lists, Patterns and Self-Measurement Forms Free

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

J. WIPPELL & CO LIMITED
MANUFACTURERS OF
CHURCH FURNITURE

The following Catalogue forwarded upon application:
 (1) Embroidery and other Church Textile Work.
 (2) Church Furniture & Fittings in Wood & Brass.
 (3) Ecclesiastical Metal Work.
 (4) Church Lighting.
 (5) Communion Plates.
 (6) Stained Glass & Mural Decoration for Churches.
 (7) Memorial Tablets and Grave Monuments.

Makers of CLERICAL OUTFIT.
Cassocks, Surplices, Stoles, Hoods, Gowns, Clothing, Hats, Stocks, etc.

Illustrated Price List and Patterns on application.

EXETER: LONDON:
88 & 90, High Street. 4 & 5, Duncan St.,
and Cathedral Yard. Charing Cross, W.A.
ENGLAND.

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK

The Academic Year began on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
THE N.T. LYON GLASS CO.
141-3 CHURCH ST. TORONTO

Church Chime Bells
Peal
Memorial Bells a Specialty.
Waltham Bell Foundry Co., Waltham, MA., U.S.A.