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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, NOVEMBER 12th, 1914

No. 46

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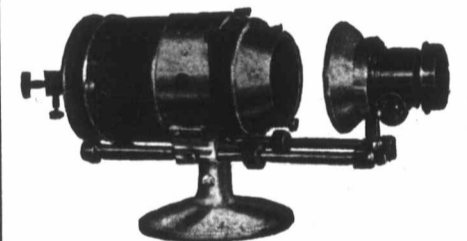
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The Canadian Churchman

TORONTO, THURSDAY, NOV. 12, 1914.

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The Outlook

A Purifying Process

Quite apart from the ultimate issue of the War, it seems clear that none of the nations involved will come out unscathed. On every hand there are indications that men are learning the truth of the Divine Word: "When Thy judgments are in the earth the nations of the world learn righteousness." It is a decidedly hopeful sign that leading men in Britain and Canada, as well as newspapers, are so frequently emphasizing the fact that one of the principles for which Great Britain is fighting is that moral considerations are of more importance than material force. Our Empire is experiencing its share of chastening. In one of his recent speeches, Mr. Lloyd George, the Chancellor of the Exchequer, expressed this in fine terms.

We have been living in a sheltered valley for generations. We have been too comfortable, too indulgent, many, perhaps, too selfish, and the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation—the great peaks of honour we had forgotten—Duty, Patriotism, and—clad in glittering white—the great pinnacle of Sacrifice, pointing like a rugged finger to heaven. We shall descend into the valleys again, but as long as the men and women of this generation last they will carry in their hearts the image of these great mountain peaks, whose foundations are not shaken though Europe rock and sway in the convulsions of a great war.

Many will continue in prayer that our land may come forth from this terrible ordeal, purified

and uplifted in its ideals and resolves for the future.

"Charity Begins at Home"

Under this heading one of our papers had an article the other day, referring to a story from England of a large departmental store which was said to have given \$50,000.00 to the Prince of Wales' Fund, at the same time reducing the number of its staff by almost half. The story went on to say that when knowledge of this came to Royal ears the cheque was returned and the much sought-after Royal patronage withdrawn. This particular story may or may not be true, for one great establishment has already denied certain statements which agree almost exactly with the foregoing. But there seems to be very little doubt that similar action has been taken in other quarters. A certain firm, in the early days of panic, gave a large sum to one of the War Funds, and then proceeded to dismiss a large number of its servants, while a rich man, who could easily have maintained his establishment, dismissed all his servants and offered his house to the Government as a convalescent home for soldiers, an invitation which was not likely to be accepted because the house was remote and difficult of access. It is doubtless true that many large employers of labour find themselves in difficult situations, and it may not always be possible for them to maintain their full staff, but this should certainly be done whenever possible, even though it involves some loss of profits. To throw people out of work who are dependent upon weekly wages for a living, and at the same time to give to public causes is a reverse of patriotic action. Employers of labour, whether in firms or in homes, should look after their servants first of all, and only then, if they find themselves able, extend their benevolent efforts. Such action is not merely patriotic, but philanthropic and Christian, and anything else ought to be regarded as intolerable.

Temperance in Russia

The Tsar has announced his decision to prohibit forever in Russia, the Government sale of alcohol. This is surely one of the most remarkable results of the War. Since Russia began to mobilize she has been a "dry" country, and as a consequence crime has decreased and the peasants have saved money. There have been no such disgraceful scenes as those which attended the Russo-Japanese War. The loss to the revenue due to this stroke of the pen amounts to hundreds of millions of dollars a year, but if Russia remains "dry," ten years of temperance will pay for the whole cost of the War. A letter has just been received from a well-known Russian Prince, speaking of the great blessing this act is bringing to his country, adding that Russia cannot be recognized, and that there is a great movement for keeping up this restraint after the War. Yet, even as it is, people marvel at a stroke which could be attempted in no other country than Russia, and it is earnestly to be hoped that the immense moral and social benefits which have resulted already there will be realized in every land as one of the most potent reasons for temperance work.

Canada's Contributions

It is particularly gratifying to read in various papers, secular and religious, how deeply the efforts of the Dominion to provide soldiers for the War are appreciated in the Mother

Country. Among other references, the words of the "Church of Ireland Gazette" seem so pertinent and forceful that they should be read by many who may not see that interesting paper:—

Canada has risen nobly to the call of duty. She has sent a strong contingent to support our forces in the field, and given liberally to the patriotic fund. Not content with this she is now organizing a second Expeditionary Force. She claims with just pride that she has now abroad as large an army as that which accompanied Wellington to Belgium in 1815. Meanwhile, she is filling up the ranks of the old corps, and organizing new ones. Canada thus sets a fine example to the Empire—an example which the other Dominions will not be slow to follow. It is this readiness of our Dominions and Dependencies to take their share in the responsibilities no less than in the privileges of the Empire that is Britain's real strength. It is at once a tribute to her patriotic sense and to the justice of her rule. As long as all her sons thus readily support her she must succeed in any cause which she espouses.

We believe these words express not only what Canada desires to do, but also, and chiefly, what all the parts of the Empire intend to do until the cause of truth and liberty has been vindicated through this terrible War.

Our Soldiers and Sailors

The Chaplain-General, Bishop Taylor Smith, has asked that each day at noon, when the hands of the clock are lifted together towards Heaven, we should all lift up our hearts together to Heaven for a few moments for our brave soldiers and sailors, wherever they may be throughout the world. The World's Evangelical Alliance has issued an attractive post-card giving a diagram of a clock at noon and appending a prayer, which might well be used all over Canada.

Our Father, we commend to Thy loving care our brave Soldiers and Sailors now serving their King and Country, surrounded by perils and dangers, and often in weariness and discomfort. Thou knowest the places where they are; be Thou to each one a shield and defence, and grant unto them the sense and comfort of Thy presence; through Jesus Christ our Lord. Amen.

Treat Both Sides Alike

An American Roman Catholic Society has just adopted a resolution urging President Wilson "not to recognize any government in Mexico which does not guarantee religious liberty to all classes." This was due to the report that a large number of priests and nuns were being expelled from Mexico. It is curious that these people did not see the entire inconsistency of their action, for they know perfectly well that if Mexico to-day were in the hands of Roman Catholic rulers who were driving out Protestants, their priests would never allow them to vote in favour of religious freedom. Suppose some large-hearted Roman Catholic layman should introduce at a Roman Catholic Convention a resolution in favor of religious liberty to all Faiths in Spain or anywhere else where at present it does not exist, we wonder what the Roman Hierarchy would say. And yet it is not difficult to surmise, for the policy of Rome has always been to insist on liberty when they themselves are in a

minority, and to refuse it when they are in a majority. The true position favours religious freedom under all circumstances, and this is the only logical attitude, but it is far too Scriptural and Protestant to be welcomed by Roman Catholics. Yet we must continue to insist upon absolute freedom in matters of religion to all people of every faith. This is the only natural and true method of life.

My Father's Business

A well-known Evangelist has recently described how an American, John Vassar, won a lady to Christ by faithful personal work.

When Mr. Vassar asked the lady if she was a Christian, there came the haughty reply: "Of course I am." Then followed the question: "Have you been born again?" Instantly there came the answer: "No, we have got over all that in Boston." That did not end the interview, however; for, in the spirit of Christ, Mr. Vassar read and prayed with her till tears filled her eyes, and a wonderful change came over her spirit. Thereafter the lady's husband came in, and she told him how Mr. Vassar had inquired if she was a Christian. The testy response of the husband was: "Tell him to mind his own business." "But," said the lady, "if you had been here you would have thought it was his business."

Wherever earnestness like this is seen, people soon become convinced that soul-winning is the business of every Christian. As old Rowland Hill once said, "there are only two seasons for evangelistic work, in season and out of season."

German Nationalism

One thing that seems incredible to all English-speaking people is the arrogance that regards Germany as the divinely appointed land of the world, with the people complete and perfect in themselves and destined to impose upon all mankind their ideals of life. A leading personage read at a recent meeting of British Manufacturers in London, England, a circular which has been widely distributed throughout Germany. It was a species of "Ten Commandments" in Commerce. The circular ran:—

1. In all expenses keep in mind the interests of your own compatriots.
2. Never forget that when you buy a foreign article your own country is the poorer.
3. Your money should profit no one but Germans.
4. Never profane German factories by using foreign machinery.
5. Never allow foreign eatables to be served at your table.
6. Write on German paper with a German pen and use German blotting-paper.
7. German flour, German fruit, and German beer can alone give your body the true German energy.
8. If you do not like German malt coffee, drink coffee from German colonies.
9. Use only German clothes for your dress and German hats for your head.
10. Let not foreign flattery distract you from these precepts; and be firmly convinced, whatever others say, that German products are the only ones worthy of citizens of the German Fatherland.

In the face of British toleration there is something more ludicrous than serious in this attitude, but this is where danger had undoubtedly lurked, for Germany regards the doctrine as intensely serious. But the lesson to ourselves to avoid any such intolerable vanity is none the less obvious.

Law: Individual and National

One of the questions brought into prominence by the present War is whether the obligations of an individual and those of a nation are ruled by the same law, whether there is one code of righteousness and morality for the person and another for the community. Bernhardt says that "Christian morality is personal and social, it cannot be political." It is therefore evident that the enquiry is one that calls for the careful consideration of all those who are responsible for teaching and influencing others.

Little by little the diplomacy which preceded the war is becoming known. In addition to the report of Sir W. E. Goschen, the British Ambassador in Berlin, and the report of Sir Maurice de Bunsen, the British Ambassador in Vienna, we now have the Belgian Grey Book, the perusal of which gives much food for serious thought. The moment the Belgian Government became aware of the Austrian ultimatum to Servia they fully realized what it meant and immediately informed all their representatives in foreign capitals that it was the determination of Belgium to fulfil all her duties as a neutral, as laid down by the treaties. Belgium was suspicious that Germany intended to violate her neutrality in the event of war. In 1911 the German Chancellor assured the Belgian Government that Germany had no intention of violating her neutrality, but when he was asked to make a public declaration to this effect he declined on the ground that to do so would weaken Germany's position by reassuring France, which would then be able to confine itself to the protection of its eastern frontier. Much the same answer was given by the German Ambassador to England to Sir Edward Grey just before the War, in answer to a request of England that Germany should respect Belgian neutrality. Prince Lichnowsky said that to give such an understanding would be to disclose their plan of campaign to France. This Belgian Grey Book records that on August 2 Germany made proposals for marching through Belgium and asked the Belgian Government to facilitate that operation, threatening that if Belgium defended herself, Germany would treat her as an enemy, and also promising that if the march were facilitated Germany would not annex Belgium after the War. The Belgians seemed to understand the value of such a promise by a nation that was making it in order to break a former promise.

Another remarkable revelation of German policy as bearing on the present subject was given by Mr. Asquith in a recent speech. He showed that two years ago the British Government laid down the policy of Britain and gave Germany an understanding that in no circumstances would we take part in a war of aggression on Germany, that we would neither make war ourselves nor go to the assistance of any nation that made such a war. The answer to this declaration of policy was a demand that we would not take part in a continental war under any circumstances, that we were to pledge neutrality whenever Germany thought the moment should have come for her to insist upon her will and power being paramount in Europe. It was manifestly impossible for any nation so to tie itself, and the very request showed beyond all doubt what were the German intentions, for at that moment she was increasing at an astonishing rate her preparations for war, both on land and on sea. There seems no doubt that if Germany had succeeded two years ago in getting the promise of absolute neutrality from Britain, she would have precipitated war at that time. France might have been overwhelmed within a few weeks. Russia would then have been dealt with, and subsequently our turn would have come, and we should have had to face the might of Germany alone.

Yet another illustration of the German impossibility of seeing and following the only right path was shown the other day in America. At a meeting of the Twentieth Century Club of Boston, a German professor was presenting the side of Germany in the present War, and had reached the point where he was discussing the case of Belgium, laying stress on the effort Germany made in advance to induce Belgium to grant right of passage. He said, "Our Chancellor has set before the world the wrong we did, and we shall try to make it right in indemnity or any other way, but we had to do it." The President of the Club thereupon arose and said: "This is just the point that troubles us. To an American mind it seems entirely irrational to say we ought not to have done it, and then to say we went and did it." The professor was obviously unable to meet this point, and passed it off in a jocular way by saying that life is always irrational. He then proceeded to impugn the motives of England.

Here we have the precise question with which we started, definitely and acutely raised: A nation admits that an act was wrong, but that it had to be committed; then it adds that another nation would have done just the same thing, and that similar things have been done by nations in the past. But all this is to set at naught the moral law. Whatever may have been true in the past, the conscience of the world now declares with unmistakable voice that the invasion of Belgium is intolerable. It is intolerable either for a nation or an individual to do a wrong thing wilfully, and then when called to account for it to admit that it is wrong, but endeavour to justify the deed. Such an attitude is utterly impossible, and it is much to be hoped that sooner or later the great German people will see that the action of their rulers in regard to Belgium is entirely opposed to the ethics of the New Testament, which, after all, is our highest and best guide.

Meanwhile, the lesson for ourselves is clear. There are not two moralities, one for the individual and the other for the community. Whether we think of the congregation, or the village council, or the affairs of a city, or the parliament of a nation, or the international relations of mankind, there is only one standard of right, and everything and everyone must bow to it. Even this awful War will not have been waged in vain if it presses home upon the consciences of us all the simple yet profound truth that what is morally wrong can never be corporately or politically or nationally right. To use the very plain words of a recent writer: "The Ten Commandments will not budge."

"KILLED IN ACTION."

"The Only Son of ———."

(Quite a number of announcements, "Killed in Action," have stated that the deceased was the only son of his parents.)

"The only son!" Ah, what a sacrifice!
How dear the cause paid for with such a price!
But did not Abraham, with quenchless faith,
Prepare to give his only son to death?
And was it not to save a world from loss
The "Sole-begotten" suffered on the cross?
Is it not true, since time its course has run,
Each forward step has meant some "only son"?
'Tis only those who cease to count the cost
Who save the world from being cheaply lost.
Then, parents' hearts, by sharp bereavement
wrung,
Have faith that God will change your sighs to
song.
You also helped your country's cause to save
When to the cause your priceless gift you gave.
Not those alone who bravely fight and fall,
But those who suffer at their country's call,
When victory comes shall have the right to
claim
Their equal part in the immortal fame.

CHRIST AND THE SOLDIER

By Henry Wace, D.D. (Dean of Canterbury.)

Address at the Church Parade of the troops under training at Canterbury, given in the nave of the Cathedral on Sunday morning, September 27th.

"Let not your hearts be troubled; ye believe in God, believe also in Me."—T. JOHN XIV. 1.

My brethren, when your Commanding Officer did me the honour to ask me to address you, I thought I would try to bring before you, in the simplest and briefest form, the special message which is brought by the Gospel of Christ to men in such a position as that in which you now stand—a position of great anxiety and solemn responsibility. You will meet that responsibility, of course, in the manly and cheerful spirit which has marked the soldiers of great races at all times, from the Jews, Greeks, and Romans to our own days. But the Gospel of Christ has the characteristic privilege of bringing good news to human nature in all circumstances. It sheds a new and blessed light on life and all its duties, on death and all its fears, and I would fain impress on you, in one sentence of our Saviour, what is the supreme blessing and guidance which it affords, especially to soldiers.

I.

That blessing is contained in the few words of my text: "Ye believe in God; believe also in Me." They are the first words of our Saviour's address to His disciples, at the moment when they were in great trouble and anxiety, on account of His having told them that He was about to be violently taken from them. It was no ordinary trouble that they were about to encounter, but one of the greatest and bitterest that ever befell human beings. Yet He begins, at once, by bidding them not be troubled. "Let not your hearts be troubled," He said. But how were they to avoid it? He gives them a short and sufficient reason: "Ye believe in God; believe also in Me." Remember who they were. They were Jews, full of the faith of the old Covenant; familiar with the psalms which we sing every day, believing in God as Abraham did, as David did, as Isaiah did, and as He Himself had taught them to believe. That was, and is, a grand faith to live in. But our Lord brought an addition to it, which made it, and makes it, infinitely better. "Ye believe in God," He said; "believe also in Me." He uses the same word of belief in Himself which He had used of belief in God. "You put your trust in God," He seems to say; "You give yourselves up to Him, to obey His will for life and for death. Do the same for Me. Give yourself up also to Me, to obey Me, to trust Me, and to love Me." The privilege of doing that is the reason He gives them for not letting their heart be troubled. If they would obey and trust Him, with the same faith which they gave to God, they would have a still surer ground for comfort and strength than if they only believed in the God of their fathers.

II.

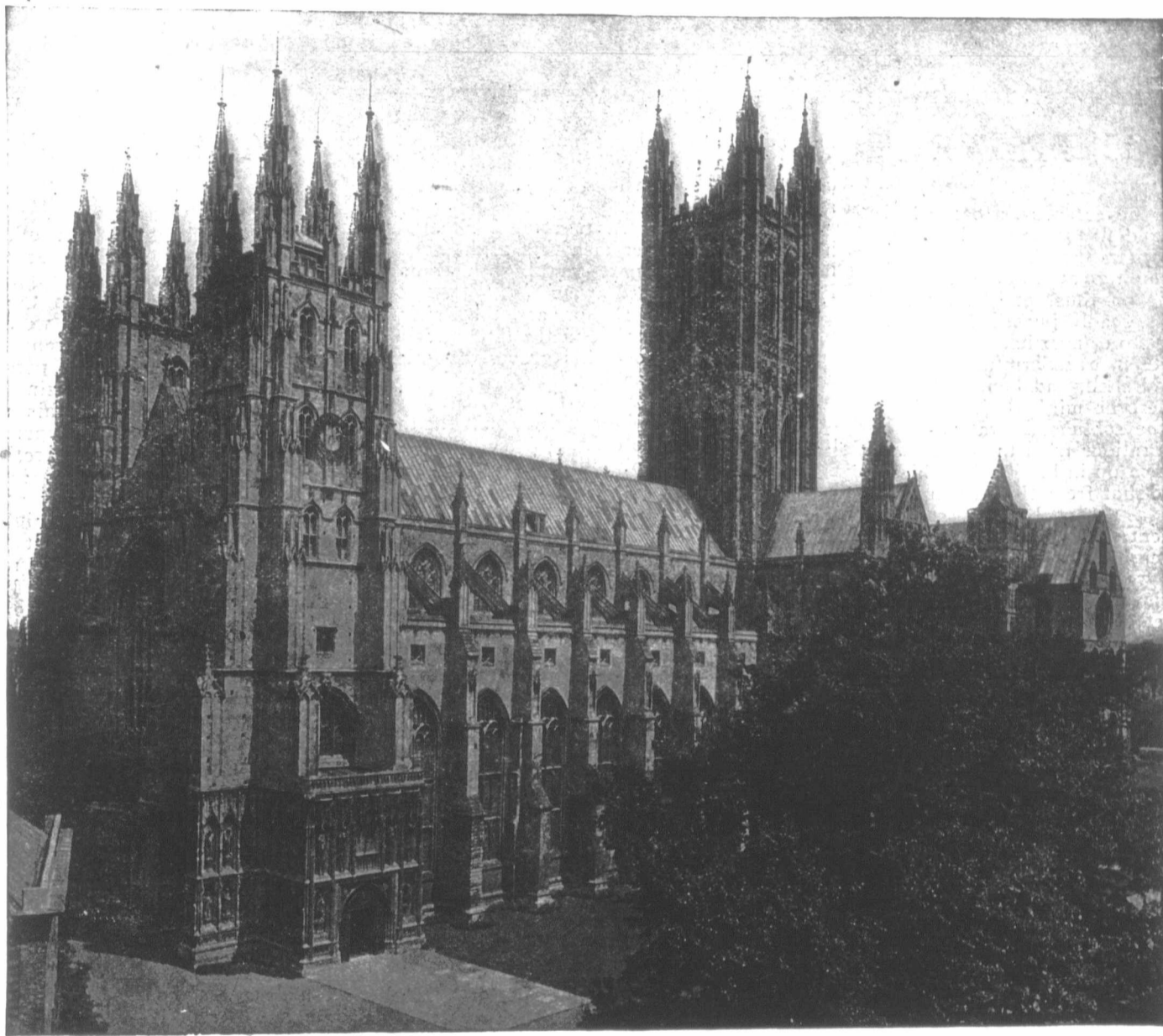
This was a great claim for our Lord Jesus Christ to make. But He went on to shed His

blood on the Cross in attestation of it; and, according to His promise, He rose again after being put to death, to assure us that He was the living Son of God He claimed to be; and that is our sufficient reason for believing it. For that reason we take His word for it, and trust everything He said. But why does this assurance bring that special comfort to His disciples, and to ourselves, which He promises? There are many reasons; but on this occasion I will mention only the one which He Himself proceeds to state. He goes on to declare at once what is perhaps the greatest of all the comforts which He brings. He tells us what is our eternal Home, where He was Himself going, and where we are meant to go. He says at once: "In My Father's house are many mansions; if it

graciousness, justice, love, and power, is preparing homes for us, and will be there to receive us unto Himself. David was inspired to sing, "When I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." It was a great height of inspired faith to be able to utter that prayer of trust in the great God of his fathers, surrounded as He then was, by clouds and darkness. But what a vastly greater blessing it is to be able to say it of the Lord Jesus Christ, Whom we are privileged to know not only as God, but as Man in flesh and blood, and to be assured that in death, as in life, we have with us all the sympathy, all the tenderness, as well as all the righteousness and justice, which He showed during His life on earth. Had He not reason to say: "Let not your hearts be troubled; believe in Me?"

But if it is to be a comfort to us to know that we shall be received by the Lord Jesus Christ when we pass from this world, and that, whether we pass suddenly or slowly, we shall find ourselves in His hands, we cannot fail to realize that one condition on our own part is essential. We

must come to Him with a character, and in a condition, which He can approve. He will meet us in two capacities; first, as our Saviour and friend, but also as our Judge. Without waiting for that ultimate judgment which He has announced, the thought of our closer approach to Him at death must make us deeply apprehensive of His personal judgment on our character and our lives. If we desire to meet Him in happiness, we must be preparing ourselves, while we are here, so as to be at least in general harmony with His will and His character. In consequence of those inveterate sins of mankind, which bring about wars and all other such miseries, He Himself, with His own deliberate consent, was brought to death, and sacrificed His life as an atonement for our evil; and by that sacrifice He has won from God the Father, His



Canterbury Cathedral, From the South-west

The Canadian Churchman

were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." Every one of us must ask himself, sooner or later, where he is going; what is his eternal Home? More especially must we ask ourselves this question when we are brought face to face, in any way, with the great issues of life and death. When nations are marching in their millions to conflicts which must mean an early death to many of them, we must crave for an answer, more than ever, to the question, What is beyond death? What is the life into which we shall pass from this world?

Now, in these few words our Saviour gives us an assurance which is more than enough on this question. We shall go into a world in which He is ready to meet us, and in which He is preparing mansions for us. Without the Gospel there is a complete veil over the future life. But to the Christian that veil is lifted by the Saviour and His Apostles in some glorious details, and above all—far above all—in this: that the Lord Jesus Christ, that living Man of whom you read in the Gospels, Whose character stands out so clearly there, in all

Father and our Father, the right to forgive us and to judge us mercifully. We may be sure accordingly that He will receive us into the arms of His mercy, and pardon our innumerable failures and offences, if we truly repent of them. But if we are to be at peace with Him hereafter, in His mansions, He must needs expect us, while we are here, to be trying to grow like Him, and to be doing His will. This accordingly is the second main point which follows from this assurance of our Lord. It places us under the strongest possible obligation to live here as Christ would have us, in order that we may look forward with full hope to living with Him hereafter.

III.

Consequently, this promise of Christ obliges us to Christen, as it were, or to Christianize, the work of our lives, and every duty or profession in which we are engaged. This is a principle which has innumerable applications; and I will only apply it this morning to one aspect of the profession of a soldier. Men had great ideals before Christ came. Few things are nobler, in the profession of Arms, than the examples of self-sacrifice, of bravery, of generosity, exhibited by the ancient

Jews, Greeks and Romans, and, in our own days, by the Japanese. But the history of the Christian world has shown that it is possible to raise those ideals, if not to a higher, yet to a more gracious, height by adding a-Christian touch or colour to them. The knighthood of the Middle Ages, for instance, exhibited the highest qualities of a manly soldiery, elevated, purified, and illuminated by the supreme graces of gentleness, of mercy, of tenderness for the weak, of that impulse to save the suffering and the crushed, which is embodied in our Lord's character as "the Saviour." The knight of the Middle Ages was essentially the saviour of the weak, the champion of women, bound by oath to uphold all right and righteousness, to avenge wrong, to maintain, in the midst of his stern duties, the mercies and graces of Christian feeling. One of them, as he stood at the bier of the most typical knight of his day is described in the old romance as exclaiming: "And now, I daresay, that, Sir Lancelot, there thou liest: thou wert never matched of none earthly knight's hands; and thou wert the courtliest knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover of a sinful man that ever loved woman; and thou wert the kindest man that ever stroke with sword; and thou wert the goodliest person that ever

came among press of knights; and thou wert the meekest man and the gentlest that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest." Can we fail to be sensible that, even in such an imperfect example, something of the grace of Christian tenderness has been shed over the character—an essence of Christian feeling, which would make impossible in such a soldier any brutal violence or wilful injustice? It was, in fact, the conscious example of Christ which controlled them. They all, more or less, resembled the knight of our own noble poet Spenser:—

"For on his breast a bloody cross he bore,
The dear remembrance of his dying Lord;
For Whose sweet sake that glorious badge he wore,
And dead, as living ever, Him adored:
Upon his shield the like was also scored,
For sovrain hope which in his help he had."

That is the true badge not only of Christian service to the wounded, but of Christian warfare itself.

IV.

Such, my brethren, is the spirit in which you can apply to your present duties the exhortation of our Saviour in this gracious and cardinal text. It bids you to add the belief in the presence of

Christ, the obligation of obedience to Christ, trust in Christ and love towards Him, to all the other principles by which you are animated. The fact that you are here, that you are making great sacrifices, that you are ready to make the greatest sacrifice of all, for your country, is proof enough that you are animated by high and generous motives, that you wish to live and die for the greatest of all causes, for righteousness and justice, for your King and your country. But if you would do the best you can, do one thing more. Take care to add the spirit of Christ to these motives and impulses; strive to enter more deeply, day by day, into His heart and will, to realize more and more, even in the midst of war, that "new commandment" which He gave us, "that we should love one another;" and so prepare yourselves to meet Him, whenever you have to do so, as we all have, soon or late, in such a character that He may be able to say to you: "Well done, good and faithful servant, enter thou into the joy of thy Lord." In a word: You believe in God, and in all that the Name of God stands for—righteousness, truth, goodness of all kinds; believe also in Christ, and let His love, His mercy, His purity, His absolute self-sacrifice, add His own peculiar grace to all your words and deeds, and then you may cherish the confident hope that "Where He is there you will be also."

A MOTHER'S PRAYER

DURING the South African War, a battle had raged all day, and firing was still taking place. Far away in the distance "Long Tom" was booming at intervals. For some time it had gone on thus, and still there was no relaxation of its deadly purpose! . . . Seven miles away, a group of men had stopped to bivouac, and amongst them was Scripture Reader A., who, midst shot and shell, had kept with the men, ready to help where he might be needed.

Not far off, one of the soldiers, Private B—, who had just taken his rations from the cart, was stooping down to tie them up in his handkerchief, and as he did so, a second shot from the 96 pounder burst just over him; a shrapnel bullet struck him in the back and, entering at the side of his spine, passed right through his body. The Reader and some of the men went to his assistance at once, but the poor fellow was terribly wounded. Having procured a stretcher, they placed him on it and carried him where he could receive medical aid. As Reader A. walked beside him, he put out his hand and placed it in that of the Reader, evidently feeling he had a friend, although he had not known him before.

The doctor had finished doing what he could for the relief of the sufferer, but the case was far too serious for any remedy, and he only wondered that the man was alive. He told the Reader he might go into the tent to see him if he liked, adding: "He ought to be dead, humanly speaking, and cannot possibly live more than two hours at the most."

Reader A. went in and spoke kindly to the man, asking if he could do anything for him. "Yes," he replied, "my feet are very cold, can I have another blanket?" Having procured one for him (though he already had seven), he felt he could not leave him thus, and an intense desire for the poor soldier's salvation came over him.

"Are you ready to die?" he asked. "No," was the reply, and then followed the story of a wasted life. Being weak he became tired, and Reader A. left him awhile and went outside the tent, only to pray most earnestly for him.

On his return he asked him: "Do you know you're dying?"

"Yes," was the answer.
"Do you want to go to heaven?"
"Indeed I do!" Then seeing how earnest the poor fellow was, Reader A. said: "Are you sorry for your sins?"

"Yes," he answered, "God knows I am;
Is It Not Too Late Now?"

The Reader gave the answer: "The Blood of Jesus Christ can cleanse from all sin." Then, kneeling down, he prayed for him, and repeated again the words of life-giving power, adding: "If you are really in earnest about your salvation, will you say these words after me as a prayer to God?—

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

In a feeble voice he repeated the words of this grand old hymn. "Oh, Lamb of God, I come!"

and added, "Oh, I see now—He died for me." And then, a radiantly bright look overspread his countenance, such a look that the Reader said he never could forget.

He asked Reader A. to come back again, but he had to visit other men that night; and when he returned early next morning, he found that Private B. had passed away.

The General, the Doctor, and the Reader were present at his funeral, and the latter put a plain cut, wooden cross over his grave, with his name written on it in blacking.

On coming away from the grave, the Reader asked the Doctor if he could account for the man living as long as he did.

"No," was the reply, "it was nothing short of a miracle. Can you?"

"No, I cannot," replied the Reader, "unless he had a praying mother, or some praying friends at home, and God may have held back the hand of death, to give him a chance of salvation in answer to prayer."

Six years after, our Reader was holding some mission services at a training-camp on Salisbury Plain. One day he was standing amongst a group of men, when one of them (who was with him in South Africa) came up and asked if he remembered Private B—, "because," he added, pointing to a sergeant a little way off, "that's his brother." Following the direction in which he pointed, Reader A— went up to the sergeant, and, putting his arm in his, said: "Just come with me a minute, will you? I want to ask you something. Did you have a brother in the war in South Africa?"

"Yes, I had," he replied, "and we heard from the War Office that he was killed on a certain day, but we never knew any details whatever."

"Then," said the Reader, "I want to ask you another question—you must not mind my doing so—have you a praying mother?"

"Yes," was the answer; "my old mother has been an invalid for eight years, and she used to spend days in prayer for my brother, when he was in South Africa, that he might be ready to die if he were called into eternity."

Then the Reader told him the whole story, and asked him for his mother's address. He wrote to her, telling of the answer to her prayer.

Thus she prevailed in heaven, and, through heaven, on earth, and death's dark angel was arrested until another soul had stepped out of Satan's kingdom into the kingdom of Christ, and he was able, through that message of salvation which he accepted, to "read his title clear to mansions in the sky."

Thus after many days—nay, years—of trusting her loved Saviour, the answer came; and she to whom faith had been the substance of things not seen, received here and now the reward of her faith, and rejoiced in the faithfulness of a loving God, who had heard and answered her prayer.

E. CHRISTIANA CLEEVE.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

A CALL TO PRAYER

THE undersigned feel the need of special fellowship with other Christian men in prayer at the present time, when we are all passing through experiences that try our faith and lead us to realize to an unusual degree how dependent we are upon our Heavenly Father for wisdom, strength and courage. From what we know we are persuaded that multitudes of other Christian business men are, like ourselves, conscious of this need. This condition presents an unusual opportunity for mutual help and blessing, and you are, therefore, cordially invited to unite with us in a weekly service of prayer each Wednesday at 12 o'clock, in Room 509, Canadian Pacific Building, for three-quarters of an hour. The first service was held on Wednesday, November 4th, 1914, and was led by Mr. James Ryrie. Signed by E. R. Wood, W. H. Hearst, H. C. Hocken, R. A. Falconer, Hamilton-Cassels, S. J. Moore, N. W. Rowell, J. K. Macdonald, Chester D. Massey, C. S. Gzowski, L. A. Winter, W. S. Dinnick, A. R. Williams, J. F. MacKay, Herbert Waddington, John A. Paterson, and about 50 other prominent citizens.

BUSINESS MEN AT PRAYER.
SOUL-INSPIRING SCENE.

The First of the Weekly Hours of Prayer Was Held—Was Largely Attended.

(By a Reporter).

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

Five hundred of Toronto's busiest men dropped their usual occupations at noon on Wednesday, November 4th, for three-quarters of an hour, and met to commune with God, sing the praises of the faith of their fathers, and pray for the peace that will be eternal. With a fervency, and an earnestness that awakened the very soul, these business men, who a moment before had been engrossed with the material things of this life, lifted themselves and others into a different atmosphere, prayed to the Ruler of the Universe for the overthrow of wrong and the establishment of right.

With full confidence in the righteousness of the cause, for support of which they approached the foot of the throne, the prayers that ascended one after the other were uttered without any mental reservation. It was an inspiring scene. The congregation was made up mostly of middle-aged and aged men, and as they sang in unison, "O God Our Help in Ages Past," and "Faith of Our Fathers, Living Still, In Spite of Dungeon, Fire and Sword," one was gripped with a feeling of confidence, and inspired with a faith that had been absent before.

THE ROCK OF AGES.

Mr. James Ryrie opened the meeting with a few remarks relative to the fear that had been expressed in some quarters that the whole Christian system was in danger of collapsing. He had no such fear, and no such thought could have been entertained by anyone present. With the chairman they all believed that God is in the heavens,

(Continued on Page 736.)

SEVENTY-FIFTH ANNIVERSARY

Diocese of Toronto

CANADIAN CHURCH CHRONOLOGY

(WITH SPECIAL REFERENCE TO TORONTO.)

1733—S.P.G. begins operations in Quebec.
1759—Taking of Quebec.
1763—Treaty of Paris. Roman Catholics to have their own religion.
Operations of the S.P.G. in the Canadas are not encouraged.
1774—The Quebec Act.
1783—Independence of the United States acknowledged by treaty.
S.P.G. definitely committed to expansion of its work in British North America.
1785—Settlement at Catarqui (Kingston) of the Rev. John Stuart, D.D., from 1770 to 1781, Missionary to the Mohawks at Fort Hunter, N.Y.

1787—Erection of the See of Nova Scotia and consecration of Dr. Charles Inglis, formerly Rector of Trinity Parish, New York, with ecclesiastical jurisdiction over the whole of British North America.

1789—Dr. Inglis' first visitation at Quebec.
Appointment of Dr. Stuart as Bishop's "Official."

1791—Provision for "a Protestant Clergy" under the Constitutional Act, which separated Upper and Lower Canada (Ontario and Quebec) politically.

1793—Erection of the Diocese of Quebec (Upper and Lower Canada) and consecration of Dr. Jacob Mountain.

1799—Arrival of Mr. John Strachan, M.A., as a schoolmaster, in Kingston (December 31st).

1803—Mr. Strachan made a deacon by the Bishop of Quebec and settled at Cornwall.

1804—Mr. Strachan ordained priest.

1811—Death of Dr. Stuart.
1812—The Rev. George Okill Stuart removes from York to Kingston as Rector and "Official."

Dr. Strachan becomes Rector of York.

1825—Death of Dr. Jacob Mountain.
Mr. "Official" Stuart and Dr. Strachan made Archdeacons.

1826—Consecration of the Right Rev. and Hon. Charles James Stewart as Bishop of Quebec.

1836—Consecration of Dr. George Jehoshaphat Mountain as titular Bishop of Montreal and coadjutor to the Bishop of Quebec. The former was to oversee Lower Canada, the latter Upper Canada.

1836-1839—The Bishop of Montreal administered the whole diocese.

1837—Death of Dr. Stewart.

1839—Consecration of Dr. Strachan in the Chapel of Lambeth Palace, August 4th.

Return of the Bishop to Toronto, November 9th.

His enthronement in St. James' Cathedral on Sunday, December 22nd.

1840—The Act of Union.

1842—Establishment of the Cobourg Theological Institution.

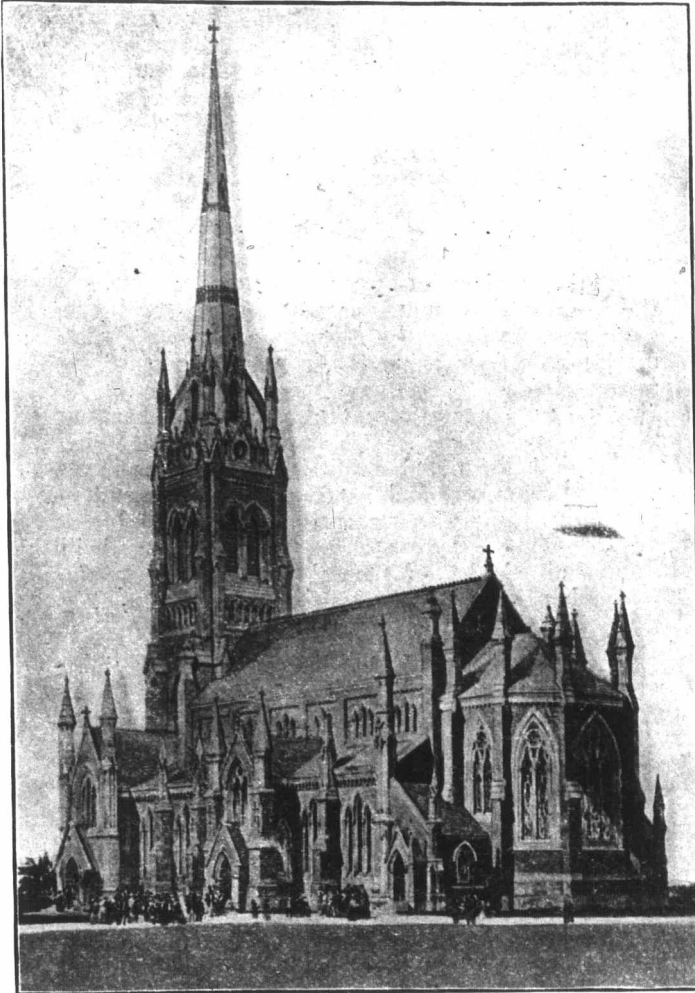
Opening of King's College, Toronto, for lectures.

Organization of the Church Society.

1849—Secularization of King's College.

1851—The

first Diocesan Synod, held with lay representatives.
1852—Opening of Trinity College.



The Canadian Churchman

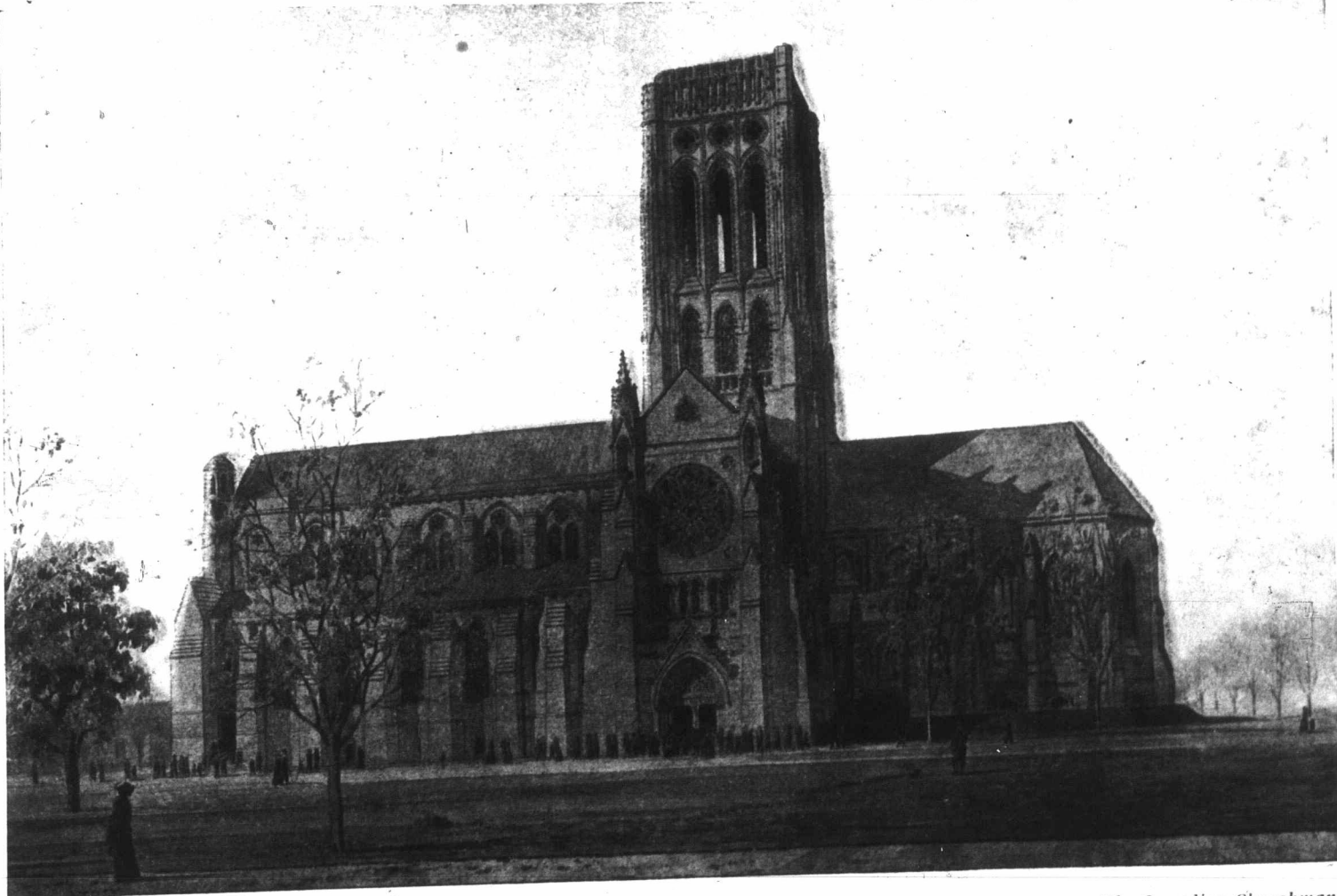
St. James' Cathedral, Toronto

VIEW FROM THE RECTORY.

1854—Secularization of the Clergy Reserves.

1857—Erection of the Diocese of Huron and consecration of Bishop Cronyn.

1861—Formation of the Ecclesiastical Province of Canada (Quebec, Montreal, Ontario, Toronto and Huron). Nova Scotia, Fredericton and the



St. Alban's Cathedral, Toronto (Under construction)

The Canadian Churchman

subdivisions of Toronto and Ontario were added later.

Erection of the Diocese of Ontario.
1862—Consecration of Dr. Lewis as Bishop of Ontario.

1867—Consecration of Dr. Bethune as Bishop of Niagara and Coadjutor to the Bishop of Toronto.

The first Lambeth Conference held. It was suggested by the Provincial Synod of Canada, the resolution having been moved by the Bishop of Ontario.

Confederation of the Provinces of the Dominion.

Death of Bishop Strachan, All Saints' Day.

1872—Erection of the Diocese of Algoma.

1873—Consecration of Archdeacon Fauquier, of Woodstock, as Bishop of Algoma.

1875—Erection of the Diocese of Niagara and consecration of Dr. Fuller.

1877—Foundation of Wycliffe College.

1879—Death of Bishop Bethune and consecration of Dr. Sweatman.

1889—Celebration of the Jubilee of the Diocese of Toronto and promulgation of the Cathedral establishment.

1893—Formation of the General Synod at Trinity College. Archbishop Machray, of Rupert's Land, Primate of All Canada, and Archbishop Lewis, of Ontario, Primate of Canada.

1902—Formation of the M.S.C.C.

1907—The Bishop of Toronto (Dr. Sweatman) becomes Primate of All Canada.

1908—Dr. Reeve, Assistant Bishop.

1909—Death of the Primate and consecration of the Ven. James Fielding Sweeney, D.D., Archdeacon of York, as Bishop of the Diocese.

1912—The corner stone of St. Alban's Cathedral laid by H.R.H. the Duke of Connaught, Governor-General of Canada.

1912—Constitution of the Ecclesiastical Province of Ontario, with the Archbishop of Ottawa as Metropolitan.

1914—Celebration of the seventy-fifth anniversary of the Diocese of Toronto by services in the parish churches on Sunday, November 8th.

AT ST. ALBAN'S CATHEDRAL.

The 75th anniversary of the founding of the diocese of Toronto was fittingly celebrated throughout the diocese, and in this Cathedral church by special services, which were attended by large congregations. The Bishop of Toronto preached at the morning service in the Cathedral and he was also the celebrant at the Holy Communion. Amongst those who attended the service officially in their robes were the Rev.

Provost Macklem, the Rev. C. Short, the Revs. Canons Bryan, Greene and Morley, the Ven. Archdeacon Inglis, who carried the Bishop's pastoral staff, the Assistant Bishop of the diocese, the Right Rev. Dr. Reeve, and the Bishop of Ontario. Matins had been said by the Rev. Canon MacNab at 10.15, and prior to the Communion Office the Bishop of the diocese dedicated with special prayers, the various memorial gifts, which included some handsome stained glass windows, a marble font and brass tablet memorials

of the first and second Bishops of the diocese and busts of the second Bishop, Dr. Bethune, and of Bishop Sweatman, who was also Arch-Bishop and Primate.

HISTORICAL SERMON BY THE RIGHT
REV. J. F. SWEENEY, D.D.

Text: Psalm 126: 3, "The Lord hath done great things for us; whereof we are glad."

I have selected this text this morning because it was that chosen by my predecessor when on the occasion of the diocesan jubilee on November 24th, 1889, he preached the great historic sermon of the commemoration in St. James' Cathedral. On that morning the service was taken by the Rev. Canon DuMoulin, the Rector of the parish, who afterwards became the great Bishop of Niagara; and the speaker then was reviewing 50 years of diocesan history of ten of which he had had intimate personal experience. If, then, his review warranted his use as a text in respect of what on that Sunday morning he well called "this devout and joyous recognition," how much more do the super-added mercies and blessings of another quarter of a century enhance their meaning and music for us in this Cathedral church this morning. "The Lord hath done great things for us; whereof we are glad." This, perchance, will grow more apparent to us as we proceed.

August 4th, 1839, was a day of vast importance and interest to the Church of England in Canada! Upon that day there took place in the old 13th century chapel of Lambeth, which had seen and been part of so much of the history of the Mother Church, an event which was to mark the beginning of a new diocesan history in the far-off extensive diocese of the Province of Upper Canada. The Hon. and Ven. John Strachan, D.D., at that time Archdeacon of York, was created at the age of 61, the first Bishop of Toronto; and with him Dr. A. G. Spencer, as Bishop of Newfoundland, the chief Consecrator being Archbishop Howley of Canterbury, those being consecrated becoming the 9th and 10th Bishops of the Colonial Church. Seventy-five years ago on Monday last, Dr. Strachan arrived in this city, and began his work as diocesan with a staff of clergy numbering 71. For 27 years the history of this rugged and sturdy first Bishop is the history of this diocese, since to his vigorous and wise leadership are to be traced, amongst other things: (1) (immediately after his consecration), the proposal in 1840 to erect a Cathedral for the diocese, for which he secured donations in lands which, being sold, the proceeds were not used until 1886, when, with the assent of the Synod, the fund was applied to the purchase of the land upon which this Cathedral now stands; (2) The formation of the Church Society in 1842, and the opening for lectures in the same year of King's College, Toronto, which being secularized in 1849, led to the opening of Trinity College in 1852, when began its intimate history with the Church in the diocese and Province and Dominion; (3) The origin and principle of the Diocesan Synod with its admission of lay members (the successor of the Church Society in 1851), though it was not until 1857 that the first legally constituted Synod was held; (4) the provision whereby the various dioceses in what was originally the undivided diocese of Toronto should have representation both clerical and lay on the corporation of Trinity University, Toronto, a provision that has been fraught with the happiest results where the life and effectiveness of the college have been concerned. The history of those 27 years closed in with the passing of the devoted spirit and heroic soul of the first Bishop on All Saints' Day, 1867, just as he was entering his 90th year, and the new head, who had been acting as his co-adjutor (the Right Rev. Dr. A. N. Bethune) was called to preside over the destinies of a diocese that had twice been reduced in size—viz., when, first in 1857, Huron was set apart; and, secondly, in 1862, when Ontario was created. When Archdeacon Bethune, Rector of Cobourg, was elected and consecrated in 1867 to be Co-adjutor to Bishop Strachan, his title was that of "Bishop of Niagara," which, undoubtedly paved the way for the subsequent permanent use of the title when Toronto was still further divided by the erection of the diocese of Niagara in 1875 (the first Bishop being the Right Rev. Dr. Fuller). Bishop Bethune's tenure of office lasted for a period of 12 years—viz., from All Saints' Day, 1867, when the first Bishop entered into life, to February 3rd, 1879, when he himself was called to his rest in the 79th year of his age. During his eventful episcopate as Co-adjutor and Diocesan, the first Lambeth Conference was held in London, at which he was

present. The federation of the provinces of the Dominion became consummated (in the year of his consecration), and, in 1872, the diocese of Algoma was created as a missionary diocese, and its first Bishop consecrated in the following year in the person of Archdeacon Fauquier, of Woodstock. In 1875, the diocese of Niagara, as we have said above, was created, and two years later, in 1877, Wycliffe College was founded and its first Principal, Rev. J. P. Sheraton, appointed. This college, which began in St. James' School-house, now consists of a handsome group of buildings, and occupies a commanding position in proximity to the University of Toronto, with which it is federated, and numbers amongst its graduates, as does also the older University of Trinity College, many prominent Bishops and clergy in the Home and Foreign Mission Field, as well as in the sister Church in the United States. In 1879 the gentle and patient spirit of the second Bishop returned to God who gave it.

In the review of 75 years of our history, the longest episcopate, as well as the most progressive, is that of the Most Rev. Arthur Sweatman, whose term of nearly 30 years (short of five months) saw the growth and expansion of the diocese to a most remarkable degree. Finding matters at the time of his consecration in a disturbed and disquieted condition, his aim was ever to be peacemaker, and he deserves to descend to posterity as one who was privileged by the blessing of God to promote harmony and goodwill among all shades of Churchmanship within the comprehensive fold of this branch of the Holy Catholic Church.

At the founding of the diocese in 1839, there were between 70 and 80 clergy. At the time of the Jubilee in 1889 the one diocese had been subdivided into five, which contained over 500 clergy. Dr. Sweatman began, in 1879, with a diocese of 119 clergy, which in 1889, had increased to 156, and in the year of his death numbered 200. He began his episcopate with about 9,000 or 10,000 Communicants, and he lived to see the number reach 26,000; there being nearly 15,000 at the time of the Jubilee. The missionary givings in 1889 were \$24,112; in 1909, \$55,200. The Sunday School statistics and growth—always the objects of his fostering care—were in 1889, about 19,240 scholars, and in the year of his demise about 25,000. From 1879 to 1889 he had held 708 Confirmations, the number confirmed averaging each year about 1,400. In 1889 there were 73 Confirmations with a total of 1,654 confirmed; and in 1909, 91 Confirmations and 2,120 confirmed. There were 163 churches in the diocese in 1879, 212 at the time of the Jubilee, and 238 in 1909.

In giving all practical effect to the Cathedral scheme, my beloved and revered predecessor was intensely interested. In all his early charges he makes frequent mention of the matter; and, having laid the corner-stone of the future structure with imposing ceremony on the eve of St. Alban's Day, June 16, 1887, in 1889, he took the practical steps which resulted in the Constitution and Statutes of the Cathedral of St. Alban the Martyr and filled 19 of the Canonries and Prebendal Stalls, and appointed three Honorary Canons. That he did not live to see more than this Choir and Sanctuary finished and used for Divine worship; that, ere he passed to his rest, his dream of a Cathedral School for the supply of choristers for this Cathedral was fast becoming dissipated; and that a large portion of the land which he rightly regarded as essential to the completeness of his scheme, had passed out of the hands of the Chapter, were to him veritable heart-aches, as we who knew him intimately can testify. After 29½ years of closest attention to diocesan work of marvellous detail in everything he put his exact and skilful hand to, he entered into life on January 24, 1909, and left for his successor in office a standard of excellence in administration and of thoroughness in the business affairs of a complicated diocese, which it is hard for him to attain unto. It is not for me to say much about the past five years, the labour and toil of them, the anxieties and failures of them, the hopes and discouragements of them.

To-day, brethren, things are far otherwise than we expected and than we would have them. Critical, indeed, are the hours through which we are passing, and anxious the hearts of the nation to which we belong. The declaration of war on August 4th last makes that date famous in world history, even as the same date, August 4th, is memorable for the consecration of our first Bishop, and therefore as the beginning of our diocesan history 75 years ago. Nearly all that we had planned at so great pains to carry out in connection with this commemoration, has had to be abandoned. The very thankoffering, so neces-

sary for the continuance of this work, has had to be omitted, owing to the financial conditions in which we find ourselves as the consequence of this appalling catastrophe; and throughout parishes and Missions of the diocese, the observance is limited to special services for just this one day. Great indeed is our disappointment; but, in the face of grave danger to the Empire, who can afford to spend time in bewailing with held purposes and plans. We accept the altered programme, and make the best of it that we may. Who knows if God will be gracious, and speedily hear the devout prayers of His Church and bring to a swift and satisfactory close the machinations of the fiends of war, and answer with startling suddenness the nation's and the Church's prayer: "Give peace, O God; give peace again?" And, if it be so ordered by His omnipotent will who ruleth in heaven and on earth, what then should not our thankoffering be? Should it not bear some proportion to the sense of gratitude for calamity averted, for danger escaped, for suffering ended, for fear removed, for sorrow turned into joy; and if it does, the proclamation of peace will afford a greater opportunity to offer unto God that which is His own for the completion of His house to the honour and praise of His Name; and the occasion should gloriously convince the world that He Whom we worship is the Lord of Hosts, the God of Battles who alone can make "wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire"; "He bringeth the counsel of the heathen to nought; He maketh the devices of the people to be of none effect and casteth out the counsels of Princes"! Before us, brethren, lies a great constructive future. It is full of rich possibilities for the upgrowth of the Kingdom in this diocese. Fresh groupings of existing churches await attention. The building of new churches to keep pace with the growing population, as well as the finishing of this Cathedral, will demand our earnest consideration. The erection of new and handsome buildings in connection with our Church University, to carry on its great and important work; the steady growth of beneficiary and endowment funds in the interest of those who have to depend upon them; the opportunities for enlarged and enlarging diocesan influence in the Church affairs of the Province and Dominion; the Home and Foreign Field of missionary effort, challenge our optimism, and evoke the response of those who refuse to be downhearted, but who are ready to-day to say to the Divine Head of the Church: "Master, lead on; we will follow Thee; we will fight for Thee; we will suffer, if need be, for Thee; and according to Thy promise, shall humbly hope to dwell with Thee who hitherto hath helped us, and to Whom alone we acknowledge the great things done for us already whereof we are glad."

The Rev. C. Short, who has just returned to Toronto from Japan on furlough, where he is engaged in missionary work, addressed the children of the Sunday School in the Cathedral on Sunday afternoon last, and the preacher at the evening service on the same day, was the Right Rev. Dr. Lennox Mills, the Bishop of Ontario. In the course of his sermon he paid a glowing tribute to the work which had been accomplished in Toronto during the past 75 years, which he claimed to be the greatest in the history of the Church.

It may be of interest to mention that at the Communion Office in the morning, the Epistle and Gospel were read respectively by the Assistant Bishop of the diocese and the Bishop of Ontario, and as already mentioned, the Bishop of the diocese was the celebrant.

Laymen's Missionary Movement

The series of nearly thirty Men's Missionary Conferences in the Maritime Provinces which closed rather more than a week ago disproved any fears anyone may have regarding the wisdom of holding such meetings this year. Communities of widely differing types were reached—the cities of St. John and Halifax, country towns, like Sackville, Lunenburg and Bathurst, industrial and mining centres, like Sydney, Glace Bay and New Glasgow, the railway towns of Moncton and Mulgrave, and purely rural communities, as Cornwallis, in the Annapolis Valley, and Middle Mosquodoboit, 18 miles from the railway. Perhaps the most striking meeting was that at Antigonish, a very strong Roman Catholic centre. With three or four exceptions, every Protestant man in town was at the meeting, and the event was declared to be unique in the history of the place. These were all interdenominational meet-

ings, with usually an afternoon conference on methods, followed by a men's missionary supper in the evening. The Anglican speakers on the three teams were Rev. Canon Gould, Mr. R. H. Buchanan, of Montreal, and D. M. Rose, the Anglican L.M.M. Secretary. In addition, the Bishop of Fredericton spoke at Moncton and St. John and Dean Llwyd, of Halifax, at Truro.

Canon Gould and Mr. Rose left last evening, Nov. 11th, for Edmonton and Calgary, respectively, to assist in another series of L.M.M. meetings similar to the above, which have been arranged in Alberta and Saskatchewan. Nearly fifty meetings will be held between 15th Nov. and 6th Dec. in the prairie provinces.

The seventh anniversary meeting of the Toronto Committee of the L.M.M. was held in Cooke's Church Toronto, Nov. 3rd. Nearly 350 men were present, and were very much impressed by Mr. Sam Higginbottom's address on his work in India. He is in charge of the Agricultural Department of the Allahabad Christian College, and is engaged in propagating scientific methods of agriculture as an important means not only of helping native Christians to self-support, but also as the method of saving India from physical distress. "With proper ploughing," says Mr. Higginbottom, "famine will largely disappear from India."

The total missionary givings of all Christian bodies in Toronto to all missionary purposes last year amounted to \$604,895, as against \$562,101 in 1913. The Anglican givings in the city for all missionary purposes were \$97,232 for the year ending Easter last as against \$87,444 the previous year.

The Churchwoman

DOWN TOWN CHURCH WORKERS' ASSOCIATION.—The annual meeting was held in the School House of the Church of the Redeemer, on October 30th, the Bishop of Toronto presiding. A résumé of the year's work was read by the president, Miss H. D. M'Collum, revealing a social and spiritual activity that has been of great assistance to the Down Town parishes, and of inestimable blessing to hundreds of our poorer brethren in that congested area, special cases being cited to illustrate the good work done in this labour of love. A report dealing with the outstanding features of the work was read by the secretary, Miss A. H. G. Strathy; one on the summer outings and picnics, by Miss Frances Macdonald. The financial statement showing total receipts of \$2,888.77 and expenditure of \$2,522.57 was submitted by the treasurer, Miss Harriet Sheppard. All of this is embodied in a printed report, 500 copies of which have been distributed. As the coming winter will be one of hardship to many of the poor in this district, contributions for carrying on the work will be thankfully received by the president, Miss H. D. M'Collum, 97 D'Arcy Street, or the treasurer, Miss Harriet Sheppard, 96 Bellevue Avenue.

Church News

PREFERMENTS AND APPOINTMENTS.

CARLISLE, the Rev. Arthur, Rector of All Saints', Windsor, Ont., Chaplain in the 2nd Canadian Contingent.

INGLES, the Rev. G. L., Assistant Curate of St. George's, Toronto, Chaplain in the 1st Canadian Contingent. (Diocese of Toronto.)

MOCKRIDGE, the Rev. Hamilton, late Curate of St. Peter's, Cobourg, to be Curate of St. Saviour's, East Toronto, with the charge of the districts around Palmer Street Mission.

MORLEY, the Rev. Canon, of St. Alban's Cathedral, has been placed in charge of Christ Church, Stouffville.

SOFTLEY, the Rev. E., Rector of Courtwright, to be Rector of St. James', Brantford. (Diocese of Huron.)

SUMMERHAYES, the Rev. T. F., to be Assistant Curate of St. Matthew's, Toronto

NOVA SCOTIA.

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

HALIFAX.—A most successful meeting of the Church of England Sunday School Institute was

held on November 3rd, in St. Luke's Hall, in this city, when there was an excellent attendance of teachers. The Rev. Canon Vernon presided. During the evening Miss M. L. Lordley read an interesting paper on the subject of "The First Sunday School and its Founder," in which she dealt with the life of Robert Raikes. The subject for the evening was "The Sunday School, Ancient and Modern." Miss Forbes conducted a primary model lesson, which was followed by an interesting discussion. At the close of the meeting the Rev. Rural Dean Cunningham pronounced the Benediction.

EDGEHILL.—The following gentlemen were elected as the board of trustees for 1914-15 at the annual meeting, which was recently held:—Bishop of Nova Scotia, chairman, ex-officio; Bishop of Fredericton, Rev. H. How, B.A., Annapolis; Rev. Canon Vroom, D.D., D.C.L.; Rev. C. E. Willets, M.A., D.C.L.; R. W. Hewson, K.C., Moncton; Rev. V. E. Harris, M.A., Halifax; Rev. T. W. Powell, D.D., D.C.L., Windsor; C. Lionel Hanington, Esq., barrister, Dorchester.

ANNAPOLIS ROYAL.—The receipts of the recent sale, which was held in this parish in connection with the W.A. and the Sanctuary Guild, amounted to the sum of \$289.

SYDNEY.—The 133rd meeting of this Rural Deanery was held in the parish of North Sydney on October 13-14. Evensong was held in the parish church and the sermon preached by the Rev. F. Walker. Immediately after the service a very helpful ad clerum address was given by Rev. H. Lynds on the "Realization of Spiritual Truths." Archdeacon Draper welcomed to the

BLANDFORD.—ST. BARNABAS.—A beautiful brass tablet to the memory of three young men, members of the congregation, who were drowned on the Banks of Newfoundland last spring, will shortly be placed in this church. There have been some new out-buildings erected around the Rectory, and also some slight repairs made to the rectory. One side of the roof of church and chancel has been re-shingled and also a new platform with steps and railings, has been added, which is quite ornamental.

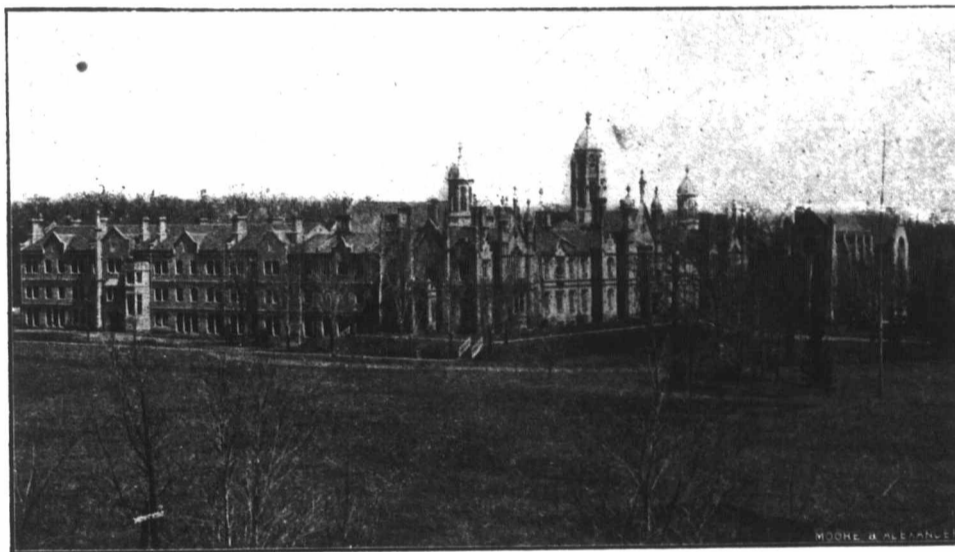
QUEBEC.

QUEBEC.—BISHOP THORPE.—Included in the list of callers on the Bishop during the week before his departure were Sir Louis Jette, who voiced the feelings of the French-Canadian citizens in the regret that is felt in losing such a distinguished and respected resident of the ancient capital, and Lady Routhier.

THE SYNOD.—The Synod of the diocese has been summoned to meet in Quebec on December 16th for the election of a successor to the See vacant through the resignation of the Right Rev. Andrew Hunter Dunn, D.D.

ST. MATTHEW'S.—The Rev. Canon Kitson was the special preacher at the dedication festival on November 1st.

S.S. INSTITUTE.—A meeting of the Diocesan S.S. Institute is to be held in the Cathedral Hall, Quebec, on November 24th. The Rev. R. A. Hiltz is to be one of the speakers.



The Canadian Churchman

Trinity
College,
Toronto.
The Chapel
in
Foreground

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The funeral of the late Mrs. Stanley Bagg took place on Saturday the 31st ult., from her late residence on Dorchester Street W. to this Cathedral church, the officiating clergymen being the Bishop of the diocese, the Ven. Archdeacon Norton, the Rev. Dr. Symonds and the Rev. Sydenham Lindsay. The funeral service, although private, was largely attended. The latter part of the service was held at the Mount Royal Cemetery, where the remains were deposited in the family vault.

DUNHAM.—ALL SAINTS'.—The annual dinner of the parishioners was held on November 4th, and was partaken of by a large number of people. A few appropriate words of welcome were spoken by the Rector. At 3 o'clock Evensong was said in the church, the lessons from those appointed for All Saints' Day being read by Rev. H. C. Winch and the Rev. Rural Dean Lewis. During the service intercessions were offered for the parish and those affected by the war. The special preacher was the Rev. H. A. Naylor, Rector of Frelighsburg, who gave a very impressive address on the words, "Of whom the whole family in Heaven and Earth is named." After the address the Rector read a list of parishioners who had departed this life since All Saints' Day last year. With these was included the name of a former Rector, the Ven. Archdeacon Ker, D.D., of Grace Church, Montreal, on October 30th, 1913. The service concluded with the hymn "For all the Saints" and the prayer for the Church Militant.

FREDERICTON.

John Andrew Richardson, D.D., Bishop,
Fredericton, N.B.

FREDERICTON.—CHRIST CHURCH CATHEDRAL.—The Rev. A. C. Fenwick, the new Curate at this Cathedral church, entered upon his duties here for the first time on All Saints' Day and preached at the morning service. His sermon created a favourable impression.

ST. JOHN.—ST. JOHN'S (STONE CHURCH).—The Rev. Canon Gould, the general secretary of the M.S.C.C., preached in this church on November 2nd, and in the evening the Bishop of the diocese preached on the subject of temperance.

TRINITY.—The Rev. Canon Gould preached in this church at the evening service on All Saints' Day and on the following evening he gave an address on the subject of Missions in the same building to a large congregation.

OTTAWA.

OTTAWA.—THE DIOCESAN SYNOD.—The Synod of the Diocese of Ottawa has been called to meet in Lauder Hall on November 17th for the purpose of electing a successor to the Most Rev. Dr. Hamilton.

OTTAWA.—A special meeting of the House of Bishops of the Ecclesiastical Province of Canada will be held in this city on Tuesday, November 17th, for the purpose of electing a Metropolitan for the Province. The Right Rev. Dr. Macleod, the Bishop of Algoma, who is the senior Bishop of the Province, will preside.

PORT ELMSLEY.—This rural parish with its two well-built and handsome churches has experienced some uplift from the Harvest Thanksgiving services which received this year some special effort and attention, partly owing to the more than usually successful results of agricultural labour, and partly owing to the visit—after some years' intermission—of the much-esteemed former Rector, the Rev. Wm. Netten, M.A., now Rector of Trinity, Cornwall, who had succeeded, while here, in no small measure in endearing himself to the hearts of the people. On the present occasion he preached at a well-attended and heartily-rendered service in the fine church of St. James', which was tastefully decorated, an excellent and stimulating discourse from St. Mark 10: 17. It was most attentively listened to, and all were delighted to attend and renew the acquaintanceship with their former pastor and friend. At St. Augustine's Church, in the township of Drummond, the Rural Dean, the Rev. C. Saddington, Rector of Almonte, preached with great acceptance to a full church. Progress appears to be in evidence in Church life in this wide and scattered parish.

TORONTO.

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

TORONTO.—ST. JAMES' CATHEDRAL.—A joint meeting of the various branches of the Mothers' Union was held in the Parish House on Monday afternoon last, at which an address was given by Mrs. Fielding on the subject of "The Ideal of Motherhood."

ST. JOHN THE EVANGELIST.—The Anglican members of the contingent, which are at present located in the Exhibition grounds, paraded to this church on Sunday morning last.

ST. MARY MAGDALENE.—The Rev. Professor Hannage Boyle, D.D., preached in this church at Evensong on Sunday last.

ST. GEORGE THE MARTYR.—The 70th anniversary of the opening of this church was fittingly observed in this church on Sunday last.

TRINITY.—Dr. Hastings, the Medical Health Officer, on Friday last, delivered an address to the A.Y.P.A. and mothers of this parish, which was most interesting and helpful to those who heard it. The Rev. Canon Dixon presided and, in introducing the speaker, said that Dr. Hastings and his department were among the best friends they had in the east-end of the city. The address dealt with communicable diseases, and the means by which they can be prevented.

The Black Knights of Ireland attended Divine service on Sunday morning at this church, when the county chaplain, Rev. Canon H. C. Dixon, preached.

THE TORONTO CHURCH OF ENGLAND S.S. ASSOCIATION.—A meeting of the above Association will be held in the schoolhouse of St. Mary the Virgin, Dovercourt, on Monday evening, November 16th, when addresses will be given on "The Use and Abuse of Lesson Hours" and "The Teacher's First and Last Five Minutes," by the Revs. S. S. Hardy and C. V. Pilcher, respectively.

TORONTO UNIVERSITY.—The Rev. Lawrence E. Skey, the Rector of St. Anne's, preached the University sermon in the Convocation Hall on Sunday morning last. He took for his text Malachi 3: 8.

TRINITY COLLEGE.—The following are the subjects of essays which are to be read at the various meetings which are to be held during the present session of the Trinity College Theological Society:—November 16—"What the Greek Church stands for," Archimandrite Theophylact; December 7—"What the Roman Church stands

for," W. C. Turney, B.A.; January 18—"The Church in the Country," G. C. Clarke, B.A.; February 8—"Theosophy," G. F. Kingston, M.A.; March 1—"John Henry Newman," P. J. Dykes, B.A.; March 22—"The Old Testament and Modern Research," V. O. Boyle, M.A. The meetings are held at 7:30 p.m. The initial meeting of the series was held on November 2nd, the subject being, "What the Scottish Church stands for." The paper was read by Mr. R. Palmer.

WYCLIFFE COLLEGE.—On Thursday last the annual meeting of the Students' Mission Society was held in Sheraton Hall, and most interesting addresses by seven of the students on the pioneer work in all the dioceses of Canada during last summer were given covering the work of the students, and a most creditable and striking result shown. From May to October, 1914, during the holiday season, when we naturally think of the men as off duty, they conducted 1,239 services, 428 Sunday Schools and Bible Classes, gave 613 addresses, paid 5,388 pastoral visits, as well as baptisms 102, confirmed 126, marriages 1, funerals 25. In addition to above, five Missions were supplied and many institutions visited. Truly a splendid showing, and this from only one of our colleges.

HALIBURTON.—ST. GEORGE'S.—The annual missionary service of this church took place on the evening of October 21st, when the congregation was favoured with a visit, once again, from the Right Rev. W. Day Reeve, D.D., who gave the missionary address upon the subject of certain of his experiences, and some phases of his work, together with the sad trials and terrible privations of the red men and their families, during some periods of his nearly forty years of labour as missionary and Bishop, in the Great Lone Land of the Diocese of Mackenzie River. It was remarked that he said little about his own trials and privations, but very pathetically and with deep sympathy, he touched upon the sufferings and sad and frequent instances of starvation in the families of many of his Red Indian people, the bravery and devotion of whom is often wonderful, as is also the simple trust of the converts. The offerings, which were cheering, were divided between M.S.C.C. and Diocesan Missions. The Bishop had only one evening to spare for the northern part of the Rural Deanery, after Confirmation services in the southern part at Burnt River and Kinmount; he therefore most kindly consented to give a few minutes of an address upon some phases of the work of the Woman's Auxiliary, to the members of the St. George's Branch, in the Incumbent's house, where some fifty assembled for some refreshments after the service, and to hear his words of encouragement and advice. His sympathetic and helpful words, which were full of appreciation of the work of the Auxiliary in behalf of the Indians, were greatly valued. Rural Dean de Lom had invited the missionaries of the Deanery to be present and take part in the service, and Rev. E. F. Hockley, of Kinmount; Mr. J. H. Stringer, of Stanhope; and Mr. L. H. Kingerley, of the Cardiff and Monmouth Mission, accordingly did so. The service was well attended and very impressive.

NIAGARA.

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

ST. CATHARINES.—RIDLEY COLLEGE.—At the college elections this term, Mr. George H. Gooderham was re-elected president of the corporation and Ven. Archdeacon Cody and Mr. J. H. Ingersoll, vice-presidents. Mr. Rogers, of Toronto, was appointed to fill a vacancy on the Board. The annual report showed a good increase in the attendance over all previous years.

HURON.

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

LONDON.—ST. DAVID'S.—The Rev. S. E. McKegney preached his farewell sermons in this church prior to his removal to Toronto on All Saints' Day.

LONDON.—ST. JAMES'.—Anniversary services were held in this church on All Saints' Day, the special preacher at both of the services being the Rev. Dr. Renison, of Hamilton.

LEAMINGTON.—ST. JOHN'S.—The quarterly meeting of the Ruri-decanal Chapter of Essex was held in the schoolhouse of this parish on the 29th ult. Prior to the meeting the Holy Com-

munion was celebrated in the parish church at 10 a.m. Papers were read at the meeting by the Revs. P. N. Harding, W. H. Battersby, A. Carlisle and H. Millar. A general discussion followed each paper. The Rev. W. H. Snelgrove, Rural Dean, presided. Service was held in the church at 8 p.m., at which the Rev. H. A. Wright, B.A., Amherstburg, was the preacher.

FRANTFORD.—ST. JAMES'.—The Rev. E. Softley, of Courtwright, has been appointed Rector of this church. He will enter upon his new duties on December 1st.

OWEN SOUND.—ST. GEORGE'S.—On Children's Day, the services in this church were of a special character, the children of the Sunday School being given a specially prominent position. The Rector, the Rev. Rural Dean Ardill, preached at both of the services. In the morning his text was Isaiah 11: 6, "And a little child shall lead them," and in the evening, St. Luke 18: 15, 16 and 17.

RUPERT'S LAND.

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

WINNIPEG.—ST. JUDE'S.—This new church was opened by his Grace the Primate, on October 28th, who preached from the text Genesis 28: 17. The opening of this church is a particularly fitting consummation of the earnest and untiring efforts of the Rector, the Rev. George Horrobin, the wardens and the members of the vestry. The edifice, which is the result of much voluntary labour on the part of the young men of the parish, who helped in the carpentry and excavation work and in some of the finishing, is a handsome structure of art, stone exterior and simple interior. It was crowded to the doors, and those in attendance were rewarded with an eloquent address from Archbishop Matheson, D.D., Very Rev. Dean Coombes, Rev. Canon Murray and Rev. George Horrobin, assisted in the reading of the Lessons and the prayers. The choir led the singing and rendered several anthems acceptably.

The Rural Deanery of Winnipeg met last week to plan the missionary campaign. There was a very large attendance and a fine spirit was evinced. A committee was appointed having a representative from each parish with Mr. Wm. Pearson as convenor to arrange the details. While it was felt that there would be some difficulty in several parishes about raising the apportionments, the task was faced by all with courage and faith, and it is expected that good results will be obtained. The Rural Dean reported at the meeting that six new Missions had been opened up during the summer months, and that in each one of these was a promising work being carried on.

ST. ALBAN'S.—The Rev. H. Cawley began his work as Rector of this parish on All Saints' Day.

BIRD'S HILL.—ST. CATHERINE'S.—This new church was opened for services by the Rev. W. H. H. Thomas, general missionary, on All Saints' Day. There was an excellent congregation present at each service, and the offertory amounted to nearly \$200. At the close of the Sunday School eight infants were baptized. Mr. Thomas was assisted in the service by the Rev. W. H. Baldock, the Rector of the parish and founder of the Mission.

SASKATCHEWAN.

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

SASKATOON.—ST. JAMES'.—A meeting of the Ruri-decanal Chapter and a conference of the W.A. of the district was held in this parish on October 27th and 28th. At the former, papers were read by the Ven. Archdeacon Dewdney, and the Revs. H. S. Broadbent, B.W. Pullinger, F. G. Frost and Canon Smith, who is the Rural Dean. At the Deanery service the sermon was preached by the Rev. A. Walker. At the first session of the W.A. conference papers were read by Miss Bolton and Mrs. Heath and an address was given by the Rev. H. S. Broadbent. At a later session of the W.A. conference, papers were read on various subjects by Mrs. Watson, Mrs. Burdoin, Miss Bashford, Mrs. H. H. Smith, Mrs. J. N. Carpenter and Miss F. S. Tuckey.

DIOCESE OF CARIBOO

A. U. DE PENCIER, D.D., VANCOUVER, BISHOP.

ASHCROFT.—ST. ALBAN'S.—On the 28th ult., a meeting of the clergy and lay delegates of the parishes and Missions forming this new diocese was held in the schoolhouse for the purpose of constituting the Synod of the diocese. The Holy Communion was celebrated at 8 a.m. by the Ven. Archdeacon Pugh and at 9.30 matins was said followed by a second celebration, at which the Bishop of New Westminster was the celebrant, immediately after the close of which those present adjourned to the schoolhouse and the first business session was held; the Bishop presiding, and the first thing done was the unanimous adoption and assent to the basis of the division of the diocese of New Westminster by the members assembled. This being accomplished the Bishop then declared the Synod of Cariboo duly and canonically constituted, and proceeded to deliver his charge, in which his Lordship said:—"We are gathered together to constitute and establish a Synod for this new diocese. First, I feel we ought to express our gratitude to Almighty God that He has enabled us to carry on our endeavour so speedily and with such assistance from those interested. He has indeed been with us, and has blessed our endeavours, for without His aid we could accom-

plish nothing. We are met together under world conditions such as have never been. Our prayers go out daily and hourly for those of the citizens of our Empire, who are fighting shoulder to shoulder with our allies in defence of what we believe to be the right, against the tyranny and the oppression that undoubtedly would prevail if the forces arrayed against us were unopposed. You and I believe, brethren, that the only foundation upon which right living can be based is the foundation given to us by our most holy faith, and therefore it is but right and meet that we, who are not permitted to share in the fighting at the front should use all our energies and all our endeavours to strengthen the foundation upon which rests the righteousness of the nation. So we come together at this time and worship our God, the God of our fathers, and commit ourselves, all that we have and all that we are, to Him in our solemn service of thanksgiving and self-dedication, and then we apply ourselves with, let us hope, renewed spiritual power to the particular business in hand." The Bishop then briefly reviewed what has been accomplished since the first Synod of the diocese of New Westminster was constituted 32 years ago, through the time when the diocese of Kootenay was cut off and set apart, down to our present action in cutting off and establishing the second daughter diocese. A review of the steps taken towards the formation of this followed, together with an outline of the condition and needs of the district and a summary of the work to be done by Synod. In con-

clusion the Bishop said:—"As you are perhaps aware we have about £5,000 already given for the Episcopal Endowment Fund of this new diocese, and we ought to endeavour to complete this at our earliest opportunity. These, brethren, are some of the subjects that will engage your attention to-day; others, doubtless, will be suggested by our circumstances. They call for our most strenuous labors. They are subjects that have to do with the welfare, aye, with the very life of our most holy faith as we have received the same." The adoption of constitution, canons and rules of order for the diocese and Synod, together with the election of officers and of delegates to the General and Provincial Synods, and other details formed the chief work of the day. The Bishop announced that he had decided to divide the diocese into the two rural deaneries of Kamloops and Quesnel, and also that he purposed immediately issuing his commission to the Ven. E. W. W. Pugh, as Archdeacon of Lytton, vice Yale, as the latter place is outside the boundaries of this diocese. He also stated that the next meeting of Synod would probably be held about Whitsuntide of next year at Kamloops. The singing of the Doxology, followed by the Benediction.

Correspondence

THE RICH MAN AND LAZARUS.

Sir,—A good dictionary ought to settle the dispute in this matter between Mr. Winckler and Mr. St. George. A "Parable" is a short story with an obvious meaning, intended to convey a hidden meaning, or meanings; and it is of the essence that it shall contain a series of items, definitely related, to produce its obvious meaning; that shall correspond exactly with another series of items, definitely related, to which the hidden meaning attaches; just as the opposite sides and angles of a "parallelogram" correspond. In this consists the difference between "Parable" and "Anecdote." Hence, if it be proved that the Story of the Rich Man and Lazarus is Anecdote, and not Parable, Mr. Winckler's argument fails, and we have definite particulars as to conscious existence, under widely varying conditions, in "Hades." (We are getting on,—we used to place Lazarus in Heaven, and Dives in Gehenna, but we now see both are in another place).

Now we are distinctly told by Isaiah and Christ Himself, that a two-fold use would be made of parable. First,—to convey hidden truth to those "within," and second,—to hide the same truth from those "without." This confirms the definition of what "Parable" is, as given above.

We have now a test to apply which will show immediately whether any passage we read is parable or otherwise, in any literature whatever. Jotham's story of the Bramble is parable, and the story itself is prima facie fiction. Where Christ uses fiction, He always observes two points carefully. He calls attention to the fact before beginning (e.g., "Then shall the Kingdom of Heaven be likened unto ten virgins"), and He never uses any material contrary to nature or common sense, as human parable-makers do. Everything He uses as parable could occur, or has occurred. The Prodigal Son story is wonderful parable, witness the ring, best robe, shoes, kiss, etc., but it is true history also; whereas the "Good Samaritan" story is simply an anecdote; a graphic recital of what actually happened, and no ingenuity can fit a series of corresponding incidents and hidden truth to it. It simply has an obvious moral,—universal benevolence to good and bad. Not so parables. For example: The "Merchantman" is Christ, who sells all that He has, leaves the Throne, waives his Deity, becomes a "bond-slave," and even after that freely gives up what he had left in this life, His Body and Blood, to purchase the Church,—"The Pearl of great price." Similarly Christ Himself explains the "Sower." The "Woman," in the parable of the Leaven, is the great harlot, Satan's counterfeit of the Bride, the leaven is the false teaching and delusion, that she puts into the three measures of meal, to wit, the theological, social and domestic spheres of human work, thus corrupting all the field of Man's activities. No ingenuity can draw such parallels from the story of the Good Samaritan, or from that of the Rich Man and Lazarus. This proves that this story is simply an anecdote told by Christ, and therefore a history of actual happenings,—and the obvious moral is directed against the Pharisees who were lovers of money (and sensual) as the context distinctly shows. He graciously adds (as a good opportunity offered) an explanation in part of the reason why God does not employ supernatural means to convert the wicked, and teach sound doctrine. He tells us that one reason is that some people would not believe the plain evidence of their senses, even though one rose from the dead; and experience teaches us that another reason is that "even the gods are powerless against stupidity." And yet people lightly believe nonsense. That "Babylonian Gemara" for example, was not written until the middle of the sixth century after Christ, and is a book written for Jewish scholars, not common people; and the extant MSS. date considerably later than the original composition. Yet Dr. Whitby and Mr. Winckler want us to believe that the common people thirty generations before it was written knew all about it! As Dr. Salmond has shown, these rabbinical effusions "Mishna," "Tosephta" and the two "Gemasas" all date long after Christ, the "Babylonian" being the last. He declares that present MSS. are untrustworthy, and must not be used for any such



Wycliffe College, Toronto, showing the Chapel The Canadian Churchman

brought to an end a most harmonious and successful Synod. The following appointments were made by the Bishop:—Rev. W. H. Elliott, to be Rural Dean of Quesnel; Rev. H. S. Akehurst, to be Rural Dean of Kamloops; F. Temple Cornwall, to be Registrar of the diocese. The following were elected by the Synod:—Hon. clerical secretary, Rev. H. S. Akehurst; hon. lay secretary, J. H. Anthony, Lytton; hon. treasurer, E. H. Grubbe, Kamloops; hon. auditor, H. L. G. Austin, Ashcroft; delegates to General Synod, Ven. Archdeacon Pugh and H. L. G. Austin; representative on management M.S.C.C., Rev. H. S. Akehurst.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The trustees of this Cathedral church are making arrangements to build a temporary church at Fowl Bay, which will be worked as a Mission church from the Cathedral.

Owing to pressure on our columns a large amount of diocesan news has been held over.

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purpose as Dr. Whitby would assay. And Dr. Salmond is by no means orthodox as to Scripture. He rejects a literal exegesis of the Lazarus parable, holding it is simply a flight of fancy to inculcate the "broad and simple lesson of the penalty of a selfish life." This is what one might expect from a "Scholar" who writes Jehovah "Jahweh," which is the higher-critical "mark of the beast," and at once classifies him; as does his talk about a plurality of Isaiahs,—but, even Dr. Salmond refuses to put in the Babylonian Gemara, to support his view of the Lazarus lesson,—he evidently thinks it all "gammon."

Mr. Winckler is in error in his Hebrew, as he will see if he turns up the Torah. "N'shamah" is not Hebrew for "breath of life," and in Gen. 2:7, we read, "Breath of lives." The words are not the same as in Gen. 7:22, for in that passage the wording is altered to guard against the very mistake made by Mr. Winckler.

His greatest error, however, is in overlooking to "distinguish between the precious and the vile," which the Bible tells us is the only way to read the inspired Word, so that our mouth may be as God's mouth, and God's Word proceeding therefrom "prosper." In other words, while all the Bible is inspired, a lot of it is only inspired reports of what many foolish people thought or said. Jacob said he was Esau. Jacob thought Joseph was eaten and said he would go to "Sheol" to find him, (that is his spirit, which is the Ego in man, the identity), but Joseph had not yet gone down to Sheol. The fool "said in his heart" —"No God." (Ps. 14:1). Why does not Mr. Winckler quote that to prove Atheism, when he insists on quoting Koheleth. Koheleth "said in his heart," (exactly the same Hebrew wording, except the change to 1st person) all the rubbish one reads at the end of Ecc. 3, and Mr. Winckler will take it as God's truth, though it gives the lie directly to God's own words in Gen. 1:26-28, and countless other passages. (Comp. Job 32:8; 33:4; Zech. 12:1). In Job, remember, Elihu does not talk the nonsense which was nearly fatal to Eliphaz, Bildad and Zophar. (See Job 42:8). The same God that held them responsible, will hold us responsible, (James 3). We must read our Bibles with an eye on the facts. Is it God Himself, or one of his appointed servants speaking; or is it merely an inspired report of what some self-appointed man thought or said? It makes all the difference. In Ecclesiastes we have the doctrine of Koheleth, the first Epicurean; some truth, and a lot of falsehood. He compares favourably with other "philosophers" for he did find out that the labours of such men are "vanity and a striving after wind;" or as it has been put since, the work of "a blind man in a dark room looking for a black cat that is not there!" The Holy Ghost gave us a careful inspired account of his vapourings, and Mr. Winckler likes to believe them. Koheleth was a good poet, with fine thoughts, but lots of heathen poets have written fine thoughts. Nowadays most literature, and most sermons consist of nothing but fine thoughts, that thoughtless people can easily grasp one by one, like a girl picks mixed candies out of a box. Heaven help the man who strives to abstract any definite plan or connected flow of ideas from the farrago. A modern book is like a bottle of mixed pickles,—a collection of fine thoughts, without any connection, held together simply by the binding. When you treat God's Word as you treat such a book, you get astray, you must grasp the plan, and you must understand the first three chapters.

Frederick L. H. Sims.

A CORRECTION.

Sir,—Please correct printer's error in my letter in your issue of October 29th, 1914. For "that which cannot be proved" put "that which cannot be proud."

Capel B. St. George.

CHRISTIANS AND WAR.

Sir,—In your issue of Oct. 22nd, 1914, in the article on page 680, "Halt, About Turn," I find these words:—

"The man who is free to go has to give his answer as to why he should not go. He has to give that answer to his country, and, on the peril of his manhood, to himself."

It seems to me the answer is very easily given if he is a Christian. Part of the obligation that I took when I joined the Orangemen years ago was, "To honour and diligently study the Holy Scriptures, and make them the rule of his faith and practice." When I left the institution I retained the rule because of its excellence. If there is in the Holy Scriptures any justification for a Christian taking life

I am not aware of it; and if it is there I would be glad if you or some of your readers would be kind enough to tell me where it is. As far as I can see, the servant of the Lord is not to strive or strike. "If My Kingdom was of this world, then would My servants fight." "The Son of Man is not come to destroy men's lives, but to save them." "Leaving us an example that we should follow in His steps." If I am a Christian I am to try and save men with, if necessary, the sacrifice of myself. I surely am not to send sinners into eternity unprepared. And the Lord has said what is done to His people is done to Him. Am I to shoot Christ in a German uniform? I am very much surprised that no minister in any church seems to see the sinfulness of a Christian taking life.

Capel B. St. George.

"THE FUTURE LIFE."

Sir,—Allow me briefly to thank Mr. Capel St. George for his evident sincerity in replying to my letter. I can, however make nothing of it. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

"Nevertheless, whereunto we have already attained let us walk by the same rule (of love), let us mind the same thing, and if in anything we be otherwise minded, God shall reveal even this unto us."

G. W. Winckler, C.E.

Collingwood.

A SHORTSIGHTED POLICY.

Sir,—Men must work and women must weep," and so, to keep themselves from weeping the women are also trying to work. I imagine that the present enthusiasm for knitting socks, mufflers, wristlets, and so forth, has never been surpassed. But isn't the policy a little shortsighted? Hard times are ahead, and with money "tight," many factories will have all that they can do to keep open. This rage of knitting at home will only make them close all the sooner, and what then will be done for the hundreds of factory girls thrown out of employment? In too many cases, what will the girls be forced to do?

Carmacks, Y. T.

C. Swanson.

REPAIRING HYMN BOOKS.

Dear Sir,—By this time many of the choir copies of our Canadian Book of Common Praise will present very worn covers. A practical way of repairing these is to back them with surgical adhesive plaster, the kind that sticks without heat. The best plaster is the oxide of zinc adhesive plaster, which is also the most expensive. I recommend country choir-masters to take their worn copies to one of the local medical men. Doubtless he will do it for nothing, and so the books will get a good-looking new backing in the cheapest way.

Yours faithfully,

H. M. Speechly.

Books and Bookmen

"The Methodist." By Henry Carter. London; C. H. Kelly (181 pp., 1s. 6d. net).

A well-known authority emphasizes the importance of "seeing ourselves as others see us." Equally important is it to see others from their own point of view, and this little book will enable members of the Anglican communion to understand what is meant by Methodist discipleship and membership. The writer depicts briefly, and with great interest, the story of the Wesleyan movement from its earliest days, and in an appendix he gives the full text of the "Rules of the Society of the People called Methodists." In addition to the purely historical interest, the book will prove helpful as a statement of the Christian life as seen from the Methodist standpoint. The author writes with vigour and charm.

"The Spiritual Philosophy." Rev. J. Gurnhill, B.A. Longmans and Co. (164 pp., \$2.25 net).

In the first part of this book Mr. Gurnhill states the case against materialism. He lays under contribution the latest findings of science. His argument is excellent. In the second part, which particularly interests the parson, he seeks to state Christianity as the spiritual philosophy, which will adequately bring everything into line. He attempts to follow the course of psychic evolution in man, through its successive stages of religious, moral and spiritual consciousness. It is a tremendous subject Mr. Gurnhill has tackled and in 164 pages of large print, no one can hope

to give more than an indication of the lines along which the solution probably lies. This accounts for the impression of sketchiness which the book gives. On the other hand he has made many stimulating and new suggestions.

"Peloubet's Select Notes on the International Lessons, 1915."

This well-known compilation is once more available for the use of Sunday School teachers, and those who take the International Lessons will find it as valuable as ever. It is a storehouse of varied materials.

Music and charity are often blended in the same programme. One of the most popular and welcome combinations of this kind will be held in Massey Hall on Nov. 19th, when Mr. Cecil Fanning, the well-known song interpreter, will give a recital for the benefit of the Toronto Relief Society. So far as the society is concerned, but little need be said. It is doing a noble and practical work in the relief of suffering in our city, now more than ever before; in touch with all the organized charitable institutions. It was the happy idea of Mrs. Forsyth Grant, President of the Society, that this concert of Mr. Cecil Fanning be put under their auspices. This is not a patriotic concert, so far as the name is concerned. It is eminently patriotic and humane in its benevolent intentions. And certainly it is no act of charity to hear Cecil Fanning, who as a song interpreter is well known in Toronto and many other countries outside of Canada. He will be greeted by a large and thoroughly representative audience, including patrons and patronesses, many prominent citizens. The Recital will be under the distinguished patronage of the Honorable J. S. Hendrie, the Governor of Ontario, and Mrs. Hendrie. Seats go on sale Monday, Nov. 16th, 9 a.m., at Massey Hall, and the prices are popular. Tel. M. 55.

BECK'S WEEKLY.

Beck's Weekly, edited by Edward Beck, the man who employed the Burns Detective Agents to unearth graft in the Quebec Legislature, and published in Montreal, is a unique publication and one that is growing in favour throughout the country. While devoted, primarily, to the promotion of honesty in the administration of public affairs, it is by no means obsessed of one idea, but is made up every week of clever cartoons and pictures, stories, humorous sketches and a department of intelligent if somewhat caustic comment on Canadian affairs. Among its contributors are several of the best writers and artists in Canada. It furnishes one of the most appetizing week-end collations of information, discussion and entertainment to be obtained anywhere. The price is \$2 per year, and the publishers will be pleased to send a sample copy upon request. Address, Beck's Weekly, 335 Craig Street West, Montreal.

Yours very truly,

BECK'S WEEKLY, LIMITED.

A CALL TO PRAYER.

(Continued from Page 730.)

and that out of the turmoil and carnage would come lasting good for all nations. After praise the chairman announced that the meeting would be left open for half an hour's prayer, each one just acting according to the promptings of his heart.

HOUR OF PRAYER.

The supplications were short but each had its special plea. As soon as one man sat down in one part of the hall, another rose, and so the hour of prayer went on. Some prayed for the victory of the Empire, others prayed for peace, one man asking pardon if we, by not doing our whole duty, had had any part in bringing about such fearful bloodshed, and another asked a blessing on Lord Kitchener in all his planning, and one gave thanks for the safe landing of the Canadian troops in England.

Not a few eyes were wet as these heartfelt prayers were offered up, many strong men being quite affected by the unstudied eloquence of those who led in the supplication.

FROM "BEETHOVEN."

The prayers were followed by short one-minute addresses of a helpful nature, and the first weekly prayer meeting was brought to a close by the singing of a hymn to the tune of "Germany."

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O Son of Man."

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Personal & General

The Rt. Rev. W. L. Mills, D.D., was in Toronto this week.

Rev. Canon Plumtre acted as chairman at the opening meeting of the world's week of prayer of the Y.W.C.A. last Sunday afternoon. Rev. T. B. Kilpatrick, gave the address.

Dean Almon Abbott and Mrs. Abbott, of Cleveland, and the Rev. J. R. H. Warren and Mrs. Warren, of Toronto, are all to be congratulated on the arrival last week of two wee daughters.

Of the eight children of a poor woman living in a Normandy village four are wounded, two are prisoners in the hands of the Germans, and two are still at the front. The family name is Bataille (Battle).

Mrs. Hay, Dominion representative of the Central Council of the G.F.S., was recently the guest of Mrs. Matheson at Bishopscourt, Winnipeg. Mrs. Hay is on a tour of inspection of the Canadian branches.

The Dean of Ontario, Dr. Starr, who is at present acting as an Army Chaplain in England, has been presented by the officers and men of the Battalion of the Irish Guards with a pocket Communion service.

Major Arthur Percival, a son of the Bishop of Hereford, has been killed in action and both of the sons of the Dowager-Marchioness of Dufferin, Lord Basil Blackwood and Lord Frederick Blackwood, have been wounded.

Mrs. Melrose, of Edmonton, was in Toronto last week and addressed the W.A. at their monthly gathering at Christ's Church, Deer Park. During the meeting Mrs. Brook, wife of the Vicar, was introduced by Mrs. Hoskin to the members.

The Rev. Canon Howitt, of Hamilton, began a course of addresses on "Fulfillment of Prophecy and the Present Crisis" in the Church of the Epiphany on Tuesday last. These lectures will be given every Tuesday at 8 p.m. All are invited.

Rev. Arthur Carlisle, of Windsor, Ont., who has been accepted as chaplain for the second contingent, has, it is announced, been attached to the 18th Battalion, which is being raised and drilled in London, Ont., and will join the regiment at once.

Thirty years a subscriber to the "Canadian Churchman," we were glad on Saturday to hear from Mr. Charles Hughes, of Montreal Junction enclosing his subscription. Mr. Hughes is now ninety-eight years of age, and writes as good and firm a hand as ever.

Rev. L. A. Dixon, of Calcutta, India, son of Rev. Canon Dixon, has been appointed chaplain to one of the regiments of India going to the front. Mr. Dixon is an M.A. of Toronto Uni-

versity, and graduate of Wycliffe College. Canon Dixon does not know whether his son is yet in France.

Rev. A. S. H. Cree, assistant to Dean Davis, Rector of St. James' Church, South London, received a cablegram from relatives in England recently informing him that his brother, Captain W. C. Cree, of the Royal Field Artillery, had been very seriously wounded in the fighting in France.

The Women's Institutes of Western Ontario met in London last week, and the address of welcome was given by Mrs. H. A. Boomer on behalf of the Local Council of Women. The address was given in full in the London "Advertiser" of Nov. 4th, together with a special Woman's Patriotic section of the paper.

The world's record parrot is owned by Baron Alfred de Rothschild, and he paid for it a record sum. She sings with effect quite a number of songs in a voice like a banjo's twang. She speaks 200 words of German, can answer reasonable queries, smartly rebukes those who ask silly ones, and is careful to remind her interlocutors that her full title is "Laura from Africa, please."

The Bishop of London, speaking at the annual meeting of the Bishop of London's Fund at Grosvenor House, said that churches did not drop down from heaven any more than Bishops, though a little girl in his congregation, evidently under that delusion, had recently said to her mother during a tiring sermon: "I am tired now, mother. Can't the Bishop go back to heaven?"—London Standard.

The Literary Digest has a valuable paragraph on the question why swimmers die. The common belief is that the swimmer succumbs to a sudden attack of cramps. Doubtless that is the cause in many cases, but it is useless to dogmatize, as every case has its own peculiarities. We are glad to see that, although some writers belittle the danger of a person with perforated eardrums diving in cold water, the need of care in such cases is maintained by observers.

The death is announced of Mrs. Ruttan, the widow of the late Rev. Charles Ruttan, who was for a number of years the Rector of St. John the Baptist, Norway. Mrs. Ruttan passed away on Sunday last at her residence in Toronto, aged 89 years. The deceased lady was the daughter of the late Lieut.-Col. Duncan Cameron of the 79th Highlanders. The funeral was held on Tuesday last from St. Augustine's Church to St. John's Church, Norway, where the interment took place.

Rev. W. F. Fitzgerald, of St. Paul's Church, Kingston, received a letter, Nov. 2nd, which told him of a wound his nephew, Lieut. Gerald V. Fitzgerald, received in battle, and which

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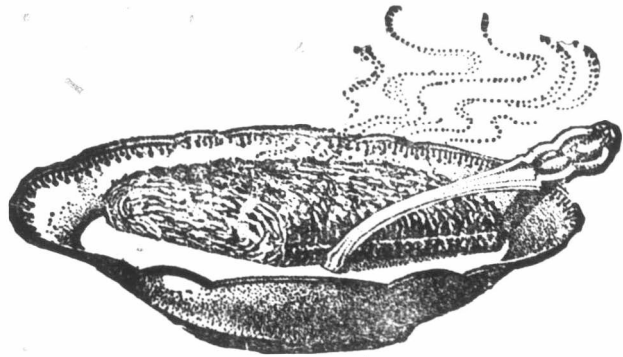
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resulted in the loss of an eye. Lieut. Fitzgerald was with the Leinster Regiment, which went through three days of hard fighting. In leading a bayonet charge near Chappelle, on the Belgian frontier, he was hit by a German rifle bullet close to the left eye. At Wimbleton Cottage Hospital it was found necessary to remove the eye.

Rev. Theodore W. Clift died at Augusta, Georgia last week. He came east last summer to recuperate, visiting his brother Arthur and sister, Mrs. Rendel, in Montreal, and thence to St. John's, Nfld., where another brother and sister reside. Upon returning to his parish in Beauport, S.C., his condition became serious and he was removed to Augusta

for a special treatment. The deceased was a native of Newfoundland and graduated from King's College, Windsor, N.S. He accepted a call to Chester.

The famous time ball at Greenwich is to be replaced by a new aluminium ball, its mechanism overhauled and reconstructed. The winch will be removed from its present position near the Octagon Room to the ball lobby. The time ball was first erected in 1833. An electric current from the clock was first used to drop it at one o'clock in 1852. In 1855 the ball was blown down into the courtyard. Some repairs were made in 1895, when the chain broke during winding, and again, in August, 1913, some temporary repairs were made to the ball.



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The last issue of "St. Andrew's Cross" says: "Rev. Daniel J. Gallagher, a priest of the Roman Catholic Church, was received into the ministry of the Episcopal Church by Bishop Tuttle, June 20th, and assigned to the charge of St. Alban's Parish, St. Louis, and on June 28th the Bishop of Connecticut received into the Church one hundred and eight Italians, eighty-seven men and twenty-one women, all of whom had been baptized and confirmed in the Roman Church, but who had renounced their allegiance to the Bishop of Rome.

About six Bermudians sailed with the Canadian contingent, and later 50 members joined the volunteers. The Rector of Smith's and Hamilton (Rev. L. L. Havard, M.A.) says: "I know one of our papers has started a subscription to send arrowroot as a donation from the Island. And I trust that excellent object will be supported, because Bermuda arrowroot is known and valued all over the world, and is of great benefit for the sick and wounded. We could not have given a better or a more widely-known product of this Island for the hospitals at home."

British and Foreign

The Rev. S. W. Frisbie, Rector of Trinity Church, Detroit, recently celebrated the 50th anniversary of his ordination.

No less than 830 men belonging to the parish of Christ Church, Eastbourne, have enlisted for service at the front.

The Bishop of Mackenzie River is now in England, where he expects to spend the whole of the coming winter.

The Marsden Centenary is to be held this year in New Zealand to commemorate the arrival of the first missionary, Samuel Marsden, and the first service held by him, which took place in the Bay of Islands, on Christmas Day, 1814. "The Maoris have decided to commemorate this, partly by sending one of their own race to minister among the Polynesians as a missionary—a noble example of missionary zeal."

The home staff of the Church Missionary Society is being a good deal affected by the war. The Rev. B. G. O'Rourke, hon. organizing secretary for the Army, is at the front; the Rev. R. Bulstrode, assistant secretary in the Candidates' Department, and the Rev. W. D. Stedman, secretary of the Young People's Union, have joined Kitchener's new Army as chaplains; while nine of the clerks at the Church Mission House are now serving either in the Army or with the Territorial forces.

An interesting and an almost unique service was held on St. Luke's Day in Calvary Church, New York, when a large number of the physicians and nurses of the city attended a special service in that church by invitation of the Rector and wardens. Over a thousand persons were present at the service, which consisted chiefly in the singing of familiar hymns, at the close of which Dr. Kelly, of Johns Hopkins Hospital, Baltimore, gave an address on "The Christian Physician." He was followed by Dr. William Jefferys, who emphasized the motives which underlie medical mission work, illustrating them from his own experiences in St. Luke's Hospital, Shanghai, China. The service proved a great success in every way, and the offertory was given to the work of the out-patient department of St. Luke's Hospital, Shanghai.



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Boys and Girls

THE SONG OF THE CANADIANS IN TIME OF WAR

Written by Jessie Carson, nine-year-old daughter of the Rev. W. J. and Mrs. Carson, Warminster.

Help the injured and the dying,
For they are on Thee relying;
Quickly cease this dreadful hour of sin,
Help the allied armies win;
Put a sunbeam into every heart,
Make peace between the countries set apart

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Years of awful suffering and misery have taught this man, Mark H. Jackson of Syracuse, New York, how terrible an enemy to human happiness rheumatism is, and have given him sympathy with all unfortunates who are within its grasp. He wants every rheumatic victim to know how he was cured. Read what he says:

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BABY BEN

The Remarkable Story of the Hundredth Baby

By Angelina W. Wray.

PART I.

"A NEW family is moving into the little brown house down the street. Maybe there's a baby for your Cradle Roll Nell," laughed Frank Travis.

"Oh, really? Did you see a go-cart or a baby carriage? I'll call the minute they get settled," and Miss Travis' eyes shone so brightly that her listeners shouted with mirth. Nell's interest in her duties as superintendent of the Cradle Roll of the Sunday School was a joke to her fun-loving family.

"She's always looking out for unattached babies," Frank declared. "Trolley-cars, trains, parks, streets, and thoroughfares are her favourite hunting-grounds. Rich or poor, black or white, pink or blue, pretty or ugly, a baby is a baby to her, and her one question is, 'Does it belong to any Cradle Roll?'"

But Miss Travis' success was eloquently shown by the fact that the Cradle Roll, under her management,

had grown by leaps and bounds from eighteen to ninety-nine.

"And if this new family has a baby, and if I get it, it will make one hundred," she mused the day following her brother's announcement. "It's rather early to call, but maybe I can help in some way; and someone else may get ahead of me if I wait. I believe I'll try it."

"There is a baby!" she told herself a few minutes later, as she waited on the tiny porch where a small go-cart stood in the shadow of some forlorn vines.

Her ring at the bell met no response. A second and third fared no better, and reluctantly she turned to depart. But perseverance was one of her chief traits.

"There must be somebody at home. They only moved in yesterday, and the house must be in confusion. I'll just run around to the back and try again."

The kitchen door stood open. A woman's head was bowed on the clean pine table. A woman's sobs floated out on the spring air.

Miss Travis paused irresolutely, then advanced, her own heart quivering with sympathy.

"Poor thing! A stranger here, and evidently she's in great trouble," she thought, then spoke quickly and gently.

"Pardon me. I rang several times, but nobody answered, so I ventured to slip around to the back. I'm a neighbour of yours—a friend—at least I hope you'll let me be one. My name is Travis—Miss Eleanor Travis. Isn't there something I can do to help you, or cheer you up a little?"

The bowed head remained unlifted. The sobs continued. Miss Travis came nearer. She laid one slender hand on the heaving shoulder.

"My dear, is anyone ill? What is the trouble? Please tell me."

"No; there ain't nobody sick," a muffled voice answered, despairingly. Then the weeper added with redoubled woe: "Oh, I don't know you, but I don't care, anyway. I'm so tired, and it's almost time for Jim to come home, and—and—and I can't find the cook-book anywhere!"

The cook-book! Miss Travis restrained her relieved smile.

"You poor, tired thing! You've been working all day, I suppose, and now you're tired and nervous. And you wanted to get dinner ready for your husband, but you don't know how—"

"I do well enough with the cook-book." A flushed, curious face stared at the little visitor. "But I can't do a thing without it, and it's gone! Maybe we left it in Chester, where we used to live! It was lovely. It told just how long to boil potatoes, and to fry beefsteak, and eggs, and everything!"

"Well, don't worry. I know how to cook a good many things, and I'll help you a little."

Chapped Hands—Rough Skin—Sore Lips—cured by Campana's Italian Balm. Send two cent stamp for postage on free trial size, mentioning this paper, to the distributors for Canada.—E. G. West and Co., Wholesale Druggists, 80 George St., Toronto, Canada.

And to her own amazement the hostess availed herself of the unexpected aid.

"But how did you ever happen to come to-day?" she queried, a little later, as her guest was getting ready to depart.

Little Miss Travis sat down in a chair and laughed until the tears came into her eyes.

"My dear, I guess this is the first time I ever forgot my Cradle Roll. You see, I thought you had a baby, and I wanted to get it so I'd have one hundred. I have just ninety-nine now—"

She stopped. Amazement stared frankly from her listener's eyes.

"Why, I have a baby; but what on earth do you want of him? And why should you want one hundred when you have ninety-nine already? I often think one is entirely too many. Do you—do you have a children's home, or something of that kind? Well, I wouldn't give Baby Ben away, and Jim wouldn't, nuther."

"I haven't a children's home. I have a Cradle Roll. It is for the church, you know. I'm superintendent of that department. Does your baby belong to any Cradle Roll?"

"I don't know what a Cradle Roll is, but he doesn't belong to any church, if that's what you mean. Me an' Jim ain't church-goers at all. And as for the baby—land sakes! he's too little to belong to anything yet. Come in the bedroom here an' I'll let you see him. He's asleep, the little rascal!"

They tiptoed into the small bedroom. On the little white crib in one corner lay Baby Ben. In one hand he held a crust of bread liberally spread with molasses. His round, pink cheeks were sticky. His smiling red mouth was sticky, too. The plumpiest, roundest, sleepest, happiest little atom of humanity he seemed, and while the watchers gazed, he put out a wee pink tongue and blissfully licked lips and chin, "for all the world like a cute little kitten," as Miss Travis told her mother afterward in rehearsing the story of the day's doings.

"The darling! Oh, isn't he dear? How old is he?"

"Seven months," proudly.

And then Miss Travis explained the Cradle Roll department patiently and carefully, and went home at the end of another half-hour—victorious.

"Did you get Number One Hundred?" her brother queried, laughingly; at the dinner-table that evening.

"I did," was the brief but triumphant answer; but to her mother Miss Travis unburdened herself more fully in reply to the latter's questions.

"Well, what is the baby's name?"

"His name is Ben—Benjamin Butler Bennett. Mother, he's the dearest baby! I think—I almost think he's a little the cunningest in the whole crowd."

"And his mother? What did you think of her, Nell? Was she worthy the honour of having this remarkable infant?"

"H-m. Oh, she's very nice. She isn't—well, she has to do all her own



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work because they're poor folk, you know; but she hasn't an apron to cover her clothes. And she wore a blue silk skirt and a green silk waist, although she'd been working hard all day. And she had more gilt pins in her hair than anybody could very well count. She's just—well, she's just—ignorant. But Baby Ben is a perfect darling!"

(To be Continued.)

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