

# Canadian Churchman

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THURSDAY, AUGUST 10th, 1916.

No 32.

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 The New Canadian Book  
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 Rev. F. J. Sawers, M.A.

Africa in a Nutshell —

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 Rev. H. A. West

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 Sermon —  
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After the War, What? —  
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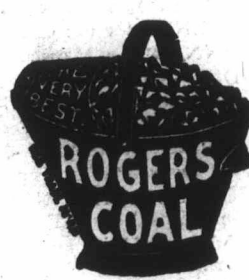
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## Personal & General

Dean Shreve has left for a month's vacation in the New England States.

\* \* \* \*

The Bishop of Ontario and Mrs. Mills left Kingston early in this week for Old Orchard Beach, Mass., where they expect to spend some weeks.

\* \* \* \*

The Bishop of Toronto and Mrs. Sweeny left on Monday last for a month's vacation which they are going to spend on the Island of Orleans, P.Q.

\* \* \* \*

The Very Rev. Dr. Llwyd, Dean of Nova Scotia, who has been spending some time in the diocese of Algoma, on a visit to his mother, was the guest of Sir Henry Pellatt, Toronto, last week.

\* \* \* \*

According to a recent statement made by Mr. McKenna, the Chancellor of the Exchequer, the British Government are spending at the rate of £80,000,000 a year at the present time on pensions and allowances, and this amount is increasing weekly.

\* \* \* \*

Upon direct call by cable, Lady Willison, of Toronto, has consented to receive Canadian contributions for the most needy cases of widows and orphans of seamen lost in the North Sea victory; \$244 has already been sent. Official receipts are issued for all gifts.

\* \* \* \*

Miss Chalmundely, formerly Superintendent of Spadina Lodge, Toronto, has gone to India to resume the practice of her profession as a trained nurse, in one of the military hospitals there. Miss Warde, of Peterborough, has been appointed superintendent in her stead.

\* \* \* \*

Miss Mary Pinkham, daughter of the Bishop of Calgary, and honorary secretary of the Provincial Branch of the Red Cross for Alberta, has been made by His Majesty the King an honorary associate of the Order of St. John of Jerusalem, for her energy and efficiency in the work of the Red Cross.

\* \* \* \*

It is officially announced that the corner-stone of the new Parliament Buildings at Ottawa will be laid by H.R.H. the Duke of Connaught on September 1st next. This date was fixed by the Parliamentary Reconstruction Committee owing to the fact that it was on September 1st, 1860, that the corner-stone of the old building was laid by the late King Edward VII.

\* \* \* \*

His Majesty the King, by warrant under the Royal Sign-Manual, has been pleased to grant unto the Right Reverend William Charles White, D.D., Bishop of Honan, permission and authority to wear the Insignia of the Third Class of the Order of the Excellent Cross, which decoration was conferred upon him by the late President of the Republic of China in recognition of valuable services rendered by him.

\* \* \* \*

During the term of his Governor-Generalship the Duke of Connaught has taken deep interest in the welfare-work carried on for the men of the Royal Navy and merchant service. A signed photograph of His Royal Highness has just been sent to Rev. Alfred Hall, Senior Chaplain, to be placed in the headquarters office of the Canadian National Council of the British and Foreign Sailors Society, where it will be treasured.

The Rev. F. J. Lynch, the incumbent of the Church of the Advent, Toronto, has received word from Ottawa that his son, Corporal Allan Francis Lynch, was admitted into the Second Eastern General Hospital, Brighton, on July 29th, with gunshot wounds in the shoulder. Corporal Lynch enlisted with the machine gun section of the 19th Battalion, and went overseas with the second contingent. He has been eleven months in Belgium.

\* \* \* \*

Amongst those officers who have been killed lately in France is Major Frederick Christian Heneker, who was serving in the Imperial forces. He was the third son of the late Mr. R. W. Heneker, of Sherbrooke, P.Q., and he was a graduate of Bishop's College, Lennoxville, P.Q. Later on he attended the Royal Military College, at Kingston, leaving there in 1894. When he met with his death, the deceased officer was serving with the 5th (Northumberland) Fusiliers.

\* \* \* \*

A British Army Chaplain, who returned from France, told of stopping at a wayside shrine in Flanders, where Belgian soldiers, kneeling in prayer, were following the chant of their priest until the father started the Paternoster. At the words: "As we forgive those who trespass against us," there was silence. Not a man replied. The priest hesitated and started again. Suddenly a steady voice rang out from the back, clearly intoning the words that pledge one to forgive his enemies. It was the voice of Albert, King of the Belgians. His soldiers then repeated after him, word for word.

\* \* \* \*

Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, England, paid the following whole-hearted tribute to the late Dr. R. Wardlaw Thompson, of the London Missionary Society: "Among those outside our communion he was, for me, among a select band of some ten or twelve for whom one felt a special reverence as well as affection. Surely his was a beautiful nature, noble as well as true. One felt that our differences had no effect whatever upon us on either side. Calm, judicious, a statesman and a gentleman—I find all these terms come to my lips; and through it all a sense that I was thus privileged to know one of the truest disciples of the Lord that ever lived."

\* \* \* \*

The 50th anniversary of the opening of Dr. Barnardo's Homes, was celebrated with great enthusiasm at Barkingside, Essex, England, lately, when a large crowd of visitors were present. At the annual meeting the Bishop of Chelmsford was the principal speaker. No less than 7,000 of the Old Boys from the Homes are at present serving their King and Empire. Of this number, between 3,000 and 4,000 returned to England from Canada in defence of the Motherland.

\* \* \* \*

The Church Army is doing a splendid work for the soldiers at the front. It maintains in the north of France a large war hospital working under St. John Ambulance Association and the French Red Cross. It has some fifty motor ambulances at the front, kitchen cars, recreation rooms, canteens, and homes for refugees. Besides these it has large numbers of recreation huts and tents in England, Malta and Egypt for the use of the troops. Its work has been endorsed by both the Archbishops of Canterbury and York and by the Chaplain-General of the British Army. The Canadian Agent is Mr. H. W. Hewett, 136 Bracondale Avenue, Toronto.

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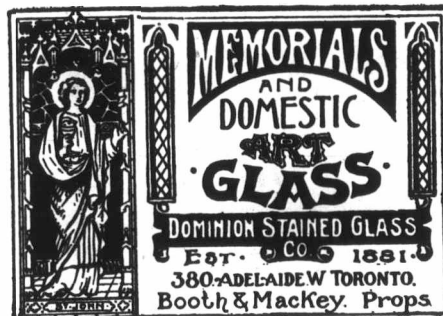
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August 10, 1916.

# Canadian Churchman

Toronto, August 10th, 1916

## The Christian Year

The Ninth Sunday after Trinity, August 20.

The Parable of the Unjust Steward can scarcely be called a favourite among Christian people. There is, first of all, the difficulty of grasping precisely the teaching which the Lord intended to convey. The Parable does not bear its meaning on its face, as do the Parables of the Prodigal Son and of the Good Samaritan. And there is, further, the strange fact that Christ proposed for imitation, in some sense at least, a man whose unscrupulous, though consummately clever, practice earned him for all time the title of "The Unjust Steward."

This general impression is unfortunate, as few Parables better repay a careful and a sympathetic study. We must, first of all, rid our minds of the idea that every detail of a Parable is to be pressed. A Parable is not an exact picture in which all minutiae are to be meticulously subjected to the process of interpretation. It is rather a sketch in bold outline intended to convey in striking and unforgettable manner one central truth.

Now, when we adopt this principle of exegesis in the study of our "Gospel," we discover that Our Lord was endeavouring to impress upon His hearers a most remarkable, in fact, a most unique, lesson. The central fact of the Parable lies here: that a man, suddenly realizing that the tenure of his stewardship was precarious, used the few remaining opportunities of his position in securing friends, who would shelter him when he was thrust forth, a homeless wanderer. Our Lord Himself suggests the startling interpretation. It amounts to this: "You, my hearers, are all stewards. God has entrusted to your management a small part of His material Universe. Remember that your tenure is precarious. At death you will be put out of your stewardship. Use, therefore, the opportunities which your position affords, not in amassing a wealth which you must leave behind you, but in securing friends, who, because, like yourself, they are immortal, will be able and ready to befriend you in that other world. Some of them will precede you thither. They will be there to greet you when your turn comes to make the journey. They will initiate you into the eternal life of that Unknown Land."

A startling message, indeed! First, perhaps, because of the light it throws upon conditions in that bourne from which no traveller returns. As the babe, entering this world by the road of birth, needs others' care, so the soul, entering the spirit-sphere, needs the kind offices of others. Others there are, men and women, who have gone before, ready to hold out the helping hand. But the fate of the arriving soul depends largely upon their attitude. Have you loved and made yourself friends here? If you have, you will reap the reward in the hour of your supreme need.

What a remarkable incentive for Christ to sanction—an incentive to stir men to the right use of the powers of wealth! Do not use your money selfishly. Respond to the claims of others less fortunate than yourself. Advance the Kingdom of God among men's bodies and souls by the power of your purse. In so doing you have not only done a kind act to Christ Himself in the person of His people, but you have been most truly kind to yourself. You have taken out the best sort of insurance policy. You have provided—not against a few years of sickness or old age—but against the needs of the age-long life in your eternal home.

## Editorial Notes

### Two Years of War.

The majority of people in Canada little thought when war was declared two years ago that it would be raging still. Indeed, we have almost forgotten the excitement of the first few months and we have almost come to regard war conditions as normal. This is one of our great dangers at the present time. The first casualty lists made one shudder, but they are taken as a matter of course by large numbers of readers to-day. Even returning soldiers, gassed or maimed, no longer arouse the same degree of sympathy. The first contingent of Canadian soldiers created great enthusiasm but at least four times that number have crossed the Atlantic since and little attention is paid to them except by relations and friends. Perhaps all this is natural, but it can scarcely be said to be in the best interests of our country or our cause. An annual anniversary helps to remind us of what has taken place in the past and of the serious nature of the task ahead. When we think of the past our hearts must be filled with gratitude to Almighty God, for it was nothing less than His power that prevented our enemies with all their human resources from taking advantage to a far greater extent than they did of the weakness of the Allies. With our gratitude must go a sense of shame and repentance for our unworthiness and out of all this will spring our greatest hope for the future. Never was there greater need for prayer on the part of all Christians than at the present moment and we trust that the services held during the past week have brought home this fact to members of the Church generally.

\* \* \* \* \*

### Chaplains at the Front.

The Archbishop of Canterbury has spoken strong words of praise of the Chaplains who are serving the Empire at the front. One of his main objects, he says, in paying a personal visit to the front himself was to understand the value of their work. Nor did he confine himself to personal observation. He spoke to general after general on the subject, and they all bore testimony to the importance of the work being done. He has, moreover, stated that in his last conversation with Lord Kitchener the latter asked him for particulars of what he had seen and heard while in France, and he assured the Archbishop "that it was his intention, on the very first available occasion, to bear strong testimony in the House of Lords to the high value which he attributed to the work of the Chaplains." The absence of such a large body of clergy from the homeland has created considerable difficulty, but this is small when compared with the work being done among the men in the Army. Supplies of guns and ammunition count for much, but it is the character of the men behind the guns who, after all, count for most.

\* \* \* \* \*

### Appeals in England.

We drew attention some weeks ago to the appeals made in England by the Church in Western Canada. There is no doubt that the Church in the newer portions of the Dominion is facing a critical situation at the present time, and it must have more money if it is cope with this situation successfully. The Bishop of Qu'Appelle is in England and has been appealing for funds there. The Colonial and Continental Church Society also recently

made a strong appeal for the Church in Saskatchewan, and sent as a result several thousand pounds to save one of the churches in that city from falling into the sheriff's hands. And yet, while all this has been taking place in England, not a single word, so far as we are aware, has been heard about it in Eastern Canada. We do not mean to imply that the Church in the West is altogether in the wrong in the matter, but that there is something wrong in the system that produces this state of affairs. We are in danger of developing a cast-iron system that makes special appeals, even in a crisis, practically impossible. At the present time, when the Church in the Motherland is doing its utmost to cope with the situation at home and in its foreign mission fields, it does seem unreasonable that appeals should be made for the Church in English-speaking communities in Canada without an effort having been first made to secure what is required in this country. It is not only unreasonable; it is wrong. It is, moreover, unfair to Church people in Eastern Canada that they are not given an opportunity to help, and it is unfair to have it appear in the light it does before the people of England. Canada has given her men for the Empire's struggle, but we hope that this will not be used as an excuse for appealing for help for the Church.

\* \* \* \* \*

### The Church and Politics.

The Church has no business dabbling in politics, is the view held by many people to-day, and in this are included Church papers. In one sense it is quite correct; that is, clergy and editors of Church papers in their work as such should seldom come out definitely in support of one political party as against another. This does not mean, however, that they are to be nonentities in such matters. On the contrary, the positions they hold make it all the more necessary that they should, so far as possible, judge impartially in political matters and condemn wrong-doing unhesitatingly wherever it is known to exist. The work of the Church has to do with the whole of life and to close its eyes to evil in any place or form is a betrayal of its trust. Political life in Canada is perhaps no worse than that of any other country but there have been revelations, since the war broke out, that should make every true patriot in this country blush for shame. The people of Canada are, however, quite capable of judging in such matters and almost invariably speak with no uncertain voice at the polls when given the chance. Men of sterling honesty, such as the late Sir James Whitney or the late Sir Oliver Mowat, hold the confidence of the people. In a young country such as this we need more men of their type and in producing such the institutions that have the greatest opportunity are the day school and the Christian Church. Boys should be encouraged to devote more of their talents and time, when they have reached manhood, to the interests of their country and they should have the fact impressed upon them in the strongest possible manner that the government that is based upon the underlying truths of the Word of God is the only satisfactory system for any country. Let us get rid of the idea that religion and politics are two separate compartments and let us instead of quarrelling over non-essentials in our form of worship spend more time and energy and prayer in laying foundations in the lives of our boys and girls for the future welfare of our country.

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## Thoughts for the Thoughtful

The advice you don't like is often the best.

\* \* \* \* \*

When we cannot look forward or backward, we can look upward.

\* \* \* \* \*

In speaking of persons, if you cannot say a pleasant word, say nothing.

\* \* \* \* \*

Failure is not the worst thing in the world; the worst thing is not to try.

\* \* \* \* \*

Cheerfulness is what greases the axles of the world; some people go through life creaking.

\* \* \* \* \*

Harsh words are like drops of vitriol; they burn all that they touch and leave everywhere little scars.

\* \* \* \* \*

Life touched by God cares not what serves or helps itself; but what will help mankind.—A' Kempis.

\* \* \* \* \*

There are men who are always absolutely on time; they are the men the world trusts and believes in.

\* \* \* \* \*

You must have the child's character in these four things—humility, faith, charity, and cheerfulness. That is what you have got to be converted to.—Ruskin.

\* \* \* \* \*

Be but faithful, that is all.  
Go right on, and close behind thee  
There shall follow still and find thee,  
Help, sure help.

\* \* \* \* \*

Give to your enemy forgiveness, to your opponent tolerance, to your friend your heart, to your child a good example, to your parents deference, and to everybody sunshine.

\* \* \* \* \*

There is something more awful in happiness than in sorrow, the latter being earthly and finite, the former composed of the substance and texture of Eternity, so that spirits still embodied may well tremble at it.—Nathaniel Hawthorne.

\* \* \* \* \*

Look not mournfully into the past.  
It comes not back again.  
Wisely improve the present. It is thine.  
Go forth to meet the shadowy future  
Without fear and with a manly heart.  
—Longfellow from the German.

\* \* \* \* \*

A candle that will not shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, if your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you are really one.—Selected.

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The heavenly arithmetic is that you add by subtracting and multiply by dividing. So the physics of heaven teach us that if we would permeate a people with religion we must begin with the bottom, not with the top. The logic of heaven proves that persecution and other things which men say will kill a religion are the very things that make it live and grow.—W. F. Oldham.

## Spectator

### Comments on Matters of Interest from Week to Week.

The Bishop of Oxford has an interesting article in a recent issue of the Church Times on the report of the Archbishops' Committee, of which he is a member. The work of the committee was to devise a larger measure of, if not complete, autonomy for the Church of England while retaining its establishment as the ecclesiastical side of the State. Absolute autonomy and any vital connection with the State would be, we presume, impossible. If a church in any real sense represents the spiritual organization of a nation it would be difficult to see how the government of the nation could refrain from having much to say with the internal administration of the same. However, Canadians must wonder how it has been possible for the Church of England to have endured its perpetual reference to the Imperial Government for every petty change it might deem necessary in its internal administration. For a government having complex foreign relations with other nations, domestic difficulties with labor and transportation, with various problems of the Dominions beyond the seas, with the Irish problem nearer home, and the thousand and one other questions demanding attention, to add to all this the supervision of ecclesiastical ritual and the revision of ecclesiastical liturgy is surely unwise. And yet, in theory, the Church that officially represents the people must be the subject of consideration by the people. The point that Bishop Gore is contending for is to lay plans for ecclesiastical self-government on the part of the Church, so that the people of England, through their government, will consent to trust the Church to manage its own affairs within its own ecclesiastical organization. There must, of course, be points of contact where the State will have to rule on the findings of the Church, but in matters of internal economy the Church shall be unmolested by the State. In fact, what is sought, so far as can be seen by the writer, is the freedom of the Church in Canada with the official status of the Church as an integral portion of the organization of the State, now existing in England.

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With the new situations arising during this war, and the new and direct methods of handling problems since the stress of war has come upon us, may it not be reasonable to expect that after the war is over we shall not return to the old and tedious ways of arriving at the solutions of our problems? Russia abolished vodka, one of her cherished institutions, in a night. France put away her absinthe by a stroke of the pen. England, by an act of parliament that went through all its readings in twenty-four hours, took authority to commandeer any factory or railway that was required by the government. Is it not more than likely that, after having found that the summary handling of questions nibbled at for years, has been more than satisfactory, the old, endless discussion and refining about rights and procedure will, in the future, have short shift? Is it not possible that the reunion of the Church, so long rent asunder to the great detriment of the spiritual welfare of the people, might be taken in hand and accomplished in a very brief period? And many other things one can imagine may be the outcome of a people united on reaching certain definite results, not in the distant future, but now. The democracy of the future stands to have some iron

injected into it. We have been doing freedom and liberty to death, and it looks as though hereafter we would hear more of authority and discipline and less of the rights of every man to do as he pleases. Let us take for example the position of the Church in this country and, of course, in many other countries as well. Assuming that Canada is a Christian country and the Gospel of Christ is admitted to be a great spiritual factor in the lives of our people. It is admitted that the Church is establishing a type of character that is most important to the welfare of our citizens. Then, how comes it that many men who are participating in the benefits of the Church are free to decline to contribute to its maintenance? If business men are having the seeds of honesty and industry implanted in those who will be their employees, why should they expect these services and at the same time feel free to neglect the Church that stimulates these useful and productive elements of character. If the citizens of a state are safer, if they receive a greater return in labour from their employees, if they have greater security against being robbed by those who work for them, all of which come from the teaching of the Church, then why should not such men be compelled to contribute to the maintenance of that institution that is contributing to this comfort, this safety and this progress? To-day a man can say "I don't feel like sustaining the Church; it may go out of existence so far as I am concerned, but I will reap what benefits I can while it lasts. If others sustain it, so much the better for me." If the Church be a mere fad and valueless, then of course men may choose to accept or reject it. But if it be an acknowledged element of the life and training of a people, then why should there be any choice in the matter? Why should not the Church, which claims the delivery of service to the people, demand from the people, not of choice but of necessity, that adequate support to which it is reasonably entitled?

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### A MORNING PRAYER.

O God, my Father, at the beginning of another day I desire to open my heart to Thy Spiritual Incoming. Grant that throughout the busy hours of to-day, while mind and hand are engaged in the affairs of earth, I may be kept by Thy Holy Spirit's Presence from all evil in thought, desire, word and deed. Help me to look upon this day as an opportunity of service. May I serve Thee in pureness of living, in holiness of mind and in maintaining an attitude of dependence on Thy Loving Mercies. In my service of Thee may I strive also to serve my fellowmen. Help me to count each day lost in which I have failed to lift some burden that oppresses those about me or neglected to remove some barrier that keeps mankind from accomplishing Thy Purposes. Save me from selfishness and from too great love of earthly gain. And when night comes, with its rest from labour, grant to me such satisfaction of mind and heart that I may rejoice in having passed the day in Thy Companionship and in having faithfully tried to do Thy Will.

Opening my heart to Thy Influence and living in an attitude of willingness to do Thy Will, may I, day by day, "go out with joy and be led forth with peace." And may my entire life be one of zealous and enthusiastic loyalty to the Lord Jesus Christ. I ask this in the name of Jesus Christ, my Saviour. Amen.

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They who lack self-control are all their lives fighting with difficulties of their own making.—Smiles.



# RECRUITS FOR THE MINISTRY

Rev. F. J. SAWERS, M.A., Cobourg, Ont.

**D**R. JOHN R. Mott, the well-known leader of men, has written as follows: "To secure able men for the Christian ministry is an object of transcendent, urgent, and world-wide concern. It involves the life, the growth, the extension of the Church—the future of Christianity itself. . . . The failure to raise up a competent ministry would be a far greater failure than not to win converts to the Christian faith, because the enlarging of the Kingdom ever waits for leaders of power. What problem of the Church is there to-day which cannot best be solved by enlisting for this calling more men of the highest qualifications? What calamity next to the withdrawal of Christ's presence, should be more dreaded than to have young men of genius and of large equipment withhold themselves from responding to the call of the Christian ministry? And yet this is the calamity which is impending."

Just at this critical time in our nation's history men's souls have been stirred by the response of our best young men, when their King and country called them to take up arms in a great cause. Tens of thousands have answered the call, knowing well what sacrifices their response may mean to them, but they are willing

If the work of the ministry is so high, and the need is so great, what is it that is keeping back so many of our eligible young men from offering themselves for a task which is going to call out the best that is in them? Is the need laid before them clearly enough? Is it laid before them at an early enough period in their life?

Without a doubt the first and the best place to do this is in the home. Do parents give this matter their serious attention? Do they feel that there is no higher work that their boy can undertake than that of the sacred ministry? By daily family prayer and the reading of God's Word is there being brought into the home an atmosphere of reverence and a high regard for holy things? When parents speak to their boys about their life's work, do they tell them of the blessings of the ministry?

One knows that in many so-called Christian homes there is no family prayer, no gathering together to acknowledge God, and if a boy should say that he would like to be a clergyman, he is discouraged rather than encouraged in the idea. A good deal of the responsibility for the comparatively small number of our boys who offer themselves for the ministry, must be put down



**Barbed-wire Entanglements.**

From obstacles such as these our men are being saved by the liberal use of explosive shells.

to endure all sacrifices because they feel that a strong duty calls them and

"When duty whispers low, 'thou must,'  
The youth replies, 'I can.'"

In their thousands they have gone forth to this mighty crusade, to what the Bishop of London has called a "holy war."

Such a time of need and such a call comes very seldom in the history of nations, but there is never a time when the call for recruits for the sacred ministry is not sent forth. In the never-ceasing warfare of the Lord's army the ranks must be filled up year by year as those who have grown old in the service pass to their rest and reward, and the younger men must in their turn be brought forward to carry on the great work.

The need is great, the call is strong, the response is comparatively meagre. How can the claims of the sacred ministry be presented to our boys and young men, so as to secure the largest number of suitable recruits? Is it not true that every high-souled boy and young man desires to invest his life so as to bring the largest returns? How many of our boys and young men when they are thinking seriously of their vocation, are led to believe that no sphere of life offers a higher opportunity for the best service than the work of the sacred ministry?

A writer has summed up the work of the ministry in these stirring words: "To save immortal souls, to light the fire of faith and hope in darkened hearts, to sanctify and beautify lives wrecked by sin, to make godless homes centres of holiness and love, to train children for good citizenship, to build men up in Christian character, minister to them in the deepest experiences as well as in the ordinary needs of their lives, and finally to inspire them to noble achievement in the service of the Kingdom of God—than this there can surely be no higher calling possible to man."

to the parents—if not to the active opposition, at least to their failure to impress upon their sons the need to consider carefully whether they are not called to the work of the sacred ministry as their life's work.

The clergy will always have a deep interest in the securing of the right kind of recruits for the ministry. When they see a likely boy, they will find an opportunity to lay this matter carefully before him. A splendid opportunity is presented at the time of Confirmation. After the instructions have been given week by week, and when each candidate is taken privately a short time before the date of Confirmation, no better occasion can be found in the case of most boys.

The teachers of the Sunday Schools and Bible Classes have also a responsibility in this work. Do they make use of their opportunities in their regular teaching, and in their intercourse with their scholars to urge upon those whom they think would be suitable, the claims of the ministry? In this way, in the home and in the church and in the Sunday School, our boys can be made to realize the need, and will have presented to them the blessedness and joy of the work of the ministry. But even when all this is done, and when in every way possible, this opportunity for service is set before our young men and boys, there are not many who are led to take it up. Can we account for this in any way?

The main objection, it is claimed, is a financial one—the large amount of money to be spent at college in the years of preparation for the ministry, and the comparatively small stipend that most of those who enter the ministry must be satisfied with. It must be acknowledged that there is a good deal of truth in the objection. If "the labourer is worthy of his hire," then the laity of the Church should see that the stipends of the clergy are in some sense commensurate with their needs. No thoughtful layman can be content with the present situation. All will desire

(Continued on page 512.)

## The New Canadian Book of Common Prayer

**T**HE publication of the new Canadian Prayer Book by the Cambridge University Press, in London, the third week in July, marks an era in the history of the Canadian Church. Archdeacon Armitage, of Halifax, the official custodian of the Book for the General Synod of the Church, on the receipt of a cable from the publishers, announced its publication in the leading papers of the Canadian newspaper press, on the 25th of July.

The initial edition of 500 copies, which has been issued under the greatest possible difficulties arising from war conditions, is reserved for the use of the delegates of our various Provincial Synods, who will be the first to pronounce judgment upon the merits of the Book itself.

The Provincial Synod of Rupert's Land, which meets in Edmonton on the 9th of August, will be the earliest official body to deal with the new Prayer Book. Unfortunately, the delay in publication leaves little time for study on the part of the delegates, as it can only reach them by that date, if all the mailing conditions are particularly favourable.

The Provincial Synod of Ontario is more fortunate, as its meeting does not take place until

September, and every effort is being made to supply the delegates with copies at the earliest possible moment. The meeting of the Provincial Synod of Canada has been postponed by the Metropolitan of Canada, Archbishop Worrell. The first thought was to postpone the meeting until 1917, but the publication of the Prayer Book in July of this year, may lead to an earlier meeting, quite possibly during 1916.

The approval which the Draft Book received from all quarters at the General Synod, augurs well for the acceptance of the new Book by the Church as a whole. The Episcopate showed practical wisdom and foresight in their statesman-like suggestion that the Church should have an opportunity of using the Book in its services, on the ground that experience is the best test. The publishers cannot yet announce the date when the Book will be placed in the hands of the trade and placed on sale by all booksellers, but it is confidently hoped that it will not be very long before this consummation is reached. There is a natural desire on the part of our Churchpeople to see for themselves the results of the long and patient labours of the Canadian revisers. Their work was well received by the Church's representatives in the General Synod, and highly praised, but few realize, even yet, the extent of their studies, the research involved in their revision, the care exercised in making even the slightest change in a liturgy almost perfect in itself, and the thought and devotion bestowed upon the adaptation and enrichment of services which had proved themselves in the school of practical experience as suited to all the varying needs of the Christian consciousness of the most earnest and devoted Churchmen through the ages of the Church's life.

Study the big problems all the time, but never skip a small task, for one of those simple duties has the key to the big problem.

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### NG PRAYER.

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rt to Thy Influence and of willingness to do Thy day, "go out with joy h peace." And may my zealous and enthusiastic Jesus Christ. I ask this sus Christ, my Saviour.

self-control are all their difficulties of their own



## NEW BOOKS

**The Problem of the Commonwealth.**

By L. Curtis. MacMillan & Co., Toronto. (248 pp.; paper, 60 cents; cloth, \$1.00.)

Mr. Curtis explains in the introduction to this book that it "arises merely at showing what in the nature of things are the changes which must be made before a British subject in the Dominions can acquire self-government in the same degree as one domiciled in the British Isles." It is one of a number of books on this subject that are being planned by a group of persons in different parts of the Empire. In the first part, consisting of nine chapters, the author traces the development of self-government in the British colonies. He contrasts with this the process of development in the United States of America. Step by step he leads up to the present condition where Canada, Australia, New Zealand and South Africa have been granted "control of all their purely domestic affairs, not excluding such debatable matters as immigration and trade." One thing, however, they have not control over, viz., "the policy which involves them in peace or war." In the present war, where every unit in the Empire is satisfied regarding the justice of her cause, all have rallied around the mother land which alone has the right to declare war or peace. It is pointed out, and quite rightly so, that a time might come when the different colonies would not be so united in support of a war declared by the English parliament. "The cause of the problem lies in the fact that the conduct of foreign affairs for the whole of the British Commonwealth and the conduct of domestic affairs for the British Isles is entrusted to one and the same authority."

In the last twelve chapters the author offers what he regards as a satisfactory solution of the difficulty. The business of the present British parliament must, he says, "be separated into two divisions, that which concerns the affairs of the British Commonwealth as a whole, and that which concerns the people of the United Kingdom." The United Kingdom must have a parliament of its own just as Canada has, but matters that concern the Empire as a whole, should be controlled by an Imperial parliament representative of each and all of the units of which it is composed. This step would necessarily raise the question of taxation which he deals with at some length.

The book as a whole is a valuable contribution to a difficult problem, and is deserving of close study by all who are really interested in the future of the Empire. Whether the solution suggested will be adopted or not is an open question, but it is worthy of serious consideration. Many difficulties lie in the way, but just as great difficulties have been met with and overcome in the past.

**What the War is Teaching.**

By Charles E. Jefferson, D.D. Fleming H. Revell, Toronto. (218 pp.; \$1.00 net.)

Christian pacificism is Dr. Jefferson's evangel. He is no recent convert. He has been preaching it for years. Directly opposite to some others, he thinks this war is simply the result of preparedness. In his chapter on "What war is," by painting the painful details of bodily injuries of the dying and the dead, he seeks to take the trappings off "glorious war." So far so well, but you look in vain in this book for any appreciation, or even statement, of the principles at stake. The definite details of how a policeman would abuse a Thug trying to assault Dr. Jefferson (presumably Dr. Jefferson would not defend himself) would also be distressing reading but— In a man of Dr. Jefferson's discernment we do not like to see the unwillingness to distinguish between the motives of the warring nations. He evidently is not one of the Americans who realize that Britain, France and the Allies are keeping his Republic's battles in far-off Europe. We agree that military experts are not wise guides. They are not statesmen, but they should be kept in the place of good servants. Dr. Jefferson thinks that this war, by its very horribleness, will sicken the nations of war. Vain thought! Every war has had its horribleness and death dealing subterfuges. For defence of all that gives life any meaning men are prepared to risk even greater horrors, or die in the attempt, for life under the heel of the mad militarist of any Germany, would be no life at all. Don't imagine that Dr. Jefferson's book is a high school essay. It is clever and forcible but unconvincing, because he has not seen the spiritual meaning of war.

## Africa in a Nutshell

J. E. CROWTHER.

**N**EARLY one-fourth of the earth's land surface is comprised within the continent of Africa.

Africa is as large as the British Empire, four times the size of the United States, and ten thousand times as large as Rhode Island.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this vast multitude.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

Thirty-five years ago the export of cocoa from the Gold Coast amounted to twenty dollars. Today it is over eight million dollars. The development of this industry has resulted in a shortage of labour in the Ashanti gold fields.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk, six inches thick and eight miles wide around the globe. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight mogul would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of the 25,000 miles now in operation.

The blacks have almost exclusive control of the unskilled labour market. The result is that there are probably more "poor whites" in South Africa in proportion to the total white population than anywhere else in the world.

Throughout Africa the blacks are beginning to encroach upon the skilled labour market. In Kimberley, thirty per cent. of the printing trade, eighty-five per cent. of the building trade and almost the entire wagon-making industry is in the hands of native artisans.

The natives are eager for education. More than anywhere else in the world, to the African education means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives conning over the spelling book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restriction of their movements. Venereal diseases are well-nigh universal.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Church bestirs herself. Whole villages have become Mohammedan.—Men and Missions.

## The Church Abroad

The number of medical college students in India in the year 1907 was 1,542, and in the year 1912, 1,822.

Twenty years ago the income of the Church Missionary Society was £251,000. Last year it was £382,000.

The Melanesian Mission, so familiar to many Canadian missionary students, is in serious financial difficulties.

Dr. John R. Mott sailed for Europe on May 29th to spend two months inspecting the work of the Y.M.C.A. in the various military camps.

Of 20,000 Armenians who were in the city of Erzroom just before the Russians captured it, only 200 escaped death or exile at the hands of the Turks.

The area of China is 3,913,560 square miles and the total railway mileage is under 7,000. This, together with bad roads, makes work slow and difficult.

The new President of China is not a professing Christian, but he is very friendly towards Christianity and has contributed generously to many Christian enterprises.

About 40 influential Chinese in the city of Hangchow have formed a Christianity Discussion Club, which meets twice a month for Bible study and discussion.

A Japanese lawyer, pleading for mercy for his client, who had been converted in prison, took the opportunity to explain at length to the court the power of Christianity to transform the lives of men.

Only 5 per cent. of the teeming millions of India are able to command proper medical attendance, and 60 per cent. of that population dies without any medical attention, Eastern or Western, qualified or quack.

In Bombay, India, on December 28th last, an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes, 225 were Brahmins, 50 were Indian women, and 20 were the so-called "untouchables."—Missionary Review of the World.

We have been saying that we could not afford to give \$18,000,000 a year to foreign Missions, or to send 4,000 men abroad; yet to-day Great Britain with less than half our population is spending \$25,000,000 a day and Canada with less than one-tenth our population is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world.—J. Campbell White.

"China to-day presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity to-day are tenfold more than they were six years ago. The opportunity is increasing by leaps and by bounds. Again let me beg of you in the name of Christ, and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterwards."—Bishop Brent

A Chinese layman who was asked his opinion as to the probability of securing more students of the better class for the Christian ministry said: "As I analyze the situation, the first reason why some of the best students do not go into the ministry is due to a wrong attitude toward the ministry. The inevitable question that is put to the prospective minister is: Are you willing to make a sacrifice? By that is meant that the minister should receive a very small salary. Now I do not believe in this attitude. I do believe, though, that to be a minister does mean sacrifice, but I do not believe that sacrifice means a salary which will not give him sometimes even the necessities of life. I believe that this wrong conception of sacrifice has been one of the strongest deterrent influences in getting the best men into the ministry."



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## The Question

By the Rev. HERBERT ALLAN WEST, St. Catharines, Ont.

To all who feel that the outposts are not worth while.

"I've reached the limit, dear," and the Rev. Richard Moreland threw himself into an easy chair. "I made up my mind coming home from church this evening that I would have no more of it. I am going to send my resignation in to the Bishop to-night. Three years in this hole, work early and late, visit every day, put hours into my sermon preparation and then have twenty-one out to service."

"It's too bad, Dick, but summer is near and that may account for it. Come and have a cup of tea and you'll feel better. I'll have it ready in a minute."

"Summer has nothing to do with it," he answered. "It's the same the year round: fifteen at the morning station, twenty-three this afternoon and twenty-one to-night. An earthquake wouldn't move these people, and as for doing them any good by a sermon, I might as well preach to a lot of cattle. My three years have been simply lost. I can't do any good here in this miserable village, and I am not going to try any further. I'll resign to-night, go back to Toronto as soon as possible, and, if nothing better turns up, quit the ministry. I feel that I am useless."

"But, Dick, someone has to fill these places, and if God put you here, why not leave the worry and responsibility to Him and just go on? Besides, nearly sixty people for the day are surely worth ministering to and preaching to."

"Yes, if I could do any good. But I tell you, dear, they are hopeless. I asked old Hobbins, who is probably one of the wealthiest farmers in the parish, to help me out so that I could get the church shingled. It needs it badly enough, and the old skinflint said that as summer was on now it could wait. I'd like to see him wait if his pig-pen needed it; but the church—humph! That doesn't matter. Besides, look at the crowd that were there to-night: the dreamer, Billy Pratty, Mrs. Widdows, that foolish little Mary Jones, and the rest of them."

"Well, I wouldn't do anything in a hurry, Dick. I think it is a very serious thing to resign unless you are pretty certain. Think it over for a few days. Besides, the Bishop may move you to something better soon. He knows it's a hard parish here and isn't likely to leave you in it too long. Better wait God's time, boy."

"No, dear, I am determined. For the last year it has been wait, wait, wait. You run along, Alice, and get me some lunch and I'll write to him in the meantime."

When his wife had left the room he leaned back in his chair and closed his eyes. He recalled the college days, with their hopes, his first coming to the parish, with all the big expectations; then the three years since with small salary, long drives, winter and summer, the little congregations, and the hard-headed, unemotional, uneducated country people to whom he ministered. No; he was right. He had been a failure; not one soul that he had helped, nothing done for all his labour. Rising, he went to his desk, and, drawing out a pad, began to write. Frankly, but briefly, he told the Bishop of the conditions, the utter indifference of the parishioners and his own sense of failure, and then tendered his resignation, asking that a successor be appointed as soon as possible. When he had signed his name, he read it over twice, then sealing it, sat back in his chair to wait till his tea should be ready. Closing his eyes, he tried to plan the next steps and presently dozed off. When he awakened he found to his surprise that the comfortable study had disappeared and that he was looking into the large farmhouse kitchen of the Hobbins' homestead, where Mrs. Hobbins sat reading by an open fire. Before he could make his presence known or discover how he came to be there the door opened and Hobbins entered the room.

"Hello, John! Did you have a nice service?" said Mrs. Hobbins, laying down her book.

"Yes, pretty good. Moreland gave a good talk to-night—one of the best I've heard him give lately," he replied. He removed his hat and coat, put on his slippers, and, sitting down, began slowly to fill his pipe. "He asked me to donate something to shingle the church roof," he said,

Presently. "I told him to let it go for a time. I intend to have it done this fall, as it needs it all right. But it jarred me after his sermon, for he had started me thinking." He sat quietly for a few minutes, then rising, began to walk up and down the room.

"What's the matter?" his wife asked. "What are you thinking about, you're so restless?"

"Well, the address to-night has touched me," he answered. "All the way home I kept thinking of it. You know that ten-acre lot Bevan has offered me eighty dollars an acre for?"

"Yes. What about it?"

"Well, I intended to let him have it, but, thinking over what Moreland said to-night, it wouldn't be a square deal. It's not worth a cent more than sixty dollars."

"But, John," his wife remonstrated, "if he offers more, that's his lookout, not yours, isn't it?"

"No," Hobbins answered. "He doesn't know much about land values, and, to put it plainly, I would be cheating him. I made up my mind coming home to-night that I would let him have it at its right value. I will lose quite a bit, but, as the parson said to-night, 'Moral losses are bigger than any other.'"

"As for doing them any good by a sermon, I might as well preach to a lot of cattle." The words he had uttered came back to the Rector.

The next moment the farmhouse kitchen had disappeared and he saw before him the small living-room of the Jones' home, where old Mrs. Jones and her daughter sat at supper. "Was the sermon good?" the mother asked, presently.

"I never heard a word of it, mother," Mary answered. "I was busy thinking all through the service."

"Of what, dear?"

The girl was silent a moment, then replied: "Of my leaving home. I decided to-night not to go to the city, but to stay home with you."

The mother rose from her seat, and, going round the table, kissed the girl. "I am very, very glad, dear. But what made you change your mind?"

"You know, mother, I have been dissatisfied and miserable for a long time. It has seemed so dull in this little place, with no theatres, dances or any excitement. It was really that made me decide to go to the city, for I thought I could get plenty of excitement there and change. But to-night I started thinking of Mr. Moreland, an educated man, a man of culture, and fresh from city and college life, and yet, year by year, contented to stay in this place, to work among a handful of people. I thought that if he could do it, surely I ought to be contented and find plenty at home to satisfy me. Why, mother! Your crying—your eyes are wet with tears."

"No, Mary I am only thanking God that Mr. Moreland was ever sent here," the mother answered.

"My work is useless here." The words came back to Dick, but he had no time to think, for the scene was changed again, and he saw before him the Widdow cottage and Mr. Widdows, a cripple for years, sitting by the window waiting for his wife's return from church. Presently he saw her coming down the walk, and limping to the door he opened it.

"Why, wife," he said, as she entered the house with a bright smile, "you look quite young and pretty. Were there many out to-night?"

"Not many," she said as she kissed him. "But it was a nice service and did me good. It always does. No matter how tired and depressed I get through the week, when Sunday comes and evening service I always get strength and cheering up. I don't know what I should do if there was no service. I think sometimes it is the only thing that helps me, day by day, when things seem all wrong, times are hard, and you, poor boy, have to suffer so much."

"Don't bother about me," he answered, cheerily. "I'm glad, dear, you enjoyed the service. I guess we'd all miss Mr. Moreland if he were away. I can't go out to hear him, but I get help when he comes, and seeing you cheered up every Sunday means as much to me."

"I can't do any good in this miserable village." The words seemed to burn in Moreland's conscience. But once more the scene changed, and before him he saw a large banquetting hall, brilliant with lights. Down each side of long tables sat gentlemen in evening dress. The hall rang with cheers and handclapping as a tall, grey-headed man rose to speak.

"Gentlemen, I am not able to express my gratefulness for the great honour you have done me this evening. I feel most deeply that if I have

(Continued on page 512.)

## The Bankruptcy of Unbelief

THE celebrated French writer, Larridan, whose pen formerly had nothing but biting sarcasm and scorn for every form of religious faith, now urges, in a public confession, his nation to return to the faith as the only saving ground for their souls. All the papers in France, even the most radical, have respectfully printed the following free translation: "I laughed at faith and considered myself wise. I no longer retain my gaiety over this derision as I see France bleeding and weeping. I stood by the roadside and saw the soldiers, going on so joyfully to meet death. It made me ask the question, 'What is making you so calm?' and they began to pray. They said, 'We believe in God.' I counted our nation's sacrifices, and saw how the people, praying, would carry them. Then I felt within me that it was something consoling to know an eternal Homeland which shines with love, while the earth is glowing with hatred. This knowledge is the knowledge of a little child, and I am no longer a child, that is my poverty, and that causes me to shiver. A nation must despair if it does not believe that the pain of earth can be exchanged for the joy of Heaven."

"To hope when everything is sinking, who can do that without faith? I stand by the streams of blood on French soil and I see the rivers of tears. I doubt. But that old woman from Brittany, whose sons have bled to death, she prays. How ashamed I am before this woman."

"How terrible and burning are the wounds of a people where there is not one drop of the wonderful One's Blood. This wonderful . . . . . Oh! I dare not name His Name! He was so good! and I ———. What will become of France, of her children, if they do not believe? If its women do not pray?"

"That nation will conquer in this war which has confidence in God as its foremost weapon. France was great in bygone days, but it was a France mixed with faith. How is it with France at this moment? It is in pressure and difficulties. Shall its future be better? By God's good hand, yes, only through God's good hand."

"Behold a nation of dead covers the fields! How difficult to remain an atheist on this vast, national cemetery. I cannot. I have betrayed myself and you, you, who have read my books and sung my songs. It was a most raving and terrible dream."

"France, France, turn to faith, to your beautiful days. To give up God is to be lost forever. I know not if I shall be alive to-morrow, but this I must tell my friends, Larridan dare not die an atheist. Hell does not trouble me, but this thought troubles me—A God lives, and I stand far from Him! My soul shall joy mightily if I ever experience that moment when I, kneeling, can say, 'I believe, I believe in God, I believe.' These words are the vespers of humanity, but for those who know them not, it is night."

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### PLANTING THE FLAG.

"I heard the other day of a young soldier, who, in one of the attacks upon an enemy position, fell mortally wounded. He was hardly conscious of what was going on when he heard the sound of cheering. Someone was bending over him, and he said, 'What is that for?' They said, 'Our boys have planted the flag. They have taken the position, and planted the flag.' His eyes were dim, and he could not see that floating flag, but a smile of joy and peace passed over his features before he died, and he was able to say, 'I helped to put it there.' Now by your gifts, by your efforts, by your influence, by your prayers, when that day comes that the banner of Christ will float over the whole earth, and when the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea, in deep humility and nevertheless with absolute truth by God's grace, we may each one of us be able to say, 'I helped to put it there.'—Bishop Stileman.

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There is no better ballast for keeping the mind steady on its keel than business.—Lowell.



## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XVIII.

The Camp by the Lake.

SO the next morning the little cavalcade set forth. There was a faint suggestion of frost in the air, though as the day wore on, the sun blazed out in almost midsummer heat. An Indian who worked on the farm was taken as guide; and, avoiding the road, the little party struck into a trail which led through the woods. They drove before them along the narrow path a couple of pack-horses which carried blankets and a minimum of cooking utensils and the food supply of the party.

Most of the way lay through the woods, where the squirrels and gaily-striped chipmunks played among the tree-roots, while the jays and blue-birds chattered overhead. Then they emerged on the shores of a large lake, and sent the horses home with one of the farm men who had come with them, while they packed their stores into a large flat-bottomed boat belonging to Claude's friend, which, with a canoe, they found in a rough shed on the water's edge. They rowed and paddled across to an island about four miles long.

Then came the business of pitching the tents. Claude showed the boys how to cut down three saplings, drive two into the ground and lay one across on the forks of the other two for the ridge-pole of the tent. Then they cut and drove in the tent-pegs, and in an incredibly short time the tent was up, and Claude was furnishing its interior with rails arranged like the tent-poles, and nails and hooks to hang clothes on. This was the larger or living tent where they were to have their meals, and where the boys were to sleep on beds of spruce and pine branches. A smaller tent, a little way off, was soon put up for Marjory and her mother.

Then Claude found a place where, between two large stones, a fire could be lighted for cooking purposes, and they watched him set a light to the merest scraps of birch bark and two or three dead leaves, and then feed it with larger and larger twigs and branches until he soon had a brightly blazing fire.

"Now don't make the mistake of every 'tenderfoot,'" he said, "and think that you want a bonfire to cook over. A 'fire' like this, with the stones to keep in the heat, will boil a kettle, or fry pork in a surprisingly short time. But we must have a good 'friendship' fire to sit round at night, and we may be glad of it to dry our clothes before we go home."

For a hearth, he first sawed and chopped up a fallen maple into logs some five feet long. Then he drove two stakes into the ground and piled four of the logs against them, one upon the other. At right angles with these, so as to form three sides of a square, he laid two other logs. When this was completed, the campers had a hearth opposite the tent-door from which a genial heat was thrown, not only on those who gathered round it, but into the tent itself. It was the work of only a few minutes to gather brushwood enough to make a royal blaze above which reposed great "yule logs," which would burn for hours when once alight.

How they enjoyed that first meal in camp! The most menial "chores" of water-carrying and dish-washing seemed the merest play, and no food

could ever have tasted so delicious as the pork and beans of that first supper.

The moon was almost at the full, and they sat round the fire in the evening watching the moonlight on the waters of the lake, while the whip-poor-wills filled the woods with their ceaseless reiteration.

But, oh! how stiff and sore were all the "greenhorns" in the morning after their first night on beds of boughs, prepared, as they were, in the most scientific manner under Claude's directions. As Marjory remarked, it was one of the cases in which realization lagged far behind anticipation, for what could sound more delightful than "couches of fragrant spruce," and what could possibly prove to be more uncomfortable?

It was an ideal holiday. The brothers could not keep up the old bitterness in the atmosphere of camp life, and Claude's friendly imperturbability of temper helped to keep things running smoothly. His own health and spirits revived wonderfully; and Mrs. Lane as she watched him closely felt sure that Marjory's proximity counted for something in his return of health.

Marjory had undoubtedly matured in the months at Otter Lake, though she kept much of her almost childish freshness and lack of self-consciousness. She appeared absolutely unconscious of Claude's devotion, and her mother could only hope she would not discover it. She liked Claude greatly, but she thought that at seventeen Marjory was far too young to be thinking of lovers, especially of one of whom they knew so little as of Claude. The young man seemed to realize this himself, and one day when he found himself alone on the lake with Mrs. Lane he abruptly opened the subject of his past life.

"It's awfully good of you to let me come down and be one of the family like this, Mrs. Lane; and I feel as if I ought to let you know something about myself. You see, I came out here, like many other fellows, rather under a cloud. I was never much good at books, so my pater, who was a doctor, sent me to a farmer to learn farming, so that I might get a position as agent to some landowner. The farm was in a very lonely village. There was nothing on earth to be done there, and so I fell in love with the farmer's daughter—or thought I did—like the young fool I was. She was seven years older than I was, and my people were pretty sick when they found it out. They made me break off my engagement, and, indeed, I had got heartily tired of it myself, though I did not like to say so.

"Then the farmer instituted breach of promise proceedings against me, and claimed £500 damages. The case went against me, and I had to pay £100 and costs—or rather my pater had to pay it for me. He was so disgusted at the whole business that he shipped me off to Canada to sink or swim as I could. You know how Mrs. Campbell found me. I have paid off every penny my father had to pay for me, and I've made quite a little 'pile' out of my hotel. But I don't want to settle down to hotel-keeping. I am thinking of taking up land out in this direction. My experience on the farm would be quite useful, and I should like to settle near here—if you don't object."

"I don't see what right I have to object," said Mrs. Lane, rather hypocritically, for she was pretty sure of Claude's reason for deferring to her. And she was right, as the next words showed.

"Well, Mrs. Lane, I should not come here if you told me that you would not allow me to cultivate my acquaintance with you all—and especi-

(Continued on page 512.)

## Downeaster

NONE of us love the "affected man or woman," but affectation, however absurd and offensive, does prove the possession of an ideal of a kind. The affected man or woman has a vision. He (or she) may make himself ridiculous, disliked, and even despised, by "aping his betters," but still he has a desire to reach a higher plane. The man that has "betters" is, in his way, mistakenly, it may be, but genuinely, a hero worshipper. He does look up; he has a capacity for reverencing what in itself and in somebody else is admirable, if absurd in him. We think of affected people as "conceited," and of affectation as the manifestation of a sense of superiority and a corresponding contempt for others. But this is all wrong. Affectation is really an evidence of self-distrust and an over-valuation of the personal qualities of somebody else.

\* \* \* \*

Character, after all, still remains the supreme human asset. In no one was this so strikingly exemplified as in the life and work of the late Lord Kitchener. He was not, I should say, a man of commanding intellectual power, but his reputation for dogged steadfastness and rectitude of purpose was so widespread that the nation trusted him as it has trusted few in its eventful and stormy history. His appeals for men succeeded as no one else's could conceivably have done, because the nation, as a whole, had faith in his singleness of purpose and tremendous energy. And this triumph of character is seen in the selection of Justice Hughes as Presidential candidate. The nation, or at least one-half, want him, not for his brilliant abilities and gifts, but because they believe him to be a man of strong, straightforward character, and absolutely honest.

\* \* \* \*

Commonplace facts about commonplace people are always uninteresting, but commonplace facts about commonplace people and commonplace facts about uncommon people are always interesting. It would be just as well if some of our collectors of news bore this in mind.

\* \* \* \*

Most of us, I fear, are expecting too much of the War in its steady after-effects. Some people look for a great wave of soberness and seriousness and a great deepening of the national character. It seems just as likely that in the tremendous reaction from the present strain there will be a tendency to frivolity and self-indulgence. If all, or the great majority of the lessons of history are not going to be reversed, there is sure to be a backward swing of the pendulum. Human nature cannot remain permanently keyed up to the heroic pitch. The rebound must come proportionately violent to the strain. The man who said the other day that it was just as necessary for us to be prepared for peace as war, hit the nail on the head.

\* \* \* \*

As new earth is often better for a plant than fertilizer, so a change is often better than medicine.

\* \* \* \*

We are all of us very liberal with other people's opinions. Broadmindedness very often consists in being generous at somebody else's expense.

\* \* \* \*

A gentleman is one who can be polite without losing his self-respect. Politeness to so many involves self-abasement.

There is no doubt that family life, as elderly people remember it, is largely a thing of the past, and a mere memory. A family of three children is only the beginning of family life. It takes at least four children to produce the conditions really necessary to family life—the discipline and the companionship. With three children one is reminded of the saying that two's company and three none. In such a family one is doomed to a chumless existence. Thousands of old couples to-day in Canada find themselves with fewer grandchildren than children, and the work of reducing our families to the vanishing point goes merrily forward.

\* \* \* \*

The moving pictures are coming in for a good deal of criticism these days, and, it must be admitted, with some justification. There can be no doubt that they have deteriorated considerably of late. The great masterpieces of literature, such as Scott's, Dickens', and Thackeray's works, scenes from foreign lands, certain processes of manufacturing, studies in natural history, are getting fewer and fewer, and these so-called "Vita-graphs," depicting often very dubious, and, in some cases, more than dubious scenes and characters, are taking their place. It is the old story of a "vicious circle," and of the supply creating the demand. You give people what they are supposed to want, and they ask for more, and you have to keep on going "one better." Sensationalism and vulgarity, it was assumed, was what the people wanted, and so a taste and craving has been aroused which must be pandered to with ever-increasing disregard of the proprieties, and, I fear, sometimes the decencies of life.

\* \* \* \*

In England, where the "conscientious objector" is a national problem, the Church papers are filled with discussions on the nature and province of conscience. Is it the voice of God in the soul of man? Is it "innate," or is it the product of training or environment? Is its authority absolute or relative? How far is the State bound to respect it? The best definition I have yet seen of the function of conscience is given by a writer in the "Church Times." Conscience, he says, does not tell us when we are doing right, but when we mean to do right. That is as far as it can go. Therefore, it follows that while the State should always, when expedient, respect a man's conscientious scruples, it cannot be bound by them. Where the conscience of one man clashes with that of another on a point which affects the general welfare, the State must step in and decide. Thus there are manifest limits to the authority of conscience. The State should make these limits as wide as possible, but sooner or later the individual conscience will come into conflict with the corporate or national conscience, and it will have to yield or suffer the consequences. For in the larger vital issues no man can be a law unto himself. Among the many novel and perhaps unwelcome lessons that have been hammered into our heads by the stern logic of war this is not the least important, and it has led many of us, who formerly opposed prohibition as an undue interference with the rights of the individual, to see the matter in a new light, myself, I must confess, among the number.

\* \* \* \*

## WORDS FROM THE PERSIAN.

"There are about a dozen words in the English dictionary we trace to Persia, the most common, perhaps, being 'orange,' 'shawl,' 'taffeta,' 'chess,' 'caravan,' 'lilac.'" — Daily Chronicle.



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Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

The Bible Lesson

By Rev. Dr. Howard, Montreal

8th Sunday after Trinity, August 13th.

Subject:—"What is Christian Manliness?" -1 Cor. ix: 16-27.

INTRODUCTION.

LAST Sunday we studied St. Paul's praise of Christian love; for him the way of "superlative excellence" in life is the way of love—love towards God and towards our fellowmen. To-day we study another ideal of Christian life as set forth by the Apostle to the Corinthians. We saw last week that these converts at Corinth had asked him many things concerning Christian duties and practices. It was but natural that he should take occasion in his answer of these questions to speak to a people who lived in the midst of so many temptations to sins of impurity and selfishness, of the necessity of self-restraint and complete self-control and of the proper motive that should guide them in their Christian work. Consequently, he treats of what the lesson for to-day calls "Christian Manliness." The Christian is called to a strenuous life. He is not bidden to be simply a non-assertive weakling. While there are many things that he must not do, there are also many things that must be vigorously performed. While all tendencies to evil must be suppressed, at the same time all possibilities of good within the soul must be developed. The Christian must develop in strength (as the same Apostle elsewhere expresses it) "towards the measure of the stature of the fulness of Christ" (Eph. iv. 13).

In chapter viii. St. Paul had written to his converts concerning the necessity of making self-denials for the good of others. To eat meats sacrificed to idols was a stumbling-block to some; they felt that this was wrong, their consciences were "offended" and some found themselves drifting back to their old idolatrous worship. "Well," said the Apostle, "this is not as it ought to be. You, to whom an idol is nothing and who can eat such meat without thinking of such an act as offering honour to a heathen god or being a participator in any heathen superstition, you are strong in your new faith. You ought to make a sacrifice of yourselves for the sake of others. Your eating will tempt the weaker to do the same. Therefore, refrain from using such food." "If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." St. Paul then inserts a paragraph in his letter (ix. 1-15) in defence of his own authority as an Apostle (this had been questioned by some at Corinth who opposed him) and of his right to receive maintenance at the hands of the Church (ix. 4-6). This latter point is worked out by means of illustrations (ix. 7-14). In the 15th verse he declares that though he had every right to receive maintenance at the hands of the Church, yet he had independently refused to do so. With this he returns to his former argument regarding the necessity of self-restraint and self-denial, which occupies chap. viii. This leads him to speak of the nature of Christian Manliness, the theme for to-day's study.

ANALYSIS OF THE LESSON.

I.—For the sake of others he had preached the Gospel without charge (vv. 16-18). The work that he had done among them was in itself an object-lesson as to the necessity of self-denial for the sake of others.

1. He had preached the Gospel because God had laid such preaching upon him as a duty, a responsibility to God (v. 16).

2. Had he willingly chosen to preach the Gospel, he might rightly consider himself rewarded in that he was doing what pleased him; but as this preaching of the Gospel had been put upon him by God, therefore he felt that he was simply discharging a responsibility (v. 17).

3. What, then, was his reward? Whether he preached willingly or unwillingly, he had the consciousness in himself that he had served God faithfully. This seems to be the most legitimate conclusion from the Apostle's rather difficult statement (v. 18).

II.—He elaborates this idea of self-denial—he had ever striven to ignore self for the profit of others (vv. 19-23).

1. He made himself a servant ("under bondage") to men that he might gain them. They could not think that this free service had any selfish motive behind it—the Apostle was not seeking self-gain, but rather was seeking the good of those whom he served (v. 19).

2. He gives details of this suppression of self for the well-being of others. He submitted to rigorous Jewish ordinances to be able to influence the Jews (v. 20); to the Gentiles he lived as one who was free from the ceremonial Jewish law in order that he might not prejudice them (v. 21). (Notice that he carefully distinguishes between the Jewish or Mosaic law and the law of God or Christ. Though free from the former, he never represented himself as free from the latter (v. 21). He sums up his position of self-effacement thus: "I am become all things to all men that I may by all means save some, and I do all things for the Gospel's sake that I may be a joint partaker thereof."

III.—Self-restraint is needed in all in the Christian life (vv. 24, 25). He turns to illustrations: (1) The race-course shows men striving for a prize, though only one can get it—in the Christian course of life ALL may obtain reward. (2) The games (no doubt the Isthmian games, near Corinth) show men under self-discipline and self-restraint. Their reward is a "corruptible crown."

The racer and the contestant in the games do it, that is, exercise self-restraint. How much more should we exercise restraint in our effort to gain an INCORRUPTIBLE REWARD!

IV.—The Apostle's own efforts at self-restraint are not easy (vv. 26, 27).

1. He runs the Christian course, but he is not so uncertain of reward as the contestants in the racecourse; in this only one gets rewarded.

2. He fights against spiritual foes. "He does not beat the air," that is, he does not simply strike out at random. He has definite sins and temptations to fight against, and with these he definitely contends. He "buffets" his body and makes it submissive to his will. He so overcomes temptations of the flesh that his body may be said to be brought into "bondage" (slavery).

3. Unless he thus gains the mastery over self his Christianity would not be a reality—in preaching the Gospel to others he might himself be rejected.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—Christianity inculcates two necessities of life—self-suppression and self-development. The Christian is called to suppress every tendency to evil that he finds in his own nature. He may be tempted to sins of the soul (pride, jealousy, covetousness, and such like), or sins of the body (intemperance, impurity). These should be kept under to the point of suppression. This is the negative side of Christian life; it inculcates the rooting out and complete destruction of all within us that is contrary to the life of Christ. But there is another side of Christian life—the positive. We are to develop all possibilities of good that lie within us. The contestants in the games developed their strength and powers in addition to denying themselves all that would detract from such strength and powers. The Christian must act similarly. On the positive side he must become strong in faith, hope, and love; he must grow in God's grace so that he may become more like Christ This he does by prayer and service.

It is a sign of Christian manliness when we subject our lower nature to our higher, and also develop that higher nature towards its fullest possibilities.

II.—The weaknesses of others have a claim upon those who are strong. No man lives to himself, but is, to a very large extent, his "brother's keeper." If our brothers show a weakness to temptation, then it is the duty of those who are strong to bear the infirmities of those who are weak and not to please themselves. We are "members one of another," and, as Christians, fellow-members of the body of Christ. Therefore, our responsibilities towards one another are very great. The weak must be strengthened—the tempted must be supported so that they do not fail. Great self-sacrifice may be necessary on the part of "the strong" to fulfil these responsibilities. It is an indication of our Christian sincerity when we manfully shoulder such duties. What a lesson this is in the great question of temperance! If intoxicants cause my brother to stumble I will use no intoxicants for evermore, that I make not my brother to stumble. St. Paul showed how greatly he felt that he was under the necessity

Progress of the War

August 1.—Tuesday—British and French consolidate ground gained in Sunday's advance. Russian advance on the Stokhod continues.

August 2.—Wednesday—German counter-attacks on Thiaumont and Vaux-Chenois repulsed. The floods in the valley of the Dneister subsiding allow General Letchitzky's army to move on Stanislaw.

August 3.—Thursday—German artillery activity against Trones Wood. The French make slight gains in counter-attacks from Vaucheraville to Fleury.

August 4.—Friday—French recapture Fleury, whose capture the Germans considered a great victory some weeks ago. In Asia Minor Russians continue to Diarbekr.

August 5.—Saturday—French forced to evacuate Fleury, but later regained the greater part. Belgians capture Kigoma in German East Africa. Germany resumes submarine piracy.

August 7.—Monday—The Anzacs beat back the Turkish attack on Romani, 22 miles east of Suez Canal, and captured 2,500 prisoners and a number of mountain guns and machine guns. British make gains north and west of Pozieres. Russians pierce Austro-German front south of Brody, taking six villages and 5,500 prisoners.

of helping others by self-sacrifices when he became all things to all men that he might save some.

III.—The true reward of Christian service is twofold:—

(1) Heart satisfaction that God's will is being done to the best of our ability. There is no greater comfort than the honest conviction that we have done what conscience tells us is right. If we fail, we have the comfort of knowing that we acted for the best; if we succeed, we have the additional joy of knowing that our motive of action was sincerely good.

(2) Right doing brings a development of true character. This is the eternal reward that God gives to all who follow Christ—they become Christ-like. This character is eternal. They carry it with them into the presence of God when all else is left behind.

IV.—Christian manliness manifests itself as follows:—

- (1) The body, with its appetites, is kept subservient to the soul.
(2) All temptations to evil are resisted, whether of the body or soul.
(3) Self-denial, even in legitimate things, is practised for the help of others.
(4) There is a Christward development of character.

Yet another record has been set up by the Mayor of Lichfield, England (Alderman Charles Harradine). Mr. Harradine was recently elected Mayor to fill the vacancy caused by the death of Alderman J. T. Raby, and he has since been elevated to the Aldermanic Bench. When he took his seat for the first time as Chief Magistrate he had with him on the Bench Alderman D. Harrison. The Mayor is the principal verger and sub-sacrist of Lichfield Cathedral and Alderman Harrison is one of the Vicars-Choral. Upon no previous occasion, so far as is known, have two members of the Cathedral body been elevated to the Aldermanic Bench or sat together as magistrates.

no doubt that family life, people remember it, is hing of the past, and a ry. A family of three chil- y the beginning of family es at least four children he conditions really neces- life—the discipline and ionship. With three chil- s reminded of the saying company and three none. family one is doomed to a existence. Thousands of to-day in Canada find with fewer grandchildren en, and the work of re- families to the vanishing merrily forward.

ng pictures are coming in deal of criticism these it must be admitted, with cation. There can be no hey have deteriorated con- f late. The great master- ture, such as Scott's, and Thackeray's works, n foreign lands, certain f manufacturing, studies history, are getting fewer and these so-called "Vita- picting often very dubious, e cases, more than dubious characters, are taking It is the old story of a rcle," and of the supply demand. You give people re supposed to want, and r more, and you have to ing "one better." Sensa- and vulgarity, it was as- what the people wanted, iste and craving has been ich must be pandered to ecreasing disregard of the and, I fear, sometimes es of life.

nd, where the "conscien- or" is a national problem, papers are filled with dis- the nature and province ce. Is it the voice of God of man? Is it "innate," e product of training or t? Is its authority abso- tive? How far is the State spect it? The best defi- ve yet seen of the function ce is given by a writer in h Times." Conscience, he not tell us when we are ; but when we mean to hat is as far as it can go. it follows that while the d always, when expedient, an's conscientious scruples, e bound by them. Where nce of one man clashes f another on a point which general welfare, the State n and decide. Thus there st limits to the authority nce. The State should limits as wide as possible, or later the individual con- l come into conflict with te or national conscience, have to yield or suffer the es. For in the larger vital an can be a law unto him- g the many novel and per- come lessons that have been into our heads by the stern r this is not the least im- d it has led many of us, dy opposed prohibition as nterference with the rights vidual, to see the matter ht, myself, I must confess, number.

FROM THE PERSIAN.

re about a dozen words in h dictionary we trace to most common, perhaps, ange," "shawl," "taffeta," aravan," "lilac." —Daily



## The Churchwoman

**St. Thomas.—Trinity.**—The regular monthly meeting of this Branch of the W.A. was held in the Parish Hall on the 31st ult. The collectors brought in their returns for the education of a missionary's child. The members were asked to prepare donations for the annual barrel of fruits to be sent to Dynevor Indian Hospital. A reading on India was given by Miss Ball, and Miss T. Miller read an account of the conditions of the "People in the Nearer East."

## Church News

### Preferments and Appointments.

**Swanson, Rev. C., B.A.,** Missionary at Little Salmon and Carmacks, to be Incumbent of Whitehorse. (Diocese of Yukon.)

**Tremain, Rev. W. S.,** to be missionary in charge, Holy Trinity Mission, Fort Norman, N.W.T. (Diocese of Mackenzie River).

**Lindsay, Rev. J. E., B.A., B.D.,** Curate of St. George's, Ottawa, to be Rector of St. Luke's, Ottawa. (Diocese of Ottawa.)

The following appointments have been made: Rev. E. Appleyard has been posted to the 3rd Training Brigade, West Sandling; Rev. F. Williamson to the 1st Training Brigade at Diggate; Rev. J. Tully to the Machine Gun Depot at Shorncliffe, and the Rev. R. L. Brydges to Moore Barracks Hospital at Shorncliffe.

### QUEBEC.

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

**Quebec.—Cathedral of the Holy Trinity.**—On August 4th, the second anniversary of England's entrance into the world war, a united service of intercession was held in the Cathedral. The Dean gave an address upon the words, "How long, O Lord, holy and true?" Rev. 6:10.

**St. Matthew's.**—The Rev. E. M. Templeman, Magdalen Islands, is taking duty in St. Matthew's during the month of August. Rev. A. R. Kelley is spending his vacation in Toronto.

### MONTREAL.

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

**Point St. Charles.—Graec Church.**—The funeral was held on the 1st inst., at this church, of the late Mrs. S. M. Ireland, widow of the late Mr. F. G. Ireland, of Montreal. Mrs. Ireland's interest was much taken up in Church work. Three of her sons are Montreal clergymen, the Rev. J. Ellis Ireland, Point St. Charles, the Rev. J. Austen Ireland, Rector of Lachine, and the Rev. F. Charles Ireland, of Maisonneuve.

### TORONTO.

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

**William Day Reeve, D.D.,** Assistant.

**Toronto.—St. James' Cathedral.**—The 2nd anniversary of the declaration of war was generally observed on the 4th inst., services being held during the day in many of the churches. A very large and representative congregation gathered in this church on

Friday morning last for the service of prayer and intercession which was held therein. The sermon was preached by the Bishop of Toronto, who spoke of what God had done for Britons in raising them to a mighty position in the forefront of the nations, making them a free people and protecting them for eight hundred years against their enemies. "That," he declared, "is the note of the day, the note of the hour, the note of this service. If we turn to Him our men shall be protected by the Most High. We are here to examine ourselves before God. What return have we given to God for all the blessings he has showered upon us? Have we considered God's rights?" Bishop Sweeny declared that the people's consideration of what was due to God was but as an inch to an ell as compared with the black bar which stood for expenditures on luxuries, pleasures and bad habits. God required the carrying of the message of salvation to those that sat in darkness and in the shadow of death, the observance of His day and attendance at His house. "We have been motoring away from God's house," said the Bishop. "If we must use motors on Sunday, let us use them to bring people to God's house. Until the crooked things in our national life are straightened and rectified and pardoned and forgiven, victory, splendid and permanent, cannot be ours. Let us turn to God with contrite hearts." At the service Canon Plumtre, Canon Plummer, Canon Dixon, and Professor Cosgrave assisted. The choir, conducted by Dr. Albert Ham, sang musical selections appropriate to the occasion, and after the benediction had been pronounced six buglers of the Queen's Own Rifles sounded the "Last Post." The congregation sang "God Save the King" with inspiring earnestness and then dispersed. Among those present were the Marquess Inouye, the Japanese Ambassador to the Court of St. James, now in Toronto on his way to his own land; Sir Joseph Pope, Under-Secretary of State for External Affairs; and Mayor Church.

**St. Paul's.**—The Ven. Archdeacon Cody preached at the service of intercession held at this church on Friday afternoon last. He said that in the two years which had elapsed since war was declared there had been times when it seemed as if the Empire's lack of preparation would be its undoing, when it seemed as if the arm of flesh could do no more. "We can carry this cause without shame or misgiving into the presence of the Most High and ask Him to bless it," continued Dr. Cody. "We may yet look the world in the face and say, so far as our human life carries us, we have tried to stand for freedom, truth and honour." "Verily, to-day we have cause for thankfulness," said Dr. Cody. "We may be thankful that we begin to see the end, that we see the initiative passing into the hands of the Allies on every frontier. In numbers and munitions we are ready. We may be thankful that our own men have leaped forward and have chosen the honourable course. We may be thankful for the spiritual and moral fact of a united people, for the loyalty and heroism of our sailors and soldiers. No words can express the splendour of their sacrifice. We are thankful for the spirit of seriousness among our people. The war has discovered for us a store of moral splendour the existence of which perhaps we never suspected. We are thankful for the spirit of service among the women of this country. So for those in authority, for our sailors and soldiers, for the anxious and bereaved, for victory, for a righteous and abiding peace after this tyranny is over and past, we pray God assuredly will, if we are faithful, guide our west-

ern civilization into a broader and richer life. We look for something beyond the safety and consolidation of our Empire, namely, the victory of the Kingdom of Christ." The closing prayers were said and the Benediction was pronounced by Right Rev. Dr. Winchester, Bishop of Arkansas.

**St. Andrew's at the Island.**—Special services of intercession were held in this church on August 4th. A chain of prayer was held throughout the entire day. In the evening a large congregation gathered for the Litany service. Bishop Reeve conducted the service. Dr. Hallam, of Wycliffe College, spoke on the "Need of God in Our National Life," and Prof. J. H. Michael, of Victoria College, spoke on the Christian's duty of casting out the unclean spirits of unbelief, militarism and indifference.

**Spadina Lodge.**—Miss Warde, of Peterborough, has been appointed Superintendent of Spadina Lodge in succession to Miss Chalmundely, who has resigned. Girls attending Toronto Exhibition, who desire board and lodging, can secure such here at most reasonable rates.

**Wyebridge.—Church of the Good Shepherd.**—The girls and young ladies met at the invitation of Mr. W. F. Wrixon, student, on Wednesday of last week, and formed themselves into a working party to be known as the "Junior Guild." The "Junior Guild" will be a training ground for the young people to be "workers together" for the Church by helping in every possible way.

### HURON.

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

**Brantford.—St. James'.**—A beautiful and impressive service was held in this church on Sunday evening, the 30th ult., when a roll of honour was unveiled. The sermon was preached by the Rev. T. E. Jeakins, of St. Jude's Church, from the words, "Fear God and honour the King." The Rev. E. Softley, Rector, then spoke briefly, and read out the names of all enlisting from the parish, the number being 50. The Rev. T. B. Jeakins then, in the absence of Col. Cockshutt, unveiled the roll of honour in a few well-chosen words. "God Save the King" was then sung. The sermon was an eloquent and forcible presentation of the righteousness of the cause for which the Empire is contending, and the whole service one that will be long remembered.

### MOOSONEE.

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

**Hunta.—St. Luke's Mission.**—The forest fires which swept the country last week, visited this section on Saturday last, destroying the homes of many settlers. The Mission church was burnt to the ground on that day. The Mission had been organized nearly two years and was progressing in a favourable manner. Only the week before the fire 50 new chairs had been placed in the church. These chairs had been provided through the generosity of a tradesman in Cochrane and the self-sacrificing spirit of the settlers themselves. These, with all other church belongings, were destroyed. The loss was a complete one, and will be felt greatly, because of the fact that the inhabitants themselves have, in many cases, been left homeless by these bush fires. During the summer months the Mission is in charge of Mr. A. Marchant, a senior student in Wycliffe College, Toronto.

**Cochrane.—An Appeal.—Burned Out.**—The terrible bush fire that ravaged Northern Ontario on Saturday, July 29th, with appalling loss of life and property, destroyed five of our church buildings, viz., two churches at Hunta and Porquis Junction, two rectories at Cochrane and Porquis Junction and the rectory-church at Matheson. Only two of these buildings were partially insured, and we need at least \$2,500 to replace our losses. Contributions will be acknowledged through the "Canadian Churchman."

(Signed),

J. G. Moosonee.

Saturday, July 29th, 1916, will remain for a very long time the black-letter day in the story of the north country of Ontario. For the previous four or five weeks fires were burning all over in the bush and muskeg, and on that day a strong wind sprang up which blew the smoldering sparks into fire and then drove the fire before it through the bush and over the muskeg, clearing everything before it, wiping out towns and villages and taking an awful toll of human lives. The fire played havoc with the work of the Church in the southern part of this diocese, but it is a source of great thankfulness that none of the missionaries lost their lives, although many lost their goods. At this place, which is the headquarters of the diocese, the Pro-Cathedral and Bishop's House had a wonderful escape. The Methodist church, which is only about thirty feet from Bishopthorpe, was totally destroyed, as was also Holy Trinity Rectory, which was also on an adjacent lot to the Pro-Cathedral and Bishop's House. There is urgent need that this rectory should be replaced at once as a new appointment has recently been made and a home must be provided for the incumbent. West of Cochrane, at Hunta, there is a flourishing Mission in charge of Mr. Marchant, of Wycliffe College. He reports that the church was totally destroyed during his absence at another Mission. Mr. Travers, who only came up the previous week, was working in the same district, and has also lost all his goods. Coming south on the T. and N.O. Railway, Porquis Junction was our first Mission, and there the church and rectory were both burned. This church, which was the headquarters of Archdeacon Woodall, has been the scene of great activity during the past two or three years. A new rectory was built last year and almost entirely paid for, and many new Missions were opened round about. The Archdeacon is at present in James Bay at the Indian Mission at Albany, but his wife and five children were living in the rectory. Mr. H. A. Ackland was student-in-charge there and at Iroquois Falls. He, too, lost everything. Matheson was one of our earliest Missions in this district, and last year a beautiful church-rectory was built. Rev. H. V. Fricker is in charge. He escaped on a train to Englehart, but returned as soon as possible. The missionaries have all thrown themselves into the work of relief. Many of the congregations have lost their best workers by death and in many ways the Church has suffered a great loss. The people, who were beginning to be able to support the ministers, will need still further assistance for a year or two, and the offerings, which would have been given to the M.S.C.C., will, for this year at least, not be forthcoming. Doubtless, many people who have interests in this country, will be willing and anxious to help us rebuild our churches and to give some assistance to the clergy students, who have lost everything. Donations will be most thankfully received by the Bishop, the Rt. Rev. J. G. Anderson, D.D.,



**An Appeal.**—Burned terrible bush fire that northern Ontario on Saturday, with appalling loss property, destroyed five church buildings, viz., two Hunta and Porquis Junctions at Cochrane and action and the rectory. Matheson. Only two of ings were partially in- we need at least \$2,500 our losses. Contributions knowledged through the Churchman." (Signed), J. G. Moosonee.

at Cochrane, and acknowledged as soon as possible. Winter is coming on, and what rebuilding is going to be done this year will need to be done within the next twelve or thirteen weeks.

**Timmins.**—**St. Matthew's.**—The town of Timmins was in very great danger of fire all Saturday afternoon, 29th ult., and 17 or 18 houses were totally destroyed. It was feared that the whole town would be destroyed. When the extent of the fire in the other districts was realized help was at once sent to them. On Sunday the Rector and Mr. H. Sancton took one load of clothing and blankets and one load of food by motor cars to Golden City, where some forty refugees had been sent from other districts. On Monday a special relief train was sent out loaded with supplies, and also carrying a committee to investigate what was required at various points. This train was the first relief to the stricken parts and shows how the North is becoming able to help itself. The spirit of thankfulness is seen among all the people who escaped so fortunately, and a practical example of it was shown by the W.A. of St. Matthew's Church, who at once voted a thankoffering of \$50 to go towards helping a fire victim.

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**RUPERT'S LAND.**

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


**Winnipeg.**—**St. George's.**—Work on the new St. George's Church in Crescentwood is progressing very rapidly. The building will be of stucco, and will be a very simple and suitable design, with accommodation for about 400 people. The Rev. J. J. Roy has just concluded his canvass of the new parish, and has found something like 400 families in the district which the new church will serve. It is expected that the building will be opened for Divine service in October.

**St. Michael and All Angels.**—The Rev. G. H. Broughall, the Rector of this church, has enlisted in the Canadian Army Medical Corps for service overseas. He has received permission from his diocesan to go to the Front. Mr. Broughall has been for nine years Rector of this church. Before leaving to take up his new duties the congregation presented Mr. Broughall with a wrist watch, a fountain pen and a pocket Communion set. Arrangements have been made to carry on the work of his church during his absence, and at the end of the war he will return to Winnipeg. It has long been Mr. Broughall's wish to go to the front as Chaplain to one of the battalions of the Canadian Expeditionary Force, but not having been given an opportunity to serve his country in that capacity, he decided to avail himself of another course and entered the C.A.M.C.


**St. Michael and All Angels.**—The Rev. G. H. Broughall, Rector of this church, has recently been visiting his parents in Toronto, and has decided to enlist in the Field Ambulance Corps. He is returning to Winnipeg to arrange for a locum tenens to take duty at the church during his absence. Mr. Broughall will be greatly missed by his congregation, who are devoted to him in a most wholehearted way.

**St. Luke's.**—The Rev. W. B. Heaney has returned from Quebec, where he has been spending his holidays. During his absence the services were taken by the Rev. J. A. Shirley, of Oak Lake.

**Holy Trinity.**—The Ven. Archdeacon Fortin is in Eastern Canada visiting his daughters in Ottawa and Fredericton.



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**CALGARY.**

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

**Calgary.**—The Bishop spent Saturday afternoon, Sunday, and part of Monday, July 29th-31st, at the town of Three Hills, on the Grand Trunk Pacific Railway, seventy miles from Calgary, with Rev. H. M. Henderson Barry, the Incumbent. The weather was superb. Mr. and Mrs. Henderson had arranged a reception for Saturday afternoon, which was well attended, Church people from all parts of the district attending. On Sunday morning at eleven o'clock the Bishop celebrated Holy Communion and preached. There was an excellent congregation. In the afternoon he administered the Apostolic Rite of Confirmation to 22 persons. At this service the attendance was so large that a considerable number of persons could not be accommodated in the church, but had seats on the platform at the main entrance. Of the candidates, six came from Trochu, thirteen from Three Hills, two from Ghost Pine, and one from Swalwell. The service was a very impressive one. The Bishop preached again at the evening service. Mr. Henderson's ministrations extend over a considerable area. The Bishop celebrated the thirtieth anniversary of his consecration on August 7th. Sunday, August 6th, was observed as a day of penitential prayer and prayer for victory throughout the diocese.

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**EDMONTON.**

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

**Edmonton.**—The Rev. W. H. Davis, who was recently appointed Chaplain of the 138th Battalion, has joined his regiment at Sarcee Camp, and will leave within a few days for work Overseas.

The Rev. C. Carruthers, B.A., Rector of Holy Trinity Church, has been offered and has accepted the chaplaincy of the 151st Battalion.

Rev. T. E. Streeter, of Leduc, has been spending his vacation at Lake Wabamun and Jasper Park.

Rev. Canon Howcroft, of St. Paul's, has just returned from a short holiday at Wetaskiwin.

Rev. W. Everard Edmonds, of the Church of St. John the Evangelist, spent his vacation at Fallis and Seba Beach.

The Bishop of Edmonton has been spending the month of July among the missions in the eastern part of the diocese.

The Edmonton Archdeaconry held its fourth meeting at the Mission House on August 2nd, following a "Quiet Day" conducted by the Rev. C. W. McKim. After Matins and Holy Communion at 7.30 a.m., the first session opened with the reading of a paper by Rev. J. A. Partridge, his subject being "The Church and Christian Unity." After a short discussion, a paper on "The Person and Work of the Holy Spirit" was read by the Rev. A. L. Harkness, of the Edmonton Mission. The mid-day Litany and Intercession service was followed by luncheon, and the second session opened with a report on "A Diocesan Superannuation Scheme" by the Ven. Archdeacon Webb. Canon Boyd then presented his report on "Religious Education in Public Schools." A report on "Sunday School Papers," by Rev. Canon Howcroft, completed the afternoon session, and the day closed with Evensong at 8 o'clock in All Saints' Pro-Cathedral, as the quarterly re-union of the Edmonton Mission permitted most of the clergy to be in the city from outside points. The Archdeaconry meeting was well attended and proved very helpful.

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**MACKENZIE RIVER.**

James R. Lucas, D.D., Bishop, Chipewyan, Alta.

**Chipewyan.**—The Bishop has made his annual visitation of the diocese, having covered a distance of 3,000

miles. He was accompanied by Mrs. Lucas, who went to cheer the lady workers at the various Mission stations, also by the Rev. W. H. and Mrs. Fry, bound for Herschel Island, Misses Harvie and Page, as Matron and Assistant Matron at Hay River, and by Messrs. J. Gee and Pirie and wife who were going in to build the new Diocesan Boarding School at Hay River, for which the Bishop has been collecting money and material during the past few years. Confirmation services were held at Forts Macpherson, Norman, Simpson, and Hay River. The Rev. G. W. Bowring, at Fort Simpson, was ordained to the Priesthood, and Mr. W. S. Tremain, of Fort Norman, to the Diaconate. Upon the return of the Bishop to Hay River after an absence of less than three weeks, he had the great pleasure of witnessing the splendid progress which had been made with the erection of the new building, reflecting the greatest credit upon the builders. They have promised to have the building ready for occupation next summer, D.V. No news has yet come to hand respecting the Mission to the Blonde Eskimos, but no anxiety is felt on this account, as navigation in the Arctic Ocean is not possible before August. Meanwhile our friends will continue to remember the Rev. H. Girling, and Messrs. Merritt and Hoare in their prayers. Archdeacon Whittaker, who has gone on to Herschel Island to superintend the erection of a house for Mr. Fry and to meet the Eskimos there, will probably be the first to hear from our brethren from the East and to communicate the news to the outside world.

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**NEW WESTMINSTER.**

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

**Vancouver.**—**Christ Church.**—The Rev. C. C. Owen, the Rector of this parish, has returned from the Front, where he has been serving as a Chaplain with the rank of Major, on a short furlough. Despite his arduous duties he is in the best of health, and is much tanned by exposure to the weather. In the course of an interview with a newspaper man he gave some interesting details of his experiences in the trenches, and he spoke in terms of the highest praise of the good work which has been done by both the British artillery and infantry.

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**YUKON.**

Isaac O. Stringer, D.D., Bishop, Dawson City, Yukon Territory.

**Whitehorse.**—Rev. C. Swanson, B.A., has been appointed to the charge of this parish, in place of Rev. W. G. Blackwell, who has resigned and left the diocese. Mr. Blackwell, who was six years in Whitehorse, has left to take up work in the diocese of Huron.

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So far, 354,428 men have been enlisted in Canada since the commencement of hostilities.

A memorial service was recently held for Lord Kitchener at Khartoum, in All Saints' Cathedral, which was attended by representatives from all races and all creeds to do honour to the memory of a great soldier-statesman, who to the native mind ever remained "The Father of the Sudan." The congregation was a truly cosmopolitan one. Not the least in significance amongst those present were the representatives of the British garrison, composed of men from "Kitchener's Army."

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## A TURN OF THE ROAD.

(Continued from page 508.)

ally with Miss Marjory. I have told you the story of my coming out here so that everything might be square from the start. There was nothing against me in England but that one piece of asinine folly, and since I have been out here I have had a clean record. The mountain air has made me perfectly strong, and in a few years, with any sort of luck, I ought to be able to keep a wife in comfort, if not luxury. And the wife I want is Miss Marjory."

Mrs. Lane sat silent for a few minutes while Claude shot at a duck and missed it badly; his hand was shaking almost too much to allow him to fire. It seemed but yesterday that Marjory was a baby, and now this stalwart young man was asking permission to woo her. Of course, years must elapse before any thought of marriage could be entertained, for the girl was only just seventeen; but girls grow up quickly in the West and early marriages are the rule rather than the exception.

"I fully appreciate your confidence, Claude," she said at last, "and I do not think the piece of boyish folly of which you speak should be any bar to marriage. But, on the other hand, I could not possibly give you any promise which could bind myself or Marjory in any way. Marjory is far too young and too childish for the thought of marriage to be suggested to her for at least two years. I should like her to see more of the world before she decides. Yet I admit that I believe the life of a rancher's wife would be most congenial to her, for she loves the open air and the care of fruit and flowers and animals. I do not forget, too, that we owe you her life—or at least her preservation from serious accident. All I will say is this. If in two years' time all has gone well and you are in a position to marry, I shall raise no objection to your speaking to Marjory. But let me keep my little girl for that time; it isn't very long to wait."

"It seems like an eternity to me," said Claude, wistfully, "but I am really very grateful to you for what you have said, and I will try not to let anyone guess my secret. I shall talk to Colonel James when we go back, and see what he advises me to do. He is well known throughout Canada for his straightness and sound sense, and I shall be all right if I take his advice."

"Yes, that would be an excellent plan," said Mrs. Lane, thinking privately that if Colonel James thought well of Claude it would go far to confirm her own favourable impression of him. "And, Claude, meanwhile, do cultivate your friendship with my two boys. They have been drifting apart lately, and you have drawn them together to some extent. You are near enough in age to them to be able to give them just the sort of brotherly help they need. For their sakes I shall be delighted if you settle within reach of us, and for my own, too, but it will be hard for you to keep your promise with regard to Marjory."

"I guess I'll keep it if I make it," said Claude, briefly but decisively.

The last night in camp was marked by a moonlight expedition. The woods seemed enchanted in the silvery light; one could easily imagine that nymphs and fairies were flitting from shadow to shadow among the trees. The gentle splash of the oars alone broke the stillness, except when a rustle in the underwood marked the trail of some forest-dwelling animal. Once a loon laughed suddenly, and woke the echoes in the sleeping hills. They paddled up the Mirror Lake, crossed on foot a narrow "portage," and re-embarked in another boat on the Eight Island Lake. By Claude's directions, they rowed in silence to

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the shadow behind one of the islands, and then waited in perfect stillness. For what? For nearly half an hour they sat, wondering what to expect. Then suddenly and soundlessly, where the bank sloped easily to the lake's edge, there appeared a splendid stag followed by two does. They stepped daintily down to the water and drank, unconscious of the proximity of human kind. Free, wild, mysterious, they seemed the very embodiment of the spirit of the woods. Suddenly, by scent or sound, they became aware of the intruders. The stag laid his antlers flat on his back, and, followed by the does, was lost in a moment in the shadowy brushwood. Gilbert whistled.

"My! what a shot!" he exclaimed. Marjory drew a long breath as if she had just awakened from a dream.

"How could you be so cruel as to think of such a thing, Gilbert? They just made everything perfect, and all you think of is killing them."

"Well, I suppose you'd have eaten venison if I had shot one of them, Miss Marjory," returned Gilbert. "That's just like a girl—full of soft, sentimental stuff about killing animals, and then eating them or wearing their feathers in her hat without turning a hair. Women have no logic."

"It isn't good logic to 'generalize from the particular,' is it, my son?" said Mrs. Lane's gentle voice. "Surely a thing may be unpleasant although it is right. You yourself eat beef, but I don't suppose you would enjoy being at the slaughterhouse. But don't let us discuss disagreeables any more; let's enjoy this most per-

fect night. Sing to us, Claude, won't you?"

Claude had a sweet though untrained voice, which carried far over the silent, moonlit water; and the two boys rowed slowly down the lake as he sang.

A splendid fire was burning to welcome them back to camp, and a sumptuous supper of fried trout, pancakes with syrup and other camp dainties was quickly prepared. They sat round the fire till it died down to glowing embers, loth to lose a moment of this last night in camp. Claude was telling them of a canoe expedition he had taken with Sandy among the Arrowhead Lakes the previous summer, and described minutely a miraculous escape from drowning in some rapids. A little sound caught Mrs. Lane's attention as he described his peril, and she glanced at Marjory on the other side of the fire. The look on Marjory's face as she listened, unconscious of her little sigh of anxiety and distress, told Mrs. Lane what her answer would be when Claude put his question.

(To be continued.)

\*\*\*

The Bishop of New Westminster, Canada, recently addressed a gathering in England of some 3,000 of London's poorest children in St. Paul's Cathedral for a special intercessory service. The text of his address was, "Ye are God's Building." By skilful questioning and suggestion he led them to describe the building referred to.

# SCRIPTURE GIFT MISSION

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as our OTHER ALLIES.

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Secretary: FRANCIS C. BRADING { London, W.C.

RECRUITS FOR THE  
MINISTRY.

(Continued from page 505.)

to have it remedied as soon as possible, and in our various Synods efforts are being made in this direction from year to year. However, when this objection to serving in the ministry is examined, it is seen to rest upon a very low basis. We know that material things have their place, but we are sure that they are entirely out of their place when they become the ruling principle of men's lives. Our young men who have gone to the front have been prepared to make great sacrifices. Service and not self-pleasing has been their motto, and we feel sure that their example will help our boys and young men to put temporal things in their proper place, and to refuse to be led aside from serving in the sacred ministry merely by reason of the unworthy consideration of dollars and cents. The spirit of unselfish service calls our young men in no uncertain way.

But many a young man asks: "Cannot I serve my Lord just as truly as a business or as a professional man as I can in the sacred ministry? Cannot I have an even greater influence upon some young men as a layman than I would have as a clergyman?" In reply one might say that God does not call all young men to the sacred ministry, but God calls all young men to be His faithful servants wherever they are and in whatever they do, but if any young man feels that God is calling him to the special work of the ministry, then that young man must have very compelling reasons for not answering this call. He cannot lightly rid himself of his feeling of responsibility lest he should be "disobedient to the heavenly vision."

Let parents and teachers and young men realize that there is no greater opportunity for service than in the work of the sacred ministry. There are sacrifices—we will not deny it, but are there not great compensations? Who can estimate the joy and blessedness and satisfaction in the work, and who can picture the reward? "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

The need is great, the opportunities are pressing. Will not the whole Church, clergy and laity alike, make a more united and determined effort by prayer and by work to secure as many suitable recruits as possible to carry on the Lord's work in the sacred ministry of the Church?

\*\*\*

## THE QUESTION.

(Continued from page 507.)

had great success in life, if I have been able to accomplish anything in our Canadian national life, if, as your chairman has honoured me by saying, my life-work has been for the uplift and betterment of public life, it is not to me the credit is due, but to one of whom, perhaps, none of you have ever heard, a man whom I have lost track of for thirty years, and yet the man to whom I owe everything. Years ago I lived in a little country village, two hundred miles from Toronto. I had neither education nor ambition and looked forward only to living and dying on some small farm. But there came to that place a young clergyman, who patiently, year by year, laboured faithfully to uplift the moral and social life of the place. He it was who first gave me the vision of a larger life, who taught me to know the value of education, and who, by his own example, taught me



**RUIITS FOR THE MINISTRY.**

*nued from page 505.)*

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ay a young man asks: "Why do I serve my Lord just as a business or as a profession, as I can in the sacred ministry? Cannot I have an influence upon some young layman than I would have as a man?" In reply one might say: "The world does not call all young men to the sacred ministry, but God calls some to be His faithful servants wherever they are and in whatever they do, but if any young man that God is calling him to work of the ministry, then that man must have very good reasons for not answering. He cannot lightly rid himself of the feeling of responsibility which would be "disobedient to the Lord's mission."

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industry and ambition and gave the desire to work for others. He, by his steady loyalty in a hard, thankless, and often, it must have been, discouraging parish, gave of his best. To him I owe everything. Gentlemen, to the Reverend Richard Moreland, my clergyman forty years ago, I give the credit for all I am and for all I may have accomplished."

"The dreamer, Billy Pratty," this man, one of the great leaders of Canadian public life. Moreland recalled the words of contempt he had used, "The dreamer, Billy Pratty." He tried to speak, to call out, but the words choked him. The next moment he felt a hand laid on his head, and, rubbing his eyes, found himself sitting in his study again, with his wife standing by his side.

"Wake up, sleepyhead," she cried, shaking him and laughing. "Your tea is ready."

"Why, where have I been? How long have I been asleep?" he asked in a bewildered way.

"About ten minutes. You must have been tired, boy, to drop off so quickly. Come and get your tea." Her eyes fell on the letter lying where he had left it on the desk.

"Oh, Dick! You did write out your resignation after all. I'm sorry, dear. I think it would have been better to have waited a day or so."

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Among the many glimpses of the stern business of war to be given at the Canadian National Exhibition will be stirring exhibitions by intrepid Airmen who will demonstrate the heroic nature of the calling of their comrades above the war swept trenches in Flanders. They will run the gauntlet of hostile fire from batteries and anti-aircraft guns, meanwhile making observations as they manoeuvre with a seeming indifference to danger in an effort to drop their own explosives on the warship in Exhibition harbor and on the batteries firing from shore.

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He picked up the letter without speaking, held it for a moment, then slowly tore it in pieces.

"Why, Dick," his wife cried, "have you changed your mind?"

He drew her down on the arm of his chair. "Yes, dear heart, I have. I think I must have forgotten the text over my desk."

"I think so, too, boy," she said, and then with her arm round his neck they read aloud together the words: "He that is faithful in that which is least, is faithful also in much."

\*\*\*

**Correspondence**

**THE NATIONAL MISSION.**

Sir,—Kindly insert the following, if possible, re women's work in the National Mission, and the Archbishop's final words: At the Canterbury Diocesan Conference, a call was made for Mrs. Davidson, wife of the presiding Archbishop, to address the assembly. She did so with great affectiveness on the Women's Pilgrimage of Prayer into the rural districts, holding meetings in barns, on greens, etc. So Adam Bede's Dinah is coming to life again. This time, not against the Church, but for her very life and goodness. K.

\*\*\*

**QUADRUPLE CHANTS: AN OFFER.**

Sir,—Good quadruple chants, so much in request for the Te Deum, Benedictus, Psalm 78 and other long Psalms, are proverbially rare. One composed by my son, Second Lieutenant Antrobus T. Harris, Mus.Bac. (Edin.) some years ago has proved congregational and many applications have been made for copies. The composer was killed in action on March 19th, 1916, and I have just had this chant printed in memoriam, staff notation one side, sol-fa the other, and shall be glad to send copies to any clergyman or choirmaster sufficiently interested to send me an addressed envelope, preferably 8 1/2 inches by 5 1/4. Stamps from overseas are unavailable for return postage, but if more than five copies are desired I should be glad to receive a postal coupon. Copyright is not claimed, so the chant may be reproduced in choir-books or collections. I may add that it is already being used in Cathedrals and a large number of parish churches in the Old Country, and by military and naval choirs.

Clement Antrobus Harris.

Ellangowan, Crieff, Scotland.

July 18th, 1916.

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**"After Many Days."**

IT is very cheering to those who sow the good seed of the Word of God to see sometimes the resultant fruit. A very enthusiastic worker connected with the Scripture Gift Mission in South Wales sends us a little incident which came under her notice just recently. Ever since the war began she has been at the station, sometimes the whole night through, speaking to the men in the trains as they were going to the front. The other day she had a letter from a soldier who had received a Gospel at her hands. He said he had read it through and through and had been brought under conviction of sin—felt himself lost. He was led to trust Christ as his Saviour and he signed the decision form at the end of the book. As this friend had inserted her name in the Gospel, he was able to write to thank her for the gift and to tell her that it had been the means of leading him to Christ.

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INCORPORATED 1855

Another worker says:—

"The good work continues quietly; much that is entirely unsuspected is happening in the hearts and lives of men. A young soldier told me an evening or two ago, three of the men were sitting together in their hut reading their Testaments. They were so intent on their reading that when the Sergeant called out, 'Stand to your cots,' they did not hear and he had to call again.

"Another told me that while they were in the trenches at the front, it was found that one of the men had a Testament and in order that the others might read, pages were torn out and passed along the trench. Let nobody imagine Testaments to be unwelcome."

A worker amongst the troops in India, acknowledging a large parcel of Gospels and Testaments, says:—

"They arrived this morning. Please thank the Committee of the Scripture Gift Mission very much for sending

them to me. I was quite out of them and had been asked by several men for some when I had not any. One is so sorry when men want them to have none to give. Some men have had them but lost them at the front or when in hospital. Often a man is taken to the hospital wounded and in such a dirty condition that all his clothes have to be burnt and he may be too ill to speak about his New Testament. Such have said to me: 'I would like another, Miss, if you can spare one.' One man said, 'It has been with me through all the fighting and I shall never part with it.'

"We have many of the wounded here from Gallipoli and Mesopotamia, and some of the Testaments you sent me went up to the Persian Gulf. Eternity will show the results fully. God must bless His own Word."

Donations may be sent to the Editor, or to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

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## Boys and Girls

### A TRUE FAIRY TALE

Do you know of the house  
Where ginger snaps grow?  
Where the tarts for us children  
March out in a row?  
Where wishing is having?  
Where— isn't it grand?  
Just up in the garret  
Is real fairyland?

Where youngsters can caper  
And romp and halloo,  
For they always do right,  
Whatever they do?  
You don't know the house?  
Then, oh, deary me,  
I'm sorry for you!  
Why, it's grandma's, you see!

### THE WORLD OF THE CHILD

Into the world of the little child none who are naughty may go,  
So wash your brow with the dews of morn and cover your heart with snow;  
A little gate swings with a latch that clicks and over a path of beam  
You walk in a garden of beautiful love to the arabesque cities of dream!

There are trees that are fruited with delicate sweets and valleys of everything nice,  
And a Prince in a palace, who sits on a throne the fairies have builded of spice;  
The streets of the cities are paved with delight, and apples and oranges grow  
In all the sweet squares where the marmalade blooms and the fountains of lemonade flow!

Instead of old clothing and ribbons and hats and shoes and such trifles to buy,  
There are engines and trumpets and dollies and sleds and balloons bobbing up to the sky;  
The time's always recess, and nobody's cross, and nobody's weary or poor,  
And there's always a home with a lilac in bloom and a lily of love by the door!

Before you have been very long in the land you forget you are wrinkled and old,  
And you feel little dimples come back to your chin and your hair is a ringlet of gold;  
And your mind is so simple you really believe the fairies are living and true,  
As they dance to the silver-sweet cricket tunes played in the fields of the carpet of dew!

**E. Y. HUTCHISON**  
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COLLEGE 4638

Then night's little shadows creep on,  
and the moon walks o'er the valleys so still,  
And the sable dusk falls and you cannot see far for the mist that envelops the hill;  
A lullaby drifts through the vale of the bloom, with its tender and soothing refrain,  
And you lie like a little child dreaming the dream of the little child over again!

—Baltimore Sun.

### NEAL'S MOVING DAY

By Hilda Richmond.

"IF I could live in a tent or the barn," grumbled Neal, "it would suit me lots better than here in the house." Neal had been sent from the table to wash his hands and came back pouting. "I just wish I was an Indian."

"It would be very nice in some ways to be an Indian or a tramp," remarked papa, pleasantly. "I always enjoyed camping out when I was a boy."

"I wish I could do that now," said Neal, letting a little of the frown fade away. "The new corn-crib would be a dandy place."

"Why don't you try it?" asked papa, as if living in a corn-crib were an everyday affair with small boys. "We won't put any corn in it till cold weather comes."

"Mamma wouldn't let me," said Neal. "Please, please let me do it, mamma. It would be such fun."

"Well you might try it," said his mother, easily. "When do you want to begin?"

"This very day," cried Neal, hurrying down his food. "I'll have this for my moving day."

No one seemed to notice that he hurried through with his dinner nor that he left without saying, "Excuse me." He hurried to the play-room, and began selecting things to move to his new home. It took only a little while to get all the things out that Neal wanted. By one o'clock all were in the corn-crib.

"I—I guess I'm hungry," said Neal to himself after he had tried the blanket in which he was to sleep, and had arranged his playthings to his liking. "I'll go and see if Mary has some cookies."

"So you are a tramp, are you?" asked Mary, looking him over as he rapped at the back door. "I never feed tramps unless they earn what they get. You carry in all those kindlings and I'll see about something to eat."

Neal had seen the real tramps splitting wood for Mary many a time before she gave them bread and meat and coffee, but he did not know how they felt doing the work before eating. Long before the wood-box was filled he thought he must take one of the nice fresh cookies, but when the last stick was neatly piled in the box, Mary was ready with a tin of milk and some bread and butter.



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**WILSON'S FLY PADS**  
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"Sit on the step," she said. "Please, Mary, I'd like to have a cookie," said Neal, timidly. "I'll wash my hands before I take it, if you'll only let me."


"Beggars mustn't be choosers," said Mary, grimly. "If I fed cookies to every tramp that comes this way, I wouldn't have any for my folks."

Neal was very glad for the bread and milk, but he could not forget the smell of the warm cakes. Mary always saved the big corner cakes for him when he washed his hands particularly clean, but to-day he scrubbed and soaped to no purpose. After the little lunch he wandered forlornly to the new corn-crib and wrapped himself in his blanket to cry. It was twilight when he awoke, and he went to the house to find the family eating supper, just as if they had forgotten all about him. He could stand it no longer, but rushed in and sobbed out his troubles.

"I want to move back," he wept. "I don't like the new corn-crib a bit."

"All right!" said papa and mamma together. "Come right up to the table now." But Neal would not come until he had washed his hands and brushed his hair, and from that very day there was no more pouting about being clean. Two movings in one day have been all Neal has ever wanted.—S. S. Times.

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