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TORONTO, CANADA, THURSDAY, SEPTEMBER 24th, 1914

No. 39

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The Canadian Churchman

TORONTO, THURSDAY, SEPT. 24, 1914.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

(October 4th.)

Holy Communion: 240, 256, 262, 630.

Processional: 376, 433, 465, 542.

Offertory: 408, 547, 599, 753.

Children: 697, 700, 707, 725.

General: 2, 416, 580, 664.

The Outlook

Pius X. and Benedict XV.

Regarding the personal piety of the late Pope there can be not the slightest doubt. The humility and simplicity of a long life consistently sustained even in the Office hoary with traditional ceremonial are refreshing. We trust this memory of Pius X. will long be an active influence in his Church. All Christians and the world at large will not soon forget his issuing the call to prayers for Peace. His refusal to bless the Austrian banners at the outset of this war was the act of a great man. For the Cardinal who succeeds him we pray the Holy Spirit of God may truly guide him in the responsibilities of so great an Office at this time and that he may use the position of unique influence among so many thousands of Christians to the extension of the Kingdom of God and the spread of the knowledge of the pure truth of His Holy Gospel.

Down the Saskatchewan

With this number the articles of Principal Lloyd, of Emmanuel College, Saskatoon, on his journey in the Northland come to an end. We are indebted to the Principal for the graphic "transcripts from life!" which have told of actual conditions in New Canada. References in newspapers show that they refer-

vealed things to more than our readers. We must not wait until peace is declared to face in earnest the actuality of having already some little Austrias, Russias, etc., in our own land, which threaten the Canadianizing of our heritage.

A Striking Declaration

In connection with the Kikuyu controversy, a remarkable pronouncement has just been made, signed by some of the most representative names in the Churches of England and Ireland, including the Archbishop of Dublin, six English Diocesan Bishops and two Irish Bishops. Its general tenor may be judged from the two concluding paragraphs which argue in the shortest possible way for the legality of the Holy Communion being administered to non-Episcopal Christians. The whole declaration is important and weighty and cannot fail to impress those in authority as bearing witness to the strong convictions of a very large section of church people.

Evolution

The attention given to the War has led to the important address of the President of the British Association in Australia being almost wholly overlooked, and yet it is a pronouncement of great significance. Professor Bateson is an Evolutionist, but not a Darwinian, and he showed that even now we have not made much progress in our decision as to the factors that produced the Origin of Species. He rejects entirely Darwin's main factor so long known as Natural Selection and says Darwin's main contribution to science rests in his wonderful power as a great collector and co-ordinator of facts, adding that Darwin "speaks no more with philosophical authority." Professor Bateson, while believing in Evolution, maintains that its explanation is to be sought in other directions. All this is useful as a reminder that the science of today is not so dogmatic as it was 40 or 50 years ago. Much that was then held sacred and has since been accepted too rapidly by clerical advocates of Darwinianism who have not studied the subject for themselves is now seen to have been too hastily endorsed. Professor Bateson's address, as it has been well said, would have been considered scientific high treason a generation ago, though it is now listened to without a murmur. We must never forget that science may be just as erroneous or even as partially true as any other branch of human knowledge and it behooves those who hastily think that science is right and the Bible is wrong to remember such frank admissions of scientific men as are being made from time to time.

Church Union in Intercession

What is described as "a singularly impressive service" was held in the Established Church of Cruden on a recent Sunday afternoon, according to the "Scottish Chronicle," the Anglican paper of Scotland. All the congregations in the parish joined together for intercession, and the Right Rev. Dr. Browne, formerly Bishop of Bristol, who is at present there on holiday, delivered the address. Every part of the large building was well filled, and the praise was led by a combined choir drawn from all the churches. The service was opened with the singing of the 20th Psalm, and thereafter the Rev. Adam Mackay led the opening devotions. The First Lesson was read by the Rev. John Strachan, Rector of St. James's Church, and the Second Lesson by the Rev.

A. Macaulay, Congregational minister. The Rev. D. Stewart, United Free Church, offered a special prayer of intercession. After the hymn, "Peace, perfect peace," had been sung, Bishop Browne entered the pulpit and addressed the congregation, basing his remarks on Genesis ii., 11, 12. He said that, calamitous and awful as this war must prove for all the nations involved, it might in the providence of God not be without beneficent results. The purest gold could only be got through a process of refinement; and there had been a dross of irreligion and godlessness amongst them, from which the nation needed to be purged. Who knew but that this war might prove the scourge of God, destined to make them, in coming days, a yet stronger, truer, and better people than they had been. The service concluded with the singing of the National Anthem, the Benediction being pronounced by Bishop Browne. Anglicans, Presbyterians, United Frees, Wee Frees, Congregationalists have the same God, the same Saviour, and the same Need. On great occasions we can get above our small differences.

The War and Reunion

We take the following from a recent number of the "Guardian":

The wonderful example of union set by our political leaders is surely one which we clergy may follow and use for the benefit of our people in our social and religious differences. In this village of seven hundred people the majority are Baptists. The chapel dates from 1646, the church from 1862. I got the Baptist minister to bring his people to the church on Friday last for the National Service of Intercession. He took the Psalms, Lesson, Lord's Prayer, and following Collect. There was not even standing room in the church. Next week he will take an Intercession Service in the chapel schoolroom, in which I shall join and get my people to go, and so on in alternate weeks. I hope and pray that by the end of this terrible time there may be a great gain in Christian union and fellowship.

This is the true spirit, and will do much to bring about real unity.

International Lord's Day Congress

The Panama-Pacific Exposition, to be held at San Francisco, Cal., in 1915, will attract the attention not only of America, but of the whole world. A distinguished feature will be the number and variety of congresses and conventions which will assemble in San Francisco and vicinity between the opening and closing of the Exposition—February 20th to December 14th. One of the most important and outstanding of these assemblies will be the International Lord's Day Congress, to be held in July. President Wilson is the honorary chairman. The platform of principles has been prepared, setting forth the meaning of the Sabbath and pointing out the unity of all the great historic branches of the Christian Church in its regular observance of the Lord's Day as the day of rest and worship. It states the aim of the Congress and shows the relation of the state to the Lord's Day, and holds "that the weekly rest-day has become a civil institution, embodied in law and custom, thus safeguarding the physical, social, economic and spiritual privileges of all citizens." This platform of principles and the program now being prepared will later on be published in

full. The program will cover the broad question in all its world-wide aspects. There will be first of all a world's survey, country by country, of the conditions of the problem in every land. In addition, the Congress will deal (1) with the religious and moral aspects of the Sunday problem, (2) with the industrial and economic, (3) with the hygienic and social, (4) with the legal and governmental. There will also be an attempt to formulate a program for a concerted advance and for the direction of the immediate activities of those who are interested in promoting the due observance of the Lord's Day. Not only all Lord's Day and Sabbath organizations, churches, Bible schools, religious and educational societies are invited to enroll among those promoting the Congress and to send delegates to its meetings, but also working-men's unions, associations of trades, manufacture, commerce, reform and civic and social betterment. The interests of the Congress are being laid before the general ecclesiastical and religious bodies of the world as they meet, and have already been formally endorsed by a number of leading denominations.

Teaching and Witnessing

It is always helpful to hear what those have to say who have travelled farthest, and, therefore, know most of the way. Experience is the measure of most things, for ideas that will not work, doctrines that cannot be verified, are really worthless, while on the other hand, the truth that works and the faith that stands the strain of daily living provide one of the best demonstrations of truth. This has a bearing on Christian evidences, for we would rather have the testimony of those who have had a personal experience of Christ than that of all the scholars who endeavour to reduce life to a department of science. Here is the evidence of a well-known clergyman, as he reviews his life and faces the final change:—

What are the verified facts, the truths to which revelation and experience bear conjoint testimony?

1. That in God's written revelation there is described an actual human experience of spiritual realities—of God as Father, of the Lord Jesus Christ, of salvation from sin, of hope of immortality.

2. That through the long years since the New Testament was compiled there has been an unbroken succession of innumerable persons, of various nationalities, who have possessed this experience.

3. That since December 27th, 1855, this experience has been mine, as real as life itself; it has attested itself in my consciousness from that memorable date, through all the vicissitudes of life, and at this moment is a more assured reality than ever—this after the testings of fifty-eight years.

4. That to my certain knowledge there are tens of thousands to-day of all countries and ranks in life, a company constantly increasing, to every one of whom this identical experience is equally a reality.

Testimonies like this are much more powerful than evidence derived from books. Whatever may be true of Christianity in history and philosophy, it is in the Christian community that the living Christ is found, and as long as Christianity can make Christians we really need no other proof of the essential truth of our Creed. Be it ours, therefore, to use personal testimony and appeal as the perennial and mightiest Christian apologetic. Nothing can touch the life of the man who is able to say, "I know Whom I have believed."

Peace, Perfect Peace.

True friendship will always be characterized by loving anticipation of our friend's needs, and loving forbearance with our friend's mistakes. These elements of true friendship are very clearly marked in our Lord's fellowship with His disciples. When He was about to die, knowing the perplexity, trial and sorrow that this would involve, He prepared His disciples for what was to come by His words, "Peace I leave with you, My peace I give unto you." "Let not your heart be troubled." Thus did He lovingly anticipate their needs. Then, after His death, when all their hopes had vanished and their faith in Him was dead notwithstanding all His teaching and assurance about resurrection, His first word to them when He met them on the evening of the first Easter Day was, "Peace be unto you." Thus did He lovingly forbear with their mistakes.

As we look more closely, however, into the story of the Easter greeting of our Lord to His disciples, we find something deeper and fuller than mere human friendship. Twice over, and not once only, our Lord greeted them with "Peace be unto you." What is the meaning of this repetition? Was it merely to reassure their hearts and to disperse their fears? Or was there not some deeper meaning suggestive of the two-fold peace which He desired to bestow? We believe the latter view is the correct one, especially when His words to the disciples on the eve of His crucifixion are remembered, "Peace I leave with you, My peace I give unto you" (John xiv. 27). There seems to be some real and deep meaning in this repetition of "Peace;" and when we consider the matter more closely, we find that there is, indeed, a two-fold peace which the Lord bestows upon His followers. This gift of a Divine two-fold peace is one of the most precious lessons in the Christian life, and is one of the secrets of genuine Christian living. Let us look more closely into it.

Consider the *source* of peace. The question naturally arises as to how this enmity can be destroyed and the estrangement removed. A still more accurate question would be whether it has not already been removed and destroyed? The answer is that it has been removed by the death of Jesus Christ on the Cross. And this is evidently what our Lord meant His disciples to learn on that evening of the Resurrection. "He showed unto them His hands and His side" (John xx. 20). Those tokens of His death at once revealed the fact of His death and prepared the way for their understanding of its meaning. The peace that He bestowed upon them was wrought out by His death; for as the Apostle clearly teaches, He has "made peace through the blood of His Cross" (Col. i. 20). "He is our peace," for He has reconciled man unto God by the Cross, "having slain the enmity thereby" (Ephes. ii. 13-17). This, too, is what He Himself meant when He said, "Peace I leave with you" (John xiv. 27). This was His legacy "left" to His disciples, and, as we know, a legacy only becomes available by means of and subsequent to death. From that time forward peace was at the very centre and heart of the Apostolic Gospel, for they went everywhere "preaching peace by Jesus Christ" (Acts x. 36). We can now readily understand why our Lord showed them at that moment His hands and His side: It was because His death, thus proved to them, was the ground and basis of the peace He there and then bestowed.

Consider the *means* of peace. How does this peace enter our hearts? "He showed them His hands and His side." It was a visible symbol and picture of that vision of the heart by which we become partakers of the peace which Christ offers and bestows.

"Look unto Me and be ye saved" (Isa. xlv. 22). "They looked unto Him and were lightened" (Psa. xxxiv. 5). "Being justified by faith, we have peace with God" (Rom. v. 1). It is by the look of faith that we understand and accept, appreciate and appropriate the Lord Jesus as our peace. This is the first aspect of the peace of the Risen Lord. And if we "acquaint ourselves with Him and be at peace," our experience will soon be that of the disciples: "Then were the disciples glad when they saw the Lord" (John xx. 20).

Forgiveness is only the first step in the Christian life. Service for God naturally follows. This, too, will need the experience of peace, a peace based upon the former experience, inseparably connected with it but yet distinguishable from it. It was for this reason that our Lord said to them *again*, "Peace be unto you." The moment He had uttered the words the second time He added, "As My Father hath sent Me, even so send I you" (ver. 21). It is evident, therefore, that this peace was for a purpose and object different from the former; and when we turn to our Lord's words on the night of the betrayal we find again this distinction of a two-fold peace: "My peace I give unto you" (John xiv. 27). This is evidently different from "Peace I leave with you," by its reference to the peace which our Lord Himself had, His own peace all through those years of ministry. We cannot but be struck with the wonderful calm and restfulness of Christ in the face of all difficulties and opposition; there was no hurry, no excitement, no unrest, but everything full of quiet and peace. And this is the peace that our Lord gave to His disciples as He commissioned them for their task of world-wide evangelization. A careful analysis of our Lord's own peace will show us what it means for all His followers to-day.

It is the peace of *uninterrupted communion*. From the first glimpse of our Lord at the age of twelve up to the time of the cross we can see that His life was spent in unbroken communion with His Heavenly Father. Those nights spent in prayer were only special manifestations of an entire life of communion. He lived above all earthly distractions and heedless of all turmoils. More than once His fellowship with God was tested, but it stood fast and firm. This, too, is a possibility for all His followers—the peace of uninterrupted communion. Whatever may be our circumstances and however great the pressure upon us in Christian work and warfare, His peace may be ours, and should be ours, moment by moment.

It is the peace of *unflinching confidence*. Our Lord's communion with the Father was based upon trust, and elicited trust which never once failed. When tempted by Satan in the wilderness to avoid the cross and take a shorter pathway to the crown, He trusted His Father's wisdom and power. When He was opposed by the Jews He knew that He was safe until His hour had come. At the grave of Lazarus He said with unhesitating assurance, "I know that Thou hearest Me always." In Gethsemane He had no doubt about the succour of twelve legions of angels had they been required. Through every dark phase in His earthly life He had the perfect peace which comes from continual trust in God. So it may be with us. Our communion with God will deepen our confidence, and our confidence in turn will deepen our communion. We know Him, and we, therefore, trust Him, and like Job we say, "Though He slay me, yet will I trust Him," and like St. Paul, "I know Whom I have believed."

It is the peace of *unswerving obedience*. Communion and confidence had their blessed issue in obedience, as the predominant char-

(Continued on page 618.)

carry into the time the spirit of brotherhood which the common danger of this war has evoked. For it is this spirit of brotherhood which leads straight on to that full adoption as sons of our Father in heaven, which we and all the world around us expects.

NATIONAL RELIEF.

That is, I think, our first duty. And there is another which follows close upon it and is the subject of our special appeal to-day. It is our duty to organize our wealth so as to diminish as far as possible the horrible misery which war entails on all those concerned in it. I need not try to describe this in detail; every one who can remember the war in South Africa knows the disorganization of life and the distress which had to be met and relieved in those melancholy years. It seems to me that the National Relief Fund has very strong claims, if only because it is national and central. I understand that it is being managed in connection with such things as the Royal Patriotic Fund, and that every possible means will be taken to avoid the waste and overlapping which are almost inevitable if a variety of uncoordinated efforts are made in various places and under different boards of management. There is perhaps some lack of interest in sending contributions, especially small ones, to a central fund, in which all their personal directness would seem to be merged. We see the lists of people who have given their thousands, and we are shy of offering, still more of seeing acknowledged, the small sums we can afford. But I think this Fund has a special claim upon us in Oxford. It is initiated by the Prince of Wales. For the last two

academic years the Prince has been living among us here, without ceremony. Most of us have seen him about in the streets, or on the towpath, and in other places to which undergraduates go. He has shown his interest in many Oxford things, and that he means clearly to follow in the ways of his father and mother, who work with unwearied patience and zeal to know the real truth about the people under their sway, and act rightly in regard to them. To subscribe to his fund is not for us like pouring money into a general receptacle. It is for us to support the efforts of some one whom we know.

CHRISTIANITY AND THE CRISIS.

No one can say how long this war is to last, or what the result will be. As we look at the beginning of it it is like watching the movement of the tribes which broke the Roman Empire and changed the face of Europe. Out of all that welter of war and misery our present civilization arose. It is far from perfect; the time may come when these days will be looked back upon as we look back upon the inroads of the barbarians. We are in the control of forces which we cannot estimate or govern, and that is why the situation is so like a great natural convulsion. But it was the Christian Faith that brought something like order out of that chaos, and it will be so again. We cannot doubt that out of all the trouble God will move a stage forward towards the satisfaction of the earnest expectation of creation and of the Christian Church—towards the achievement of the redemption of their bodies, and the conscious adoption of mankind as the sons of their Father in heaven.

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.



The tenth and last stage of
Principal Lloyd's 1500-mile journey

MY last letter brought the trip down to August 6th, and as the expedition came to an abrupt end on August 15th, this will be the last of my notes. After leaving the Lost River Mission the Saskatchewan River passes right away from the settlements and out into uninhabited country. All day long we paddled amidst a wonderful variety of natural things, but not a sign of man. At night we landed on a sandbank, cut down a pine tree, filled our tent with the small branches, and lighted an enormous fire from the driftwood. The smell of the pines would have meant days of health to a consumptive, and the bugle sounding "last post" three times, gave back the weirdest echoes from the river banks in the inky darkness around the camp, and beyond that—silence, intense silence. All the next day the same, until a storm drove us hastily to shelter amongst the trees. Another day of paddling and we sighted a deserted fire ranger's camp close to the mouth of the 80-mile "cut off." For another day we paddled down the "cut off" and ran across a tie camp of 5 men getting out ties for the government railway to the Hudson Bay. Toward the close of the day we met three men in a very small canoe paddling up to the tie camp we had left behind, and they gave us the news in a very dramatic way as the canoes were rapidly passing away from each other. What's the news? Big battle! Who is fighting? England and Germany! Whereabouts? North Sea! What happened? Germans lost 17 ships sunk and 14 captured! How many did we lose? Four! By this time we were half a mile apart and no more information was to be had. The news was altogether too good to be true. We were sure that in a conflict of the two first battle fleets the result would be more even than that. But evidently war had broken out and the wilderness was no place for us when deeds like that were doing, so we started for Cumberland House at our best speed, discussing all that might happen to compensate for lack of definite information. Over the portage into Cumberland Lake was done in short order; then down the lake to the Fort. Here we found a war bulletin dated August 8th posted on the door of the Hudson Bay Store, and learned that the naval battle was only a report. Three hours sufficed to divide up stores and equipment so that the sponson canoe might finish the journey through to the Beaver Lake goldfields before returning home. The guide canoe was short-provisioned for a day and a half to reach "The Pas," and down we went (the Principal and two sons) down the Big Stone River, and plunged through, down, or over the Big Stone Rapids, where a week later a Baptist missionary was drowned, three

companions nearly so, and everything in their canoe lost. Whether luck or skill brought us through I do not know. We took the centre of rapids, preferring the rush of water to the risk of rocks, and through we came hardly shipping any water. But we sent back word to our second party not to attempt the rapids unless they covered the canoe to shed the curlers. By doing this they also came through with nothing worse than wet shirts. Another day's hard paddling took us to The Pas, the present end of the Hudson Bay Railway; a busy town of about a thousand people. This is also one of our largest and best Indian Missions, and we saw the church with pulpit, reading desk, pews, etc., made for the Indians by the crew of the Sir John Franklin relief expedition when they wintered there. Some seven miles away the Indian Department are erecting a large Indian boarding school, costing more than \$80,000, which will take the place of the school closed in Battleford. We took a photo of the church with the veteran Indian missionary, Archdeacon Mackay on the steps, and got from him the history of this, one of the very earliest of Church of England Missions in Western Canada.

Every effort is being made to push the railway construction through from The Pas to Churchill, and it is supposed all railways will send a line to The Pas and then run over the government line to the Hudson Bay. The present war shows what an asset it might have been to run wheat direct from the prairies through Hudson Bay to England. From The Pas to Saskatoon is a day and a half railway journey, and the party reached Emmanuel College just two months to the hour after leaving it to make the journey down the Saskatchewan.

P.S.—The original intention had been to visit the gold fields at Beaver Lake, Cedar Lake Indian Mission and Grande Rapids to Lake Winnipeg—another month's journey, but this, of course, was stopped by the outbreak of the war.

"The greatest thing," says some one, "a man can do for His Heavenly Father is to be kind to some of His other children." I wonder how it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honourable, so superbly honourable, as Love.—Henry Drummond.

PEACE, PERFECT PEACE.

(Continued from page 616.)

acteristic of our Lord's outward life. Our Lord realized fully the Psalmist's words, "I delight to do Thy will," and He Himself said in His earliest recorded words, "I must be about My Father's business." When opposed by the Jews He boldly said, "I do always those things that please Him." When in Gethsemane He said, "The cup that My Father hath given Me, shall I not drink it?" and on the cross He could say what no other man has ever been able to say, "I have finished the work that Thou hast given Me to do." The result of all this unswerving obedience was the peace and satisfaction which always come from faithful loyalty to God. This again may be our portion. "Great peace have they which love Thy law" (Psa. cxix. 165). "The work of righteousness shall be peace." Christian peace is always in proportion to our obedience. This is the second aspect of the peace of our risen Lord.

And when we inquire how it may become ours, the answer is given in our Lord's action as recorded in this chapter: "When He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost" (v. 22). It is by the possession of the same Holy Spirit which our Lord Himself possessed that this peace becomes ours. Our Lord is not only an example for us to copy; His resurrection gift enters the inner chambers of our being and enables us to realize His resurrection power in our life.

This two-fold peace—"peace with God" and "the peace of God"—is no mere spiritual luxury, but an absolute necessity; nor is it for the purpose of meditative contemplation, but rather for practical activity and daily life. There is nothing more practical and useful than Divine peace in the soul. The Apostle counselled the Christians at Ephesus to have their feet "shod with the preparedness of the Gospel of peace" (Ephes. vi. 15). God's peace can fill our hearts with joy and happiness, grace and blessing day by day (Rom. xv. 13). It can also keep us every moment, guarding our hearts and thoughts through Jesus Christ (Phil. iv. 7). Our foes are many, and mind and heart are liable to fail, but in the possession of Divine peace we have the secret of preservation and protection. God's peace can also rule our lives: "Let the peace of Christ rule in your hearts" (Col. iii. 15). Like an umpire whose decision determines everything, peace should be, and can be, the arbiter in the soul, settling all things that are doubtful and guiding the life day by day.

The life of peace, therefore, is an absolute necessity as an essential part of vital Christianity. If only there were more peace within, there would be more power and progress without. The words of the prophet are still true, when they speak of the connection between government and peace: "His government and peace" (Isa. ix.). First government, then peace. If the government of our life is upon Christ's shoulder, then "of the increase of peace" there will, indeed, be no end. The more we yield to Him and surrender to His control, the more and deeper will be our experience of peace; and day by day in faith and faithfulness we shall experience more and more of the old familiar words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

ADVERTISERS.

The best medium in Canada to reach the Anglican community is The Canadian Churchman—it goes from Coast to Coast.

FOR A QUIET HOUR

The Change of a Name

By the Rev. F. J. MOORE, B.A., St. James Cathedral, Toronto.

"Surely the Lord is in this place; and I knew it not." —Gen. 28: 16.

THAT discovery made all the difference, not only to Jacob's immediate experience, but to all his later life. When he had reached the little town of Luz the night before, we may be certain that his journey to Padanaram held no joy for him, and not a little sadness and regret. Behind him lay the old home, with a deceived father, a cunning and deceitful mother, and a wronged and angry brother. His own part in the miserable birthright transaction had perhaps not been self-chosen, but he had proved a willing, if half-timid, partner in his mother's schemes.

We may be sure, therefore, that if there had come to his mind any conviction of wrong in his mother's act, he stood self-condemned with her in the same transgression. He had, at all events, enough to make him sad about the past, if only in his predicament of the present. Exiled from all that he had known and loved, a doubtful possessor of the prize that he had grasped for, the old spirit of home gone never to return, the future all unknown, Jacob must have been in darkness indeed, when he took the stones of Luz for his pillow and lay down under the stars to sleep.

But the world looked different in the morning. And the difference had been made by the revelation of a dream.

"Dreams," says Tennyson, "are true while they last," but Jacob discovered a truth in his dream that night that remained when the dream had gone. And Jacob, waking, looked out on a new world and on a new life.

There were many things the dream had brought to him, but the first thing he knew was that he had discovered God where he had never thought of finding Him; and it is significant of the meaning the discovery had for him, that he immediately changed the name of the city. Luz was Luz before, the houses were houses, the stones were stones. But not now. The Lord was in the place. It is Bethel. It is the house of God and the very gate of heaven!

That is a supreme moment in the life of a soul, when it awakes from sleep to find that "Earth's crammed with heaven, And every common bush afire with God."

And it is supreme not only because it marks the attainment of spiritual vision, but also because with the new vision there comes a new interpretation, and life and experience are henceforth looked upon with eyes that have seen the King, the Lord of Hosts.

It is the tragedy of many lives, that while they believe in God, they have no real personal experience of Him; and though they would not question that His presence fills all space, they are never able to discover Him for themselves in the common things of life. Like Wordsworth's Peter Bell, of whom we are told that

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more,"

they go their way through a world of form, of colour, of sound, and visible beauty, and see in it no more of God and Heaven than if they could not see at all. To raise the stone and find Him there; to cleave the wood and know that He is there, also;

"To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour;"

to find Him

"in the shining of the stars,"

to mark Him

"in the flowering of His fields,"

all this is an unknown thing to them; they sleep and wake, but the vision of the morning is as the vision of the night.

And since they see not God in nature, neither do they discover Him in the manifold experiences of their daily life. And to miss God there is not only to lose the compass from your barque, and your guiding star from the sky, but to empty your life of meaning, and to deprive yourself of the comfort and consolation of companionship and hope.

Life for most of us is not so smooth but that it sometimes calls for an interpretation, and it is of infinite importance for our ultimate well-being that our interpretation should be grounded on truth. Now it is always true to say that our interpretation of a thing is precisely according to our understanding of it, to the degree of our knowledge of it. Hence it follows that an experience in which God has not been seen will be interpreted as an experience where God is not—an experience that lies outside the range of God's interest and care. And the ultimate end of that line of reasoning will be (to use the words of Matthew Arnold) that we shall find ourselves alone "as on a darkling plain," with "neither joy, nor love, nor light, nor certitude, nor peace, nor help for pain," alone, without hope, and without God in the world.

Contrast, now, life with that interpretation, with life as seen under the government of God, and as shared by Him. You remember our Lord's words about the falling sparrow? We can see the infinite difference there. The one sees only a sparrow falling to the ground; the other sees the sparrow and the Father. And that makes all the difference when the suffering is ours and not the sparrow's. It is one thing to suffer; it is another thing to suffer in the Everlasting Arms. And so through all the changes and chances of our mortal life, in the winding ways that baffle and the crooked ways that tire, the soul whose eyes are open knows that we do not wend our weary way alone. The Father Himself is with us, and the Angel of His presence saves us and leads us on.

In the place where we are, there we know is the Father also, and the experience that to those who see Him not is a cloud and darkness, is to us who behold Him as a pillar of fire.

When Jacob went on his way, the people of Luz still called their city Luz. The Lord was in the place, but they knew it not. It was only to Jacob who had both seen and heard, that the city was no longer Luz, but the House of God and the Gate of Heaven.

So will the whole of life, and all the varied things that make the whole, be unto us according to the strength or weakness of our spiritual vision.

To the eye that can see God in nature and in life, the world is full of beauty and of hope. The present is transformed, and the future clears, and all things work together for good to them that love Him.

Is this spiritual vision yours? The secret of it is simple if it is not.

"Dark is the world to thee; thyself art the reason why." Spiritual things are spiritually discerned, and they who would see by the Spirit must be born of Him. And the Spirit is already in the depths of your own being. You would have no longing for the eternal and the spiritual if He were not. Begin, then, by finding Him there. First find God in the silent whispers of your own heart, and then you will find Him in many unlikely places.

THIS AND THAT

Thoughts of an Eastern Churchman

IT has been said that the British are not a popular race. I have heard them even described as "the best-hated race in Europe."

In a superficial or "accidental" sense this may be partially true. The British, as a race, do not "catch on" quickly. They do not wear their hearts on their sleeves, and they are blessed, or otherwise, with a very strong individuality, which is apt at times to degenerate into a kind of "spikiness," and self-assertiveness that arouses antagonism in those with whom they come casually in contact. On the other hand it may be confidently claimed, that, to use the homely, expressive old expression, they "wear well." The Briton, though you seldom fall in love with him at first sight, undoubtedly improves on acquaintance. His worst side is outside, and to thoroughly know him is to respect, then to like and finally to love him. How wonderfully this has been exemplified during the past few weeks. Was there ever in history a country so beloved as Great Britain, and by millions even who do not claim any blood or ancestral kinship with her. From every nook and corner of her vast Empire, from all races and creeds, have come assurances of loyalty and devotion. Even the Zulus have fallen into line. The Boers, to whom the British Government were short-sightedly chidden for giving back everything that they

fought for, have risen to the occasion. Generosity and magnanimity attend it is the best policy and square, honest dealing. Wherever England rules there is justice, clean and tolerant government, freedom and liberty and a square deal for everyone. As Lord Rosebery has said the British Empire is the greatest secular agency for good the world has ever known. Is it for a moment conceivable that such an institution can ever be destroyed? Perish the thought. This wonderful revelation of the tremendous moral, cohesive forces that are at work in our Empire to-day is one compensation for this horrible war that to-day is devastating Europe.

War sees mankind at his best and his worst. It sees no doubt many heroic virtues, courage, moral and physical, self-abnegation of the highest kind, unselfish enthusiasm for great ideals, patience and endurance under crushing discouragement, and the manifestation of many other admirable qualities. On the other hand it sees man at his worst, at the level of the primeval savage with every wild and tigerish passion let loose and every distinctive human virtue forgotten, obsessed by the single lust of destruction, regardless of every law of God and man and as near to the absolute brute as he can get. Nothing so vividly illustrates the two sides of human nature as war, the depths to which man can fall, and the heights to which he can rise. And then there are other sides to war, its mad, insane waste, its utter irrationality, its false standards, its legacy of hate, its distortion of moral issues, and its general upsetting of moral values and sanctions. The old saying is true, "Everything is fair in war." But there is just one thing worse than war and our beloved Mother Country has chosen the better part and Canada will see her through.

One of our Anglican Bishops once said that the best cure for drooping spirits is the study of Church history. He was speaking of certain Church troubles, which at the time were exercising the minds of men. But isn't this true in the widest sense and doesn't it apply to all history, secular or religious? God does rule and the course of history, tortuous and halting though it may be, bears witness to the overruling power of God, not once or twice, or here and there, but always and everywhere. Right always triumphs in the end, though often long delayed. Nothing can permanently arrest the progress of the world. How often it has seemed as if mankind had come to a cul de sac in its onward course and was destined to sink back into the abyss, from which through the course of ages he has slowly and painfully risen. Take for instance the break up of the majestic fabric of the Roman Empire. To all thinking men the end of the world had come, and the world was doomed to relapse into chaos and barbarism, and so it would, had not this divine, overruling power asserted itself. Think of the Mohammedan invasions of Europe, and how they were finally rolled back, and then of the brutalizing wars that for centuries succeeded each other at short intervals among the European nations. And still in spite of it all the world has gone steadily forward, as in spite of this, the most horrible and atrocious of them all, it will continue to do. And so of all the most terrible catastrophes that can befall mankind and of this in particular we may say with Browning:

"Our faith is that the sun will pierce
The blackest cloud sky ever stretched,
That after last returns the first
Though a long compass round be fetched."

One is impressed at this time with the vast amount of wasted energy in the world, of energy that is actively or passively worthless, bearing no useful fruit or absolutely harmful, the energy wasted, for instance, in the production of silly, or bad and demoralizing novels, paintings, music, expressive fashions, in concocting injurious articles of diet that merely tickle the palate, in the manufacture of intoxicants, etc. Then consider the negative waste of energy in the doing of things that bring no mental or moral or material gain to anyone in the case of many of our sports, in aimless travelling, in so-called social duties. And then the crowning waste involved in the production of the engines of war, with its misapplied expenditure of industry and talent which rightly applied might beneficially revolutionize the condition of millions. What a formidable sum of wasted and worse than wasted energy there is in every individual life, to which each day contributes its quota. Again there is the energy wasted in worrying over things that

never happen, and in purposeless anger. We often talk regretfully of the millions of horsepower going to waste in the neglected waterways of this new country. But what a vast amount of wasted force each man and woman of us is individually responsible, and to what a staggering total it would mount up in any given ten years of any average man or woman's life.

I read a dental advertisement in one of our magazines the other day, warning people against an "acid mouth." A great many people have an acid mouth. They seem incapable of making any personal statement without a dash of acidity somewhere. It may be only a drop, but somehow it permeates and flavours everything that is said, and leaves a sour taste behind it. Many worthy people labour under this infirmity, and so never get credit for those sterling qualities and kindly feelings which their words disguised seem to belie. Downeaster.

WORLD CONFERENCE ON FAITH AND ORDER

ONE of the first and greatest lessons of this dreadful war which is convulsing half the world is that only by unity in the one Lord Jesus Christ, the Prince of Peace, can Christians help to make the Kingdoms of the world the Kingdoms of the Lord and of His Christ, and surely the terrible destruction which the war will cause, whatever else may be its issue, will make Christians see more clearly the need of a reunited Christianity. Of course, the world-wide plans for the Conference must now be suspended. Yet there is much that has hitherto been neglected which can be done by those of us who are not involved in war.

We can pray that God the Holy Spirit will direct all the preparations for the Conference and will hasten the time when this world-wide effort for Christian Unity may be resumed. Surely, to these prayers we will add the daily petition that God will turn the hearts of the warring nations to peace and good-will.

We can promote small gatherings of members of different communions, first and foremost for united intercession for Unity, and, in the warmest spirit of real Christian love, for the effort to appreciate all that is best in the positions of those from whom we are separated. We can do our utmost to bring together the divisions of the communion to which we belong. Much has been done in that direction, but the effort must be strengthened. If the members of each family cannot be brought to dwell together in vital unity, how can the families expect to heal their greater divisions?

We can pray that this awful experience of war through which the world is passing may bring men to a frame of mind in which they will be more than ever ready to give ear to such proposals as those which the World Conference Movement represents.

Laymen's Missionary Movement

The following resolution was unanimously passed at a largely-attended meeting on September 17th, of the Canadian Council of the Laymen's Missionary Movement, on motion of Mr. N. W. Rowell, K.C., seconded by Rev. Canon Gould:—

"The Canadian Council of the Laymen's Missionary Movement recognizes that Christianity is now on trial both at home and among the non-Christian peoples of the earth; that the present war is a most serious challenge to the Christian faith, and to the supremacy of the Prince of Peace. Unless the Church meets this challenge with courage and self-sacrifice and triumphs over all difficulties she will lose her claim to moral and spiritual leadership among the nations of the earth.

"In view of this grave crisis, its effect upon Christian missions and the embarrassment of the work of continental missionary societies through the ravages of the present war a peculiar responsibility rests upon the churches of North America to assist in meeting the situation by not only maintaining their present work at home and abroad at its highest efficiency, but by strengthening this work in every possible direction. Years

of abounding material prosperity in Canada have turned the thoughts of many men away from the supreme claims of religion. The present serious attitude of mind on the part of our people, brought about by the war, presents the Church with one of her commanding opportunities to rally all Christian forces in support of a movement for quickening the spiritual life at home, and for the world-wide extension of the kingdom of the Prince of Peace.

"The Canadian Council urges upon every man the supreme importance of the present hour, and resolves to go forward with its work in the full assurance that God is able to over-rule the present distress and make the coming year a turning point in the religious progress of the world."

The Churchwoman

OTTAWA W.A.—A large attendance and much enthusiasm marked the first autumn meeting of the W.A. of the diocese of Ottawa, held in the Lauder Hall, on September 15th. Miss Annie Low, first vice-president, was in the chair. Mrs. Fred Smith, until recently president of the auxiliary, and who has since removed to Edmonton, sent a letter expressing regret at having to sever connections with the Ottawa auxiliary. The society is at present without a president. Mrs. W. J. Code, of St. Alban's Church, corresponding secretary, read a letter from Archdeacon McKay, of Lac La Ronge, telling of his gratitude towards the society for erecting a memorial in Christ Church Cathedral to the late Mrs. George Greene, for many years the hardworking president of the auxiliary. A letter was also read from the missionary at Norway House, telling of the gratitude of the people there for the emergency contribution sent them in answer to their appeal. Miss McNabb, Dorcas secretary, reported that bales had been sent to Moose Fort, Deep Sea Mission and the diocese of Qu'Appelle and New Westminster. The treasurer, Mrs. F. C. Anderson, reported the receipts for the month to have been \$237 and the balance from last month, \$1,868. Total balance, \$1,806. Mrs. E. A. Anderson, superintendent of Babies' branches, reported that a new branch had been opened at Carp, Ont., with a membership of 24. The important matter of electing a president again confronts the auxiliary. As the Missionary Society is to meet in Ottawa early next month, and as eight of the general executive members are to attend it, a suggestion has been made that an invitation be extended to the general executive to meet in this city.

Church News

PREFERMENTS AND APPOINTMENTS.

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

DICKSON, Rev. J. S. B., B.A., Scotstown, to the Mission of Durham. (Diocese of Quebec.)

MASON, the Rev. R. S., a locum tenens at St. Thomas' Church, St. Catharines, to be Rector of Uxbridge. (Diocese of Toronto.)

MORTIMER, Rev. F. C., on Ordination to be Second Assistant in the Labrador Mission. P.O. Address, Harrington Harbour. (Diocese of Quebec.)

ROY, Rev. P. R., B.A., Melbourne, to the Mission of Scotstown. (Diocese of Quebec.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—August 28th was, at the Bishop's request, observed as a day of intercession throughout the diocese, the service being that issued by the English Archbishops. The service at the Cathedral was attended by the representatives of the Government, the city, the military and naval forces, and the consuls of the allies, the Bishop being the special preacher.

DEANERY OF LUNENBURG.—The 111th meeting of the ruri-decanal chapter of Lunenburg was held at Hubbards on August 20th, with nine clergymen present. The Rev. C. Woods read an interesting paper on the priesthood and a lengthy discussion ensued. The Rev. J. L. S. Foster spoke of the clerical reading circle in the Maritime Provinces and advocated the formation of a similar circle among the clergy of the deanery. The initial outlay and the additional expense of postage was considered a deterrent. It being ascertained that the funds of the deanery allowed the purchase of suitable literature, a resolution was passed asking the Rural Dean to procure a list of suitable books and that a first selection be made at the next meeting. The usual services were held in St. Luke's Church. Rev. A. E. Allaby was the preacher at the choral service. The Rev. I. E. Fraser preached the ad clerum, and exhorted the brethren to personal holiness. The next meeting will be held at New Germany.

TANGIER.—The Bishop visited this parish for Confirmation services on September 10th-11th. Rev. S. Jeffery, Rector of Port Dufferin, brought the Bishop from Sheet Harbour. At Mushaboon 22 received the solemn rite, at Spry Bay 18, at Spry Harbour 25, Pleasant Harbour 6, and at Tangier 20, or 91 in all, of whom 20 were married persons.

NORTH SYDNEY.—At North Sydney, Rev. A. W. Nicholls held a Service of Intercession, which was attended by the Mayor and Corporation, the French and Belgian Consuls and representatives of all denominations. In Sydney Rev. E. W. Florence has been holding daily services of intercessions at St. George's, the old historic garrison church.

WESTVILLE.—In St. Bees' Church, the Rector announced that a number of members have inaugurated a novel way of raising funds for Church purposes. It is known as the "Mile of Money Scheme." Each cent represents an inch, 12 cents one foot, 36 cents one yard, and so on. Quite a number of yards have already been raised, and it is hoped that the collectors will be treated generously by all. Contributions may be sent direct to Rev. J. F. Tupper, Westville, N.S., in the event of people living outside the place wishing to give towards the scheme. Any contribution from an inch to a mile of money will be gratefully received.

QUEBEC.

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

EAST SHERBROOKE.—An interesting event took place in August, when the Bishop came to East Sherbrooke and laid the foundation stone of the new Gibbs Home for Boys, of the Waifs and Strays' Society, London, England. The Bishop was accompanied by the Rev. Arthur Dunn as Chaplain. The service was specially prepared for the occasion being adopted from the proposed service for the "laying of a corner stone" of a church in the draft of the new Canadian Prayer Book. The Rev. Vere G. Hobart, chairman of the local committee, read the Lesson, and the Rev. Canon Shreve, of St. Peter's, gave the address. The stone was inscribed as follows:—"To the glory of God and for the good of English Boys This stone was laid on 18th of August, 1914, By Rt. Rev. Andrew Hunter Dunn, M.A., D.D., D.C.L., Fifth Bishop of Quebec." Canon Shreve, in his address, having explained the meaning of "Stones," giving instances from history, went on to speak of the work of the Waifs and Strays Society. The society, which was founded by the Rev. Prebendary Rudolph, has 116 homes in England and two in Canada, of which this is one, has as its aim the giving of an opportunity to those children, whom fortune has not favoured, to make their way in life. The speaker mentioned instances of boys who had passed through the Home and were now holding responsible positions. He also spoke of the spirit of the boys being shown by the fact that no less than 33 had volunteered for active service with the overseas contingent in connection with the present war. There are 116 Homes for boys and girls, including five special Homes for crippled children. The King and Queen are patrons, and Queen Alexandra is patron of the Children's Union, which raises funds for the maintenance of the Cripples Homes. The Archbishops of Canterbury and York are presidents, and the Bishop of London is chairman of the executive committee. Over 18,900 children have been provided with homes since the inception of the society,

and the average number of the family under care at one time is 4,400. Since 1885, over 1,300 boys have been emigrated to Canada and placed in situations (mostly on farms), from the Gibbs Home, East Sherbrooke, Que., and nearly 1,000 girls, intended for domestic service, have gone to Our Western Home, Niagara-on-the-Lake, Ontario, the two distributing homes owned by the society in Canada. It is hoped that the new Home will be officially opened and dedicated in May, 1915.

CUMBERLAND MILLS.—The Bishop will hold Confirmation services at St. George's and Cumberland on September 29th.

MONTREAL.

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

ST. JAMES'.—ST. JOHN'S.—Extensive repairs are being made to the church property. The Rectory, built 29 years ago during the rectorship of Canon Renaud, is having all the exterior woodwork overhauled and renewed, the spire of the church is being also similarly repaired and all the woodwork and blinds and roofs of the church and Baldwin Hall are being repainted. The outbreak of the war and the loyal volunteering for service overseas of the Royal Canadian Dragoons, almost to a man, has caused the removal for a time of a large section of the parish. Over 75 of the local squadron of about 100 are Church of England. All of these are now at Valcartier and expect to go to the front. In view of this prospect their families, for many of them are married men with families, are returning or have returned to their former homes, where they will spend the time of the war with relatives or friends. There is no parish in the diocese upon which the war will impose a larger sacrifice or which will follow its course with more interest and anxiety than St. John's.

KAZABAZUA.—ST. STEPHEN'S.—On the day of the Bishop's visit a new prayer desk and a new lectern were placed in this church. There is also on order a new credence table. The Bishop also dedicated a brass reading desk, and cruet and paten. Great credit is due to the members of the W.A. through whose instrumentality these things have been purchased. Mrs. W. Hastey and Mrs. Millar Hastey have presented the church with a beautiful set of book markers. A fine new chair for the Bishop, the gift of Mrs. Mulligan, has been given to the church.

NOYAN.—The harvest festival is an institution of many years standing in the parish of Clarenceville and Noyan, going back to the ministry of the late Rev. T. Godden. It was held this year at Noyan on the 20th inst., and the opinion was expressed by many that it ranks amongst the most successful ever held in the parish. Preparations in one direction or another were made during the fortnight before the festival day. The weather conditions upon which so much depends proved most favourable. The day began with an appropriate service at 10.30, St. Thomas' Church being beautifully decorated for the occasion. An eloquent sermon was preached by the Rural Dean, Rev. W. P. R. Lewis, B.A. The other clergymen present were Revs. Rural Dean Robinson, W. J. P. Baugh and the Rector, Rev. H. Coffin. Dinner was served to about 300 immediately after the service, on the grounds, the tables being laden with good things generously provided. A feature of the day was the presence of Rural Dean Robinson, who for many years, was Rector of the parish. The gathering gave him an opportunity to meet his old friends. Felicitous speeches were also made by Rural Dean Lewis and Mr. Baugh. Financially the day was also a success. The wardens reported \$169 as the net proceeds.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Dean Starr writes that he is on the warship Indomitable for a month, after which he returns to London for further instructions; he hopes to join the Canadians if they have arrived. He says, "Tell my friends I am much better and rejoice in

representing Kingston as the first to join the colours here. Next to me was Capt. Sax Browne, R.C.H.A., and Capt. Batty, R.C.I." He intimated that there were many wounded at the barracks at Brentwood, many of whom are Germans; good fellows who are opposed to the war and who blame the Kaiser and the official officers for it.

HASTINGS RURAL DEANERY.—A Missionary Mission is to be held in all the parishes and Missions of the Rural Deanery of Hastings, October 11-12-13. The object of the Mission is to create missionary enthusiasm and to give emphasis to the spiritual benefit of missionary activity. The Mission will be preceded by a meeting of the clergy of the deanery in the parish of Tyendinaga, October 5, for final preparation. Those who will conduct the Mission in the various parishes are the following:—The Bishop of Kingston, at Madoc; Canon Gould, at St. Thomas', Belleville; Mr. R. W. Allin, M.A., at Christ Church, Belleville; Rev. R. W. Spencer, of Camden East, at Bancroft; Rev. Walter Cox, of Gananoque, at Tweed; Rev. R. M. Millman, M.A., of Japan, at Roslin; Rev. A. L. McTear, L.L.H., of Bath, at Shannonville; Rev. W. E. Kidd, M.A., of Napanee, at Col Hill; and Rural Dean Creeggan, of Tyendinaga, at Bannockburn.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

OTTAWA.—ST. JOHN'S.—Rev. T. L. Bruce B.A., B.D., Curate of this church, left on Friday, September 11th, for Valcartier, Que., having been appointed Chaplain to the 101st Regiment. Mr. Bruce came to Ottawa exactly a year ago, and his departure is a matter for profound regret. He is a graduate of Trinity College, Toronto. He was formerly connected with St. Michael and All Angels' Church, at Calgary. It is not expected that Captain Bruce will go with the first contingent to England.

WESTBORO.—Rev. R. H. Steacy, Rector of All Saints' Church, Westboro, who is a Chaplain at Valcartier, said goodbye on Monday, September 14th, to a representative gathering of parishioners. Mr. Steacy, who holds the rank of Major, is leaving for England with the first contingent.

TORONTO.

**James Fielding Sweeney, D.D., Bishop,
William Day Reeve, D.D., Assistant.**

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY.—Mr. J. S. Barber, honorary treasurer of the Church Bible and Prayer Book Society, reports the receipt of the following telegram from Colonel Williams, Commandant of Valcartier Camp, in reply to the society's offer of a supply of Prayer and Hymn Books for the use of the troops:—"Thanks. Shall be delighted to accept Prayer and Hymn Books." This society gave each member of the Toronto Contingents going to South Africa a combined Prayer and Hymn Book.

LAY READERS' ASSOCIATION.—The Toronto Diocesan Lay Readers' Association held its annual meeting in St. Alban's Cathedral Chapter House, Thursday evening, September 17, Mr. W. J. Dyas, president, in the chair. Archdeacon Warren, warden of the association, was present and opened and closed the meeting with prayer. The president referred to some of the things that had been accomplished during the year, and spoke of the loss sustained by the deaths during the year of three active members, all of whom had served on the executive committee. These were:—S. T. Church, St. Phillip's; W. P. Thompson, St. Mary Magdalene; and F. J. Foote, Shanty Bay. Subsequently a resolution of sympathy with the families of these was passed. Secretary E. B. Burt spoke of some things that required to be done to help forward the work of the association. Treasurer G. de W. Greene reported that of the licensed Readers in the diocese, all of whom were, by reason of holding a license, members of the association, only about one-third had become active subscribing members. The financial statement showed a balance of \$5.50. The officers for the year were elected as follows:—President, John Keir, Streetsville; first vice-president, C. J. Agar; second vice-president, Phillips Dykes; secretary, W. J. Dyas; treasurer, G. de W. Greene; executive committee—G. Bemister, Haliburton; G. Raikes, Barrie; S. McAdam, Barrie; C. Bell, C. Edkins, E. B.

Burt. The warden in the course of a short address spoke of the importance of the work in which the Readers were engaged; the necessity for adequate preparation, and the importance of increasing the number of efficient Readers who were available to take services in the country parishes. In the last matter he had approached a number of city clergymen urging them to look out suitable men in their congregations and encourage them to enlist in the work. Mr. Burt called attention to the fact that a number of unlicensed men were often invited to act as Readers. The new president suggested the calling together together of the Readers by Archdeacons at the time of their several meetings, as a means of increasing the interest of Readers in the work. These two matters will be taken up by the executive at its first meeting. The Reader's badge is now ready, and as the Bishop desires that it should be used on all occasions when a Reader is taking part in a service, all should provide themselves with one. Application should be made for them to the secretary, Diocesan Building, Toronto.

HAVERGAL COLLEGE.—On September 10th this school reopened with a record attendance. Miss Knox, who spent the summer in England, has resumed full charge as Principal. Havergal-on-the-Hill has also its full attendance.

NEW TORONTO.—ST. MARGARET'S.—The Harvest Festival services will be held on Sunday, September 27th. At the morning service the preacher will be Rev. Dyson Hague, M.A. and at the evening service, Provost Macklem. On Monday a harvest tea and concert will be held in aid of the church funds.

NIAGARA.

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

ST. CATHARINES.—ST. THOMAS'.—On his return from England, speaking of the war, Archdeacon Perry said:—"All Europe seems to have gone mad, and where the end will be no one knows. The struggle is titanic, and while we have every confidence in the success of the Allies eventually, the vital existence of Britain is at stake. We saw vessels in the Channel sweeping for mines, and I believe if it had been a clear day we could have heard the booming of the cannon across near Ostend. It was a common thing to see and hear airships and dirigibles flying around overhead, no one knew for what purpose. Kitchener is a man not given to excitement or fear, but he is leaving no stone unturned to meet every imaginable contingency. Everything is guarded for the struggle that is going on and the tremendous army of Germany will not be beaten until every power within its command has been spent. The remarkable calm and determination of the British nation is one of the wonderful things, however, of the war. Britain is fighting not for conquest, but for honour, and her people are going about the matter with a resignation and resolve that are readily observed. Prayers have been offered daily since the outbreak of the conflict, and parents, brothers and sisters are taking the news of deaths with a noble heart."

HURON.

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

ARCHDEACONRY OF NORFOLK.—The conference of the Archdeaconry of Norfolk, which was to have been held in Trinity Church, Galt, in November, has been indefinitely postponed. The Archdeacon considered this action advisable, owing to the unsettled condition throughout the Empire at the present time. K. McGoun, secretary.

BELMONT.—ST. GEORGE'S.—The annual harvest home services of this church were conducted September 13th, when the student in charge, Mr. E. B. Westby, of London, preached two appropriate sermons. The church was beautifully decorated with flowers, fruit and grain, and presented a very pleasing appearance. Both morning and evening the collections were liberal, and the proceeds will be applied on the organ payments.

HURON COLLEGE.—The annual meeting of Huron College Alumni opened with evening prayer at St. Paul's Cathedral, September 14th. After a supper the members gathered in Cronyn Hall, where addresses of welcome were given by Bishop Williams and Archdeacon Young, D.D.,

Rev. W. M. Shore, Rev. P. D. De Lom, Rev. W. L. Armitage, B.A., Rev. H. R. Diehl and Rev. S. S. Hardy were among those who replied briefly to the welcomes thus extended. The latter part of the evening meeting was devoted to a quiet hour, over which Canon Craig, B.D., Rector of the Church of St. John the Evangelist, presided.

MOUNT PLEASANT.—ALL SAINTS.—Harvest Thanksgiving services were held in this church on Sunday, the 20th, and were attended by record congregations. Appropriate sermons were preached by the Rector, the Rev. Rural Dean Saunders and by the Rev. H. A. Wright, of Brantford. All Saints' Church, which is one of the oldest in the diocese, occupies a beautiful site in the village. Within the church are a number of handsome memorials and recently a new altar and service books were presented. On the occasion of this festival the church was tastefully decorated and samples of fruits and vegetables were an evidence of the abundant harvest the farmers of the neighbourhood have gathered.

MIDDLEPORT.—The Harvest Home Service will be held in St. Paul's Church in Middleport, on Sunday, September 27th. The Rev. G. W. Latimer, of Brantford, will take charge of the services.

WOODSTOCK.—The national call to prayer for the men at the front was observed here on September 16th, by a union prayer meeting of all Protestant denominations in the city held in New St. Paul's Church. After prayer had been offered by Rev. J. M. Warner and the Scripture lesson had been read by Rev. R. B. Cochrane, Rev. F. H. Brewin, the Rector, who presided at the meeting, called upon Rev. Dr. McMullen, who delivered an earnest and eloquent address. In opening Dr. McMullen remarked that the day had been set aside by the heads of the Protestant churches in Canada as a day of prayer for the king, the empire and victory to the British arms in this great crisis when human liberty is menaced. "We all believe in prayer," said Dr. McMullen, "as our presence here testifies. We believe that God answers prayer in the way that is best for his people although not always in the way that pleases them. Can we as a Christian people pray for victory to the allied armies in the present crisis which threatens the liberties of Europe to-day?" asked Dr. McMullen. "I have no difficulty in answering 'yes.' I can pray to God, without apology, to throw into confusion the guilty aggressor and I render thanks to Him for the good tidings we have received." After Dr. McMullen's address prayer was offered up by Rev. A. S. Colwell, after which the congregation engaged in silent prayer for those at the head of the state, those in the army and navy, those in sorrow and poverty through the war and the sick and wounded in the military hospitals, and those ministering to them. The meeting closed with the singing of the National Anthem.

ALGOMA.

George Thorneloe, D.D., Bishop,
Sault Ste. Marie, Ont.

KAGAWONG AND GORDON.—On August 29th the Bishop arrived and on August 30th was celebrant at the Holy Communion in All Saints' Church at 8 a.m. At 11 a.m. the Bishop, Rural Dean and Rev. H. F. Hutton drove to Kagawong. The people as usual responded well though the weather threatened hard travel. Lamenting the fact that again he could only address them in a Union church, the Bishop went on to preach from Psalm 106, "And He sent leanness withal into their souls." His Lordship showed that as a rule man has his reward and if earthly things are the goal and ambition "leanness" of soul accompanies success. At Gordon (10 miles away) the Bishop preached in the school. He reminded the people that the Church of England service could only be partially realized by worshipping under such limitations. It was unjust to assume a knowledge "all about the English Church" on such acquaintance and on entering a church with appointments to criticize. In all our worship and everyday life the main thought must be "Looking unto Jesus." The Bishop said:—"The very arrangement of a Church as contrasted with a place not fitly appointed showed the way clear up to the altar, music on either side, pulpit on one side, so that nothing may hinder 'Looking unto Jesus.' Sacramental union with Christ must be the main effort of our worship."

FORT WILLIAM.—ST. PAUL'S.—When the chimes of St. Paul's rang out, September 13th,

a very large congregation had assembled before the 9th regiment, of about 100 hundred men, marched to their places in the body of the church. The pulpit was draped with flags and the music and regular service took on a special character, the Psalm for the morning seeming to have been chosen for the occasion, so appropriate were the words. Wonderfully touching were the words of the hymn for Absent Friends, by Isabella Stephenson. The eloquent sermon preached by the Rector, Rev. E. Pierce Goulding, was based on the words of the 103th Psalm. The preacher said: "We firmly believe that the war we are now engaged in is a righteous war—that we stand for the principles of liberty—for democracy as against autocracy."

RUPERT'S LAND.

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

WINNIPEG.—ST. LUKE'S.—Rev. W. B. Heaney is visiting his father in Quebec. On Sunday, September 13th, he was at the camp at Valcartier.

ALL SAINTS.—Rev. W. M. Loucks has left on a visit to his old parish in Ottawa.

MORRIS.—ALL SAINTS.—A happy event happened here on September 17th at 8 p.m., when Miss Rachel Louisa Kastur, of Morris and Mr. Howard Herman Albright, of Winnipeg, were united in the bonds of holy matrimony by the Rev. J. F. Cox, B.D., in the presence of a large number of relatives and friends, who have known the contracting parties from childhood. Mr. Cox has offered his services as Chaplain to the Canadian Forces. His ancestors were soldiers who served with distinction in the wars of 1812-15 and 1860-65. Mr. Cox served over ten years in the Active Militia.

SASKATCHEWAN.

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

SYNOD OFFICE.—When war was declared between Britain and Germany the Bishop of Saskatchewan was just starting for a fortnight of visits to scattered country Missions. There are in the diocese very large settlements of Germans, Austrians, etc. The August number of the Diocesan Magazine was in the hands of the printer, but the Bishop was just in time to secure a place in it for a letter which he addressed to the clergy and people, calling them to prayer, private, family and public, enclosing a suitable prayer to be added to those in the Prayer Book, and urging them to proper economy in personal expenditure that they may have to give to them that need and to support the Church services if outside gifts decrease. During his visitation he met different congregations daily, sometimes two in one day, many miles apart, either for religious service or social gathering, and on each occasion a short Intercessory Service was held.

On August 23rd, the first contingent of volunteers from Prince Albert started for the front. In the morning they attended Divine service in St. Alban's. The Rector preached to them, and the Bishop addressed some farewell words of advice to them. The Bishop also issued a call to constant prayer, with copies of the Form put forth by the Archbishops of Canterbury and York, and he appointed Sunday, September 13th, for a special day of humiliation and intercession throughout the diocese. On August 30th, the Bishop occupied the pulpit of St. Alban's Pro-Cathedral, Prince Albert, both morning and evening. In the morning, preaching on the war, he emphasized (1) the justice of the cause of the British Empire in this war, which should give us confidence in our appeal to God; (2) that nevertheless, war is a judgment of God and calls us to contrition, confession of our sins (contempt of God's Word and Holy Day, greed for wealth or pleasures, etc.) and prayer for pardon; and (3) our need of steadfastness, sacrifice, wise economy and unselfishness. In the evening he passed on to his congregation the wise and weighty counsels for the occasion of the Archbishops of Canterbury and York, and the Dean of Canterbury.

Many churches in Saskatchewan are holding special Intercession Services weekly or bi-weekly. At St. Alban's, Prince Albert, such a service is held daily at 5 o'clock, lasting 15 minutes. September 13th was observed as a day of Contrition

and Intercession on behalf of the Empire. Ven. Archdeacon Dewdney occupied the pulpit of St. Alban's, Prince Albert, in the evening, and delivered a strong, earnest, and eloquent sermon, breathing strong confidence in the righteousness of our cause and in the ultimate issue, but deprecating war in general, recognizing it as a chastisement, and calling upon all to contrition and confession of our sins, and to seek pardon and reconciliation.

Confirmation services were held by the Bishop during the past month at the following places:—Saulteaux School House, Golden Valley, Tangleflags (St. Mary's), and Waseca. On August 9th the Bishop consecrated Holy Trinity Church at Campbell Lake. This church has been recently moved to its present site from a distance, where it was originally built. The following other churches have been consecrated by the Bishop during the month: Holy Trinity, Golden Valley, St. Andrew's, Fielding. The Bishop dedicated Emmanuel Church, at Nunebor, and also consecrated the cemetery for Nunebor and Fartown, the cemetery of St. Luke's parish, Northminster, and the public cemetery at Albion, S.D. This is not a church cemetery, but the Reeve and Councillors came forward and requested the Bishop to consecrate it nevertheless.

The Valuator of the Dominion Government, Ottawa, spent Saturday, August 22nd, in conference with the Bishop at Prince Albert, in connection with Church lands at the Pas, the transfer of same having been held up for the past two years. No doubt the matter will be settled at the next meeting of the executive committee. The Rev. E. J. Canham, who is on the British Reserves, Medical Dept., has been called to the front, and has left for Quebec.

NORTHMINSTER.—This church (Hall Memorial Church) is being painted, the members of the church having raised the necessary funds. The fencing and consecration of the churchyard marked another stage in the progress of this Mission, over which Mr. L. Freeman has had continuous charge. Finances have been improved by the duplex envelope system.

SASKATOON.—ST. GEORGE'S.—The treasury of this church is the richer by several hundred dollars through the two days' fete which the congregation have been holding. The evening hours spent with the several organizations of the church in the pretty Riverside Park were pleasant. The groups of tents were gay with Union Jacks and the grounds were prettily lighted. On the first evening the Salvation Army band added much to the delightfulness by their programme of music. The women who had arranged for the sale of needlework and cookery and for the suppers and afternoon teas deserve great credit for the capable and faithful way in which they carried out their very heavy duties. Rev. I. T. Tuckey assisted in many ways in making the affair still more pleasurable and successful.

EDMONTON.

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

BATTENBERG.—Rev. O. J. Roberts, Rector, writes: Although war and rumours of war have added a serious handicap to the offerings for the upkeep of the Church, not only in this parish but in others. Scores of men who were working on the railway gang through this part of the country, viz., the C.N.R., received prompt notice to quit work directly it was known that a declaration of war existed. And to what had promised to be a grand thing in employment and wages, and an opportunity to get the men, or at any rate some of them interested in the Church and its work, has vanished. I am, however, thankful to be enabled to state that a very pleasant and suitable site for the contemplated Anglican Church at Bon Accord, on the new town site of the Great Waterways Railway, has been chosen. My first appeal to a local Churchman for aid was met with the handsome offer of the building lot. That has already been secured, together with another lot, kindly given by the land company, and the title deeds should shortly be in the possession of the Bishop of Edmonton. In my canvass of the parish for aid toward the building I have, under the circumstances, been fairly successful, for some who could not give cash have kindly promised their assistance in other ways. But as my parish is limited, not in miles, but as far as money is concerned, if any friends see this item and feel disposed to assist us with our church, and which church is most urgently needed, the site being central, where we are promised a number of chil-

dren for our Sunday School. I say any friends, and this expression includes everyone interested in work for Christ, if they see this appeal and would like to help us in the good work, please do so at earliest convenience, so that our committee can feel justified in commencing the building. All amounts, whether small or otherwise, will be thankfully received by John Milligan, Esq., Bon Accord, Alberta, or by myself, and acknowledgments for the same duly sent.



NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

COLUMBIA COAST MISSION.—On account of trouble with his eyes, Rev. Allan P. Greene has had to give up his work in connection with this Mission and return to Toronto. He is to be one of the curates at St. Paul's Church, Toronto.



COLUMBIA.

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

VICTORIA.—Sunday, September 13th, was observed in the military camps with band concerts and Divine service in the morning. The Fusiliers attended St. Paul's garrison church. The 50th Regiment had its service in camp at the Willows.

Correspondence

TO UNDERSTAND PROPHECY YOU MUST BEGIN BY BELIEVING IT.

Editor, Canadian Churchman:

Sir,—Of the second coming of Christ we read Acts 1:9-11, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." If you believe these plain and unmistakable statements, let us look for other passages of Scripture illustrating and explaining them. Our Blessed Lord promises His disciples (St. Matt. 19:28), "And Jesus said unto them, Verily, I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." St. Paul, writing of the second coming of Christ, says (1 Thess. 4:14-17), "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever with the Lord." (See also 1 Cor. 15:51-58 and Rev. 20:4-6.) This, then, is what we are to look for and expect. Observe, it is all expressed in the very words of Scripture, which, if taken in their plain and natural sense, need no explanation. All we require is grace to believe it, as we so often confess it in our Creeds.

The next question is, When may we look for the fulfilment of these things so clearly revealed? Here, too, let us turn to our Bibles. Our Lord in speaking of events connected with the destruction of Jerusalem, which, knowing not the day of its visitation, rejected and crucified its Messiah, tells us that the "Jews shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." St. Luke 21:24. Now we know that Jerusalem is still trodden down of the Gentiles, and has been so for well nigh two thousand years. But there are indications that this punishment of the Jews is drawing to an end. And one of the results of the present war has already been that two of the nations, who have been the most cruel persecutors of the Jews,

have now granted them their civil rights among their respective peoples. Now, our Saviour, speaking of this persecution of the Jews, goes on to tell of events preceding His second coming and says (St. Matt. 24:29, 31), "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." These words clearly refer to the "Rapture of the saints," spoken of by St. Paul in 1 Thess. 4:17, already quoted, and show that it is to take place "immediately" after Jerusalem has ceased to be "trodden down of the Gentiles." These considerations, then, in view of the great events now happening in the world, ought to make every thoughtful man, who looks for the fulfilment of these things "watch and be sober, for in such an hour as ye think not the Son of Man cometh."

Some there are who refer to the present war as if it were the great battle of Armageddon, spoken of in Rev. 16:16, "And he gathered them together into a place called in the Hebrew tongue Armageddon."

But to my mind, while the late Balkan war, as well as this one, are no doubt part of the providential preparation of the world for the fulfilment of prophecy as to the latter days of this dispensation, they cannot be claimed as fulfilling the conditions of the battle of Armageddon. Many things, very terrible things, must happen on this earth before that great battle takes place. These wars are in Europe, Armageddon is in Asia. It was a well-known battlefield of the ancients. It was here that Josiah lost his life when he overtook Pharaoh Necho, king of Egypt, as he marched with a great army to attack the king of Assyria. It is clear from a comparison of these words with the latter chapters of the prophet Zechariah, that those who will be destroyed at Armageddon will have been gathered together against God's ancient people, the Jews, who will have returned to their own land yet in a state of unbelief; and who, on the appearance of their risen and glorified Messiah for their deliverance, will be at last led to believe in Him and accept Him in repentance and love. And then will end the three and a half years of the reign of Antichrist; and there will begin the thousand years' personal reign of Christ on His father David's throne in Jerusalem in fulfilment of the many promises throughout the Scriptures, and so often foretold by the prophets, and, indeed, by our Blessed Lord Himself as quoted above. St. John, who heard the promise of his Master, thus describes the vision in which he saw the fulfilment of that promise: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:4-6.

J. M. B.

Toronto, September, 1914.



ANGLICANS AT VALCARTIER.

Dear Sir,—At a largely-attended meeting of the Huron College Alumni Association, held in Huron College, London, Ont., this week, it was stated that about 75 per cent. of the volunteers who have offered themselves for active service in defence of our Empire, and now assembled at Valcartier, are members of the Church of England. It was also understood that only two clergymen of the Church had been appointed to go with and minister in spiritual things to this very large proportion of English Churchmen, but that six Chaplains have been appointed to care for the spiritual needs of the remainder, 25 per cent. A committee, consisting of the Rev. Canon Craig, Rev. Professor T. G. A. Wright, and myself, were appointed to make enquiries about this matter and ascertain the true state of affairs. May I, therefore, as convener of that committee, ask for information through the columns of the "Canadian Churchman." We desire and we believe that the general public desires to know the truth

as to the situation, and that a just and adequate provision should be made for the spiritual interests of our soldiers according to their religious convictions. We understand that very many clergymen of the Church of England have offered themselves for this service and hold themselves in readiness to go to the Front, or wherever the Government may see fit to send our troops. Can you, therefore, or any of your readers furnish us with any information on these points:—1st. What proportion of the entire contingent at Valcartier consists of members of the Church of England? 2nd. The number of Chaplains appointed, and the communions they represent?

The clergy of the Church of England are ready to do their duty and will ask, and do now ask, that they should be given the opportunity of doing it, and of doing it in proportion to the number of English Churchmen who go with the troops.

Yours sincerely,

Edward Appleyard.

September 17th, 1914.



OUR GREATEST NEED.

Dear Sir,—In your issue of September 3rd, I noticed a letter suggesting that a day of humiliation and prayer should be observed at this time of struggle. It would indeed be a blessing and do all our hearts good, if we could keep such a day. I only wished to say I had thought and spoken of that too. To see our whole nation or a great representation of it bending in humility and penitence before God would surely leave a blessing behind, and I hope such a day may be kept and such a spirit permeate all our hearts. It would be quite consistent with the thankfulness we all feel for God's blessing on our soldiers already vouchsafed.

Yours very sincerely,

Victoria,

C. M.



THE DESERVING POOR?

Sir,—Many of the members of our churches, realizing that the war in Europe is bringing and will bring in its wake a considerable degree of destitution and want in Canada, especially among the workers in the cities and towns, are asking what they can do to help. It is recognized that there will be a large amount of unemployment, which will entail a lack of the necessaries of life during the coming winter. Many Christian women would like to do something to show their love for their less fortunate sisters. Now is their opportunity. In nearly all the Churches there is a Ladies' Aid or a Dorcas Society, which can be utilized, but if each Church goes out to do its own work there will be overlapping and some who are in need, but who are not connected with any Church, as well as others, too proud to apply for help, will be missed.

I venture to suggest the following plan for effective work:—1. Call a meeting of all the Ladies' Aids or Dorcas Societies in the city or town and form one society. 2. In places where a large weekly gathering is possible, disband all individual societies until the close of the war. 3. Where a city is too large for one gathering, divide into districts and hold district weekly meetings. 4. Divide the city or town into blocks and arrange for systematic visiting. This will provide work for the girls and some of the young men. 5. A record should be kept of all homes visited and a report in writing made to the Secretary of the United Society. Where families are found to be in need of food or fuel, or to be unable to pay their rent, or if there is sickness, a report should immediately be sent to the Relief Department of the city or town. A visit should be paid to the family on the following day to see whether the report has been acted upon. 6. Care should be taken that the idea of "charity" is not put forward. This work is not "charity," it is a patriotic duty. 7. At the weekly meeting the President or Secretary should present a report of the work done by the members during the previous week. 8. In centres where there is a Patriotic Fund all distress among the families of the men who have gone to the front should be referred to the officers of the fund. The work of the ladies' organization should be, primarily, to help those who have no claim on this fund. 9. If there is no Labour Bureau in the district, establish one in connection with the organization. 10. Where assistance is required by the authorities in the distribution of relief, organize a band for this purpose. 11. Arrangements should be

made with a local merchant to supply all material and goods required at cost price.

The coming winter will present such an opportunity to the Churches as they have never had before. There will be a call for real brotherhood and sisterhood. Let the ladies lead. There should not be a single case of destitution, whether the place be a large city or a small village, without steps being taken to deal with the matter. It would be well to start organization at once.

Yours, etc.,

E. H. Scammell.

Hope Chambers, Ottawa, September 17, 1914.

Books and Bookmen

"A Grammar of the Greek New Testament in the Light of Historical Research." By Prof. A. T. Robertson, D.D., (xxxix. + 1,368 pp.). Geo. H. Doran Co., New York. Upper Canada Tract Society, Toronto, \$5.00.

After twenty-six years of exacting preparation and labour Prof. Robertson has published this larger grammar which will be hailed with delight by clergymen and teachers. He has brought within the limits of a single volume the bearing of most of the Papyri remains. The grammar is made up from observation of actual manuscripts instead of scholars' fancies. The volume is divided into three parts. Part I. is a splendid historical, critical and constructive introduction which alone is worth the price of the book. The reader cannot fail to catch the enthusiastic spirit of the author as he discusses and describes matters of the utmost importance in the region of lexical and historical research. Part II. has to do with Accidence, and he discusses questions of word-formation, orthography, the declensions, numerals, and verbs in the light of papyrology. Part III. is devoted to Syntax, and special attention is given to this subject because of its acknowledged importance in the work of exegesis. Where every chapter is loaded down with a rich cargo it is invidious to make distinctions, but we would mention as of special value the chapters which deal with such difficult subjects as Prepositions and the Article. There are found here innumerable illustrations which throw much light on lexical and exegetical matters. Mention must also be made of the chapter on Tenses. The modesty of the author appears in the confession concerning Part III. of the book: "The most that can be achieved is a presentation of the essential principles of New Testament syntax so that the student will be able to interpret his Greek New Testament according to correct grammatical principles derived from the living language of the time," (page 445). He writes in another place: "I have thought it necessary to give a philosophy of the language throughout as the scientific grounding of the whole book." This Grammar by Professor Robertson is bound to hold the field for many a year for several reasons. Professor Schmiedel has promised a grammar on the basis of Winer, but he is still busy on the task and it is uncertain when it can be completed, and then it will have to be translated into English before we can have the fullest benefit of it. Professor Moulton's Prolegomena appeared in 1906, but there are no prospects that Volume II, which will deal with the "Grammar of New Testament Greek," will appear for some time yet. But here is a book that covers the ground contemplated by these two scholars, and the work is executed *summa cum laude*. It is a credit to the best type of New Testament scholarship. Indeed, it reaches the high water mark of American scholarship. It is not merely a grammar, but it is also a contribution to New Testament introduction, to New Testament theology, to New Testament exegesis, to lexicography, and it offers invaluable sidelights on primitive Christianity. One of the charming features of this grammar is the undercurrent of Christian sentiment that once and again comes to the surface in the most natural way and irresistibly clinches an argument for Christianity. Here is a mine of wealth for the alert preacher and the progressive teacher which will last a lifetime and be a source of instructive elucidation of the sacred writings. It will increase the equipment of the preacher for his inspiring work of proclaiming the riches of redeeming grace in accordance with exact scholarship and with a thrilling spiritual enthusiasm. It will decidedly help the teacher in establishing positions that will illuminate the text and give its message cumulative force. Professor Robertson's short grammar was so popular that it has been translated into Italian, German, French, Dutch and Spanish.

The Family

THE GOD OF THE IMPOSSIBLE.

"With God all things are possible"
(Matt. xix. 26).

O God of the Impossible—
Since all things are to Thee
But soil, in which OMNIPOTENCE
Can work almightily!

Each trial may to us become
The means that will display,
How o'er what seems IMPOSSIBLE
Our God hath perfect sway.

The very storms that beat upon
Our little barque so frail,
But manifest Thy power to quell
All forces that assail.

The things that are for us too hard,
The foes that are too strong,
Are just the very ones that may
Awake a triumph song.

O God of the IMPOSSIBLE,
When we no hope can see,
Grant us the faith that still believes
All possible to Thee.

That stands upon Thy Word, Thy Name,
And will not let Thee go
Till Thou Thy mighty power hast shown,
Love's blessing to bestow!

J. H. S.

JEWS TO BE ADMITTED TO RANK IN RUSSIAN ARMY AND NAVY.

The "Standard" has the following from Petrograd, Sept. 7th:—

Jews in the future will be admitted as officers of the Russian army and navy. Announcement of this important change in the position of the Jews in the Russian empire is made on official authority, and is well received in all quarters.

Up to the present no Jew ever has been allowed to be a military or naval officer. The decision to admit them to the highest ranks of both services is officially announced to be due to the gallantry which the Jews serving as common soldiers have displayed in the battles already fought. The imperial decree has enabled the Russian commander-in-chief to confer officers' commissions upon several hundred Jews who gained exceptional distinction in the fight which preceded the capture of Lemberg.

I am authorized to say that the admission of Jews as officers in the army and navy will be followed in due course of time by the removal of the civil law restrictions on members of the Hebrew community. The pale will be swept away, and the Jews will be admitted to the full rights of Russian citizenship. Those Russian newspapers which formerly were advocates of relentless anti-Semitism not only refrain from raising any objection to this startling innovation, but express their approval of it in the warmest terms. I find the same feeling prevails in those circles of Russian society in which it formerly was almost a breach of etiquette even to mention the name of a Jew. The war has swept away this particular remnant of mediæval barbarism and has inaugurated a new era for the Jews of Russia.

THE PARABLE OF THE PRODIGAL FATHER.

And He said, "A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me.'

"And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college and tried to believe that he was doing his full duty by the boys.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his own son.

"And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship.

"And he went and joined himself to one of the clubs of that country, and they elected him chairman of the House Committee, and president of the club, and sent him to the legislature.

"And he fain would have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

"But when he came to himself, he said: 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him, 'Son, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances,' and he arose and came to his son.

"But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against Heaven and in thy sight. I have not done my duty by you, and I am no more worthy to be called thy father. Forgive me now and let me be your chum.

"But the son said, 'Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information and I got the companionship but I got the wrong kind, and now, alas! I am wrecked in soul and in body, and there is nothing you can do for me. It is too late, too late, too late.'"

INTERESTING FACTS.

Apart from its architectural beauty and the fact that it is the official church of the members of the House of Commons, St. Margaret's, Westminster, has many claims to distinction. Many famous men in history, literature, and the drama have been christened, married, or buried within its walls, and all sorts of interesting facts are contained within its old parish registers, the first of which is dated January 1st, 1538-9. A book, "Memories of St. Margaret's Church, Westminster," has just been published (Eyre and Spottiswoode, Limited, £2 2s.), edited by Arthur M. Burke, F.S.A. The entries of christenings, marriages, and burials range from January 1st, 1538-9, to December 31st, 1660, and apart from antiquarians and serious students there is much to interest also the casual reader in its pages.

Some of the registers have entries on the fly-leaf which show that the cost of licences to eat meat was nicely graduated according to the social status of the applicant. If you were a Lord of Parliament or the wife of one, the privilege cost £1 6s. 8d. If you were a knight, or the wife of one, 13s. 4d. was exacted, but if you should happen to belong to a lower rank of life 6s. 8d. secured the indulgence.

Scattered here and there against the entries are such words as "the scullery," "the laundry," "the kitchen," and "the black-garde," but the latter must not be taken to mean that the unfortunate owner of the title was a scoundrel. Those thus distinguished were servants at Whitehall Palace, and the term "black-garde" was used to describe the lowest drudges of the court, such, for instance, as carriers of coal and wood and labourers in the scullery.

It is interesting, too, to note that influenza is no new disease. In the sixteenth century—to be precise, in 1557—numbers of men and women died in the summer of "divers strange and new sicknesses, taking men and women in their heads," and experts now affirm that this disease was influenza.

A glance through the list of names shows that Jones, Smith, Brown, and Robinson have held the distinction of being the most common surname for some hundreds of years, though the Crabtoes, Buggins, Blackledg, and Cabbage families were evidently determined to shed their names as soon as possible, for they appear once or twice and then are seen no more.

Edward Hyde, afterwards Earl of Clarendon, was married and his wife Frances christened in the church. Here, too, was christened the notorious Barbara Villiers, afterwards favourite of Charles II., and Samuel Pepys, the famous diarist, was married here in 1655.

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Personal & General

The war is costing Britain over \$3,800,000 a day.

Miss Linde Gladstone, a graduate of the Deaconess' House, is now working in Hamilton amongst the Jews.

His Royal Highness the Duke of Connaught has made a donation of \$500 to the Central Committee of the Red Cross Fund.

The many friends of Professor Hallam were sorry to hear of his illness; gastritis was the trouble. He is rapidly recovering.

Mrs. Langford is to be the Deaconess at St. Philip's Church, Toronto. She will reside at "Church House," D'Arcy Street, for the winter.

Miss Georgina Wibby has finished her course of training at the Deaconess House and gone to Edmonton to take up work in All Saints' Church.

The National Committee of the Anglican L.M.M. have decided on a heavy retrenchment in expenses for the coming year on account of the war.

The Minister of Militia received application from a granddaughter of Sir Charles Tupper, who wishes to go to the front as a nurse. He turned it over to the director of medical services.

It was unanimously decided at a meeting of the ladies interested in St. Thomas' Church bazaar, to be held in November, that half the proceeds go to the relief of those who will suffer through the war.

Friends of the Rev. L. A. Cooper-Ellis, the newly-appointed Curate of St. Alban's Cathedral, who contracted typhoid fever while on his holidays in England, will be glad to know that he is making a good recovery.

Bishop Lucas sails from New York on the SS. "Baltic" to day on a visit to England in the interests of the Diocese of Mackenzie River. The Bishop's English address will be 25 Montague Street, Russell Square, London, W.C.

Rev. W. H. Fry, of the Esquimo Mission, Diocese of Mackenzie River, was in Montreal last week, where he failed to get passage for the Old Country. He has left for Halifax, and sails from there to England. He is on a well-earned furlough.

Considerable apprehension is being felt by the friends of Rev. T. B. Westgate, D.D., for his safety since nothing has been heard of him since the outbreak of war. Rev. Mr. Westgate is our missionary to Kongwa, German East Africa, and has been stationed there for ten years. He has not reported since last July.

Hon. Dr. Beland, M.P., who is at present attending the Belgian wounded in one of the hospitals at Antwerp, has, it is understood, made application to the Minister of Militia to be attached to the Canadian Army Medical Corps with the first Canadian contingent. Dr. Beland hopes to join the Canadians on their arrival on the other side of the water.

The first large party of immigrants to come to Canada since the war commenced arrived in Toronto last week. The party was about 100 strong. They were all British immigrants, and a noticeable feature was that there were practically no young men in the party. The majority were women and children, who were travelling to join their husbands, while there was also a number of elderly men accompanying them.

A cousin of Bishop Bidwell has been killed in action. The young soldier was a lieutenant in the Royal West Kent Regiment, was 26 years of age, and the youngest son of G. K. Anderson, Esq., D.L., Bridge Hill, near Canterbury, England. Bishop Bidwell spent some time at their home on his visit to England last summer. Lieut. Anderson was killed in action, while

serving with the British expeditionary force in France.

A clergyman in one of our rural districts, who is also chaplain of the district's regiment, last Sunday, after church, put this question to his congregation: "My brethren, all of you who would have me go to the front, stand up." Every man, woman and child arose to their feet. "Your patriotic spirit is wonderful, my friends. Thank you." When he got home he began to wonder—and he is wondering yet. So are his congregation.

Mr. Winston Churchill was once told by an acquaintance that a very dear friend was seriously ill with what was feared might be appendicitis. He determined to write at once a note of sympathy, and he was just sitting down at his writing table when word came that the illness turned out to be acute indigestion and not appendicitis. He proceeded with his letter of sympathy, however. "Dear X," he wrote, "I am sorry to hear that you are ill, but am glad to know that the trouble is with the 'table of contents' and not with the 'appendix.'"

A communication has been received from the Rt. Rev. Wm. D. Walker, D.D., Bishop of the Episcopal Diocese of Western New York, who has been in Europe for several weeks, giving formal consent to the call to the Rev. Percy Isherwood, B.A., to be Rector of St. John's Church, Mount Morris, N.Y. Mr. Isherwood was formerly Curate of St. Philip's Church, Hamilton, Ont., and has latterly been Curate-in-charge of the Church of the Holy Communion, Buffalo, N.Y., under the Rector of St. James' Church. He expects to take up his new duties on October 1st next.

The art of printing from type is generally thought to be a modern invention, but, according to a document in the museum at Vienna, printing was known 1,000 years before Christ, though but little use was made of it. The document that tells us this is one of 10,000 rolls of papyrus (a kind of crude rush paper) recently discovered in Egypt. They give record of novels written about 200 B.C., of a large trade in paper-making; of wills, contracts, and commercial accounts. Some of them are government papers, giving tax figures, and more than one tailor's bill is to be found amongst them.

Anniversary of an Historic Church.—Old St. David's Church, at Radnor, kept its one hundred and ninety-ninth anniversary on Sunday, September 6th, when the Rector, the Rev. James H. Lamb, D.D., preached an historical sermon. The anniversary marks the first effort of the Welsh settlers to secure the funds with which to erect the church. Occasional services were held as early as 1700, though there were no regular Church ministrations until the Rev. John Chub was appointed by the Society for the Propagation of the Gos-



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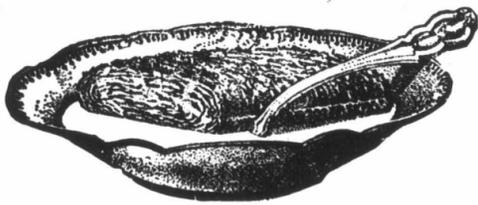
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pel. Final action was taken in 1714. Many names prominent in American History are associated with this old church. Among those buried in the churchyard is Gen. "Mad" Anthony Wayne. Steps are being taken for the proper celebration of the bi-centennial next September. One of the features will be the issue of an edition-de-luxe of the history of the church, the proceeds of which will go to provide free beds in the Chester County Hospital at West Chester.—Southern Church.

The Alien Problem.—The Convocation of South Philadelphia continues to be a great field of labour among the people of foreign birth, and as such it is important from a missionary standpoint. Formerly it was occupied by a good class of English-speaking people. The negroes in large numbers afterwards came in. These were pressed westward by the Italians, who in turn were crowded out by Hebrews, Slavs, Huns, Poles and Russians. How to deal with them has become a serious problem which the Bishop and his chosen committees are seriously considering on a broad and liberal scale and in such a manner as cannot fail in producing good results. There are several points at which there are coloured churches all doing well. The French Church is improving both in congregations and the Sunday School. The Italian work is being reorganized and placed on a better basis. The Seamen's Mission has been meeting the needs of the sailor in a most desirable manner, though for the present, owing to the tying up of foreign shipping through the European war, it is much handicapped. The work among the other foreign peoples, as among the negroes, French and Italians, is being pressed vigorously under commissions at the head of which is the Bishop of the diocese.

Some years ago Sir Lauder Brunton made many interesting researches on the effect of alcohol on the system in health and disease. As an example of the risks of trying to ward off cold by means of spirits, he gave the case of a party of mountaineers who had to encamp in an exposed place at some considerable height. Some of the men, on getting into their sleeping bags, took no spirits at all, others took a small quantity, while the rest indulged liberally, and in consequence went comfortably and quickly asleep. The next morning, however, not one of this last group woke; all were dead. By their own act they had condemned their vital organs to death from the cold. Those who had taken a small quantity of alcohol felt warm for a short time, but it was at the expense of the general body heat, and in the morning they rose cold and miserable. Those who were best off were the men who had not taken any spirits, for though they suffered discomfort till they fell asleep, the temperature of the heart and vital organs was not interfered with, and they felt no ill effects from the exposure. Where a stimulant is wanted in cold weather or after exhausting labour, either mental or bodily, a tumbler of milk, as hot as it can be sipped, will be found immediately refreshing, and, except in a few cases, more efficacious than alcohol, and more enduring in its effect on the system.

British and Foreign

The Church Army's recreation tent in Hyde Park, for troops quartered in the district, has been pitched near the Marble Arch, and was officially opened on Monday evening, August 31st.

From Japan comes encouraging news: "A Church steadily gaining strength, increasing evangelistic zeal amongst her Christians, growing fellowship between foreign and Japanese workers, and fuller understanding between the different Christian bodies."

In regard to China, it is pointed out that it is difficult to generalize, as the conditions change rapidly and vary from province to province. Urgent appeals for fresh help come from every Mission, plans for advance are prepared, the Kingdom in China waits for strengthened Christian forces.

In the one hundred and fifteenth annual report of the C.M.S. it is reported with regard to Uganda that "no fewer than 6,600 adults have been baptized, the largest number again being in Busoga. At Gulu, the most northern station, the work has been reopened among a people "who want nothing, wear nothing, do nothing, and are content with a small beehive hut into which they creep like insects." So the work in Uganda is gradually being linked up with the work in the Southern Sudan.

It is also cheering to learn that in India the mass movements are still an outstanding feature in the work, spreading upwards and influencing the higher castes. It is pointed out that the shepherding of these often small groups of people, gathered into the Church but still ignorant and needing patient help, is a great responsibility. The essential importance of Christian education is emphasized. During the past year noble building grants, including nearly £10,000 for the Calcutta College, have been received from the Government for our educational institutions.

MOTORS MAKE DEAR TEA, SAYS LONDON PAPER.

Tea, all except China, has gone up in price from twopence to fourpence a pound since this time last year. The finest Indian has gone up fourpence, ordinary Indian and Ceylon teas twopence a pound.

The reason, curious as it may seem, is the fact that more and more people are buying motor-cars every year.

Brisk selling in the motor world means a growing demand for rubber for wheel tires. This led in the time of the rubber boom to a sharp rise in the price of rubber. It so happens that rubber and tea are two crops that require exactly the same conditions of soil and climate, with the result that ever since the beginning of the rubber boom more and more tea planters have dropped tea for rubber. The effect of the shorter supplies of tea is just beginning to be felt in the present rise of price.

So that is why our tea is dear. If your tea merchant is not raising his price he is giving you poorer quality for your money. The cost of your cup of tea is going to rise further, too.

BIRTHS

MASTERS—At the Rectory, Warton, on Thursday, September 17th, to the wife of the Reverend Charles K. Masters, a daughter.

Boys and Girls

FOLDED HANDS

The hot July sunshine which poured down on the little garden that overhung the cliff was tempered by the soft sea-breezes that blew up from the little horseshoe bay some forty feet below it. Nevertheless, the whole atmosphere was suggestive of somnolence.

Bees buzzed drowsily among the sleepy roses around the wicker porch under which old Andrew Davey lay wrapped in happy postprandial slumber. Even his old retriever, Gyp, had lost his usual sense of noonday vigilance and snored softly at his master's feet. One would have

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thought it were Sunday but for the distant clatter of plates and dishes, and the sound of a woman's brisk steps over a concrete floor in the adjoining farmhouse kitchen.

Old Andrew thought so himself for a moment, as, stung into sudden consciousness by a gnat-bite on his double chin, he lifted himself with a start and gazed sheepishly around.

To be caught napping at 2.30 p.m. was a thing his conscience would formerly only have submitted to one day in the week. But no, this was a week-day. Through a gap in the thick privet-hedge that surrounded the garden he could get a good view of the rich pasture meadows that sloped undulatingly down from the old farmstead to the edge of the red sandstone Devonshire cliff that dropped sheer to the sea.

Andrew and his forefathers had rented and ploughed, sown and gathered these meadows for many generations, and no one on the whole countryside knew more of the science of the "rotation of crops," nor the art of the feeding and housing of cattle, nor the poetry, either, of "life on the land," better than did old Andrew. Yet now he sat dozing in an armchair at 2.30, or reading a back number of the newspaper! Old Andrew was superannuated, and superannuation to a Davey of Culmstock was tragedy! Oh, yes, his sons meant well by him in taking the farm over from him; he knew that well. Besides, was he not nearly eighty, and were not the eyes that read the back number getting dim? These things were true and facts, but the truth and fact of tragedy!

He grunted and dropped back sullenly into his chair with the air of one bowing to the inevitable. The newspaper and a large pair of spectacles slid to the ground, encountering old Gyp's long, sleek ears en route, and causing a gruff ejaculation of canine protest.

Old Andrew smiled, and stooping, picked up the offending articles, put the glasses on, and began to read.

Poor stuff—newspapers—nowadays; seem to get worse every year! Never nothin' stirrin', nor nothin' to make a man think. But there! what do I want wi' thinkin'! I'm shoved aside fer them as 'as stronger 'ands, but their 'arts ain't no stronger, nor they! 'Instead o' the feythers shall come up the childer,' the old Book says. Aye, but it's sorry work a-sittin' wi' folded 'ands, that it is."

Hullo, feyther! Yer look jolly comfy, a-sittin' ther like any gentleman a-dozin' over yer paper, while we earns the bread, that yer do."

The voice was cheery and strong, and its owner, a tall, strapping, sun-burnt man of some forty years, pushed his way through the privet-hedge, a scythe slung over his broad shoulders.

"Could yer do a bit o' scythe sharpenin' d'ye think, to while away yer time?"

"Scythe sharpenin'!" So it had come to that, and the old man looked down at the coarse, large hands, still sinewy and strong, resting in enforced idleness upon his knees and thought of the many golden harvests they had helped to gather in by the light of the harvest moon; and as he looked his soul broke in rebellion.

"Look 'ere, lad, it ain't no use disguisin' the truth any longer, but I'm fair sick of this superannation, I am. Let me come and help yer, if it's only to cut and carry in the hay. I tell ye, it isn't in me to sit wi' folded 'ands and dream all day long. Do ye, now, lad!"

And Andrew Davey's old-furrowed face was pathetic with entreaty.

"Nay, nay, feyther. You just take things easy and go on dreamin'. Why, ain't John and me a-come here a-purpose to give yer a few years o' peace? So yer won't do my scythe? Well, well!" And with a laugh the younger man disappeared through the hedge.

"Talk o' takin' things easy! W'y, it's the 'ardest work I ever did, and I won't do it longer, neither."

With a strange look of determination in his faded eyes he got stiffly up from his chair and strolled into the house.

"Enjoyed yer doze, feyther?" inquired the cheerful washer-up of crocks and pans—the buxom wife of his son.

"Right enough my girl," was the somewhat snappish reply; but I've come to tell yer that I shan't be in to meals much the next few days. I'm a-thinkin' I'm gettin' a bit stiff and cramped-up-like, a-sittin' so much, so I'm goin' to take a bit of exercise. D'ye see?"

Young Mrs. Davey did not "see" the evasive, shifty look in the old grey eyes, being too busy with her work, so she replied, cheerfully:—

"Goin' to exercise yer old bones a bit? Well, it's the age o' physical culture, the young folks tell us. So you'll tramp a bit and keep 'fit,' as they call it. Ha, ha! You'll see ninety yet, feyther?"

The "physical culture" proved most unaccountably absorbing, and occupied most of the daylight hours of the old farmer for several weeks.

"I don't quite like this new fad of yer feyther's, Ned," said young Mrs. Davey to her husband one day. "He gets up at unearthly hours; takes a snack o' breakfast in his handkerchief, and don't turn up till sunset. I don't like it, I say."

"Oh, he's all right, Sally," answered the young man, carelessly. "Folks at that age often gets a bit doddery. Don't worrit, my lass; you women are for ever worritin' about something."

And knowing in her heart that this impeachment was a justifiable one, the old man's daughter-in-law took her husband's explanation, though still, as is woman's way, reserving to herself the right to keep her own thoughts on the matter.

"Doddery" or not, old Andrew looked happier and better as the July days passed, his old, wrinkled face growing daily more cheerful and sun-burnt.

One day, when the younger Davey returned to his noonday meal, he found his wife weeping brokenly by the kitchen window.

"Good land, Sally, what's the matter?"

"I've never had such a-talkin' to in all my life," his wife sobbed from the depths of her apron. "Mrs. Heywood has been callin' you and me over the coals summat dreadful. She says all the village is talkin' about the way you and me have taken the farm out of yer feyther's hands and sent him out to work for other folk."

"Sent feyther out to work?" gasped her amazed husband.

Mrs. Davey nodded miserably. "Yer feyther's bin out every day for three weeks helpin' the different



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farmers round to get in their hay, and takin' a wage for it, too. I knew there was summat wrong, but you men are so unbelievin'."

For a moment Ned Davey stared incredulously. Then light seemed to dawn in his bewildered mind, and he said to himself, "It's his dislike to 'avin' his 'ands folded; he said so!"

"Feyther," he said, taking the old man playfully, if roughly, by the shoulders when he returned to his supper in the evening. "Feyther, I've found yer out. You're to do no more hay-makin'; no, nor anything else for other folks' farms. You jest come along wi' me if yer must be at something. I guess I've made a mistake. It ain't time to ship yer oars yet, seemingly."

The old man's eyes rested fondly on his son.

"Yer meant well, Ned, my lad. Yer done what yer thought was right by old age, but yer overdone the superannation business a bit, that's all. Yes, I canna fold me 'ands till the good Lord comes and says: 'Well and faithfully done; yer have finished the work as I gave yer to do.' No, no, lad; it isn't in me."—Laura Kingscote.

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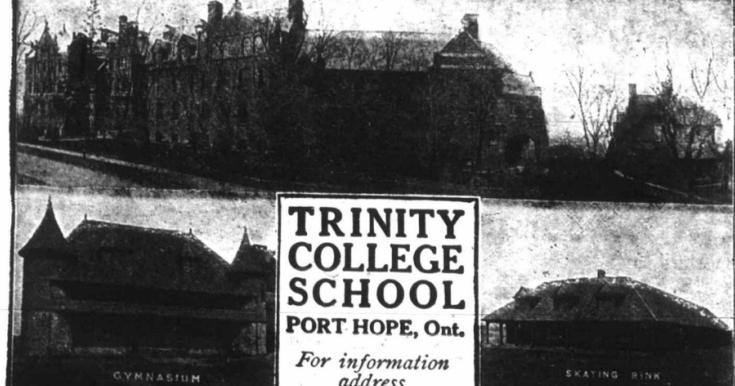
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