

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, SEPTEMBER 2nd, 1915.

No. 35.

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(September 12th.)

Holy Communion: 238, 250, 254, 433.
Processional: 384, 386, 465, 530.
Offertory: 391, 573, 681, 768.
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General: 5, 23, 453, 456.

The Outlook

Evening Communion

Our columns have been concerned with this subject, and it will interest many to know that at the Front Evening Communion is being adopted by the Roman Catholic Church, and is found much more convenient than early morning. Two English papers note this, and these are the words of one of them:—

An Anglican Chaplain—one of advanced High Church proclivities—when home on leave a few days ago, told a correspondent, who communicated the fact to us, that "Roman Catholic Chaplains now celebrate Mass at 7 and 9 in the evening, and that large numbers of men receive Communion after their good supper." This practice is possible, apparently, because "the Pope," said a Roman Catholic priest, "has dispensed the soldiers from fasting Communion, and so they may as well make their Communion at 7 p.m. as at 7 a.m. It is far more convenient."

Assuming the truth of this, it is at once interesting and significant. Our Church has no rule of Fasting Communion, so, of course, it is quite open to us to have Communion whenever it proves to be convenient to the worshippers.

Echoes of Kikuyu

The questions raised by the Archbishop of Canterbury's pronouncement are still being discussed. Two or three leading extreme Churchmen have gone over to Rome, and many others are so perturbed that several English Bishops have had to reassure them. In particular, an attempt is made, most unfairly, to boycott the S.P.G., and Bishop

Montgomery, the Secretary, is quite evidently alarmed at the prospect. The thoughtful London correspondent of the "Church of Ireland Gazette" writes as follows, and his words carry their own important message to all who can learn:—

There are two distinctly marked schools of thought among us. One looks forward to the reunion or unity of Protestant Christendom, and the other to reunion with Rome and the East. Any drawing together accomplished by the former puts back reunion with the latter. Two utterances this week show tendencies. Archdeacon Westcott, of Norwich, writes in the "Church Family Newspaper." "The cry for reunion with Rome appears to me disastrous. We ought to know what we stand for. The reasons for separation are stronger now than ever. One longs for the positive faith of the Caroline divines in the rightness of their cause. Even in the Kikuyu question the fear of offending Rome—an idea incredible to our more robust spiritual fathers—has had an undue influence. We are not going to achieve any good for Christ and for His Kingdom by abandoning our principles." The (Roman) "Catholic Herald" writes: "Dr. Weston, the Anglican Bishop of Zanzibar, has taken the earliest opportunity of showing his sympathy with the Catholic Church in closest contact with his own work. . . . He asked whether The Father would accept the gift of a statue of Our Lady which he had brought from Europe. Needless to add that the image was gladly received, and prayers promised for the donor. The Secretary to Dr. Weston has already become a Catholic, and we hope that all these various portents point to the reception into the true Church of the man who brought about the Kikuyu crisis in Anglicanism."

Kikuyu and the War

It is certain that the War will do much to shed light on ecclesiastical questions, even if it does not solve some of them. In an account of work at the Front a Methodist Chaplain describes a Communion Service in which he and an Anglican Chaplain joined, the latter distributing the Bread and the former the Wine. This is a practical exemplification of Kikuyu very near at home, and it is bound to have its effect on the soldiers. Many problems are likely to be solved by practice which seem insoluble by theory. It is for us to note and face these things and ponder the bearing.

The Pope and Peace

After a long and inexplicable silence the Pope has spoken, not, however, as many hoped, to denounce atrocities, but actually with an appeal for peace. As if there could be peace at this juncture. Is it that the Pope is once again favouring his German friends? Nothing would more effectively accomplish the Kaiser's purpose than peace just now. But the "Times" well puts it thus:—

There are moments in the history of mankind when its conscience is too profoundly moved to listen to cries for peace where there is no peace. There are times when the yearning of men for justice—the yearning which is the very root of human belief in immortality—forbids them to weigh any thought of material welfare or of earthly existence against their allegiance to that injunction which commands them to cleave to what is good

and to eschew evil. These are such times, this is such a moment.

Even Roman Catholic Belgium, to say nothing of Protestant England, will not heed the appeal of one who was afraid to speak out on the question of Belgium's intolerable wrongs. Peace will not come by Rome's intervention, but by the complete victory of the Allies, which is the cause of truth and justice.

"The Crown of Hinduism"

This is the title of a book by a well-known Y.M.C.A. worker, and it received a severe but well-grounded criticism the other day from the "Guardian" for its unduly concessive attitude and its tendency to ignore patent facts. In that valued missionary magazine, "The Harvest Field," the point is well put as follows:—

We think that the name does not truly set forth the character of the book. A "crown" should be set on something worthy. We do not think Jesus Christ crowns Hinduism. How frequently in setting forth Jesus Christ compared with Hinduism has the author to use the words "instead of." Jesus Christ "crowns" Hinduism by bringing it to naught.

As the writer goes on to say, our Lord crowns all true Hindu aspirations, but in so doing He "abrogates and abolishes Hinduism and places no crown on its brow." Christianity is not one of the comparative religions; it is superlative and absolute.

A Timely Enquiry

An American paper has recently asked the question whether any instance can be found of an orthodox body ever putting to its own use endowments that were given to spread "progressive" theology. It urges that the history of religious endowments shows without exception that it is the looser creed that utilizes endowments intended for the stricter, not *vice versa*. The point is worth careful consideration. Certainly several instances can be found of the truth of the contention that orthodox endowments are being used to further interests quite foreign to the giver's original intention. Can anything be shown on the opposite side? If so, let it be recorded, but if not, let its significance be noted.

Ecclesiastical Discipline

The Bishop of Chester, Dr. Jayne, has addressed a striking letter to the Archdeacons and Rural Deans of his diocese on the subject of Church Discipline. He deals with four subjects: (1) The disloyal use of an objectionable Hymn Book; (2) The illegal use of wafer-bread; (3) The illegal practice of placing the element of Bread in the mouth instead of in the hand; (4) The use of the illegal vestments. The Bishop asks whether "The Father-in-God is to be overruled by private interpretations and judgments," and pleads for the observance of law and the avoidance of changes in parishes which lead to trouble. The saddest thing is that different dioceses are permitted to do different things by their Bishops, and it is this variety that has led to the present chaos in the Church of England. But the Bishop of Chester's appeal is in the right direction, and we hope it will have the desired effect.

A Fine Confession

The will of Canon Richard Hobson, for thirty-three years Vicar of St. Nathaniel's Church, Windsor, Liverpool, author of "What Hath God Wrought?" who left be-

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quests to several Church Societies, contains the following confession of faith:—

"In this, my last will and testament, I place on record to the glory of God, that as I have learnt in Holy Scripture and by the inspiration of the Holy Ghost, I die as I have ever lived in a full belief of a saving interest in the covenant of love between the Father, the Son, and the Holy Ghost, from all eternity, which is all my salvation and all my desire; that is, I know God the Father hath loved me 'with an everlasting love,' I know God the Son 'loved me and gave Himself for me' on Calvary, and I know God the Holy Ghost begat me when yet a child unto a 'lively hope' under whose blessed and sanctifying influence I have ever lived, though not without sin, alas! I am fully convinced that the moment my loved, ransomed and saved soul leaves the body it will at once be with Christ for ever, having been through faith alone washed in His most precious Blood, clothed in His spotless righteousness and sanctified by His Spirit. As to my whole life of service to God, I only pray, 'Lord, accept what is Thine own and pardon what is mine' for Jesus Christ's sake. Amen."

What is still better, he lived and preached this, for the Church is one of the greatest testimonies to the power of the Gospel among the poor.

The German Mind

These words come from the "Christian World," an organ which has always advocated a broad, not to say rationalistic, view of Scripture:—

It seems as if the revelation of the German mind which recent events have given us must lead us to revise our estimate of the value of German scholarship, and German Biblical scholarship in particular. We have undoubtedly been too ready to take German scholars at their own valuation. Mr. H. B. Simpson has an interesting article on the matter in "The Nineteenth Century." He fortifies his argument by bringing in Sir W. Ramsay—in his latest book—as witness how independent scholarship, carefully based on archaeological investigation rather than growing from ingenious theorizing, has undermined some of the great German authorities. Mr. Simpson certainly makes an excellent point in regard to the German craze for discovering "tendency" in a writer—and, it may be added, in diplomatists and others. The *tendenz*-critic in the heyday of the Tübingen school and since—though he has contributed some light—has certainly woefully misled himself and others. Now we know the Teutonic mind better, we understand this vogue of the *tendenz*-criticism. The German himself is—perhaps largely unconsciously—the greatest victim of "tendency." Learned and acute professors, for example, imbue their minds with the idea that the cause of Germany is and must be inevitably good, and then they are blind to every fact and to all reason that pronounces that cause bad! The same mental quality undoubtedly has entered into German critical scholarship, and, therefore, we shall need to be more careful than ever to test it rigorously before we accept its conclusions.

It is evident that the Broad School is now learning what conservative scholarship has been insisting on for years. "Better late than never."

The General Synod

The General Synod of the Canadian Church will meet this month in Toronto after the cancellation of the meeting fixed for Vancouver last year. We are very glad to welcome this supreme authority of our Church, and to ask for it the prayers of all our readers. It will meet at a time of great moment, a crisis in the history of the Dominion, and an occasion of real importance for religion in general and for our own communion in particular. Its programme is concerned with pressing matters, and we desire in this and succeeding articles to call attention to some of these.

First, and perhaps foremost, the War will naturally engage attention, and on it we fully expect the Synod will speak with no uncertain sound. This is essentially a righteous war, even if we may not, with the Bishop of London, call it a "holy" war. It is a fight for liberty against tyranny, for right against might, for truth against falsehood. Not only is the British Empire, and with it the Dominion of Canada, imperilled, but the very existence of world-righteousness. We, therefore, look to the Synod to pronounce on this point and to give us a clear lead. There will be no sentimental hesitation about questions connected with the Sermon on the Mount, involving impossible and un-Christian ideas of what is sometimes called "non-resistance." We want our people everywhere to face this conflict without fear or flinching, and to do their best to get their young men to enlist in this war against cruelty and brutality. Side by side with this courageous attitude is the call to intercessory prayer. There are very many who cannot fight, or even work in connection with the war, but they can pray, and, since we believe in the power of supplication, there is no duty more pressing or more fully associated with blessing. In private, in the family and in the congregation there should be constant prayer that God will graciously own the efforts now being put forth and bring this war to an end. "More things are wrought by prayer than this world dreams of," and we are sure that God's purposes will be accomplished by means of intercession. We have no doubt that the Synod will emphasize this and impress upon the whole Church its privilege and duty of intercession. In many ways our chief duty is prayer. Prayer does change things, bringing protection and power and leading to peace. Prayer brings us into harmony with God, and in this intercourse we are made instruments for the accomplishment of His will. If it be asked for what we shall pray, we do not hesitate to say that it must be for victory. We do not impiously summon God as our ally in a struggle for which we have prepared. We are engaged in a warfare to which every thought of justice compelled us, and, in spite of much in our national past that is not true, there can be no doubt that in this conflict our conscience is "void of offence." And bound up with the victory of Great Britain and her Allies are issues that affect the progress of the Gospel to the ends of the earth.

One other matter connected with the War calls for the serious attention of the General Synod, the character and quality of the sermons preached in our churches. We have already had enough, and more than enough, of mere appeals to the spirit of patriotism. Many of the sermons of the last year have been little else than newspaper articles re-issued as addresses, and often suffering in the process of re-issue. Men and women do not want these second and inferior editions of what they can read in so much more effec-

tive a form elsewhere. And there has now been ample, and more than ample, reference to Nietzsche, Treitschke, Bernhardt, and the rest. What is needed (and wanted) in our churches is the "old, old story," told, as never before, in such tones of love, sympathy and power that people will find comfort, cheer and inspiration through it. There are sorrowing hearts to comfort, weary souls to strengthen, hopeless souls to cheer, and the only way of doing this is by the Gospel. We read with joy of the work of grace now being accomplished among the soldiers at the Front. But there is equal need of a work among those they have left behind. A soldier who has found Christ in the trenches has written home to a clergyman to try to influence his wife, so that, if spared, the man may not return to a godless home. In this connection we would make our own these words of the "Guardian":—

The prime business of the Church is, after all, to save souls—to bring men to the knowledge of the truth and to keep them steadfast in allegiance to the Divine Teacher all the days of their life. We doubt whether for a century and more there have been greater opportunities of preaching the Gospel to the people. We mean the old, simple message of salvation, which for believers is "the everlasting Gospel," which is not afraid of the Atonement, nor explains away at once the difficulties and the power of faith.

If this be the keynote struck at our General Synod, it will reverberate from coast to coast.

There are other matters of great importance to come before the Synod to which further reference will be made, but in this three-fold appeal concerning the War, the call to fight, to pray, and to preach the Gospel, we have the supreme duty of the moment. May the Synod show, as we believe it will, that it has come together "for such a time as this."

THE STRIFE OF NATIONS

Tune—"St. Matthias."

The strife of nations fills the air,
The voice of blood cries from the ground,
The signs of war are everywhere,
While hate and lust of blood abound,
Yet, Thou, Lord God of Hosts, dost reign,
Then give, oh give us peace again.

Where guns pour forth their leaden hail,
Where bursting shells hold awful sway,
Where strong and cruel foes assail,
Where nurtur'd hate prolongs its stay,
Yet there, upon the battle-field,
Be Thou, our soldiers' strength and shield.

From fog and foe unseen, yet near,
From storm and bomb and dreaded mine,
From rocks and dangers that appear,
From all that foes may yet design,
Protect our sailors on the sea,
And evermore their Pilot be.

For those whose wounds cause dreaded pain,
For those who long for health in vain,
For those who weep and weep again,
Because of dear ones with the slain,
Lord God of Hosts for those we pray,
Sustain and cheer them night and day.

Protect our homes, protect our isle,
Within the hollow of Thy hand,
And guard all those who for a while
Are prisoners in a foreign land;
Keep us at home and those abroad
In perfect safety, Gracious God.

Should war be Thine appointed rod
To chasten us because of sin,
Yet let Thy grace, Thou Mighty God,
Be granted us that we may win,
May we do yet whate'er is right,
And may we conquer as we fight.

Swansea. EDMUND PILLIFANT.

(This fine hymn, by a Welsh workingman, may be reprinted for use in Canada.)

THE NATION AND THE WAR

SERMON BY THE BISHOP OF DURHAM

THE following is the full text of the sermon preached by the Bishop of Durham in Durham Cathedral at a Diocesan Service of Intercession, at which every part of the great church was filled with a congregation representing the whole Diocese.

"The Lord is with you, while ye be with Him."—2 Chron. xv. 2.

We are here for an act of worship the like of which has not been seen beneath this great roof for ages. Nearly six centuries ago war beat at the gate of Durham, and the Scottish host defied the sanctities of Cuthbert. No doubt then this great Abbey Church witnessed solemn supplications for deliverance; and men saw the answer at Neville's Cross. But we are met beneath a vaster shadow than that by far. We are waging a war the most tremendous of all human time. And it

and set ablaze over its inhabitants by the murderer in the air.

ABROAD AND AT HOME.

All this we know. And all the while the long, obstinate wrestle in Flanders and in France still looks dreadfully like a drawn battle. The mighty Russian is thrust backward in a fashion few men dreamt of seeing three months ago. And at home meanwhile, what do we see? We watch with wonder and shame the ignoble strife of capital and labour smouldering yet, neither side quite trusting the other, the old miserable wrangle for rights or for profits ready to break out again. The Christian law of equal mutual duties is treated by too many as if it were the song of the fool, instead of being what it is—the one hope for the social peace of man, and now for the very life of England.

And, that it may be so, be pleased to draw us, with almighty grace, to be with Thee." Yes, we are here just to pray, to pray that we may pray. We meet that we may presently depart as missionaries of prayer, bent upon stirring up prayer all round us till it catches like fire in the dry grass. We are here to get other men and women to pray—in church, but at home too, in groups of friends and neighbours, and also quite alone, at all times and in all places; to pray, still to pray, with heart-whole repentance, godly fear, amended life, and simple faith. In His mercy who has thus gathered us around Him we shall disperse to set going a great and large activity of prayer.

AN INTERLUDE-IN PRAYER.

This address is only an interlude in our great act of united praying. And the interlude must not be long, for our direct approach to the Living God is the supreme business of this hour. But two great religious aspects of the war are much laid upon my soul. Let me say a little about each of these, and then we will turn to prayer again.

THE BROTHERHOOD OF ST. ANDREW AT NIAGARA CAMP.



This shows a section of the reading room and library for the soldiers, a feature of camp life provided by the Brotherhood that is thoroughly appreciated by the men. On Wednesday last, for instance, about one hundred and fifty men were writing, the paper and envelopes being supplied free; another hundred soldiers were playing chess, checkers, crockinole and reading; one hundred more crowded the Canteen, while about two hundred additional filled the Service tent to listen to a lecture in costume on China. The gramophone and piano are never silent. A truly great work is being done here under Church auspices.

is not much further from our doors to-day than Scottish David's host was then. Again, and yet again, our Durham shores have been smitten, from the sea or from the air. Twice my old house has heard the thunder and trembled to the shock.

THE REALITY OF THE STRUGGLE.

We are driven to our knees not less but more as the world-war advances. If any were found last summer, outside the utterly ignorant and blindly careless, to think light-heartedly, there are none such now. We are all really aware at last of the giant strength of the Teutonic enemy, of his immense thoroughness of long and calculated preparation, and of his shameless resolution to trample right and pity in the bloody mire on the way to his goal of tyrannic domination. We know that he means with all his iron will (the will of a whole powerful people possessed by a spirit not from above) to overcome and finally to ruin England. We know that if he can reach us in our homes nothing will escape his savagery. And we know that in measure he can reach us, and has reached us already. There is no man here to-day who can say that his roof can never be crushed

THE NECESSITY OF PRAYER.

So we are driven, in a new sense and degree, to pray. We have long talked of intercessions; we have arranged them. And, God knows, there are many holy souls who have laboured in them, and not in vain. But, oh! as a people we have not prayed, no, never yet. And now we are met, in these great multitudes, at least to pray that we may pray. We have come hither to set God before us; to confess our sins as a people to God; to own God as in deed and truth the only Giver of all victory; to recall the old deliverances, as, for instance, the long record of moments in our history when God's ministers, the winds of heaven, in one agony of crisis or another saved us from impending disaster. We meet to recollect before God the greatness and holiness of our cause; to own to God, out and out, the unworthiness of ourselves; to cry in contrite simplicity, *Kyrie, eleison*, "Lord have mercy upon us; Lord save us from our tremendous enemy in the field and on the deep; Lord, save us from our strong transgressions and our mighty sins. Unite us soul to soul as a people. And, oh! to that end, first unite our hearts to fear Thy Name. Be Thou with us.

THE HOLINESS OF PATRIOTISM.

First, then, I bid you recognize and embrace, with all your hearts, the holiness of patriotism, the benediction of God upon the love of country. I read a few days ago, in a Church paper, a long and able letter signed by four responsible men. It was in effect a protest against the patriotic idea. It affirmed that Christ the Lord, in proclaiming God as Father and men as brethren, abolished nationality. To champion this country as against another country is accordingly not Christian, for the Preacher on the Mount leaves no room for relations in world-life other than the universal brotherhood. I boldly call this position a subtle and most dangerous fallacy. The reasoning proves vastly too much. True, there is in Christ neither Greek, nor Jew, nor Scythian. But precisely so, by the witness of the same Scripture, there is neither male nor female. Yet the Lord most certainly did not abolish sex when he lifted woman at length and for ever to her true and benignant dignity, and proclaimed her to be as dear, as near, to God's heart as man. True, again, He bade His disciples hate father and mother. But He did not therefore abolish Home.

He affirmed, with an even awful emphasis, the Fifth Commandment. No; His mighty paradoxes meant not abolition, but adjustment. They claimed for Him His own supremacy, transcendent, dominant, over all relations. But they only sanctified thereby the relations. And what is our country but our vast, and beautiful, and beloved Home? Christ, the Prince of the kings of the earth, is Lord Paramount of our King and of us. His claim to rule national life for all that is its highest good is absolute. But that only glorifies national life. It bids the true children of England so love their common Home, under its true Head, as to strive with jealous love to purify its dear life, and to see that in all national relations it lives mindful of justice and goodwill. And also it makes them resolute so to safeguard the Home against wrong and violence, by arms and force, if need be, which can be as religious now as in Maccabean hands of old, that its weaker children may live safe and peaceable within it in this uncertain world. It is no more sin to bar the gates of England against German outrage, although ideally all men are brethren, than it is to lock the home doors, within which children sleep, against the midnight burglar, though he, too, is potentially a child of God.

PATRIOTISM NOT SELFISHNESS.

No, a hundred times no, is our reply to voices that would dissociate from the mind of Christ the transcendent home-love which we mean by patriotism. In its clear essence patriotism is absolutely other than a magnified selfishness. It is a love, like true and Christ-inspired domestic love, which forms the surest and most genial nursery and school of a philanthropy generous and all-embracing. That is no anti-Christian cry, rightly understood, "Who dies if England lives?" It is fit for the utterance of a soul whose life all the while is hid with Christ in God.

OUR NATIONAL SHORTCOMINGS.

Then, next and last, and all the more because, with all my own heart's ardour, I love my land, and commend her anew to the devotion of your Christian hearts, I turn to speak not of the lofty glory of England, but of the sins of us Englishmen. I do so reverently, tenderly, and with deep personal humiliation. Woe to me if I dare to speak as anything but one of the sinners of my people, honouring all the while as men those to whom I appeal as fellow-transgressors before God. But I must speak out the misgivings of my heart, the dark doubts that will beset me, whether as a nation we are such as to be rightly receptive as yet of great national mercies. Are we fit to be trusted with a great victory? Can He Who has blessed England, and used her so mightily for good in ages past look on her to-day as a people near to Him, responsive to Him, faithful to His will and fear, regardful of His almighty honour? My brethren, it is no cold or gloomy pessimism, it is the sight of facts and the fire of love, which makes the Lord's watchman long to awaken his beloved brethren in our great Home to our national remoteness from fidelity to our living God.

SERIOUS QUESTIONINGS.

Are we a worshipping people? Many are our houses of prayer. Our religious services within my memory have been enormously multiplied. There are very numerous worshippers. But we are not a worshipping nation. We are not a nation of Christian homes, of parental care, of the religion of the mother's knee, of cheerful Sabbaths kept everywhere with prayer, and the Word, and the Eucharistic Feast, and home, and peace. We are a nation where family prayer is dead and buried, as to the enormous majority of families. We are a nation where even church-goers, myriads of them, "keep their religion in its place"—that is to say, anywhere in the world but at the ruling centre of life, where God shall tell upon every habit, every principle, upon person and upon purse. Are we a pure nation? We are a nation where, to an extent most formidable, most menacing, most degrading, vicious disease is rampant; where the unclean man passes muster in society, however merciless it may be on woman; where the records of the courts register a growth of vile transgressions against the young; where the daily Press (I read such matter yesterday) can print shameless, defiant vindications of illegitimate intercourse, the right of every woman to be a mother anyhow. Are we a temperate nation? We are a nation which still is spending at least 150 millions of money in the year on the drink which (putting aside acknowledged cases relatively rare) is a luxury at its best, and at its worst perdition. Are we an unselfish nation? Does Labour think fairly of the rights of Capital? Does Capital think fairly of the rights of Labour? Do more than a fragment of our multitudes dream of

treating money as a trust from God, for which account must be given one day to Him?

CLOSING APPEAL.

But let me not pursue my anxious questionings. Again, believe me, I have spoken—God knows I have wished to speak—in love and fear, and as wellnigh worshipping my Mother England. My conviction of the holiness of her claim on us, and of the righteous greatness of our cause of war to-day, is absolute. But just because I long for her utmost good, and because I pray daily with great desire for a victory righteous and glorious against an iniquitous and ruthless enemy, I utter my supplication to God, and my appeal to men, and long to see all men make haste and take His part against the world, the flesh, and the devil. So shall He take our part against the tyrant in his wrath and his might. The Lord will be with us, for we shall be with Him.

The Library of King's College, Windsor, N.S.

AMONG the titles to distinction possessed by King's College, Windsor, the oldest colonial university in the Empire, is its fine library, in its way, and as far as it goes, one of the finest in Canada, if not on the continent. In the words of Mr. Harry Piers, of Halifax, N.S., the distinguished antiquarian, whose catalogue of the library was published in 1892, it is "one of the most valuable collections of bibliographical treasures which the Dominion of Canada holds." The library dates from the year 1800, when Rev. John Inglis, son of Bishop Charles Inglis, and later Bishop himself of Nova Scotia, was sent to England by the College Board of Governors, with a sum of £250 to purchase books. While in England Mr. Inglis managed to interest a number of eminent men in his mission, including the then Archbishop of Canterbury and Wm. Wilberforce, the great philanthropist, and many Bishops and prominent laymen, and to raise an additional £400, all of which was used in the purchase of books. From this very respectable beginning and through further purchases and many gifts, the library has gradually grown to its present dimensions, till it now fills the large room on the ground floor of the handsome stone Convocation Hall, erected in 1863 by the members of the Associated Alumni. In 1835 the Record Commission of Great Britain made a most valuable presentation to the College of 72 folio volumes of its publications. These include the Domesday Book of William the Conqueror, Rolls of Parliament (including the Scottish), Chancery Rolls and a large number of ancient city charters.

In 1872 the College fell heir to the magnificent collection of Thos. B. Atkins, the custodian of the Legislative Library in Halifax, numbering over 150 rare and ancient volumes. Included in this collection are about 50 15th century books, said by some to be the finest assortment of that class of works in America. In addition to these 15th century books are nearly 20 Aldines and a number of Elzevirs. The library was also enriched by the will of Rev. George Macaulay, a former President of the College, to the extent of 59 volumes, ten of which date from the 15th century. There are also a large number of valuable books picked up from time to time or donated by friends of the College. To give anything like a complete list of these bibliographical treasures within the limits of this article would be manifestly impossible, and a short summary must suffice. The library contains Editions Principes of Anacreon's Odes, Appianus' History, Aristotle's Works, Milton's "Paradise Lost," Plato's Works, Plutarch's Lives and numerous works, all of them beautifully bound, and many of which cannot be seen elsewhere in America. The Aldines, including the Aristotle of 1495-8, equal the total number exhibited in Montreal at the Caxton Celebration in 1877. There are sixteen Elzevirs. Besides these there are works from the presses of Jenson at Venice, Koberger at Nuremberg, Froben at Basle, Plantin at Antwerp, Badius at Paris, and many other celebrated printers of the fifteenth and sixteenth centuries whose names are familiar to experts. There is a very fine collection of Bibles, a perfect copy of the Coburger edition of 1475, probably the oldest Bible in America, the Jenson edition of 1476 and another Coburger of 1478. The earliest English Bible is an editio princeps of the Bishops' Bible, 1568, with woodcuts. The manuscript Bible dates from probably the 13th century. It is written on vellum and finely illuminated, and is the gift of the Rev. Canon Bullock, of Halifax. There is a "Breeches Bible." The oldest book in the library formed part of the Atkins' collection, and is the "Speculum Vitae Humanae," by Rodericus, Bishop of Zamorra, from the press of Gunther Ejamins,

dated January 3rd, 1471. Next in chronological order to this ancient volume, which is in an excellent state of preservation, comes the editio princeps of Scriptores Rei Rusticae, printed by Jenson in 1472. Another volume worthy of special mention is the "Postils of Nicholas de Lyra," a commentary on the Bible printed by Coburger in 1497. Among the miscellaneous treasures may be mentioned a black letter edition of "Chaucer," 1687; Platina's "Lives of the Popes"; "Lucan," presented by Thomas Moore, the poet, in 1804 on the occasion of his visit to the College; the Duke of Buckingham's translation, and his three brothers', of Homer, presented by the author in 1801 (This is greatly sought after by collectors); Boydell's "Shakespeare" and "Milton," both magnificently illustrated; Sowerby's "English Botany," full of beautiful hand-coloured plates; the Polyglot Bible, by Bishop Brian Walton, written during the Commonwealth, begun 1653 and finished in 1657, containing the text of the Bible in parallel columns in Hebrew, Chaldee, Latin, Arabic, Persian and Syriac, all written in the original characters; an illustrated Bible (1800), the work of leading British artists of the day, including Sir Joshua Reynolds and many others. The value of the Atkins' collection and that of the Elzevirs and Aldines and editions principes and miscellaneous books, must be very great, and the proposal has been made to dispose of them for the benefit of the funds of the College, but hitherto this has been unanimously vetoed by the governing body, who regard these bequests as a sacred trust. There are a large number of modern theological works, many of them the gifts of the authors and, I had almost forgotten to mention, a splendid collection of the British poets, beginning with the 16th century, the vast majority of whom are entirely forgotten to-day.

Rev. Canon Vroom, Vice-President of the College and Dean of the Faculty of Divinity, the librarian, is a native of New Brunswick. He has been a member of the teaching staff of the College for about a quarter of a century and is a member of the General Synod, and the author of many articles on various subjects, and a pamphlet on Prayer Book Revision, which has been very highly spoken of. As befits one in his position he has a wide and accurate knowledge of bibliography, besides being a theologian of exceptional profundity and grasp, and generally speaking he is one of the most scholarly and widely read men in the Dominion, and is greatly beloved in the College. He is a brother-in-law of the late Bishop Dart, of British Columbia, who was at one time President of King's College.

Downeaster.

THE BELGIANS

By G. K. Chesterton.

I HOPE you will grant me space to say a few words about the Belgians still in Belgium. The admirable efforts of the National Committee for Relief in Belgium are going a long way to avert famine, but if the million-and-a-half destitute Belgians are to be kept alive the National Committee must have yet further support. The only conceivable cause of doubt in the matter must lie in a mere weariness in well-doing, produced not by any intellectual difficulty but by such wholly unintellectual things as time and fatigue. I think, therefore, the best way of preventing any possible neglect of so great a matter is to repeat once more the great truths upon which rested the whole original claim, not so much on our sympathy as on our common honesty. The simplicity and enormity of the Belgian story can best be set forth, perhaps, in four truisms, all toweringly self-evident.

First, of course, the mere badness of the story is almost too big to be held in the mind. There have been stories of a woman or a child actually robbed of reason for life by the mere ocular shock of some revolting cruelty done in their presence. There was really a danger of something of the kind paralyzing our protest against the largest and, by the help of God, the last, of the crimes of the Prussian Kings. The onlookers might have been struck into a sort of gibbering imbecility and even amiability, by the full and indefensible finality of the foul stroke. We had no machines that could measure the stunning directness of the blow from hell. We could hardly realize an enormous public act which the actor did not wish to excuse, but only to execute. Yet such an act was the occupation of Belgium; almost the only act in history for which there was quite simply and literally nothing to be said. Bad history is the whole basis of Prussia; but even in bad history the Prussians could find no precedent and no palliation; and the more intel-

"SOLDIERS OF CHRIST"

A CHILDREN'S SERMON

By Rev. W. EVERARD EDMONDS, M.A., Edmonton.

"I come to thee in the name of the Lord of Hosts."
—1 SAM. xvii. 45.

THE story of David and Goliath never grows old. As we read it our pulses quicken and our hearts almost forget to beat. Before us lies the battlefield with the camp of the Israelites on one side and that of the Philistines on the other.

We see the great giant come out of his tent and we hear his defiant challenge:—"I defy the armies of Israel this day: give me a man that we may fight together." Then we see advancing from the camp of the Israelites—a giant? No, a shepherd-boy, armed with a staff and a sling. Then began Goliath to mock and to swear, and to threaten what he would do to this fearless lad who dared to come out against him.

But I am sure you all know the story—how Goliath was slain, and David was saved from his wrath. Let me ask you, then, what was it that caused the brave shepherd-lad to win the victory? It was because he trusted in God.

Now you are all soldiers—soldiers of Christ—and you, like David, have giant enemies to overcome. Let me name three. People sometimes smile at a clergyman's firstly, secondly and thirdly. Why should he not have 13 heads to his sermon? Is it because 13 is an unlucky number? Not at all! It is only unlucky when you have invited 13 people for tea and you have only cake enough for 12. Then it is *very* unlucky. Let us think to-day then, as usual, of three enemies we must fight.

1. *Paganism*—the worship of heathen gods, is the first one. This enemy is found in India, Africa, China and Japan; and even in our own land among the Indians and the Eskimos. The soldiers of Christ have been fighting this enemy in all parts of the world for nearly 2,000 years. In the front ranks of the Christian army are the missionaries—the men and women who are "hazarding their lives in the high places of the field." Their regiment has a stirring history, for to it belonged men like St. Paul and St. Patrick, St. Aidan and St. Augustine, Bishop Hannington and Bishop Bompas.

In these days we hear a great deal about Germany. Let me tell you of a noble deed that was performed there by a missionary of the Cross nearly 1,200 years ago.

In the forest of Thuringia, in Western Germany, there stood a gigantic oak-tree dedicated to Thor, the pagan god of Thunder. Around this oak the people used to gather for worship at their great festivals. To one of these festivals one day there came a missionary from England named St. Boniface. When he saw the people bowing down before the mighty oak, he seized an axe, and attempted to cut it down. The heathen worshippers were struck dumb with amazement at his boldness, for they expected to see him killed by a thunderbolt.

But a great wind arose and completed the work St. Boniface had begun. The great tree fell with a crash. It seemed to them a sign from heaven that the missionary was right and they were wrong, and with one accord they forsook their old superstitions and turned to the living and the true God.

"But," you may say, "what can I do to help Christian Missions?" You can do much if you only try. You can pray for those at the front. You can send them supplies, and perhaps, some day you may be able to join this brave regiment yourself.

A few years ago, a missionary in India had an application for a teacher from a distant tribe. He had no money at the time to send a teacher, and he prayed that help would come. The next morning brought an answer to his prayer. There arrived in the mail from England a type-written letter, with some of the letters upside down. He read it through. It was a letter from a blind boy in England, enclosing five pounds which he had collected from his school-boy friends for Indian Missions. It was just the amount needed and the teacher was sent. Within a year there were 400 Christians in that tribe. Now, if a little blind boy could do so much, how much can you do in the great fight against Paganism, darkness and sin?

2. *Sabbath-breaking*. An enemy nearer home is the habit of Sabbath-breaking. What is the Fourth Commandment? "Remember the Sabbath Day to keep it holy." Do you remember it? Do you keep it holy? In olden days, the Israelites

were very careful about resting on the Sabbath. No fire was to be lighted; no meals even to be cooked. The children were not allowed to wear thick boots for fear of treading out the grain in the fields, which was a kind of reaping. They were not allowed even to rub the ears of corn in their hands for that was a kind of grinding.

Our Saviour came and said that the Jews were too zealous. The Sabbath was not only to be a day of rest, but a day of worship and good deeds. But many people seem to forget our Saviour's teaching, and make of Sunday a common holiday and a day of rest and idle amusement. Now you can do much by your example to overcome this enemy, the desecration of the Sabbath. By being at your place in church and Sunday School, you can influence others for good, and fulfil the prophecy of Isaiah, "A little child shall lead them."

3. *Intemperance*. A third enemy we must fight is Intemperance. This is a giant we have been fighting for a long time, but victory is drawing nearer. Intemperance is a deadly foe which leads to multitudes of little children being brought up in vice and ignorance. It robs the home of peace and joy and puts a great barrier in the way of our religion. In the end, we are told, "It stingeth like an adder and biteth like a serpent." It takes the strong body and makes it weak and sickly. It takes the good brain and destroys its power. It takes the kind heart and turns it to stone. No enemy oppresses us more.

Won't you strike a strong blow against this enemy of the home? You will never regret doing so. It may save you much danger and loss. It will certainly encourage your school-fellows who will be guided by your example. Fight this enemy with all your might and God will bless you in the years to come.

Never forget, that in fighting these enemies I have named, God is on your side. You must go forth, like David, "in the name of the Lord of Hosts." You must believe in His power and presence and help. You cannot conquer unless God helps you. The fortress of the enemy is too strong. The trial is too great to be withstood unless you rely on the arm of the Almighty.

In one of the campaigns of the Duke of Wellington there was a strong fortress to be taken. The "Iron Duke," as he was called, singled out a young officer of great daring to reduce this formidable stronghold.

"Give me but one grasp of your conquering right hand," said the young man, "and I will do it."

The Duke gave him his hand, and in the strength of that firm grasp the young hero went fearlessly forth to danger and victory.

Take hold, then, my young brethren, of the conquering right hand of your great captain, Jesus Christ. Believe in His help. Make Him your strength. Only realize that He is ever present with you in the conflict and you shall win, though all the hosts of hell be leagued against you.

In a better world, none of Christ's true soldiers will be forgotten. Known or unknown to man, they are all known to Him who faithfully led them through every danger. And they shall at last receive the promised reward. The Master's "Well Done" and His Eternal Presence shall be their joy for evermore.

THE QUIET HOUR

NO one can ask honestly or hopefully to be delivered from temptation unless he has himself sincerely and firmly determined to do the best he can to keep out of it.

* * * * *
Human nature is what God has made; sin is what man has added.

* * * * *
God does not love us because Jesus died, but Jesus died because God loves us.

* * * * *
For fallen man the only way of hope and peace is the way of the Cross.

* * * * *
What we build up, not what we tear down, is the measure of our greatness.

ligent Prussians did not try. A few were so feeble-minded as to say they had found dangerous documents in Brussels, as if what they had done could possibly be excused by things they did not know when they did it. This almost piteous lapse in argument was, however, covered up by the cleverer Prussians as quickly as might be. They preferred to stand without a rag of reason on them than with such a rag as that. Before we come to the monstrous material suffering, there is, in the existing situation, an abstract unreason, nay an abstract insanity, which the brain of man must not bear. A nightmare must not abide to the end. The tiniest trace of Prussian victory that remains will make us think of something which is not to be thought of; of something like the victory of the beasts over mankind.

Second, it must be remembered that this murder has been done upon a people of such proximity and familiarity that there cannot be any mistake about the matter. There is some shadowy justification for the comparative indifference to the wrongs of very remote peoples; for it is not easy for us to guess how much slavery shocks a negro or cannibalism a cannibal. But the innkeepers and shopkeepers of Ostend felt exactly as the innkeepers and shopkeepers of Dover would feel. We have to imagine a prehistoric cruelty coming suddenly upon a scene which was civilized and almost commonplace. Imagine tigers breaking out of the Zoological Gardens and eating all the people in Albany Street; imagine Red Indians exhibited at Olympia literally scalping every passer-by from that place to Hammersmith Broadway; imagine Jack the Ripper crowned king of Whitechapel and conducting his executions in broad daylight outside the Tube station at Aldgate; imagine as much as you can of what is violent and contradictory in an over-turn of all modern life by troglodytes; and you are still falling short of this fearful Belgian scene in that familiar Belgian scenery. It is idle to talk of exaggerations or misrepresentations about a case so close to us. Chinese tortures may not be quite so fantastic as travellers tell us; Siberia may not be so desolate as its fugitives say it is; but we could no more invent such a massacre in Belgium than we could a massacre in Balham. The things of shameless shame that have been done are something worse than prodigies, worse than nightmares, worse than devilleries; they are facts.

Third, this people we have heard of daily have endured this unheard of thing; and endured it for us. There are countless cases for compassion among the bewildering and heartrending by-products of this war; but this is not a case for compassion. This is a case for that mere working minimum of a sense of honour that makes us repay a poor man who has advanced his last penny to post a letter we have forgotten to stamp. In this respect Belgium stands alone; and the claims even of other Allies may well stand aside till she is paid to the uttermost farthing. There has been self-sacrifice everywhere else; but it was self-sacrifice of individuals, each for his own country; the Serbian dying for Serbia, or the Italian for Italy. But the Belgian did not merely die for Belgium. Belgium died for Europe. Not only was the soldier sacrificed for the nation; the nation was sacrificed for mankind. It is a sacrifice which is, I think, quite unique even among Christians; and quite inconceivable among pagans. If we even privately utter a murmur, or even privately grudge a penny for binding the wounds of so solitary and exceptional a martyr, we ourselves shall be something almost as solitary and exceptional. We shall perhaps be nearest to the state of that unspeakable sociologist who persuaded his wife to partake of a simultaneous suicide; and then himself cheerfully lived on.

Fourth, if there be anyone on this earth who does not find the final success of such crime more than the mind can bear; if there be anyone who does not feel it as the more graphic since it walks among the tramway lines and lamp-posts of a life like our own; if there be anyone who does not feel that to be caught napping about Belgium is like being caught robbing one's mother on her death-bed; there still remains a sort of brutal compassion for bodily pain, which has been half-admitted here and there even by the oppressors themselves. If we do not do a great deal more even than we have already done, it may yet be said of us that we left it to the very butchers of this nation to see that it did not bleed to death.

I therefore plead for further help for the Members of the National Committee who have taken this duty upon themselves. All subscriptions can be addressed to the Treasurer at Trafalgar Buildings, Trafalgar Square, London, or to Local Committees where ever they have been formed.

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When we make God's Will our own, He takes us into His secret place and hides us under His shadow.

When a Christian takes his knocks in the right way, disappointment is a wonderful school of courage.

The highway of holiness is a highway that will lead us through the common places of life if it ever leads us anywhere.

Joy lies in doing things that are worth while.

All human beings can be divided into two classes—those who sacrifice their duty to their inclinations, and those who sacrifice their inclinations to their duty.

The very circumstances that seem to be the baulking of our divinest desires and the ruin of our worthiest hopes may be, in God's hands, the enlarging and immortalizing of our opportunity.

If we are really doing God's will, and tarrying His leisure, He will accomplish His purpose through us in ampler ways than we have ever planned.

The "Surely" of *Propitiation*. Isa. 53: 4, 5.
The "Surely" of *Possession*. Isa. 63: 8.
The "Surely" of *Presence*. Judges 6: 16; Gen. 28: 16.

The "Surely" of *Preservation*. Psa. 32: 6, 7.
The "Surely" of *Prosperity*. Psa. 23: 6.
The "Surely" of *Protection*. Psalm 91: 3, cp. Psa. 112: 6.

The "Surely" of *Purpose*. Isa. 14: 24.
The "Surely" of *Performance*. Numbers 14: 35. First clause.

The "Surely" of *Praise*. Psa. 140: 13.
The "Surely" of *Prospect*. Rev. 22: 20.

Laymen's Missionary Movement

MANITOBA.—The Laymen's Missionary Movement and the Mission Boards of all the churches in Canada will unite in a campaign next November in the Province of Manitoba, beginning in the city of Winnipeg and reaching out into every point formerly visited by the Laymen's Movement, and to a large number of places heretofore not reached by any interdenominational effort along missionary lines. The plans have been under way since last winter when meetings were held in Alberta and Saskatchewan, and the leaders in all the different communions are welcoming the work most cordially. Each of the different Mission Boards will contribute two or more speakers to the campaign, the Laymen's secretaries will be among the speakers, and three or four simultaneous meetings will be held night after night until about forty points have been visited. The plan is to begin at Winnipeg with a public meeting Friday, November 12th, the speakers remaining in the city and occupying the pulpits on the following Sunday. After the Winnipeg meetings the speakers will be divided into teams, and meetings will be held as follows:—November 15th, Elm Creek, Melita, Minnedosa, Roblin; November 16th, Holland, Neepawa, Grand View; November 17th, Glenboro, Gilbert Plains; November 18th, Souris, Hartney, Carberry, Dauphin; November 19th, Brandon, Elgin, Portage la Prairie, Gladstone; November 22nd, Carman, Rapid City; November 23rd, Virden, Boissevain, Roland, Hamiota; November 24th, Oak Lake, Killarney, Morden, Shoal Lake; November 25th, Rivers; November 26th, Pilot Mound, Crystal City, Russell. Meetings will also be held at Selkirk and Stonewall, the dates to be settled later, and correspondence is being conducted with about twelve other points concerning possible meetings. In many respects it will be the most thorough Provincial campaign ever conducted in this united way.

Church News

THE GENERAL SYNOD.

The Seventh Session of the Synod will be held in Toronto, beginning September 15th, 1915. The session opens with Divine service in St. James' Cathedral on Wednesday at 11 o'clock,

which will consist of the Litany and the Holy Communion. The Right Rev. A. S. Lloyd, D.D., President, Board of Missions, Protestant Episcopal Church of the United States, will preach.

The Synod will meet at 3 p.m. at Trinity College; the sessions of both the Upper and Lower Houses will be held there. Routine business will follow the election by the Lower House of their Prolocutor.

Members are requested to be prepared for at least a fortnight's attendance.

On the second and subsequent days there will be a celebration of the Holy Communion at 7.30 a.m. in St. Alban's Cathedral and also at Trinity College Chapel. The Synod will meet daily at 9.30 a.m. and proceed to Morning Prayer in the Chapel. The business of the Lower House will begin at 10 a.m.

Delegates to the General Synod are allowed up to October 1st, to commence their return journey from Toronto, and in the case of delegates from British Columbia they have up to October 15th to complete their journey.

S.S. COMMISSION AND M.S.C.C.

Friday, September 10th, 8 a.m., Holy Communion; 9.30 a.m., Executive Committee S.S. Commission; 11 a.m., S.S. Commission and M.S.C.C.; 8 p.m. (a) Church Camp Mission Committee; (b) Prayer and Study Union Committee. Saturday, 11th, 9.30 a.m., Indian Committee; 11 a.m., Apportionment Committee. Monday, 13th, 9.30 a.m. (a) Committee on Policy; (b) Committee on Moral and Social Reform; 2.30 p.m., Board of Management. Tuesday, 14th, 9.30 a.m., Holy Communion; 10.15 a.m., Board of Management.

PREFERMENTS AND APPOINTMENTS.

JEA KINS, Rev. C. E., Rector of St. Jude's, Brantford, to be Chaplain to the 58th Battalion.

NOVA SCOTIA.

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

HALIFAX.—The funeral of the late Mrs. Worrell, the wife of the Archbishop of Nova Scotia, took place on the 26th ult., the first part of the service being held in All Saints' Cathedral, the interment taking place in Camp Hill Cemetery. On both occasions the service was conducted by the Very Rev. Dean Llwyd. The pall-bearers were Archdeacon Armitage, Archdeacon Martell, Canon Simpson, the Rev. Dr. Willett, Walter Allison, A. B. Wiswell, Judge Harris, Hanfield Whitman. The cortege was one of the longest ever seen in Halifax. The Dean also held a private service at the residence of the Archbishop prior to the service in All Saints' Cathedral where a number of the members of the family were gathered together. The Dean returned home from Huntsville, Ont., especially to conduct the obsequies of the deceased lady. The hymns sung at the Cathedral were "And Now, O Father, Mindful of The Love," "Abide With Me," and "For All the Saints Who From Their Labours Rest." The funeral service was very largely attended. It was most impressive, and the grief evinced on all sides bore testimony to the very deep affection Mrs. Worrell had won from all sorts and conditions of those with whom she came in contact. Her death will be a great loss in both social and Church circles. The floral tributes of various kinds were both numerous and beautiful.

BEDFORD.—ALL SAINTS'.—The annual Sunday School picnic took place at Prince's Lodge on the 27th ult., and it proved in every way a most successful and enjoyable affair. The Bedford Brass Band gave their services gratuitously during the whole afternoon.

FREDERICTON.

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

KINGSCLEAR.—The Rev. W. J. Wilkinson, Rector of Springfield, has been appointed Rector of this parish.

MONTREAL.

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

DIOCESAN NOTES.—A new fence has been placed in front of the parsonage at Danford Lake; also one round the cemetery at Cawood.

A memorial window and a new credence table were dedicated in Christ Church, Aylmer, by the Bishop on July 4th.

Six stained glass windows have been placed in St. James' Church, Otter Lake, and were dedicated by the Bishop on his recent visit.

The congregation of Christ Church, Portland, has greatly improved the appearance of their property by moving back the driving sheds from the road. They have now a beautiful and complete property.

The Rev. A. T. Phillips is to be congratulated upon the improvements made in the chancels of his three churches. Dossals and wings have been placed in each. At Aylwin and Kazabazua very beautiful altars have been placed in the churches. At Wright they are making arrangements to venerate the church, put on a new roof and make other repairs.

OBITUARY.—DEATH OF MR. GEORGE HAGUE.—Mr. George Hague, former General Manager of the Merchants' Bank of Canada, and a well-known figure in the financial circles of the Dominion for many years, died at his residence, "Rotherwood," in this city on the 26th ult. in his 91st year, after an illness which lasted for several months. He was for 38 years a resident of Montreal. Mr. Hague was a native of Rotherham, Yorkshire. When a young man he entered the service of the Sheffield Banking Company. In the early fifties Mr. Hague left the bank to enter the employ of a large railway contractor, and was sent to Canada to assist in managing the financial business of the contracts he was engaged in. After these affairs had been wound up, he made his way west and joined the Bank of Toronto in 1856 and was subsequently appointed cashier, a position he held for fourteen years. About 1877 he determined to retire, but under strong pressure he was induced to sacrifice his own preferences and to undertake the resuscitation of the Merchants' Bank of Canada, which was a most onerous task. In private life Mr. Hague was a busy Christian gentleman, and his interest in young men is well known not only in Canada, but in the United States. In educational, charitable and ecclesiastical circles, his advice and practical help were welcomed, and his able influence has not infrequently been exerted with good effect in civic matters, always on the side of honourable and economical administration. In 1902 Mr. Hague finally retired from business and during the last few years he has devoted himself to writing and to the work of the many institutions with which he was connected. Among the many positions he held are the following: Director of the Guarantee Company of North America; Honorary President of the Canadian Bankers' Association; Governor of McGill University, the Montreal Diocesan Theological College and the Montreal General Hospital and on the Committee of the Montreal Auxiliary Bible Society, the Church Home and many others. Mr. Hague was a member of the Church of England. Mr. Hague's sons are, George E. Hague, Rev. Dyson Hague, Lawrence Hague of San Diego, Henry J. Hague, K.C., and Frederic Hague.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Major the Very Rev. Dean Starr will remain at his post as Rector of St. George's Cathedral instead of going overseas as a Chaplain with the Canadian forces. Dean Starr asked the congregation to give him leave of absence to go to the front and agreed to give up two-thirds of his salary to pay a substitute. The Bishop of Ontario has decided that it is in the interests of the Cathedral that the Dean should stay at his post here. If he was determined to go he would have to resign his charge. This was his Lordship's decision in the matter.

The annual picnic of the members of the Mothers' Union belonging to St. George's Cathedral took place at Lake Ontario Park on the afternoon of the 24th ult. Mrs. Bidwell, the wife of the Bishop of Kingston, was the donor of the outing, which was well attended and was in every way a successful affair.

ST. JAMES'.—The Rev. T. W. Savary and Mrs. Savary were given a hearty welcome home on the evening of the 24th ult. by the members of the congregation in the schoolhouse. The members of the Ladies' Auxiliary had the affair in hand, which passed off successfully. The schoolhouse was prettily decorated for the occasion.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

CORNWALL.—The funeral of the Rev. S. Gower Poole took place at the Church of the Good Shepherd on Thursday afternoon of last week, and was, perhaps, one of the most largely attended which Cornwall has ever seen. The Bishop of Ottawa was present with several of the clergy from the Deanery and elsewhere. Members of the Masonic Lodge and of the Sons of England attended in a body as did also a party from the 59th Regiment, of which the deceased clergyman was Chaplain. The pall-bearers were the Rev. C. O. Carson, the Rev. W. G. Jones, Col. Morgan and Capt. Leslie of the 59th, C. W. Young and G. C. Smith. The body was met at the church door by the Bishop and clergy. The office in the church was taken by the Rev. W. Netten, Rector of Trinity, and consisted of the whole service except the Words of Committal, while the Lesson was read by the Rural Dean, the Rev. R. H. Archer. The hymns sung were, "Now the Labourer's Task is O'er," "Ten Thousand Times Ten Thousand," and "Jesu Lover of My Soul." The choir was reinforced by choristers from Trinity. On the way to the grave as the cortege passed Trinity Church its chimes played appropriate hymns. At the grave the body was committed by the Rev. G. S. Anderson, Rector of St. Matthew's, Ottawa, an old friend of the deceased, and the Benediction was pronounced by the Bishop of the diocese, who was attended by the Rev. J. Fisher, as his chaplain.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto preached in this Cathedral Church on Sunday morning last, choosing for his text the last few words of the Gospel for the day, "Go and do thou likewise." St. Luke x. 35. A detachment of the 100th Regiment attended the service.

ST. SIMON'S.—The Right Rev. Heber Hamilton, the Bishop of Mid-Japan, will preach in this church on Sunday evening next.

ST. LUKE'S.—The following Bishops will preach in this church as already arranged on Sundays September 12th and 19th: on September 12th at 7 p.m., Bishop Roper, of Ottawa, and on the following Sunday at 11 a.m., Bishop Harding, of Qu'Appelle, and at 7 p.m., Bishop Williams, of Huron.

HOLY TRINITY.—The Rev. J. J. Bamford, of Port Hill, P.E.I., preached in this church on Sunday morning last. Mr. Bamford, we understand, is visiting Toronto for the first time.

CHURCH OF THE EPIPHANY.—The Rector, the Rev. Canon Bryan, referred feelingly at both of the services on Sunday last to the death of Mr. George Hague, of Montreal, the father of the Vicar, the Rev. Dyson Hague, which took place in that city on the evening of the 26th ult. in his 91st year.

ST. GEORGE'S.—Miss Joan Arnoldi gave an interesting lecture on Friday evening last in the schoolhouse on "Field Comforts for the Soldiers in the Trenches." Miss Arnoldi will be returning to England shortly.

THE ARMOURIES.—Colonel the Ven. Archdeacon Cody, the Chaplain of the Q.O.R., preached at the church parade of the Overseas Contingent of this regiment 2,502 strong, on Sunday morning last. The service was held in the Riding School and the singing was led by the band of the Q.O.R. The Rev. Canon Powell assisted in the service. In his sermon Archdeacon Cody referred to what St. Paul had written about a soldier. The qualities needed in a soldier of Christ and a soldier in the present war were the same and included loyalty, comradeship and discipline. He commented on the fact that it was the first church parade the men had attended together since enlisting. By being also soldiers of Christ they would be able the better to pass through the battles that lay before them.

FAIRBANK.—ST. HILDA'S.—The members of the Every Member Canvass Committee met in the church after Evening Prayer on Sunday last to compare notes and to give the results of the recent canvass, which, without doubt, has been

a great success, as evidenced by the fresh faces in the congregation each Sunday.

PRAYER BOOKS FOR THE OVERSEAS FORCE.—The Bishop of Toronto, who has recently returned from a visit to Niagara Camp, has started a fund to provide the Anglicans of the Overseas Drafts with copies of the combined Prayer and Hymn Book, his object being to ensure that the camp Chaplain, Major the Ven. Archdeacon Forneret, shall have on hand a reserve supply of at least 500 copies. The fund already amounts to over \$300. The Church Bible and Prayer Book Society is co-operating with the Bishop, and will promise free grants in addition to those already made to the Concentration Camps at Westville, Valcartier, Winnipeg and Exhibition Grounds, Toronto, to supplement the provision made by this fund. Contributions sent in to the Bishop to 60 Front St. West, Toronto, will be gratefully acknowledged by him.

YOUNG'S POINT.—ST. AIDAN'S.—A sale of work was held here on Thursday, August 19th, in aid of the church debt. The sum of \$156 was realized, after all bills had been paid. Will those who so kindly sent subscriptions to the above please accept the grateful thanks of the Rev. and Mrs. J. J. Robbins.

STREETSVILLE.—The regular meeting of the Chapter of the Rural Deanery of Peel was held at Trinity Church, August 24 and 25. The gathering was opened on Tuesday evening, when service was held, the sermon being preached by Rev. J. S. Broughall. The proceedings on Wednesday were opened by a celebration of Holy Communion. At Morning Prayer a "quiet hour" address was given by Rev. H. Earle, Port Credit. The meeting of the chapter followed at which various matters connected with the welfare of the parishes in the Deanery were discussed. A committee was appointed to arrange for a Sunday School Convention to be held in Brampton at the end of September or early in October. The next meeting of the chapter will be held at either Erindale or Dixie in February, 1916, when work of all kinds among young people will be considered. The afternoon was given over to the consideration of the work of the choir, when an address was given by Rev. Canon Plummer, Precentor of St. Alban's Cathedral, Toronto. Following this the visiting choirs from Brampton, Dixie, and Port Credit were entertained at tea by the choir of Trinity Church. There was a full congregation at the evening service at which the sermon on "Worship" was preached by Rev. Canon Plummer. The service was choral throughout, the surpliced choirs of Streetsville and Brampton, with some additions from Dixie, about 50 in all, occupying the chancel, while the unvested choirs of Dixie and Port Credit, about 30 in all, occupied the front seats. The collection at the service was in aid of the Red Cross work. This is the first occasion on which a service of this kind has been held in the Deanery.

NIAGARA.

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

MAITLAND AND CAYUGA.—Confirmation was administered in this parish on Sunday, August 22nd, by the Bishop of the diocese. The services for the day were as follows:—At 11 a.m., Confirmation and Holy Communion at Christ Church, Port Maitland, when 18 candidates were confirmed, of whom nine were adults; St. John's, South Cayuga, at 3 p.m., when 13 candidates were confirmed, of whom eight were adults; Byng Mission in the evening, when seven candidates were confirmed, of whom five were adults. Large congregations were present at all three services, who listened very attentively to the inspiring addresses which were given by the Bishop. A noticeable feature of these Confirmations was the large number of adults confirmed, several of whom were well advanced in years.

HURON.

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

BRANTFORD.—GRACE CHURCH.—The beautiful new chimes, which have been recently installed in this church, were rung for the first time on Sunday, the 22nd ult., and the clear tone of the ten bells were easily heard all over the city. At the morning service, the Rector, Ven. Archdeacon G. C. Mackenzie, preached, and during the course of his sermon, he made use of the occasion to again heartily thank the donor of the chimes. "To hear the chimes in Grace Church

has been one of the ideals up to which I have been living for some time past," he said, and he expressed very deep thanks that he had been spared to hear them played. The chimes, like the tower in which they are placed, were the gift of Major Leonard, of St. Catharines, in memory of his parents, Mr. and Mrs. Henry Leonard, of this city, now deceased. They will be dedicated when the entire building is complete—when the tower structure is complete in every detail, the gallery taken down, and the tower opened into the church through a new entrance on the west side of the church. In the meantime, however, the chimes will be rung each Sunday. The ten bells, constituting the chimes, are located in the tower. The largest bell, located in the centre weighs no less than 3,500 pounds, and the other bells which diminish in size, according to their place in the scale are installed in order around the largest bell. Commencing with the smallest, the following inscriptions have been made on the bells:—1. Day by day we magnify Thee. 2. We glorify Thee. 3. We worship Thee. 4. We bless Thee. 5. We praise Thee. 6. Glory to God in the highest, peace on earth, good-will toward men. 7. Praise Him upon the well-tuned cymbals. Praise Him upon the loud cymbals. 8. May all in truth and harmony rejoice to honour Church and King with heart and voice. 9. May God bless whom we do call. 10. To the honour and glory of God and in loving memory of Francis Henry Leonard and Elizabeth Catton his wife. Reuben Leonard gave us; Mears and Stainbank made us MDCCCXV. The chimes have been installed by Messrs. Mears and Stainbank of London, England, a well-known and long-established firm and their work has given the utmost satisfaction to all concerned.

ST. JUDE'S.—The Rev. C. E. Jeakins, the Rector of this church, has received the appointment of chaplain to the 58th Battalion and having received the sanction of the Bishop of Huron he has joined the regiment at Niagara-on-the-Lake where it is at present stationed. Mr. Jeakins had a brilliant scholastic career, being a gold medalist of Montreal Diocesan College and a graduate with honours of McGill University. He was first identified with the Diocese of Montreal, and then came to Huron College, London, as professor of divinity. His first charge of a rectory was at Clinton, and he came to St. Jude's in January, 1914.

CLARKSBURG.—ST. GEORGE'S.—On Thursday evening, August 26th, the congregation of this church turned out en masse to a farewell which was given to the Rev. J. A. Robinson, M.A., B.D., who is leaving to take up new work at St. Paul's, Clinton. At the meeting an address expressing very great regret at losing Mr. and Mrs. Robinson, grateful thanks for their past labours and hopes for added success in their new field of work, was presented—also a purse of \$100. Mr. and Mrs. Robinson expect to be in their new parish by September 12th next.

STRATHROY.—ST. JOHN'S.—Captain the Rev. H. D. Peacock, the Chaplain of the 33rd Battalion, preached in this church on Sunday the 22nd ult. and in the morning the service was attended by the Boy Scouts.

ADELAIDE.—ST. ANNE'S.—A patriotic garden party was held on August 23rd under the auspices of the A.Y.P.A., at the residence of Dr. S. Jones. It was an unqualified success, the programme being one of the best ever given in the vicinity. The sum of \$80 over and above all expenses was realized, which will be applied to the Patriotic or Red Cross funds. This makes the second patriotic garden party held in the parish this summer, the other being under the auspices of the A.Y.P.A. of St. Paul's, Kerwood, when \$60 was raised for the same funds.

RUPERT'S LAND.

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

CLEARWATER.—A meeting of the Chapter of the Pembina Deanery was held at this place on the 24th and 25th August. Rev. H. Hoodspeth having removed from the Deanery, Rev. F. Longmore was appointed Secretary in his place. The Rural Dean stated that he had called this special meeting of the Deanery for the purpose of arranging definite times and places for the Rural Deanery Conferences and also that correspondence from the General Missionary should receive immediate attention. It was decided that there should be in future four meetings of the Deanery during each year, the place of meeting to be

settled as opportunity offered. It was decided that the next meeting should be held at Snowflake. Several resolutions were then framed and passed in response to the request of the General Missionary. Those approved of were: (a) Last year's plan of campaign to raise Missionary Funds, (b) the making of the appeals for M.S., C.C. and H.M. Funds into one general appeal and (c) favouring change of date for Children's Annual Service. Divine service was held in the parish church at Clearwater and was conducted by the Rural Dean assisted by Revs. S. L. Nash and A. E. Bell. The Deanery sermon was preached by Rev. J. R. Kennedy. An interesting session was brought to a close with prayer by the Rural Dean, after the usual votes of thanks had been passed.

CALGARY.

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

CALGARY.—On July 25th two Confirmation services were taken by the Bishop of Calgary in the large district south of the Crow's Nest Branch of the C.P.R., (viz., at Ewelme and at Cardston) in the district assigned to the Archbishops' Southern Alberta Mission under the direction of Rev. Canon Mowat. The Bishop was motored from Macleod, the distance being about 24 miles, to Ewelme. There was a large congregation. Six persons were confirmed, who were presented by Rev. C. W. Smith. The pretty little church, dedicated to St. Mary the Virgin, was built two years ago. This district is part of last year's dry belt, on which nothing green was to be seen. This year the wheat and oat fields are a sight never to be forgotten, and if the weather continues favourable for harvesting the yield will be heavy. After the service the Bishop stepped into the motor car which had come from Cardston, about 22 miles from Ewelme, accompanied by Canon Mowat and three friends. He reached Cardston about six o'clock. Service in the pretty Church of St. Thomas was at 7. Here seven persons were confirmed, making in all 10 persons confirmed at Cardston this year. After the service members of the congregation were invited into the Mission House to meet the Bishop, who had to leave for home at 7.40 the next morning. A splendid work has been done in this part of the diocese by Canon Mowat and the clergy and the laymen who have been associated with him. The number of these just now is small for the large district to be worked. It is hoped others will come to take the place of those who have either gone to the war or else returned to England after serving their full time. On the preceding Sunday the Bishop was in Rev. A. V. Grant's Mission, where he drove between 20 and 30 miles over very muddy roads and he took part in three services, one being a confirmation. August the first he spent at Gladys and Dinton with Rev. W. E. Herbert; the Sunday after at Castor with Rev. W. G. Merrick, recently from England, and August 15th, with Rev. G. A. Knight at Munson and Drumheller where the services included the dedication of a new church at the last-named place and a confirmation. Services were held in different churches throughout the diocese on August 4th.

SASKATCHEWAN.

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

DIOCESAN NOTES.—Services have been started at Speers in the Keatley-Hafford Mission and a small but energetic congregation are pushing the church.

The Rev. L. S. Lound, of North Battleford, has been called suddenly home to England and has received a six months' leave of absence.

The church at Unity is to be painted outside and decorated and seated inside. St. Paul's churchyard, Sunny Glen, is being fenced.

New service centres have been opened this summer at the following towns:—Canwood, Speers, Turtleford, Chauvin, Metiskow and Big River.

The congregation of South Star was recently organized by Rural Dean Clarke, acting for the Archdeacon, and the name Excelsior was chosen as the name of the parish. A site has been purchased for a church and it is expected to move St. Thomas' Church from Fern Glen, where it is no longer needed and to place it on the site. The parish is being looked after this summer by A. J. Wright, student at Silver Park.

The church and cemetery at Keatley have been fenced. Good congregations are attending the church services.

Synod of The Diocese of Yukon

ISAAC O. STRINGER, D.D., BISHOP, CARCROSS, YUKON TERRITORY

DAWSON.—The third Synod of this Diocese met in this city on the 14th July last, when the opening service was held in St. Paul's Church, the Bishop being the celebrant and Archdeacon Canham the preacher. All the sessions were held in the church, at the first of which the Bishop delivered his Charge, in the course of which he dealt with the great changes which had taken place in the diocese in the four years which had elapsed since the last Synod. The staff of Choooutla School has been completely changed. Revs. W. Crarey and J. Hawksley had left the work, the former to take up work in the Diocese of Caledonia, and the latter to be first Indian Agent in this Territory. Revs. W. T. Townsend, C. Swanson, and I. A. Davies have been appointed to Choooutla School, Little Salmon, and Dawson, respectively. Mr. J. H. Browne has been sent by the Church Camp Mission to take charge of the work on the Klondike Creeks. The Bishop dealt with various acute Indian problems, viz., day school attendance, tuberculosis, and active missionary work among the Indians. In stirring words, his lordship spoke of the war, and of our duty, both as Christians and Christian workers, in this time of peril and reckoning. He also mentioned the relation between Christianity and the so-called Christian nations at war. With more than a passing reference, the Bishop alluded to the burning question of Church unity. He spoke of the Kikuyu Conference and of the Archbishop's decision on that matter as set forth in his statement, and then went on to deal with the matter more in general. With a few helpful words as to the absolute dependence on the guidance of God, he brought his Charge to an end. The work in this diocese being chiefly amongst the Indians, the time of the Synod was chiefly taken up with discussions thereupon. The unsatisfactory medical supervision of the Indians brought out many suggestions. It was thought that the Government might provide the means whereby a medical missionary might be provided, who should travel round the various camps, visiting the sick, and giving instruction to the different missionaries. If possible, too, hospital accommodation should be given in the middle of the Territory. The matter of Indian education was productive of much discussion. The plans and work of Carcross School were freely criticized in a most friendly spirit by many, both clergy and laity. Two definite and different sets of ideas were

brought out, the one, that it is not at all a bad thing for the Indian to be educated so that he becomes unsatisfied with and unfitted for his old Indian life; the other, that it is a weak point in the scheme, that the education given should have this tendency. From a missionary point of view, it would seem better that the boys and girls should go back to the camps as missionaries for better things, namely, cleanliness, sanitation, self-respect, as well as the higher things of God.

The very vital question of "mixed" marriages was dealt with. By "mixed" is meant marriages between Indians and whites. These are at present in a very chaotic state. At present a white man may take an Indian woman and live with her without any particular responsibility. The woman is regarded by the law as the man's wife, and is entitled to support. In practice, the man can leave the woman and go outside, leaving her to exist on her own resources. The Synod thought that the Government ought to require a declaration from men who have taken Indian women, without being married by the Church and then be declared binding and of full legal force. Such unions ought also to be registered.

A new departure at the Synod was a complete report given by the different men of their work. This was most helpful in every way, as a man was able to tell of his difficulties, and to receive from the others advice which their own experience in similar conditions had taught them. No two missions are the same. Some are old established, as at Selkirk and Moosehide, others are quite new, as at Little Salmon; in most, the Church of England has been alone in the work. At Teslin the Russian Orthodox Church has prepared the way. In towns such as Dawson and Whitehorse there are serious problems to be considered and settled, while wood camps and mining centres each have their own peculiar difficulties.

Except for Dawson and the Klondike Creeks, all the missions have Indian work to do. The remainder of the session of the Synod was taken up with the reading of the reports of the various workers amongst the Indians of the diocese, some of which were given in the Indian dialects and afterwards translated by the Bishop. They were as a whole of an encouraging nature. After the usual votes of thanks had been passed the pronouncement of the Benediction by the Bishop brought the Synod to a close.

COLUMBIA—AUGUSTINE SCRIVEN, M.A., BISHOP, VICTORIA, B.C.

The Consecration of the New Bishop of Columbia.

VICTORIA.—ST. SAVIOUR'S.—On August 22nd, at the evening service, the Venerable Archdeacon Scriven, Bishop-elect of Columbia, was presented with a beautifully illuminated address by the Rector, Rev. Robt. Connell, and the two wardens. The Bishop-elect, who was the preacher for the evening, expressed his thanks to the congregation of St. Saviour's from the pulpit, referring to the happy relations which had existed between himself and that parish for the past twenty-five years, and assuring them that his interest would if anything be increased rather than diminished in the future. The sermon which followed was a brief but eloquent plea to the congregation of St. Saviour's to hold fast to their faith in the divinity of Christ.

PRESENTATION OF ROBES.—On Monday evening, the 23rd, the Bishop-elect was presented with two sets of episcopal robes, an episcopal ring and a pectoral cross and chain. The event took place in Christ Church schoolroom, which was crowded with clergy and laity from all over the diocese. The Very Rev. the Dean of Columbia presided. The episcopal robes were presented on behalf of the laity by Sir Clive Phillipps-Wolley, who likened the call of the Archdeacon to the leadership of the diocese to the trust given the late Lord Roberts by the people of Great Britain during the Boer war. In presenting him with the robes they were but giving him the uniform in which to fight. They were there both to rejoice with him on his elevation to high office and to give him a further expression of their readiness to co-operate with him in his work. The episcopal ring was presented by Rev. J. H. S. Sweet on behalf of the clergy,

accompanied by an address of congratulation. The pectoral cross and chain, of British Columbia gold, were presented by Rev. C. R. Littler on behalf of the women of the diocese. The surplus of subscriptions given by people all over the diocese for the gifts was contained in a well-filled purse of gold, which was presented separately. The greetings of the Diocese of Caledonia were brought by the Bishop of Caledonia, Metropolitan of British Columbia. The Bishop of Kootenay also spoke, referring to the warm affection in which both the Archdeacon and Mrs. Scriven are held by their friends all through the diocese, and extending the hearty greetings of the newly-separated diocese of which he is the head.

CONSECRATION SERVICE.—For the second time within the short space of five months the solemn service pertaining to the consecration of a Bishop has taken place in Christ Church Cathedral. The service began at 10.30 a.m., there having been two celebrations and the saying of Morning Prayer beforehand. The Cathedral Church was crowded to its utmost capacity with both clergy and laity, the greater number of the former being present in their robes. The Most Rev. Bishop DuVernet, Bishop of Caledonia, and Metropolitan of British Columbia, officiated, the other Bishops present and taking part in the ceremony being Rt. Rev. Dr. A. U. de Pencier, Bishop of New Westminster, who read the Epistle; Rt. Rev. Dr. Stringer, Bishop of Yukon, who read the Gospel; Rt. Rev. Dr. Doull, Bishop of Kootenay; and Rt. Rev. Bishop Wells, former Bishop of Spokane. Dr. White, Bishop of Honan, who was to have taken part in the ceremony, did not arrive in time. The ceremony was impressive and

dignified. The Archdeacons of Columbia and Lytton were present, also several other of the clergy from outside dioceses. Rev. C. R. Littler during the ceremony acted as chaplain to the Metropolitan; Rev. H. T. Archbold acted as chaplain to Bishop Wells; Principal Vance as chaplain to the Bishop of New Westminster; Rev. A. E. Nunns, as chaplain to the Bishop of Kootenay, and Rev. J. H. S. Sweet and Rev. the Hon. T. R. Heneage as chaplains to the Bishop of British Columbia. The sermon was preached by the Rev. F. L. Stephenson, the Rector of St. Peter's, Quamichan, B.C., who chose for his subject the story of Nathanael's conversion as related in the concluding verses of the first chapter of St. John's Gospel.

There were two kinds of familiarity, said the preacher. One, of tender devotion, holiness, sanctity; the other contemptuous, careless. Everyone had experienced both. To the deeper students of that chapter in John there was a revelation of the former constant relations between Christ and his disciples. The time for the fulfilment of the prophecy had come. The Messiah was to appear. He came. But how did he come? Not with a flourish of trumpets, with the pomp of the world, but as a stranger unheralded. His people knew him not. It was much the same to-day. He feared if Christ came back to-day the majority of men and women would see in Him a stranger. Christianity was not at the heart of the people. The responsibility was left too much to others. But it was not merely the Bishops, the priests, the deacons, who were called. Each one of the laity was called just as much as the clergy. Too many people called themselves Christians who had only adopted it as a cloak to respectability. That was not the Christianity which Christ would recognize when He returned.

Jesus when He saw Nathanael had said: "Behold an Israelite in whom is no guile." What did Christ mean, asked the preacher. Did He mean a man innocent, tender? His meaning was much greater. In Nathanael He saw prudence, patience, self-control, perseverance. These qualities were all centred in the Bishop-elect. The clergy who had worked with him in the diocese in all the years past knew this. They also knew all these qualities would be required in carrying out the work which lay before him. It was no sinecure, the responsibility which he was receiving. The Bishop of Columbia was taking a burden on his shoulders. Besides prayer they must give him their Christian sympathies, their active co-operation. They must get rid of their surface veneer of materialism, and get down to the true lode which was the foundation, he believed, of all men's hearts. As Archdeacon Scriven the Bishop-elect was known to everyone in the diocese. They had known him and loved him as such, and although they might come to speak of him as Bishop, he would ever dwell in the hearts of all as Archdeacon Scriven. Asking for their congratulations he also asked for their Christian sympathy in word, act, and believing prayer. The Bishop-elect was presented for consecration by the Bishops of New Westminster and Kootenay, after which the Litany was sung by Rev. J. W. Flinton. On its conclusion the Bishop-elect retired to the vestry to don the rest of his episcopal habit, and the choir sang Goss' Anthem, "O Taste and See." All of the Bishops present took part with the Metropolitan in the act of consecration. The same evening the newly-consecrated Bishop of Columbia was duly enthroned, and once more during the day the Cathedral was filled from one end to the other.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

HARBOUR GRACE.—ST. PAUL'S.—At a meeting of his parishioners which was held lately in the Parish Room, St. Paul's Hall, the Rector, the Rev. Canon Nowell, announced that he had sent in his resignation as Rector of the parish to the Bishop. For forty years Canon Nowell has occupied the responsible position which he now resigns. In his contemplated retirement he will carry with him the love and respect of the entire parish. Of his congregation it may be said that by far the greater number have been baptized by him; most have been trained for Confirmation, and many have been married by him. Canon Nowell has become a part of Harbour Grace, and his name a synonym for all movements that make for the well-being of the city. The best wishes of his parishioners and friends will follow him into his retirement.

Correspondence

"THE ANGELS AT MONS."

Sir,—In view of the correspondence now being carried on in some of the English religious weeklies, it may be of interest to some of the readers of your paper to hear that recently a letter was received in Winnipeg (and read from the pulpit of St. George's Church), from the Rev. A. W. Woods, formerly Rector of St. Margaret's and now Chaplain to the Winnipeg 90th. In it he says that not only has he found conclusive evidence of the appearance at Mons of a troop of angels, but also that many soldiers claim that at the Battle of Langemarck (where the 90th made their gallant defence against the Germans) a similar appearance took place.

George G. Stone.

BREAD AND LARD.

Miss T. A. Connell writes in warm appreciation of the generous contributions sent in for work among the needy poor, the following additional sums have been received, and further sums if sent to the Deaconess House, 179 Gerrard East, Toronto, will be gratefully acknowledged. Already acknowledged, \$59.00; Mrs. Macklem, \$7.50; Miss Blackford, \$1.50; Miss Marsh, \$1.50; S. 126, \$5.00; Mrs. W. T. Boyd, \$5.00; Mrs. Fuller, \$2.50; Mrs. Crosby, \$1.00; F. J. Stewart, \$1.00; B. B., \$3.00; Mrs. Peters, \$2.00; Oapuka widow, \$2.00. Total \$89.50.

GENERAL SYNOD JOURNALS.

Sir,—May I appeal to your readers for a copy of the General Synod Journal of the third session and two copies of the Journal for the second session? I wish to have a certified copy of each journal among the records of the General Synod and Dr. Doughty, C.M.G., the Dominion Archivist, has kindly consented to place a duplicate certified set among the Dominion archives, where they would be carefully preserved and open to consultation at any time. I may explain that in the interregnum between the death of one Secretary and the election of his successor, many of the records of the General Synod were lost. House of Commons, Francis H. Gisborne, Ottawa. Registrar General Synod.

"WAR STUDY."

Sir,—I was much interested in reading in the Churchman the article on "War Study" written or signed by "W." The first sentence, perhaps, contains the thoughts of many minds when it says, "If we are disposed to think, or say that God has something to do with this war," because not every one has faith to believe that God rules here below as well as above. He may further be led to disbelief because there are many that are praying to God for a cessation of this warfare and as it does not cease, therefore, God may not have anything to do with it. Such may be the reasoning of some. It is well to bear in mind that God deals with nations as he does with individuals. We read in Heb. 12:5, "My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Also we have an account of how God deals with Kings in II Sam. 7:14. "I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men." These words were spoken to David and his descendants and we believe are applicable at the present. We are now being chastened by the rod of men and it is to be presumed, not without cause or the chastisement would not come. If a nation like the individual acknowledges its sin and turns to God, then the chastisement has had its effect and God favours that nation again. But a nation like the individual may be slow to make amends for the past and the chastisement may have to be prolonged and prayer has to be continued and much faith exercised before the longed for peace comes to the nation. It is true that a nation may have gone so far in wickedness, that God will not hear the prayers of his people—even if the persons are acknowledged by Him as saints. The quotation that "W" brought out in his letter, viz.: Ezek. 14:21, shows this to be the case. "A Noah, Daniel, and Job," could not save the land when He "had commanded the sword to go through the land." It is to be hoped that such is not the case in the present war. We do not think it is, but doubtless we have much to be overlooked before peace comes. If God would

grant of his mercy true penitence to all the nations concerned in this war, there would soon be a cessation of hostilities. It is to this end that the Churches are united in prayer. And although we may not have a Noah, Daniel or a Job to make intercession for us, yet, we are bound to hold in every age God has his faithful people whose prayers will be heard, because they are offered in faith. When prayer is made with a proper estimate of the sins that the nation is guilty of then such prayers will be heard if the persons are truly penitent. Doubtless the persons occupying high positions in government circles are the more responsible because of their position. Therefore prayer ought to be made for them that they be faithful and true to their position and also that they may have wisdom given them to fit them for their responsibilities. It is to be feared, that those in authority do not receive the consideration they ought when we remember that they are carrying our burdens for us. The public are generally ready to criticize but not always in a mood to pray for them, and yet, the injunction of the apostle is to pray for those in authority. Yes, God has to do with this war and his hand will eventually be seen shaping the offices of state and guiding his servants in a way not to be mistaken.

(Rev.) J. Fennell.

THE MONTREAL COLLEGES.

Sir,—Some time ago much was made, and rightly, of the efforts at co-operation among the theological colleges in Montreal. But the other day, in the "Canadian Baptist," Dr. Wallace, of Westmount, has the following:—

"For many years there have been occasional suggestions that there should be co-operation among the denominations in theological education. A great deal has been said about the narrowing influence of the denominational theological school. Young men have been advised to take their training where they would be made 'broad'; and it has been the opinion of some that if the ablest men of a number of theological faculties of different denominations were welded together into one faculty, conditions would be quite ideal.

"That which others have talked about has come to pass in Montreal. Episcopalian, Presbyterian, Methodist and Congregational theological schools 'co-operate.' A zealous Methodist, a promoter of this co-operation, intimated that I would be a suitable pastor for the Westmount Baptist church, provided I was in favour of Baptist co-operation in theological education. It was to me personally, in face to face conversation, that he bore this witness to the faith that was in him. I have waited and watched.

"In a meeting of the general ministerial association lately, the principal of the Methodist school read a paper purporting to be a statement of the opinions concerning the Scriptures now held by all scholars who amount to anything. The tone of the paper was radical and destructive. The discussion was opened by a Presbyterian professor, who failed to oppose the paper or suggest a constructive solution of the problem. A Congregational professor joined in the discussion; and the character of his contribution to it may be inferred from the fact that he has recently published a book which a Universalist writer has warmly commended, saying that with the exception of one or two sentences, the book is entirely acceptable to Universalists."

Is this true? If so, it is, to put it mildly, decidedly disconcerting. Unitas.

THE WONDER OF IT.

Sir,—The following from the "White Ribbon Tidings" should be spread as widely and repeated as often as possible till we profit by the example:—

Although Russia is at war it seems in many respects to be enjoying a new heaven and a new earth. The treasuries of the savings banks are bulging. During the eight months ending April 1st, 1914, the increase in the savings amounted to only \$3,250,000. Then the war came on with its unprecedented expenses but prohibition is the order of the day in all Russia and during the eight months from October 1st, 1914, to April 1st, 1915, the increase in the savings banks has amounted to \$130,000,000 or 40 times as much as before prohibition.

The effect on the health of the nation has been just as marvellous. The falling off in diseases, especially those caused by alcohol or those to which alcohol contributes, has fallen off over 70 per cent.

From July to December, 1913, there were in Petrograd alone 97 suicides, but between the same dates in 1914 suicides were reduced to 14. In Warsaw during the same periods, suicides were reduced from 419 to 205. Facts like these must rouse people to shake off the use of this deadly drug.

But the liquor interest have employed the most clever writers to deny the truth of these facts. We must remember that temperance people have nothing to gain but the welfare of the nation, while the liquor men are fighting to retain this money-making monopoly.

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

MAGNA CARTA AND THE CHURCH.

Sir.—If it is not too late perhaps the following quotation from the "Church Times," the organ of extreme Anglicanism, will be of interest:—

"When we turn to the ecclesiastical franchises which John was forced to acknowledge—that the *Ecclesia Anglicana* be free and have its *jura* intact and its liberties unimpaired, especially freedom of elections—a caution is again necessary that these expressions must not be taken in the modern, popular sense. The ecclesia of mediæval language meant—as it still does in some, no doubt obsolescent, phrases—the clergy or ecclesiastical corporation."

R.J.

Books and Bookmen

"Hugh: Memoirs of a Brother." By Arthur Christopher Benson. London and New York: Longmans and Co. \$1.75 net.

This book, according to the author, was intended simply to place on record some of the scenes and memories of his brother's life before they were forgotten. Instead of anything like a biography, it is just an attempt to show a brother as he revealed himself to his own circle. It is written with all the charm of the author, indeed, it is in many ways a picture of Mr. A. C. Benson, rather than that of his brother. It must be confessed that Hugh Benson would never have been heard of if he had not been the son of an Archbishop of Canterbury and had gone over to Rome. It is natural that Rome should utilize such a man to the full and he certainly served his new communion well. But he never really faced the Evangelical attitude to Rome, and thus never had any other view before him. His place in the Church of Rome was the inevitable outcome of his Anglican teaching and attitude, and the only difference between he and others is that he followed his convictions to their logical conclusion. But quite apart from Rome and even from Benson himself, this is a delightful book and the pictures drawn, not only of Hugh Benson, but of the author and the mother of these two men, will long live in the memory.

"The Revelation of Discovery." By the Right Rev. C. H. Brent, Bishop of the Philippine Islands. New York: Longmans, Green and Co. 129 pages. (\$1 net.)

A collection of essays on a variety of subjects. The chapters on the Virgin Birth, our Lord's Passion, and the Resurrection, are looked at from the point of view of Christ's personality. Some of the essays are partly evidential. There is much good and suggestive material, as one would expect from Bishop Brent, though one wishes that he had been able to give a little more time to clearness of expression. It is not a book that grips, and is probably not of the Bishop's best work.

"Wondrous Love." By the Rev. Jesse Brett, L.Th. London: Longmans, Green and Co. 197 pages. (\$1.20 net.)

"An attempt to bring assistance and encouragement to those whose first care is for their spiritual life." Such topics are touched upon, as friendship with Jesus, intercourse with Jesus, working for Jesus, witnessing for Jesus, waiting for Jesus, and so on. Anything that will help to deepen spiritual life is of real value. But while there is in this book much that may be found helpful, yet we must confess that we did not gain a great deal of inspiration from it. Written, as it is, from an extreme Anglo-Catholic point of view, it will necessarily appeal only to that section of the Church of England.

"Carranza and Mexico." By Carlo De Fornaro. New York: Mitchell Kennerly, 242 pages. \$1.25 net.

The problem of Mexican affairs, while very prominent before the war, and not entirely de-

void of interest even now, is understood only by the few. This book is written by one who evidently understands the trouble through and through, and who knows Mexico from the inside. It is a vindication of Carranza and the revolution. The style of the book is interesting, and the writer gives a good deal of valuable information about Mexico. A perusal of the volume certainly makes one realize that the recent happenings in Mexico are of compelling interest. It also makes the reader keen to watch the movement to the end.

The Family

The Vicar's Sermon

A Story of Preaching and Practice.

(From "The Bystander.")

THERE are times when no place on earth appears to exist for that dignified, courteous, contemplative sort of person who only flourishes under easy circumstances, and seems born, like summer flowers, for summer conditions alone.

Our Vicar was such a man, and his wife was such a woman. An old-world charm and fragrance hung about them; and when the war began they seemed almost unreal. I think they felt it themselves; but such was their sense of duty that they strove with all the pluck of good blood and the resolution of taste and high moral instincts to throw themselves into the tragedy.

"We are survivals of a vanished order and a vanished time," confessed the Vicar, "but we must not admit it."

With all the will in the world, they lacked the power to do much that the bitter hour needed. In any case, they were really too old. Mrs. Loveday fell back upon knitting sponge-coloured mittens; Mr. Loveday would have liked to learn to do the same, but dared not for manly pride. He lost his nerve a little occasionally, and only regained it in the company of his wife. Indeed, at no time was he ever happy away from her. He had been Vicar of our little parish for forty-five years, and rarely went beyond the neighbouring Cathedral town. Nor did she. They moped out of each other's sight, and when, as a legend told, on one occasion in the far past she paid a visit of ten days to friends, the Vicar became so depressed and agitated that his churchwarden took it upon himself to write to the lady and beg her to return after an absence of only forty-eight hours. The letter, however, missed her, because she had already started for home.

They had no children to keep them young, neither did they care for pets. They simply lived for each other, and the parish loved them dearly, for they molested it but little, and their ministrations had always tended to the material rather than the spiritual.

Yet the people came to church, and rival sects had but a sparse following. Mr. Loveday quarrelled with nobody, and was a great force for peace, as well as righteousness; Mrs. Loveday revealed like amiable qualities, and certain it is that neither had an enemy.

But he would not learn to knit, and since he lacked any sort of initiative or ability to help the business of the war, he became uneasy and wretched and conscious that he failed of his duty. His wife, happy with her mittens, protested when he confessed as much to her; but he explained that it must be so, since his conscience was ill at ease.

"I'm setting a bad example, and others are only too ready to follow it," he said. "We are lax in the parish; we are evading the call, dwelling in peace and plenty and quite failing to meet the requirements of Armageddon. We are, in fact, behaving as if there were no Armageddon—all of us. Two women, by the way, have desired me to baptize their babies 'Armageddon,' and I have refused."

"What shall you do about it?" she asked, "not the babies, but the general question of our duty?"

"Preach upon it," he answered. "There are times when my simple discourses, keyed only to find an echo in humble ears, by no means meet the case. I am as much to blame as any of us. In fact, of course, more. I am going to strike a blow next Sunday and permit myself a very unaccustomed vigour of language."

"Oh, dear!" said Mrs. Loveday.

She was anxious and nervous at the next Matins; but anxiety and nervousness gave way to nobler emotions when the time came. It seemed

strange that anything the Vicar could say, or do, was equal to creating surprise in her mind, or a flutter at her heart, yet both experiences overtook her during the course of his majestic address. He shone; he excelled himself. His eyes flashed behind his glasses; his voice took a deeper tone, his phrasing a wider range; his similes were warlike; his peroration almost dramatic.

The congregation sat open-mouthed before such unfamiliar fire.

He told the parish in plain words that it ought to be ashamed of itself, and that it was watching the war from outside instead of being itself at war, as a self-respecting British parish should be. He was greatly moved, and moved others.

"If you don't know where to look, look into your own hearts," he said; "if you don't know what to do, go on your knees and ask to be guided to your duty. None can plead ignorance, who knows that the Father of Light is only waiting the opportunity to illuminate his soul. There is war-work for every one of us to do—every man and every woman—and if we do not do it, then it will go undone. For, mark this, my friends; none can do our own special and sanctified task for us. Let us fail in our duty, and by so much will the cathartic work of Armageddon go undone. To fail, therefore, to shirk, to loaf, to avoid that measure of sacrifice, great or small, which an appeal to conscience will very quickly indicate to each of us—to escape by carelessness, laziness, or simple wickedness the solemn issue is, I say, to be a traitor to our country. We have sinned through ignorance; let us be ignorant no more!"

In this excellent and spirited fashion did the Vicar remind us of our obligations, and indicate where understanding was to be sought by all men and women of good will.

His wife and many others congratulated him upon the discourse; but now a strange thing happened, for while Mr. Loveday, conscious that he had triumphed, and relieved to the roots of his kindly soul by a natural and just conviction that he, at last, had done his own duty by the war by showing other people how to do theirs—while he, I say, recovered his peace of mind and native cheerfulness in the sense of something accomplished, his wife entirely lost her happy trust in the efficacy of mittens and assumed a mantle of gloom. The very last thing that he could have foreseen, or desired, befell her husband. It is doubtful whether he touched the heart and really uplifted the somnolent spirit of any other member of his flock than Mrs. Loveday; but upon her his appeal had fallen with crushing force. In fact, by the end of that Seventh Day she was a miserable woman, and for the first time in his life the bewildered pastor found himself unequal to comforting her gentle spirit.

For a week the cloud grew in darkness; and then the storm burst and the bolt fell. She broke it to him gently.

"I, too, must do something for the war, dear love."

"Nonsense and stuff, Jane!" he answered. "I wasn't preaching to you. If everybody did their duty as you—"

"If everybody did their duty as I do," she answered, "the world would be entirely congested with mittens—and nothing else. No, Harold. My duty lies very clearly in front of me, and though it will be terribly hard, I am going to do it, dear one. A few pairs of mittens for soldiers is not my duty—a child can do that much."

"I can sanction nothing else," he said firmly; "a woman of seventy—is a woman of seventy."

"I have done just what you bid us all to do, my dearest," she replied; "I have asked for clear guidance and the answer has come by post this morning."

"By post!" he said blankly.

"By post. They want another night nurse at the hospital for sick Belgians and know not where to find her. I go to-morrow."

Nobody will ever know what happened at the vicarage between Mrs. Loveday's announcement and the moment of her departure. It suffices that she did depart. She was away for three nights, during which eternity the reverend gentleman languished alone, saw nobody, and tasted the full bitterness of his own indiscretion. Providence then relented. He developed gout in the knee, and Mrs. Loveday returned at once, none the worse for her deed of mercy. They are said to have mingled their tears with the opium liniment, and certain it is that, sermon or no sermon, war or no war, she has promised him never again to leave his side. It is clearly understood that a gentleman does not preach for his wife, and that when Mr. Loveday's professional exhortations go in at one of Mrs. Loveday's ears, they must be permitted instantly to go out again at the other.

Personal & General

Canon Plumptre has returned from Georgian Bay.

Canon and Miss Morley are spending a few weeks at Aylmer.

Kenneth Thompson, the eldest son of the Rev. H. V. Thompson, has enlisted for Overseas Service.

Rev. W. H. Griffith Thomas, D.D., has returned from Long Island, where he has been summering.

The Ven. Archdeacon Cody has returned from his holidays and preached on Sunday a.m. to the men of the Q.O.R.

The Prime Minister, Sir Robert Borden, sailed last week for Canada. The date was not announced for military reasons.

The Brockville Chapter, Daughters of the Empire, have forwarded in money and goods for the soldiers a total of \$4,000.

All visitors to the Exhibition can get a daintily served lunch at the Girls' Friendly Society cafeteria just north of the Horticultural building.

Magistrate: "What proof have you that this man was intoxicated?" Constable: "He stopped his motor-car at a drinking-trough for horses, sir."

At a mass meeting in favour of prohibition which was held in Vancouver on the 25th ult., the Rev. Principal Lloyd, of Saskatoon, was the leading speaker.

The Ven. Archdeacon Scriven was consecrated Bishop of Columbia on Tuesday of last week. He succeeds Bishop Roper, recently translated to Ottawa.

When a man thinks he has a great head, he allows his hair to grow long; when a woman imagines she has a mission to perform in life, she cuts hers short.

The new Bishop Strachan buildings on Lonsdale Road, will be open during Exhibition time from 3 p.m. to 5 p.m. daily for inspection by all interested. A general invitation is extended.

3,236,000 square miles of territory have been added to the British Empire since the beginning of the war, says the London Chronicle, or in other words, the Empire has been increased by nearly one-third.

Among the guests who will be entertained by the Bishop and Mrs. Sweeny very shortly at the See House are Archbishop Matheson, the Bishop of Ontario and Mrs. Mills, and Bishop Gray, of Edmonton.

Lord and Lady Aberdeen will shortly come to Canada and the United States and will visit the Panama Exposition. The Countess will attend the National Council of Women in Canada.

We desire to call attention to the "Personal" in the first column of this paper, of those interested in the blind. Mrs. Burke, although a blind lady, is, we understand, a most proficient teacher of those similarly afflicted.

Miss Kathleen Clark, daughter of the Bishop of Niagara and Mrs. Clark, will be married very soon to Mr. Anthony Ashley Cooper, of Winnipeg. The marriage will take place in the chapel of the Cathedral in Hamilton.

"I would not mind if there was conscription in Canada, and if every clergyman and layman had to turn out and prepare to defend his country," said Rev. Robert Gay, rector of St. Monica's Church, speaking at East York on Saturday.

Beginning at 10 a.m. Paris time, on Monday last, the following five

minutes was observed throughout the civilized world, as a time of intercession and prayer for the success of the Allies and their cause. Great efforts were put forth to make this effort universal.

To a mother who said that she would not allow her daughter to marry unless the man could make a large settlement upon her, a friend said: "Does your daughter love him? If she does, let her marry him, for it is she and not you who will have to live with him."

Sir C. Hubert H. Parry, the eminent English composer and principal of the Royal College of Music, and Dr. Allan, the well-known conductor, of Oxford and London, paid a short visit to Toronto last week. Sir Hubert is passionately fond of the sea, and on a former occasion indulged himself in a run, via the Straits of Magellan, to Chili.

The oldest son of the King and Queen of Belgium, who has been in charge of Lord Curzon, of Kedleston, since their enforced residence in England, is going next term to Eton. His younger brother, Prince Charles, has been attending school at Wixenford. The little princess is sharing a governess with Lord Curzon's young daughters.

An outstanding figure in religious and financial circles has been removed by the death of Mr. George Hague, of Montreal, a man of fearless integrity and outstanding worth. In the loss of such a father, the Rev. Dyson Hague, his brothers and their families, will receive the warmest sympathy of their wide circle of friends within and without the Church.

The marriage of Miss Bessie Lewer Adams, only daughter of Rev. and Mrs. A. A. Adams, St. Mary's Rectory, Sioux Lookout, to Mr. John Hay McDonald, B.A., LL.B., North Bay, took place on Wednesday, August 25th, in St. Mary's Church, Sioux Lookout, the ceremony being performed by the Bishop of Keewatin. Mr. and Mrs. McDonald will reside in North Bay.

At the great prohibition convention recently arranged by the business men of Vancouver the reply of Premier McBride to the demand for prohibition for the duration of the war, and a referendum afterwards, was read and received amid silence. The Premier refused the request for prohibition, but suggested that a plebiscite might be taken as soon as it has been decided what shall form the basis of the referendum. Committees were at once appointed to submit a policy.

Soldiers of the French army have arranged for the establishment in Paris of three scholarships for Americans, to be endowed and perpetuated as a monument of gratitude for the sympathy which America has shown to France during the war. The scholarships are in music, art and sculpture and will be known as the La Fayette Fund Scholarships of the army. Captain Depoilies describing the plan wrote that 40,000 soldiers had been helped and comforted by the kits awarded them by the La Fayette Fund.

When it is mentioned that 2,000 tons of goods—food and other necessities—are sent every day from the base depots to the firing-line of the British Army, some idea of the gigantic task of the Army Service Corps will be gathered. On one occasion there was a delay on the railways of thirty-six hours, but not only did the soldier at the front get all his food and ammunition, but he did not even have to draw on the reserves; regimental stores were sufficient for his needs. Everything goes by clock-work.

"The Band of Purple" is the title of an admirable little booklet compiled by Mrs. Lillie A. Brooks, containing a collection of Canadian poems by Canadians. Through the selected "Heart-Songs," so touchingly written, the call is made to aid the Canadian Red Cross Fund, the net proceeds of all sales being generously donated to the Fund by Mrs. Brooks. Among the authors are such well-known names as Duncan C. Scott, Jean Blewett, Albert D. Watson, Marjorie D. Weir, Lillie A. Brooks and many others. A very large sale is already assured.

With the enlistment at Brockville last week for overseas service of Arthur J. Grigg, employé of the G.T.R., eight sons of Mr. and Mrs. William Grigg, of Leicester, England, are serving their King and country. Three of them are in France, one is a prisoner of war in Germany, and another is in the Royal Navy. The parents of the soldiers have received a letter of congratulation from His Majesty the King in recognition of such an excellent record. The Grigg family consists of thirteen children.

A wounded Belgian officer has given a touching description of an incident that occurred the other day in the Belgian trenches on the Yser. He says: "Queen Elizabeth, who was not less entitled to our reverence and homage than King Albert, went to speak to her soldiers. The men in the trenches did not recognize the kind and graceful lady as the Queen. One man said:—'Come along, madame, make yourself at home.' Another soldier said: 'Ah, but, madame, this trench is dangerous.' The Queen replied: 'Not for me, I am small.' One of the men produced a sack and placed it on the slope of the trench. The Queen sat down on the sack and began to distribute the chocolates and cigarettes she had brought. Presently another soldier came from another position, and recognizing her Majesty, said: 'Oh, the Queen!' All the soldiers, of course, rose and stood to attention. Her Majesty, after expressing kind wishes for their welfare, left the trench. On the sack on which she had sat are now inscribed the words: 'The resting place of the Queen.' The soldier to whom the sack belonged was asked whether he would sell it as a souvenir, and he replied: 'Not for a hundred thousand francs.'"

British and Foreign

The late Mr. W. J. Boardman in his will left the sum of \$10,000 to the National Cathedral, which sum is to be added to the Endowment Fund for the maintenance of public worship at the Cathedral.

A beautiful outdoor pulpit, which was given by the late Miss Caroline Phelps-Stokes to the Cathedral authorities in New York, has been erected in the Cathedral grounds. The pulpit cost \$25,000, and it is built of Minnesota stone.

News has been received of the death at the Front of the Rev. John Garrett Bussell, assistant master, Marlborough College, and captain in the 7th R. Sussex Regiment. He was an Oxford Rugby "Blue" and stroked the Brasenose College eight. He was formerly curate of St. James Norlands, Kensington.

The Bishop in Khartoum, Dr. Gwynne, has been appointed to act as the Chaplain-General's deputy at the Front for all purposes connected with the chaplains at the Front; in other words, Dr. Gwynne has been appointed War Bishop. It was greatly hoped that the Bishop of London might have been appointed to this position, for it is a most difficult and a very important sphere of work.

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An interesting character has lately retired from public life in the person of Mr. Charles Maisey, Parish Clerk of St. George's, Hanover Square, London. During a period of thirty-eight years he has officiated at no fewer than 11,400 weddings, many of them being those of famous people. George Eliot was married quietly at St. George's during Mr. Maisey's reign, also Mr. Roosevelt, while the society weddings in which he participated included those of Chevalier Marconi and of Mr. Asquith with his present wife.

A curious discovery has been made during the rebuilding of Wargrave Church, which was set on fire by Suffragettes in 1914, says the London "Chronicle." In restoring the tower it was found that the present casing of red brick is a covering or casing of the original Norman tower, which is a very fine example of Norman

masonry, and, in the opinion of experts, one of the best discovered up to the present time. There is no record of the date of the casing of the tower, or by whom the work was done, but apparently it was in the reign of either Henry VII. or Henry VIII. There has also been discovered a number of interesting vaults under the chancel, of which no mention is made in the church records.

CANADIAN NATIONAL EXHIBITION.

Last year Canada imported over 11,000,000 dozen eggs. In order to stimulate production, the National Exhibition is this year, for the first time, offering prizes for egg exhibits.

Poultry fanciers will not have a monopoly of the prizes this year. Classes have been added for utility breeds. There are 21 sections for field grain at the Exhibition, 5 for grain in sheaves and a similar number for grain in sacks. There are 23 classes for field vegetables and no less than 70 for garden vegetables.

The Ontario Government had to give a guarantee to the War Office before the captured German guns would be loaned to the Exhibition. The Association is also under heavy bond for the return of the precious trophies.

This is the thirty-seventh year of the Exhibition. It came into existence in 1879 and has been run continuously ever since.

Boys and Girls

THINGS GIRLS SHOULD LEARN

A girl's education is most incomplete unless she has learned:—

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To avoid idleness.
- To be self-reliant.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To make home happy.
- To control her temper.
- To be above gossiping.
- To take care of the sick.
- To sweep down cobwebs.
- To take care of the baby.
- To marry a man for his worth.
- To read the very best of books.
- To take plenty of active exercise.
- To be a helpmate to her husband.
- To keep clear of trashy literature.
- To be light-hearted and fleet-footed.
- To be a womanly woman under all circumstances.

JEAN'S ALGEBRA

Jean unstrapped her books, and took pad and pencils from the closet.

"I'd like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young

ladies don't generally have much taste for algebra."

"Like it!" Jean repeated, vehemently; "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it shan't conquer my morals, anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after a while."

"Never!" Jean returned, emphatically.

A month later three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinn's music? Barbara's art? They had been studied only for accomplishments—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with the wonderful offer of a well paid position for Jean.

"Jean!" Corinne cried; "why, she's the youngest!"

"And never studied typewriting in her life!" Barbara chimed in.

"For Miss Jean," Mrs. Randall read. "A young lady who always tackles her hard things first in her determination that they shall not conquer her morals" is the kind of young lady that we need fifty-two weeks in the year."

"Who would have thought that a little thing like that,"—Barbara said, brokenly.—Pittsburg Observer.

THE BISHOP'S PROMISE

In his valedictory address before he left Wellington College in 1910, Dr. Pollock, then headmaster of the school and now Bishop of Norwich, said to his pupils that "in future years, if they were in any trouble and he could be of assistance to them, they might depend on his doing whatever he could." How the Bishop kept his word is shown in the following story. A young member of the Honourable Artillery Company who had been one of Dr. Pollock's pupils arrived at Liverpool Street Station to see the tail lights of the last train by which he could catch a connection to his depot on the Norfolk coast disappearing out of the station. Inquiries showed that there was still a train to Norwich, but the problem then was how to cover the remaining distance.

"Norwich!" murmured the artilleryman, and then he remembered the words of his old headmaster. He screwed up his courage, found a 'phone, and rang up the Palace. The Bishop was at home, remembered his former pupil, and, what was more important, remembered his promise and asked what he could do. The anxious young member of the famous company faltered a request for the loan of the Episcopal motor car, and was answered with an emphatic "Certainly." The latecomer was duly met by the Bishop's car, and was informed by the chauffeur that a hot supper was awaiting him at the Palace, of which the Bishop hoped he would partake. The invitation was gratefully accepted, and the

young artilleryman reached his destination in time to answer the roll-call and escape reprimand.

WHERE IS JERUSALEM?

Do you know where Jerusalem is? Of course, say some, while others think of it as a place in the Bible, but are not quite sure whether it exists on earth now. Yes, it has never ceased to be a city since we first read of it in Genesis 14:18 as Salem, which means "peace," when Melchizedek (King of righteousness) was the priest of the most high God." And its native name to-day is "The Holy," for it is the City of God, "where also our Lord was crucified." But where is it? If you go there the Moslems will show you a wonderful rock under a beautiful dome, and the Greek Christians will point to a short pillar in their church, and both will tell you that is the centre of the earth. Now read Ezekiel, v. 5, and then look at the map of the World, and see if that little country at the end of the Medi-

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terreanean Sea is not "in the midst" of Europe, Asia, and Africa; and as you read history, ancient and modern, in school-books and newspapers, you will see how through all the ages the interest of all nations has centred in the Holy Land—"the glorious land," as Daniel calls it, that God loves (Deut. 11:12). Do you ask why this is? Because God chose this land as the birthplace of the Bible, the cradle of Christianity, the home of the Chosen People, through whom "all the families of the earth should be blessed."

We love it because our Lord Jesus trod its hills and valleys, visited its villages and cities, "healing the sick and preaching the Gospel of the Kingdom," and we long for the time when He shall return and reign in Jerusalem gloriously. But meantime it is under the curse which God said should come if the children of Israel were disobedient (Deut. 28). The ground is covered with stones; thorns and thistles are the only vegetation, except during the winter rains, when flowers spring up in profusion everywhere, showing how fertile it really is.

Palestine proper is only a little land, not larger than Wales, yet it includes all varieties of climate on the face of the earth, from snow-capped Hermon to the torrid Dead Sea; so that missionaries taking the Bible to the ice-bound, sunless Eskimo can tell them "the Light of the world is Jesus." Whose precious blood can wash their sins "whiter

than snow." But others who go to parts of Africa where snow is unknown, speak rather of the "shadow of a great Rock in a weary land." There is nothing so deliciously cool and refreshing. It is not a happy land, for it is under Turkish rule, and the Government cruelly oppresses the poor *fellaheen* (peasants) who try to cultivate the soil, robbing them of their crops, and often driving the men away to be soldiers just when they are most needed in the fields, which means famine for their families.

Who are the people of Palestine now? Not the Jews, for they are scattered among all nations, though very many are returning to the land of their fathers, their own Promised Land, which is much larger than Palestine, reaching from the Euphrates on the north-east to the Nile on the south-east. The promise is sure (Ezek. 37:21, 22), though now it is held by the Mohammedan Arabs, their first-cousins. You remember Abraham had two sons, Ishmael the elder, son of Hagar, an Egyptian slave, and Isaac the child of promise, who became the father of Jacob-Israel and Esau-Edom. Esau married his uncle Ishmael's daughter, and their descendants have been the Arabs of the East ever since; the slave-masters you read of in Africa to this day belong to them. The genuine Arabs of Arabia are the Bedouin whose black goat-hair tents are found on the east of the Jordan, for they are nomads, wandering from

place to place in search of pasture for their flocks and herds of camels, and living the same kind of life as Job and the patriarchs did. They are very proud of their descent from Father Abraham; their dress, food, customs, forms of speech are just the same as we read of in the Old Testament; they will make ready a meal for a stranger as quickly and kindly as Abraham and Sarah did for their three angel guests, and they are still wild and fierce warriors like Ishmael (Gen. 16:12).

Then on the other side of Jordan we find many villages, of stone in the mountains and mud in the plains, and here the people are not pure Arab, though they speak Arabic and are nominal Mohammedans. They are descendants of those old Canaanites who were in the land when Joshua took possession of it, and many of their customs prove their heathen origin. Men plough with an ox and an ass "unequally yoked" together. One may see a camel and a donkey tied to the same plough, and often the poor little oxen wearing clumsy straw muzzles to prevent them taking a mouthful when "treading out the corn." The plough has only one handle, and in the other hand the man carries the "goad" to drive the animals with: it reminds us how the Lord said to Saul of Tarsus, "It is hard for thee to kick against the pricks," like a "bullock unaccustomed to the yoke." Men when ploughing sometimes wear the striped *abbeh*, the "mantle" of Scripture, such as Elijah and John the Baptist wore. Our Lord must often have slept in such a garment on the Mount of Olives when "He had not where to lay His head."

Pictures show what the farming implements are like—just as simple as those used by Elisha (1 Kings 19:19-21). The thresher is the "sharp instrument having teeth" of Isaiah 41:15, having stones fixed on the under side which break up the straw into *tibn*, the food of the economical camel, when the corn has been winnowed from it with the "fan" (Matthew 3:12).

The women carry fruit to market in straw "chargers" they plait themselves. They work very hard and are treated just like beasts of burden, as if they had no souls. They go bare-foot, carrying heavy loads of wood or water, grind the meal, and make bread every morning, spin, weave, and dye their one coarse linen garment. The veil is often embroidered in coloured silks; it is always drawn across the face on meeting a man, as Rebekah did, and is used to carry things (Ruth 3:15). If they have money, it is sewn like a frill across the front of the close cap, and the long, hanging sleeve is tied up for a pocket. Both Bedouin and Fellaheen are very ignorant and superstitious, the chief remedies for sickness being either branding with hot charcoal or wearing various charms—a verse of the Koran sewn up in leather, or a string of blue beads, which are supposed to avert the Evil Eye. They are fond of their little children, especially the boys; as in-

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fants they are swaddled like the Baby Jesus and carried in a sling on the mother's back from a rope across her forehead, but when older they ride astride her shoulder while she works.

I have not space to tell you about the townspeople; they are much more bigoted, like the Pharisees in our Lord's day, while the "common people" still "hear the Gospel gladly." But what I want you to remember, dear boys and girls, is that though there is a glorious future promised to Israel, there is none for Esau, and, therefore, *now* is the time we must use all efforts to bring "the Truth as it is in Jesus" before the Mohammedans everywhere. They do believe in God, our God, but they do not know Him as Father, and they reject the Lord Jesus as the Son of God, and so they have no Saviour from their sins. Pray that the Holy Spirit may convince them of their need, and pray for the boys and girls in mission schools, that they may all so learn and live Christ that they may win many for Him. Several are already teaching in village schools. Ask that they may be kept true, shining as lights in dark places, that He may be glorified, and when He returns, to dwell "in the midst" of His people for ever (Ezekiel 37:26-28), those "other sheep," whom we have helped to bring, may rejoice with us.—Church Missionary Society.

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