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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, AUGUST 6th, 1914

No. 32

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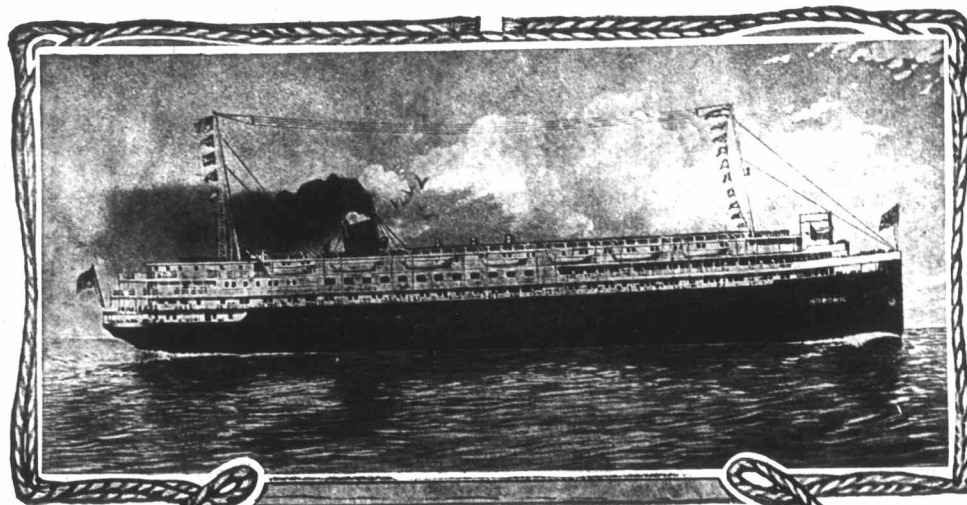
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The Canadian Churchman

TORONTO, THURSDAY AUGUST 6, 1914.

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TENTH SUNDAY AFTER TRINITY.

(August 16th.)

Holy Communion: 233, 236, 241, 508.

Processional: 9, 47, 572, 615.

Offertory: 35, 545, 564, 653.

Children: 703, 707, 710, 712.

General: 543, 549, 571, 700.

The Outlook

The War

**Give peace in our time, O Lord,
Because Thou only makest us to dwell in
safety.**

By the time these lines are being scanned by our readers it is expected on all sides that Britain will have joined the nations against Austria and Germany. The alacrity with which the Austria-Servia incident was seized as an excuse for warlike ultimata and preparations in some quarters and the subsequent forcing of affairs to an issue displays a temper that will promise peace only on defeat. The struggle assumes larger proportions and involves graver issues every moment. The original cause is long lost sight of. It certainly looks as if Germany considers that this was the moment to strike for a larger place in European and world affairs—a moment which has been exhaustively and secretly prepared for. One wonders where the light of Christian ideals and obligations has gone. There is little chance of that light piercing the clouds of racial prejudice, pride and selfishness. We are proud of the spirit and method of our King and his statesmen in pressing for peace. If England goes to war, it will not be to a war of her seeking or making. From another point of view it looks like a struggle between two different civilizations, one dominated by the feudal spirit, ill-concealed tyranny, and the other (except Russia) permeated by the New Testament spirit of brotherhood and

freedom. Surely it is in the cause of righteousness that she shall summon her armies and navies.

God defend the right!

The Need of Courage

Everyone is prepared to admit that the real strength of a cause and the power of its appeal to others lies in inward convictions and enthusiasm. The spiritual element enters into every human undertaking. The words of two great leaders support this. "In war," said Napoleon, "the moral forces are to the physical as three to one." "In a lost battle," said Frederick the Great, "the chief loss is not even the loss of men, but the discouragement of the troops." The flag is symbolical, and nothing can convey what it means to those that follow it, as each one carries his life in his own hands. The discipline, fortitude, singleness of purpose, and many other qualities developed by warfare are so splendid that it is no wonder that a modern philosopher has said that "we want a moral equivalent for war." This equivalent we can find in connection with the Gospel, for whatever good thing we possess or enjoy is due to victories gained by soldiers of the Cross. Our Lord Jesus Christ as "the first-born among many brethren" initiated this battle and still gives power to His followers to fight and to overcome. And the supreme joy of Christian warfare is that victory is certain. Three times over Joshua was told to "Be of good courage."

The Day of Rest

One of the leading engineers of England, Sir Francis Fox, whose name is mentioned in connection with the proposed Channel Tunnel between England and France, has given the assurance that there shall be no Sunday work during the construction of the tunnel. His statement is particularly refreshing, and is worth quoting and using in this country:—

I hold that God has not given a day of rest except for a wise purpose. Work on Sunday causes horses to become tired, and even the engines and boilers get tired. To men of business, I say: "Do what you can to protect your Sunday."

It is well to be reminded that "even the engines and boilers get tired," and much more is it true that men and women who spend the day either in labour or amusement suffer in mind, body, and soul. There are few things in which a well-known passage in the Word of God is more truly proved to be correct than in relation to Sabbath observance: "Them that honour Me I will honour."

A Direct Aim

A clergyman once asked a converted workingman how he was able to interest so many men by his addresses. "Well, sir, I shoots 'em," was the reply. "Shoots 'em! What do you mean?" "Well, you parsons all tries to, but you aim at their heads, and misses. The shots go clean over. I always goes for the third button on the waistcoat." "Capital!" said the Rector. "I'll not forget the lesson, and will try henceforth for the heart." The message is applicable to many more besides the clergyman in question, for there is hardly any doubt that many sermons fail because of the lack of a definite aim. There was a profound truth in the sarcasm passed upon a particular preacher that "he aimed at nothing and hit it every time."

Useless Creeds

Dr. Eliot, of Harvard, has been once more inveighing against creeds as obsolete and archaic. A daily newspaper remarking on this says: "It would be a sad sort of beneficence to deprive us of our only reliance without providing some equivalent, if not improvement. But shall we get a satisfactory substitute? Dr. Eliot talks of revision. Who is to revise? Where is the saint or sage to whom we can turn? There are plenty of iconoclasts, from Mr. Bernard Shaw to Dr. Eliot, but there is no Messiah. Had we not better cling to the 'imperfect types and ideals' than to sail vagrantly out into doubt?"

The Social and the Spiritual

In the "Survey," a paper issued by social workers in the United States, notice was recently given of the publication of a Social Hymn Number, which contains 110 Songs of Liberty, Brotherhood, and Patriotism. In the Introduction the Editor states that "no hymns of Atonement, Sin, and Sacrifice" have been included, because of the purpose "to hold to the sunny way." Many of those who are interested in social affairs describe their enterprise as "the new religion." It is, therefore, well for Christians to notice this suggestion of a definition of the new faith. It will be seen that it removes the very heart of the Christian Gospel—redemption from sin. It is deplorable that anyone can think for a moment that social amelioration and progress are possible apart from "Atonement, Sin, and Sacrifice." Sin is the main cause of social troubles, and it is only when sin is removed by forgiveness that people can enter "the sunny way."

Piety at Home

An English newspaper has the following story:—

"One of my fellow-guests in the country was a lively little girl of about five years of age, who greatly amused everybody by her quaint antics. She seemed irrepressible, but one morning, in a mood of pensiveness, she took my arm and wistfully put the question, 'Do you like me?' 'Well,' I said, 'now that you mention it, I do rather.' 'I like you,' she responded, and I could not do less than admit, 'And I think you are a very nice little girl.' 'Do you?' she demanded, and then, not without a Byronic satisfaction in the pronouncement, she declared, 'Yes, I'm rather nice here, but I'm a beast at home.'"

Although the self-accusation of the little child is perfectly impossible, yet the story conveys a definite message to those who are tempted to be "rather nice" away from home and quite different when among their own friends and relatives. If we do not show our goodness among our own kith and kin, all else will count for nothing. It ought to be true of our influence in things spiritual that "the house is filled with the odour of the ointment."

Evolution and Conversion

After Darwin's theory had been set forth in regard to creation a similar principle began to be applied in certain quarters to the spiritual birth by those who hold the latter to be by gradual process rather than by definite conversion. Recent scientific discoveries, how-

ever, have revealed "the evolution or transmutation of species not by gradual adaptation but by suddenly and highly-contrasted transitions," and now an important literary and scientific journal speaks of the "epoch-making discovery by a lady scientist, which certainly destroys the idea of evolution as it is commonly understood:—

What is observed in the microbes of anthrax is a real mutation; and one is obliged to admit that the diversity of microbes actually known either proceeded from a common origin or from a few primitive forms which, under the action of the solar light, became transformed, and gave rise to a whole series of forms of mutations.

This statement clearly teaches two things: the actuality of a definite change, and the sun as the engine which accomplishes it. This is exactly what occurs in the spiritual realm. Under the influence of the Divine Sun of Righteousness unregenerate souls are transformed and become what St. Paul calls "a new creation in Christ Jesus." Through the new birth they are "born from above," and then commence to "grow in grace." Spiritual evolution is thus associated not with the germ of life, but with the method of growth, and is only applicable to a growing Christian character. Before growth life must come, and before evolution there must be conversion.

Bad Books

Some boys outside a town in Northern Ohio recently waylaid a traveller and robbed him. They were all boys of good families. They had been reading "Red Hand, the Robber," and books of that ilk. Near Rome, N.Y., a passenger train was wrecked by some boys loosening the rails. They expected to rob the passengers, but, frightened by the cries and groans of the injured, they fled. One boy left his hat behind, which led to the detection of the gang. They got their pointers from dime novels. Near Danville, Ill., some boys tried to rob a farmer, and on his resisting one of them dealt a fatal blow. The suggestions from recitals of criminal adventure and fiction, and even the reports in newspapers, are undeniably potent. As Churchmen we cannot close our eyes to this fact. We read of one "author" who, under twelve different names, turned out forty-one "books" of this character in a year. He had in addition a staff of writers who produced "situations" and passed their copy to him for the insertion of "blood and thunder." When men are making a business of supplying this stuff we ought to make it our business to stop the sale. We can legislate a whole statute book full without touching it. But every Churchman can use his personal influence with his bookseller to avoid the stuff. We notice a new departure in these publications now. Trading on the popularity and good name of the Scout movement, papers are put out not under the old names, but under titles in which "Scout" figures prominently. We must ask parents again, "Do you know what your boy reads?"

M.S.C.C. Finances

Two hundred thousand dollars, all but nine thousand, is the budget of our Missionary Society for the present year. This sum is gathered from about eleven hundred parishes and missions from Vancouver to Halifax in amounts varying actually from twenty-five cents to ten thousand dollars. No wonder the Head Office is always asking us to send in at once the moneys collected. We are told that

in the half-year just closed only one-sixth of the income has been sent. Yet salary cheques and grants for supplies must be paid with regularity and promptness every month or quarter, or else our missionaries at the front suffer exactly the same embarrassment as ourselves when the salary cheque is delayed. Some churchwardens seem to detain the money until the last moment in December to get the bit of interest that is earned. That reminds us of the man who sat in the back seat of the church to hold his collection as long as possible. Some Church members put off paying their subscriptions until the last minute. To say the least, it is grossly unfair to the Head Office and the missionaries, our brothers in action, that the Society funds should be in danger of overdraft from what is merely neglect on the part of Church members or Church officers.

Did you notice in the last Report of the M.S.C.C. that only \$155,236 were asked, but that \$173,246 was given? Eighteen thousand dollars more than requested is a good record. But did you notice that \$22,792 was earmarked for things not included in the Budget? And while \$155,236 free money was asked for, only \$141,474 was given, leaving an embarrassment of \$14,000 to be supplied, if the Board sustains the works it has officially undertaken. So the M.S.C.C. is poor in its riches—\$18,000 over and still \$14,000 short!

How can we avoid this? A simple answer is that everyone should give on apportionment only. The only notable quality in that answer is its simplicity. Nothing stimulates missionary offerings like special fields and men to support. "Our Own Missionary" has been the starting-point of missionary enthusiasm in many a parish. The Church which pays over and above its apportionment naturally feels more than a casual interest in any large sum it raises in addition. It is a stroke of policy in congregational management to get such congregations to give towards special objects which the general fund cannot undertake. There is no doubt that for the Board to say that no designated offerings would be received would quench the fiery zeal in some parishes. That would be poor policy for the Board. Yet the fact remains—\$18,000 overpaid and \$14,000 short.

One thing is clear. No congregation should designate funds until its entire allotment has been fully paid. The Board counts on the support of all the Church in the work which they have undertaken in the name of the Church. The allotments are the only source of income for this work. If any congregation designates moneys before they have paid their allotment in full, they are pursuing a policy which embarrasses the Board, and labouriously increases the bookkeeping of the office. Some Churches are doing this, and the Board, in its desire to fan the flame, acquiesces. But it is not right. Pay your allotment first and then designate your additional gifts. The returns from the Diocese of Toronto are the only ones given in such shape that this matter can be traced to the individual Churches. Ten Churches in the diocese still owe part of their allotment. Yet they have taken to themselves the privilege of designating money. It seems that Churches in some other dioceses have this habit, too. Seven other dioceses, including Montreal and Huron, are behind in their apportionment, but still have designated funds. Of course, it might have been that only those Churches which have fully paid their allotment have designated additional moneys. The report does not show that. Only ten out of the twenty-two dioceses have paid or overpaid their apportionments. So anyone can see that the financial policy of the M.S.C.C. is no light matter.

"Our Own Missionary" is a scheme which stimulates parochial interest and is in line with the Board's policy. It means simply that such-and-such a parish will be considered as ap-

plying their allotment to the payment of the salary of such-and-such a missionary. That salary is included in the budget and is met by the apportionment, but the congregation considers him their missionary.

"All is not gold that glitters," many a Missionary Society has found out. Suppose an individual or a Church offers to found or build a school, hospital or church. Before that gift can be accepted the society must consider whether they can undertake to add the cost of the maintenance of such an institution to their annual budget.

"No means to send new men," says the Board. "We will equip and support this new man," says a Church. But the Board is not justified in the last analysis in accepting such an offer unless they are reasonably sure that within a term of years the society itself can assume the burden. The society cannot consider a parish's initial interest and activity as a permanent endowment. A dozen things may happen. The Church may lose interest in the personnel of the missionaries. The congregation may undergo complete change of membership. Conditions may so change that the congregation may be financially incapable of looking after even itself. Then would fall upon the Board the entire burden of the work, or else it would be dropped and lost. Ideally, it is only when a Board can expect, within a very short period, to overtake these congregational or private advances that such services should be accepted. It seems a hard thing to say. But it is better to repress than to desert. Cautious and steady advance is better for the workers and cause than a sudden sally with inevitable retreat. Our missionary societies to-day need not only equipment and workers, but also endowment.

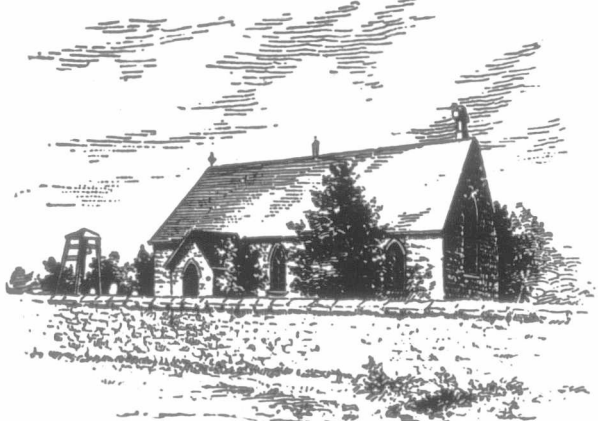
The same is truer still in the case of missionaries who are supported by individuals. We are glad that members of our Church are moved to such gifts. But the only way they can prevent their generosity becoming finally a charge on the Church is by setting aside a sum for a definite number of years, or creating an annuity. Otherwise, their death or reverses brings embarrassment to the very thing they desired to help. The Board of Missions in the American Church has solved this issue of designated offerings, and whenever they face a similar condition and can arrange to have the salary for one or more years provided by an individual or a parish, they always make the appropriation for the support of the missionary, so that the additional obligation is added to the budget, and then use the amount given by the individual or parish to care for the obligation. If after three or four years the person or parish wishes to discontinue the support of the missionary they do not feel that they have an additional obligation handed over to them. Of course, all such offerings for the support of individuals count upon the apportionment, since the Board makes the appropriation for the support of the missionary.

Designated offerings for specific and outstanding needs very properly may be made the care of some of the large Churches in the Dominion. It is a good point in the Board's policy to encourage such giving. It saves the cost of building and equipment and leaves only the charges of maintenance to be borne by the Board. But outside such specific or outstanding needs we desire to see all the Churches subscribe to the General Fund of the Society. The stimulus of special interest need not be lost, for by arrangement with the Head Office a particular missionary who is already in the field could be assigned to a particular parish for support by the parochial apportionment. As far as we can see, it is only by the adoption of some such policy that the Board can ever meet its obligations and know how much it has left for advancement and extension, and at the same time the parish have the admirable stimulus of personal interest in a missionary.

The Nineteenth Dominion Convention of the Brotherhood of St. Andrew

Winnipeg—The Convention City—September 24th to 27th, 1914.

WHEN the Church of England in Rupert's Land had its birth, the approaches from civilization to Winnipeg, which was then known as Fort Garry, were from the North and from the South. Now twenty-seven railroad tracks converge on Winnipeg from all

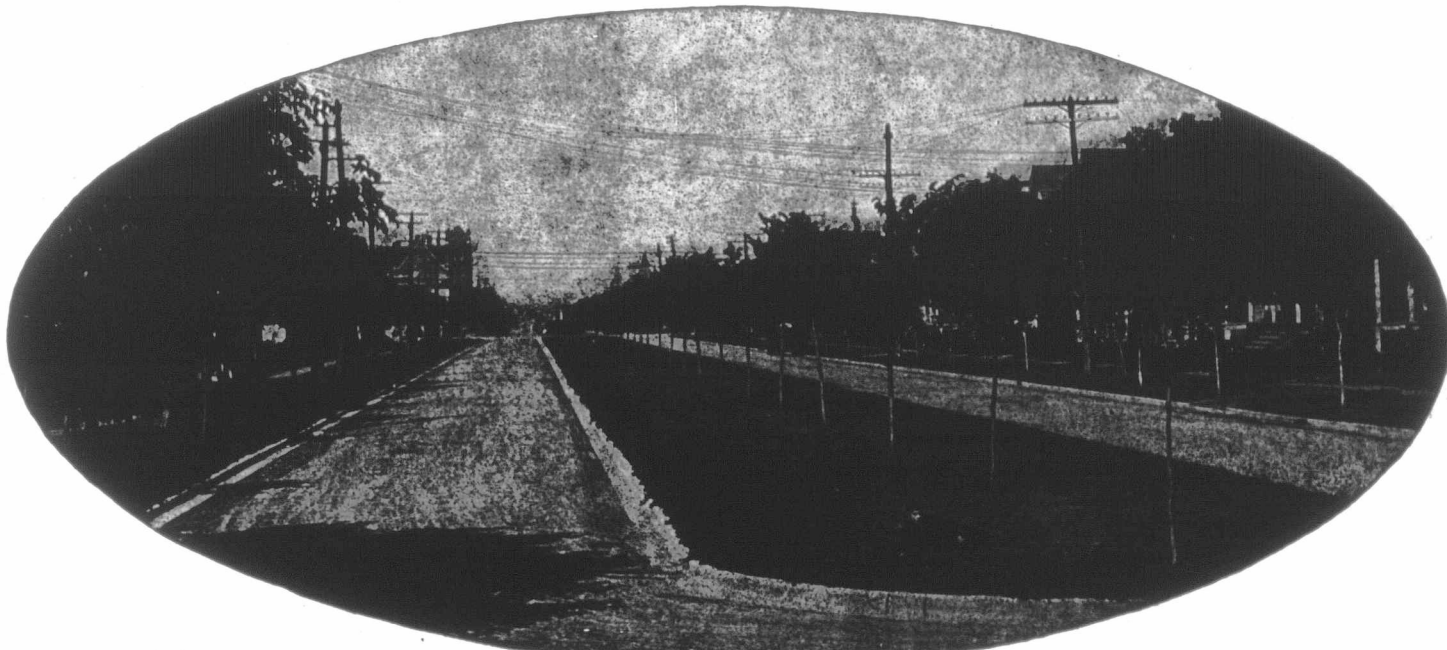


THE OLD ST. JOHN'S CATHEDRAL, referred to in the article as recently pulled down to make way for a larger cathedral building.

sides. Then in 1820 the dog-trains from the north brought people and merchandise from the Old Country by the Hudson's Bay route; or from the south came the creaking ox-carts, prairie schooners they were called, with traders and others from the United States. It was in 1820 that the Rev. John West, a missionary of the C.M.S., held his first service by the banks of a creek which ran into the Red River where now St. John's Park is maintained. This spot is now part of the Cathedral Parish of St. John's in the north end of the city, "the Mother Parish of all future parishes of the Church from the height of land between us and the Ecclesiastical Provinces of Eastern Canada running west to the confines of British Columbia, north beyond the Arctic Circle, and north-east to Hudson's Bay and James Bay. Surely it was with prophetic vision that later Bishop Anderson, when dedicating St. John's Cathedral in 1863, stated that he had arranged nine stalls in its chancel indicative of the nine Dioceses into which Rupert's Land would one day be divided. That prophecy has long since been fulfilled." These words were spoken by our Primate at the Provincial Synod in Winnipeg last year. Since then, as we all know, the Diocese of Edmonton has become an accomplished fact; and in due course it will come about that from the Metropolitan See of Rupert's Land will be separated the Diocese of Brandon.

Contrast the tiny trading post of Fort Garry in 1870 and its handful of 215 souls with the busy humming city of Winnipeg to-day brooding over an estimated population of about 235,000, diverse in tongues and manners, of whom the description of the Pentecostal crowd would be curiously accurate—"Parthians and Medes, Elamites, and the dwellers in Mesopotamia and in Judæa and Asia, in Egypt, and in the part of Libya about Cyrene. Strangers of Rome, Jews," and so on. For indeed more than thirty languages are spoken in Winnipeg. Of the 102 places of worship in this city twenty-five are Anglican, the chief of which in size are the churches of the Holy Trinity, All Saints', St. Matthew's, and St. Luke's, soon to be followed by the new Cathedral of St. John's now

about to rise upon the historic site of the old Cathedral only recently pulled down to make way for a statelier fane. The Cathedral Staff consists of the Very Rev. Dean Coombes, and the Revs. Canon Murray, Canon Phair and Canon Matheson; and to the Cathedral Parish originally belonged the growing parishes of St. Martin, (Rev. Canon Gill); St. Chrysostom; St. Stephen; and St. Anne, all situated in the north end of Winnipeg. The next oldest church to the Cathedral is that of the Holy Trinity in the heart of the city, a fine building, capable of seating 1,000 people and well equipped with a Church House which will be loaned as the headquarters of our Convention by the kindness of the Rector and Wardens. The old time and genial Rector, the Ven. Archdeacon Fortin, is assisted by the eloquent Rev. A. E. Ribourg. All Saints' Church is situated in the middle of the beautiful thoroughfare known as Broadway, and has as its Rector a strong Brotherhood man, Rev. W. M. Loucks, formerly of Ottawa. One of the newest and largest of the Winnipeg churches is St. Matthew's, with a capacity of 1,300, the Rector being the energetic Rural Dean of Winnipeg, Rev. R. B. McElheran. In Fort Rouge, a beautiful suburban part of the city, is St. Luke's square towered, handsome church, of which a former Brotherhood Field Secretary, Rev. W. B. Heeney, is Rector. We have not space to do more than mention the other churches, St. Margaret's, (Rev. A. W. Woods);



BROADWAY AVENUE, WINNIPEG, Fort Garry Hotel and the G.T.R. and C.N.R. Stations are at the foot of Broadway Avenue.

St. George's, (Rev. J. J. Roy); St. Jude's, (Rev. Geo. Horrobin); Christ Church, (Rev. W. Walser); St. Michael's, (Rev. G. H. Broughall); St. Philip's, Norwood, (Rev. Canon Garton); St. Cuthbert's, Elmwood, (Rev. E. C. R. Prichard); St. Patrick's, (Rev. M. Scott); St. George's, Transcona, (Rev. A. T. Norquay), as well as the Mission Churches of St. Mark, St. Barnabas, and St. Matthias, germs of future parishes of importance, whose services are sometimes conducted by Brotherhood men. In nine of these parishes the Brotherhood is well represented, active Senior Chapters being established in Holy Trinity, All Saints', St. Matthew's, St. Luke's, St. George's, St. John's Cathedral, St. Alban's, St. Margaret's and St. Philip's with Junior Chapters at St. Matthew's and St. Margaret's.

It is now seven years since the Dominion Convention was held in Winnipeg, the first time west of the Great Lakes, and it is two years since the Mission of Help gave its rousing call on the spiritual capacity of the Anglican men of the city. Both calls have been heeded to the great encouragement of the Brotherhood men, who have eagerly seized their opportunities and are to be found acting as lay-readers, bringing their fellows to Communion and Confirmation, working in the Sunday Schools and Bible Classes, in the Vestries and Men's Clubs, in the prisons and hospitals and amongst newcomers in and out of the hotels. The work amongst boys in the King Edward Mission is in the hands of the Brother-

hood and one hundred boys in the north end, of many creeds and nationalities, meet weekly and receive instruction and inspiration.

Wherever these chapters exist, the clergy acknowledge thankfully the help and strength derived from the steady, earnest pushing forward in good works of men whose object is the spread of Christ's Kingdom among men, and especially young men by prayer and quiet unostentatious personal work.

As it is the part of a real Brotherhood man to be deeply interested not only in religious effort but also in all intellectual, civic, and recreative interests, let us glance briefly at this young city's advances in these respects.

Remember, that when Jas. L. Houghteling founded the Brotherhood in Chicago in 1883, the population of Winnipeg was only 2,000. In 1886 forty-nine teachers were sufficient to instruct 2,831 pupils, while last year 24,000 children sat at the feet of 531 teachers in 43 large public schools and six parochial schools. The University of Manitoba, now permanently located at St. Vital, a suburb of Winnipeg, comprises six colleges, of which our own St. John's College, founded in 1866, by the late Archbishop Machray, is one.

In civic matters Winnipeg owns and operates its own asphalt paving plant, quarry, street lighting, and waterworks, including high pressure fire protection; and is about to bring its own soft water supply from Shoal Lake, a natural rocky reservoir some ninety miles east of the city. Its broad streets are lit by electricity and lined with 92 miles of asphalt pavement. The street car service is admirable. For business convenience twenty-two banks operate from Winnipeg as their western centre. In some 400 factories over 18,000 hands find employment. This is due to the fact that cheap electric power is generated on the Winnipeg River, where the city has developed a total of 60,000 horse-power. Moreover, the grain

business of the Canadian West centres on Winnipeg, where the total inspection of wheat in 1913 amounted to 150,740,800 bushels.

For the purpose of recreation Winnipeg has an abundance of athletic clubs and places for legitimate amusement. The Y. M. C. A. has, of course, a fine building with modern equipment. The Red River and its tributary, the Assiniboine, affords plenty of scope for boating and bathing. The Walker Theatre in which the mass meeting for men will be held

on Sunday, September 27th, is the equal of any such building in the Dominion of Canada.

The Church-people of Winnipeg have always been very hospitably disposed towards visitors



REV. W. M. LOUCKS, Rector of All Saints' Church, Winnipeg, a Leading Brotherhood Man.

attending the various Church functions and will do all in their power to make our visitors comfortable next September. The Brotherhood visitors will be provided with "bed and breakfast" by their hosts. If, however, there are any who prefer to stay at the hotels, they will find amongst the seventy hotels of the city ample and modern accommodation. On Thursday evening a great Churchmen's banquet is to be held under the auspices of the Winnipeg Brotherhood Assembly in the new Fort Garry Hotel, and is the only strictly social affair of that sort which will be held. On Saturday afternoon, September 26th, the visiting Brotherhood men will be taken round the

city in automobiles when they can verify at least some of the above statements. Holy Trinity Church House will have a special Postal Service for the convenience of the delegates whose mail may be addressed thither. The Y.M.C.A. building will be placed at their service also. As the General Synod will close a few days before the Convention, a very strong programme representative of the best clerical and lay leaders in our Church and reinforced by strong men from over the border will be presented. In short, the Winnipeg Brotherhood offers a warm welcome to all Convention visitors from September 24th to 27th. Further particulars and illustrations next issue.

man in the township. Everybody around there he told us was Russian. His gang answered to that at once, though again I found them Galician from Austria, "No Nick," making it plain they did not own Czar Nicholas.

A few miles further down we cross Range X, west of the 4th Meridian and the whole character of river and population seems to change as we enter the diocese of Saskatchewan, 60 miles before entering the province. The banks are not so heavily timbered, large stretches of open grazing land, showing either the work of prairie fires several years ago or the clearing hand of the settler. We now find communities of people speaking English naturally. An American family from Minnesota had been in three years and "proved up"—most others round had "proved up." They were 6½ miles from a school and the children had only just "got a going." What about Church? Well, they just had to go without. There was a man held a service sometimes at the school house, but he was not much of a man to gather people together. No, they did not go—when they had driven the children all the week—they just let them stay home on Sunday. When I remarked on the number of Russians all down the river, this Minnesota mother remarked, "Yes, like the same as being in a foreign country!" When that is apparent to an American, surely it is time for even the Provincial Synod of Rupert's Land to sit up and take notice.

At Hopkins P.O. in Range VII. we found two stores, a house, post office and ferry keeps house. The postmaster "had come in six years before when the country was quite new, and although he was reared in London, Ont., this was good enough for him." He gave expression to some very doubtful religious opinions, but there was no question about the thorough going British loyalty which he was prepared to defend against all comers. The district had a few Canadians—more Americans and a general mixture besides of English, Scotch, Galicians and a few Quebec French, stretching back about 20 miles north. The post office contained a poster of a July 4th celebration at Elk Point, 4 miles away and I wanted to know how that agreed with his pro-British sentiments. "Oh," he replied, "we get on very well together. One year we keep July 1st and the next year we take July 4th."

Church matters were much more doubtful. There was a Baptist, or Christian, or something, he did not know what, at the school house referred to before, but "any minister coming in there would have a hard time, there were no two alike and most didn't care anyway." Here we have a typical mixed community like thousands of others springing up all over the country, in real danger of drifting back to a willing heathenism, worse than China or Japan. If the Church of England is to be even represented in such districts, we must have men and more men—who are first "Christian" then "Church." Oh, for a hundred more men like some of those good fellows we have in Emmanuel College, but it wants a hundred where now we have ten.

GENERAL SYNOD

Notice is given, by order of His Grace the Primate, that the General Synod of the Church of England in the Dominion of Canada is summoned to meet for its Seventh Session, in the city of Vancouver, B.C., on Wednesday, September the ninth, 1914, in accordance with the requirements of Section 9 of the Constitution. The session will commence with Divine service at 11 o'clock, in Christ's Church, corner Burrard and Georgia Streets, Vancouver. The sermon will be preached by the Right Rev. W. C. Burrows, D.D., Bishop of Truro, England. The Synod will meet for the transaction of business at 3 o'clock p.m. The Upper House will hold its sessions in Hamilton Hall, and the Lower House in the same building. The daily services will be held in St. Paul's Church. Holy Communion at 7.30 a.m.; Matins at 9.30; Evensong at 5.45. Holy Communion daily at 7.30 a.m. in St. James' Church also. By Canon II., the third day, (Friday, September 11th), of the session of the General Synod is ordered to be devoted to the work of the Missionary Society of the Church in Canada, and there will be held on that evening a public missionary meeting. By Canon VII., the fourth day, (Saturday, September 12th), of the session of the General Synod is ordered to be devoted to the consideration of the report of the Sunday School Commission.

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.

The third stage of
Principal Lloyd's 1500-mile journey

A FEW miles further down we came to two French settlements on either side of the river. A Roman Catholic church is on the side of the hill and instead of "Yah," we now get "Oui." We have run at least 120 miles down the river from Edmonton, and except at the Fort, have not met a Britisher of any kind, English, Scotch, Irish or Canadian. The people in these two settlements are wholly French, and have a resident French priest. They were living in daily expectation of the coming of the new Prince Albert and Edmonton steamboats and nothing would persuade them that we were not surveyors for the steamship company.

Our general impression so far is that the French Romanists are looked after by their Church far better than any other class, Protestant or Greek. This is specially the case in comparison with the members of the Greek Orthodox Church. For the thousands of their people there appear to be altogether too few priests, and unless something can be done to help them, many of these people will fall into the hands of the Roman Church.

The following day we tramped inland some miles to visit the first real English-speaking man we have met on the journey (except at the Fort)—viz., Mr. Tompkins, a student of Emmanuel College, who was teaching school for the summer. We found him "backing" in a small shack near the school built by the trustees, because the population being wholly foreign, the conditions are such that otherwise no teacher would come. In almost all of these foreign districts the teacher must be male and anyone who has had to pass a night in their houses will readily appreciate why this is so.

In this school, which is typical, there are about 40 children on the roll with 21 in average attendance. Of these 9 were French Roman Catholics and 12 were Orthodox Greek Catholic or Russians as they called themselves. The French had tried to get a French teacher, but the Buchawans objected and insisted on having an English teacher. Quite close to the school there is a little ill-built Greek church without seats of any kind, perhaps 20 ft. square, with a very small chancel. Inside was a roughly-made square table—without covering—with a crucifix overhead and nothing else in the chancel. In the church were various pictures of Saints and a chromo of the famous picture of the Lord's Supper. Some candles stuck on boards were thrust into the chinks of the uncovered logs and had been burned before the Saints' pictures. A Greek priest comes over twice or three times in a year, but these Austrian Greek Catholics are very much neglected and in a little while the children will know nothing at all. As the regulations now stand nothing can be done in the way of religious instruction in the schools, but a teacher can do a good deal by personal conversation in the homes. Some of the Russians were much surprised to find that we English believed in "That Man," the picture being that of Our Lord. They seem to be under the impression that because we are Protestants, therefore we have no religion. The only present solution of this foreign problem seems to me to lie largely in trying to get really Christian teachers into these public schools and let them do what they can by individual conversation until the law provides for something more in the schools themselves.

That evening we paddled down the river some 20 miles or more in order to pick up the fourth member of our party, but finding solid bush through which it was impossible to make way, we reluctantly unloaded one canoe and struck out up stream again for the nearest trail going south.

It took the whole day of hard paddling to cover the distance over which we had come down stream in 1½ hours. While two of the party endeavoured to work their way south for 10 miles through this Russian territory, I had my first taste of the inside of a Russian house and it took a day or two to recover from the effects. The house consisted of an inner living general room about 10 x 13 ft., with a long, narrow, outside room about 5 x 13 ft. In the living room there was a large Russian clay oven with a flat top about 3 ft. by 4 ft. in area. From the oven to the wall was a long, sloping board about 9 x 6 with a foot rest. On this the pillows and bed quilts had been thrown in a heap. Between this board bed and a form at the other wall was a space about 4 ft. x 13 on which stood a small table. My blankets were unrolled on the floor (which was pure mud dried on to the boards). Taking off my boots and pulling the blanket over my head, I was told to "sleep, sleep." The womankind came in and went to bed on the board with the girl and baby, while the man rolled down something beside me and slept on the floor. The heat was suffocating and everything reeked of sour dough. There were two small window lights, but these had never been opened, because they were not made to open. Mosquitoes swarmed all over the floor and general report says they are not the only things that swarm either. After a wretched five hours of this stifling heat, sour smells and concentrated putrid atmosphere, I rose at daylight and made for my shelter-tent, but the man was up before me and held the door open in the politest way and said "Good morning."

It will have to be a bad storm or a very big bear that will drive me a second time into a Galician house over night. Here were these people only two years out from Austria—kindly in disposition but living more like animals as the result of centuries of European peasant life under hard conditions. What can be done to civilize these homes? Here again the school is the only present agency, the rest must be left to association and experience. The Dominion Government is not free from blame in this matter. Why should these people be allowed to settle in great colonies 30 and 40 miles square. If they were required to divide up into smaller communities they would much sooner adopt a better mode of living. When the British colony came out in 1903, Government officials made all kinds of fuss about 2,000 good Englishmen settling together and did their best to break things up and allow Mormons and all sorts of people to come in and take up land right in the middle of them. Yet they were a good class of Englishmen. Here we have Austrians of a fairly low type allowed to settle in a solid block of 30 miles by 40. Has vote-catching politics anything to do with this. Galicians can be "herded." Englishmen can not. From all one can hear these Austrians are coming in ever-increasing numbers and it is time that British Canadians really faced the question. Is the Canadian of the future to be nothing but an International "Mongrel"?

For miles we came through beautiful stretches of river with high banks covered with unbroken bush. Inland you could occasionally hear a rooster crow, but no sign of road or trail appeared on the banks, though we knew that settlement extended back north about 10 miles.

Then we came upon another wire ferry gang building a landing to join the French settlement of St. Paul de Metis with Mannville on the C.N.R. The boss was an American from Ohio, who when he settled in not far from Mannville 8 years ago, was almost the only English-speaking

MODERNISM AND THE CREED

By the REV. N. J. D. WHITE, D.D.

(A Sermon preached in St. Patrick's Cathedral, Dublin, on 21st June, 1914.)

"Whoever goeth onward and abideth not in the teaching of Christ, hath not God."—2 John 9.

Under unfinished business we notice that the title of the Church of England in Canada comes up for discussion. Under Notices of Motion, there is a resolution for the creation of a General Board of Religious Education to take over Sunday School and all other educational work. The Bishop of Montreal is going to move that the title Archbishop be restricted to the Primate of All Canada. Chancellor Worrell will move for the increase of representation from dioceses having too clergy or over. A canon is proposed to cover the deposition of men renouncing the ministry.

With an eye to parochial harmony, and as a relief from irritating changes, Chancellor Martin proposes that an addition be made to the Preface of the Prayer Book:—"Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine service arbitrarily or without the good will of the people, any question which may arise between the minister of a parish and the people with regard to such arrangement and conduct of the services shall stand referred to the Bishop of the Diocese, who, after such consultation as he shall think best, both with the minister and with the people, shall make orders thereupon, and these orders shall be final, provided they be not contrary to anything contained in this book." The Chancellor has also a suggestion for shortening the words of administration in the Holy Communion. That the following be added to the Rubrics after the words of administration in the Communion Service: At Christmas, Easter and other special occasions when the number of communicants is large, the minister may with the consent of the Bishop administer the Communion to the people in this wise: Standing before the Holy Table he shall take the paten into his hands and turning to the people shall say, "The Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life: Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving." He shall then take the cup into his hands and turning to the people shall say: "The Blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life; Drink this in remembrance that Christ's Blood was shed for you, and be thankful." After which he shall administer to the people in order in manner aforesaid, saying when he delivereth the Bread: "The Body of our Lord Jesus Christ: Take and eat by faith with thanksgiving." And saying when he delivereth the cup: "The Blood of our Lord Jesus Christ: Drink in remembrance and be thankful." An Executive Council of the General Synod to carry on its work between the meetings is proposed. A most important suggestion comes from Canon Tucker, who will move the formation of a "Council for Social Service" embracing all the dioceses. It is the aim to organize all the social service of the Anglicans in the Dominion, to quicken the interest and awaken the sense of responsibility in the whole Church.

The Diocesan Synods of Ottawa and New Westminster have sent in memorials against any change which would admit those unconfirmed, or "not ready and desirous to be confirmed" to the Holy Communion in the Church of England in Canada, or which would permit non-episcopally ordained men to preach in the Church of England in Canada. The Toronto Synod wants larger representations for the larger dioceses. The Rupert's Land Synod asked for some definite policy on Beneficiary Funds, and also means of Canadianizing foreign immigrants.

The Christian Unity Conference suggested at the last General Synod is not expedient, says the report of the committee on that subject of which Bishop Richardson is chairman. The committee urges that we have no right to act independently of the whole Anglican Communion, and that "our separated brethren are as firm in refusal to accept the Historic Episcopate as we are in our refusal to surrender it." The Sunday School Commission reviews the work of last three years, and urges the necessity of raising the full apportionments and of loyal adherence to the schemes issued, and of the use of our Canadian publications. The committee on Moral and Social Reform gives an up-to-date statement of the conditions in Canada and has pointed recommendations for future legislation.

"No man can live the large life which God has planned for him, unless he enters with his whole soul into the programme of Christ for the redemption of the race."

I DESIRE to speak this morning a few words on the mental crisis which has been caused in the Anglican Communion by the publication of a pamphlet by Dr. Sanday, Lady Margaret Professor of Divinity at Oxford.

The pamphlet is a reply to the Bishop of Oxford's Open Letter on the Basis of Anglican Fellowship in Faith and Organization. This letter deals with three burning questions; but Dr. Sanday was immediately concerned with only one of these, that which deals with what is called Modernism. Bishop Gore's position is that "the claim which is being made by certain of our clergy in the name of Liberal Christianity," that disbelief in what are called "nature miracles" "is no bar to the exercise of the ministry," this claim, Bishop Gore maintains, is incompatible with loyalty to the Church of England.

The Modernists whom Bishop Gore has in view maintain that such miracles as our Lord's feeding of the five thousand, or His own birth of a virgin mother, and the resurrection of His dead body from the grave—are for us to-day incredible.

In his reply to Bishop Gore, Dr. Sanday openly takes the side of the extreme Modernists, and explicitly says that his own present belief about the Birth and Resurrection "is not all that the Church of the past, has believed. I must not," he adds, "blink this fact." That is to say, although he speaks of "the Supernatural Birth and the Supernatural Resurrection," he makes it quite plain that he believes that Jesus had a human father, and that His dead body saw corruption.

These denials have of course been made before. They were made, as regards one nature-miracle, by the Jews, as St. Matthew tells us, the moment the disciples of Jesus proclaimed His resurrection; they have been made by the Mohammedans, infidels and heretics ever since; within the last few years these negations of elementary Christian doctrine have been more or less boldly, more or less ambiguously, expressed within the Christian Church by those who are called Modernists; but never before by a leading Professor of Divinity of the Church of England, a great scholar, regarded with respect and affection by an immense circle of readers all over the world. There has been nothing like it since the perversion of John Henry Newman to Rome.

The two cases are alike, not merely in the extent of disturbance of individual beliefs caused by them, but also in the inevitableness of the fall in each case. I shall not again bring in any personal element into the discussion; but this must be said: that just as Newman's "Apologia" showed that his mind had always had a Romeward bent, so anyone reading Dr. Sanday's pamphlet can perceive how his purely intellectual and critical attitude towards Christianity was bound to lead a sincere and candid mind to a shipwreck of faith.

The following passage (p. 21) is most illuminating in this respect:—"All my career has really been leading up to this subject; but I made up my mind from the first to approach it in a deliberate and gradual way. I thought that I would not attack the central problem first, but last. Whatever might be the best method for others, I had little doubt that this was the best for me.

"I began at the foot of the ladder. I first sought to make myself at home in the field of the Lower Criticism, and then to rise to the Higher. I thought that the first thing we wanted was accurate texts, and then to assign these texts to their proper surroundings in place and time. This was preliminary to the construction of an historical background. But everything that could be regarded as *a priori* or philosophical I was content to leave in suspense."

From the critical point of view, these sentences are admirable; they speak of a noble purpose which has been faithfully carried out; but, at the same time, they betray a fundamental divergence between the views of Dr. Sanday and of St. Paul, let us say, as to the place of Faith in the Christian consciousness. "The teaching of Christ" does not bid us to be "content to leave in suspense everything that could be regarded as *a priori*," "He that cometh to God must believe."

It would be improper, as it is unnecessary, for me to speak of this matter as it affects the sincerity of the officials of the Christian Society. But it is not out of place to attempt to say some-

thing that may help to confirm the faith of the ordinary members of the Christian Church in statements of the Creed which have been always held to be essential to an adequate conception of the Person of our Lord. The ordinary man has not acquired the subtlety of mind which enables some people to live comfortably in the top story of a house the foundations and lower stories of which have been removed.

Modernism, in one point of view, stands for a reasonable and indeed necessary expression of the mind of man—the demand made by each generation that it must restate old beliefs in the language of its own time, the only language which it understands. Moreover, it is reasonable that in the revaluation of the records of the past we should use the fresh stores of knowledge which have come to us in the providence of God through the researches of learned men.

If Modernism meant no more than the full and free application to the interpretation of ancient literature of modern methods, and modern knowledge, all fair-minded men would be Modernists.

But it means much more than this; it means the testing of religious truths not by modern knowledge, but by the assumptions of some modern men, assumptions which were made centuries ago by unbelievers.

It is this general principle of Modernism in its relation to the Creed with which I propose at present to deal. It would be impossible and undesirable to discuss now in detail the several articles of the Creed which are affected by the acceptance of Modernist principles.

What I desire to emphasize is, in the first place, that the denial of the Virgin Birth and the Resurrection of our Lord, in the sense in which the Church has always understood those facts, is not a result of historical enquiry or research at all, but is the immediate consequence of an assumption, or working principle, of some historical critics, an assumption that miracles have never happened.

Research or enquiry can only be made concerning persons or events that were seen and heard by the bodily senses. Thus the statement that "Jesus suffered under Pontius Pilate" is a fair subject for historical research; but, from the very nature of the case, historical research is powerless to ascertain the truth or falsehood of the miraculous nature of our Lord's conception, or the precise nature of the change that took place in the body of Jesus after it was laid in the tomb of Joseph of Arimathea.

Again, if you begin to apply to the Creed some of the materialistic assumptions, or prejudices, of some modern historical critics, there is no logical reason why you should not go on to adopt all the postulates of materialism without exception.

A man may be an uncompromising materialist and at the same time have a great reputation as a historian; many historians and historical critics are as a matter of fact avowed and aggressive atheists. To such men the notion that there is a God in the Theistic sense is just as incredible as is the resurrection of a dead man.

If, in 1914, loyalty to historical science demands the abandonment of, or explaining away of "Who was conceived by the Holy Ghost. Born of the Virgin Mary" and "The third day He rose again from the dead," next year, with equal or more reason, historical science may compel us to explain away "God the Father Almighty, Maker of heaven and earth"; the truth being that a historical criticism that postulates the principles of materialism is incapable of being used as a test of religious truth. The application of a mathematical test to the Creed would be equally satisfactory in its results.

"He that goeth onward and abideth not in the teaching of Christ hath not God."

This remarkable text, which has been restored to us by the Revised Version, is one of the indications that the Church of the apostolic age had its own problem of Modernism. "These false teachers proposed to enter on new regions of truth, leaving the old" (Westcott).

"The teaching of Christ" in this place, does not of course mean that which the Church teaches about Christ, but that which Christ taught. But there is included in that which Christ taught not merely the Fatherhood of God and the brotherhood of man, but our Lord's claims for Himself,

His assertions and implications as to his own unique relationship to God the Father, to the universe and to man.

All this became at once part of what the Church teaches about Christ; so that it is true to say that practically what is condemned by St. John is teaching, which, under the specious pretext of advance, ignores or contradicts the Church's elementary statements about the Person of Christ.

I am well aware that opposition to anything that calls itself progress or advance must in these days justify itself to reason. There is a natural disinclination on the part of sensible men to the fixing of limits to enquiry and research. Heresy hunting is not a form of sport that commends itself to men of broad views and wide sympathies. Repression even when it is effective, which it seldom is, carries with it unpleasant reactions on the character of those who are the agents in repressing.

Apart from this, it is also pointed out that experience has shown that the heresy of yesterday often becomes the orthodoxy of to-day; we are reminded that those who denounce Modernism now were themselves denounced as innovators when they were younger men.

But there is really no parallel between the two cases. The textual and literary criticism which has revolutionized our conception of the Bible is based on knowledge of facts which have come to light during the last century; but no new facts have come to our knowledge respecting the manner of our Lord's birth and death; it is inconceivable that we should ever know, with the intellect, more about these things than St. Luke or St. Paul knew; and in point of fact the belief of the Church has never varied on these primary fundamental points, as it has on such questions as the nature of the Atonement or of Inspiration. Research and enquiry have led to a restatement as to the meaning of the inspiration of the sacred Books, because books, from their very nature, are in the region in which research can operate; but the assumption that miracles do not happen, and have never happened, is not based on research, but on a philosophy.

And this of course involves the truth of the converse statement, that belief in Christianity is ultimately based not on strict historical evidence, but on a theory of the universe and of man's place in it. We Christians act on assumptions, as well as Modernists do; we believe, however, that our assumptions are a revelation from God.

We say with truth of Christianity that it is a historical religion, meaning thereby that it is founded on facts which actually happened at definite moments of time in the world's history. In this sense the miraculous conception of Jesus Christ and His miraculous resurrection are historical. But from the materialistic point of view, the only historical statements in the Creed are that "Jesus . . . was . . . born of . . . Mary, suffered under Pontius Pilate, was crucified, dead and buried."

The other statements about the manner of our Lord's birth and death are merely consistent with the transcendent position assigned to Him in the consciousness of the Church. Leaving out of consideration the tremendous assumption that there is a "God the Father Almighty, Maker of heaven and earth," nothing could be more *contra naturam* to the materialist than the notion that a man who died about 1,900 years ago should be now present everywhere, all-knowing, all-powerful. This is part of what we Christians believe about Jesus Christ. Our beliefs about Him affect our beliefs about everything else; and the Christian theory as to the manner of this Divine Person's entrance into the world of sense, and the manner of His exit from it is eminently reasonable in view of the Christian estimate of Him. If you assume the tremendous miracle of a revelation given by God to man, the ordinary intelligence demands consistency all through.

The very notion of an incarnation of God in man, as distinct from the inspiration of a particular man, involves a real yet mysterious fusion of the human and divine, expressed in a bodily transaction, since we are in bodies ourselves.

Any man who is known or believed to be the son of a human father and mother, and whose dead body is known to have undergone the natural process of decay could not be to his fellows more than a divinely inspired man; he could not be thought of as a unique incarnation of the Supreme. Certainly no one could begin to believe in him as God Incarnate.

In the case of Jesus Christ, His resurrection was the passing of the human into the sphere of the divine. The proof of this fact, as a fact taking place at a definite point of time, comes of necessity before the acceptance of a statement regarding His conception; which was the passing

of the divine into the sphere of the human. And so St. Paul says that Jesus Christ was "declared to be the Son of God . . . by the resurrection of the dead."

But, of course, none of these matters can stand at the judgment bar of merely intellectual criteria. The intellect is only a part of man's nature; religion makes its appeal to a judgment of the

whole man, his whole nature, moral and spiritual, as well as intellectual. And we have in this present crisis one more exemplification of the profound and reassuring words of the apostle: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged."

NOTES FROM ENGLAND

By THE REV. W. H. GRIFFITH THOMAS, D.D.

THE controversy raised by Dr. Sanday is proceeding apace and some important pronouncements have been made during the last week. The Dean of Christ Church, Oxford, Dr. Strong, has written a valuable pamphlet, "The Miraculous in Gospels and Creeds," in which he joins issue definitely with Dr. Sanday and makes some very important points. His pamphlet deserves, and will doubtless receive, careful attention. In "The Church of Ireland Gazette," for June 26, a sermon appears, preached in St. Patrick's Cathedral, Dublin, by the Rev. N. J. D. White, D.D., entitled "Modernism and the Creed," and in the strongest way he shows that Dr. Sanday's position is not the result of historical enquiry, but is due to an assumption that miracles have never happened. Dr. White thinks that there has been nothing like Dr. Sanday's denial since the perversion of Newman to Rome, and he holds that such a purely intellectual and critical attitude towards Christianity is bound to lead a sincere and candid mind to a shipwreck of faith. I hope your readers will have the benefit of seeing this sermon in full, for it is at once forcible and valuable. (See page 507).

A good deal of interest has been shown in a discovery in a Biblical Archaeology, which has been made by Dr. Langdon of Oxford. He has found among the early Babylonian Tablets a pre-Semitic account of the Deluge, which he does not hesitate to describe as "clearly the original of that preserved in the Book of Genesis." The same Tablet contains a reference to the Fall of Man, brought about by his eating certain fruit. This is the first reference to the Fall that has been found in Babylonian literature. The Tablet is now with a number of others in the Museum at Philadelphia, and last October Dr. Langdon visited the Museum and copied the inscriptions of about 50 Tablets. The subject will, no doubt, receive the attention of archaeological and other authorities.

At least four English Bishops have lately refused to license men to parishes which are known, if not notorious, for extreme practices. The power of licensing or refusing to license preachers is inherent in the Episcopal office, and at the recent meeting of the English Church Union, a resolution was passed deploring the attitude of certain Bishops in refusing to license Curates, protesting that such a practice is an undue exercise of authority. The speeches in support of the resolution were by no means as respectful as the wording of the motion, and the chairman refused to allow the names of the Bishops to be given to the meeting. It is curious to notice how some people are of opinion that Bishops are to be heeded and obeyed when the Episcopal action can be endorsed as in harmony with their own views, but are to be denounced when the Bishops do not act as their critics demand. In such a case it is impossible to forget Sydney Smith's caustic words about the man who is "only for the Bishop when the Bishop is for him." If what are called "Catholic" principles mean anything at all, they certainly imply the maintenance of the Episcopal right to grant or refuse licenses, and in view of the prevailing problems in the English Church this seems to be the only way in which Bishops can enforce discipline. The chaos has been particularly evident in the severe criticisms passed by one side on the Bishops of Uganda and Mombasa, and by the other on the Bishop of Zanzibar. The chairman of the meeting of the English Church Union said some years ago before a Royal Commission, that he did not know of any Court that would command obedience, and this of course implies that he and the Union he represents are the final authority. It is a great satisfaction that Canadian Church affairs are free of this confusion.

One of the most pathetic documents appeared in the "Times" the other day in a letter signed "Underworld." The writer gives the history of most of those who take to shelters or sleep in the open air. He says that the trouble is too little vitality, that he and others like him are neither criminals nor evildoers, but kindly, good-natured ineffectives. The sad thing is that the writer declares himself a submerged clergyman, and indicates that now and then he gets five or ten dollars for doing Sunday duty. His point is that most of those who go under are under not from sin, but from sheer inertia. Life is too hard. They were born to be supported, and when there is no one to do this for them the result is that they go under. Artisans, labourers, soldiers, clerks, clergy, are all alike in this, and the unutterable sadness is that they do not struggle or complain, but when the time comes pass into the next world without a word. It seems a deplorable thing that nothing can be done to rescue these men and put life and hope into them, but, according to a second letter from "Underworld," such efforts are resented, and these poor people apparently prefer to live and die in their own way.

Reports have just arrived of some annual meetings held in Simla, India, for the Deepening of Spiritual Life, in which the Rev. R. H. A. Haslam, of the Canadian Mission in Kangra, took a prominent part both in regard to Bible Readings and General Addresses. Representative missionaries and lay Christians of many denominations and districts were present, and for the time at least it was realized that all true believers in Christ Jesus possess a very genuine sense of unity. The Bishop of Lahore was present and took an active part in the Convention. The growth of the gathering during the last 15 years has been most marked, and it is fully hoped and prayed that as the years go on it may be an increasing spiritual uplift to the people of God in India.

One of the best-known institutions in England is the Hospital Sunday Fund. On one Sunday of the year, early in June, sermons are preached in all churches in London on behalf of the great work of hospitals. Preaching in Westminster Abbey on behalf of the fund, the Dean made the serious statement that ever since 1905 the amounts contributed by congregations have diminished. They have gone down from \$250,000 to \$140,000, although there are now collections made from 2,125 congregations. The amount received last year was identical with the amount received in 1874, when only 1,214 congregations contributed. It would seem as though the spirit of generosity is becoming dried up in many quarters, and there is much fear that personal selfishness and love of pleasure are the explanation. The Dean did not hesitate to put it down to "week-ends" and "motor cars." And yet it might have been thought that the blessing of health should be the most powerful of all motives for thinking of and caring for the sick.

Dr. Gasquet, a well-known Roman Catholic scholar, President of the Congregation of English Benedictines, has been promoted to be a Cardinal, and it is natural that a good deal of attention has been given to him in English papers. It may be remembered that some months ago he was over in the United States, and his lecture on the Church of England which he, following the prevalent, but ignorant Roman idea, stated was founded by Henry VIII., called forth an able reply from Dr. Stires, Rector of St. Thomas' Church, New York. In the current number of the "Church Intelligencer," an article appears pointing out quite a number of literary errors of Dr. Gasquet, and in view of a recent claim that he is "the most fair-minded of men," and "will not, if it can be helped, give an inch

to prejudice," the statements made about his historical errors are nothing short of astounding. This is no mere question of ecclesiastical bias, but of simple historical fact, and one of the proofs of this is that Mr. G. G. Coulton, an able and accurate authority in mediaeval history, wrote to Dr. Gasquet for particulars of certain statements, and the result was a very significant revelation of both inaccuracy and bias. Quite a number of proofs of Dr. Gasquet's errors and unfairness can be found in Mr. Coulton's writings. These have been repeatedly exposed, and every facility offered to Dr. Gasquet to vindicate himself, and he has not done so. It is hardly surprising that people draw their own conclusions from these circumstances.

Many in England who knew the late Mr. S. H. Blake have naturally felt deep regret at the passing of so noteworthy a man. Speaking for myself, having known for the last four years, I should like to bear my testimony to his remarkable ability, his intense earnestness, and his keen interest in all things affecting the progress of the Kingdom of God. While many men could not help disagreeing with his very strong attitude they were compelled to respect his conscientious convictions, and, what is still more, they learned to realize that his attitude on Church questions was not merely that of a talker, but also of a giver. He did very much more than talk Protestantism, he supported it by constant generosity. No one could say that he ever championed a cause by words, that he was not prepared to endorse by deeds. An obituary notice in the "Record," signed by the familiar initials "E.M.K.," speaks of Mr. Blake as one who "let slip over and over again for the sake of the right, chances which might have made him a wealthy man. Your columns will doubtless have contained ample tributes to his memory long before this, but I felt I should like to lay this little tribute of affectionate regard upon his grave. During my four years in Canada I have seen him from time to time in the privacy and fellowship of his happy and hospitable home, and I can truly say that I have never met him without deriving profit and being impressed with his intellectual force and genuine spiritual intensity.

Church News

PREFERMENTS AND APPOINTMENTS.

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

LARTER, Rev. W. S. A., locum tenens at Hazelton, to be Curate of St. Peter's Church, Seal Cove, Prince Rupert. (Diocese of Caledonia.)

MORTIMER, REV. C. L., Incumbent of St. George's, East Prince Albert, to be Rector of Melfort, Diocese of Saskatchewan.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop,

HALIFAX.—ST. MATTHIAS'.—The work on the new church is progressing rapidly and the congregation hope to hold their first service therein by the end of October. Sunday, July 26th, in the absence of the Rector, Rev. T. H. Perry, who was preaching at Stellarton, the morning service was conducted by Mr. H. D. Romans and in the evening by the Rev. L. J. Donaldson.

ST. GEORGE'S.—Rev. H. Ward Cunningham, Rector of this church, has left for a three weeks' vacation to Newfoundland. The preacher at both services on July 26th, was Rev. M. A. Harley, Windsor, who is well-known for the excellent work he is doing for Edgehill School for Girls. At the services last Sunday, the Rev. George Harrison, of Petit Riviere, Lunenburg Co., preached at both services. The people of St. George's are proud of the success of one of their own sons, and many of his friends were present to hear one of our energetic young clergymen.

SYDNEY DEANERY.—The 122nd meeting of the Sydney Deanery was held at Coxheath on June 22nd-24th. This was the first meeting of the kind to be held there and also the first to be

convened by the new Rural Dean, J. W. Godfrey, and it was voted by all to be a pronounced success. The deanery sermon was preached by Rev. E. W. Florence. The Ad Clerum address was given by Rev. W. H. Bullock. An interesting paper was read by Rev. W. H. Goddard-Fenwick on "The Subconscious Mind," which evoked considerable discussion. The next meeting will be held at North Sydney when Rev. F. Walker will be the preacher and a paper will be read by Rev. W. H. Bullock.

AMHERST RURAL DEANERY.—The 128th session of the Rural Deanery of Amherst was held in River John recently. At the deanery service held in the parish church, the Rev. J. F. Tupper was Ad Clerum preacher. Rev. F. Robertson conducted the Quiet Hour. The business session was occupied with reports of Ember Penny Fund, discussion on parish boundaries, and election of governor for King's College. Not being a sufficient number of laymen present, Rev. A. M. Bent was declared to be still in office as governor. At the annual decoration service, Rev. J. E. Warner gave the address. In the evening there was to be a deanery service at Trinity Church some 6 miles away, but the weather and roads proved too unfavourable. Ten clergymen and two laymen were present.

BLISSVILLE.—The recent sale of work in aid of the Rectory Fund netted about \$30. All the material was provided by the girls of the Sunday School, under the leadership of Miss Hailstone.

FREDERICTON JUNCTION. — ST. ANDREWS'.—At the June deanery meeting Rev. A. H. Greenwood preached the deanery sermon on "The Faith." Nine clergy were present.

At the last meeting of the W.A., a very happy feature was the presentation of a life membership and gold badge to Mrs. Peter Russell, by the Juniors. Mrs. Russell, who is about to leave St. Andrew's, has been junior secretary for over six years, and in that time has become very dear to the children. The Seniors and Juniors of All Saints', with the Chamcook branch have sent a bale of clothing to All Hallows' school sale, British Columbia, and the Girls' Branch a very fine bale, containing among other things several outfits to St. John's School, Chapleau.

FREDERICTON.

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

KINGSTON.—TRINITY CHURCH.—This church was the scene of impressive services on June 25th, when the people of the parish for miles around, gathered to celebrate the 125th anniversary of the opening of one of the oldest Anglican churches in the Dominion of Canada. As the erection of this church is closely connected with the history of Kingston, fitting historic references were made as well to the life and work of many of the Loyalist settlers who founded the church. The church was decorated for the occasion with flags and streamers, presenting a very festive appearance, and inside white roses adorned the Communion table. The flowers were contained in two handsome brass vases which were presented to the church by a friend and bore the date 1789-1914. The offering at the morning service amounted to \$134. Service was begun in the church at 10.30 when the Holy Communion was celebrated, the celebrant being Rev. Charles Barker Scovil, Rector of the Church of the Redeemer, Morristown, N.J. Mr. Scovil is a descendant from the first Rector of the church and is a grand-nephew of Sir Frederic Barker. Rev. G. F. Scovil, Rector of St. Jude's Church, Carleton, was the preacher. Among the old residents of Kingston who attended the service was Justus Pickett who is probably the only man living in Canada to-day who can boast that his father was a Loyalist. Mr. Pickett is nearly 90 years of age and is a son of the late David Pickett, who came to Kingston with the Loyalists in 1783 when only 13 years old. The Rector, Rev. C. Gordon Lawrence, in a short address at the opening of the service in the morning expressed the general regret of the congregation that his Lordship Bishop Richardson was unable to be present. He said: "We have invited you to be present at our thanksgiving to make humble expression of our gratitude to Almighty God for His divine protection and loving care throughout the long period of 125 years. Through fire and lightning, storm and winds, the old Loyalist church has stood, symbolic of the high and unyielding principles which animated those who caused the church to be built. Many of those who wor-

shipped with us in days past are not with us to-day. Some have gone to the far ends of the earth and some to the Father's home. Of those who live, it is our hope that the God whom they worshipped here is still the object of their worship to-day; of those who have passed on, it is our belief that they worship to-day in a better land." Rev. G. F. Scovil, Rector of St. Jude's, Carleton, a great-great-grandson of Rev. James Scovil, first Rector of Kingston, was the preacher at the anniversary service. His text was taken from Psalm 22: 4-5. Rev. Mr. Scovil referred to the important part played by the Loyalists in the national life of Canada which he said "is still in the making." And her national characteristics were worthy of being maintained in the face of the incoming tide of foreign humanity which had already grown to such an extent that Canada had been called the "melting pot of the nations." The preacher emphasized the fact that increasing burdens incumbent on the nation's growth would call for greater self-sacrifice to face its social problems. Referring to the events which led up to the American Revolution and the coming to Canada of the Loyalists, Mr. Scovil said it was generally agreed that England had acted unwisely in her treatment of her colony; but the great body of them had confidence in the judgment of those at home, if their demands were properly made. Others however, were impatient of delay and brought on the war. "Our forefathers," he said, "came from those who trusted in England and came to Canada to enjoy her rule and although we met them once since with crossed swords, we will meet them again this year with crossed hands in celebration of 100 years of the peace which the Loyalists have always advocated, although ready to fight if necessary." Rev. Mr. Scovil then told of how the church was affected by the revolution. The Society for the Propagation of the Gospel, which sent missionaries to America in the early days, refused to give grants to any clergyman in the new republic, but brought the ones who were there to minister to those who had come to Canada, and in this way came Rev. James Scovil, first Rector of the parish. The Protestant Episcopal Church of America received the episcopacy from Scotland after being refused by the Church of England. They were to-day in full communion with the Church in Canada and it was fitting that the American Church should be represented here to-day in the person of the celebrant. In closing Mr. Scovil exhorted the descendants of such noble stock not to be unworthy of their traditions. In the afternoon an interesting lecture on the founding of Kingston and the subsequent building of the church was given by Rev. W. O. Raymond, who also followed the history of the church to the present day. Rev. H. A. Cody gave an interesting lecture on missionary work in the Klondyke in the School House in the evening. The lecture was illustrated by lantern slides.

ONTARIO.

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

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

KINGSTON.—ST. JAMES'.—On July 26th, the annual flower service was held in this church. A large number of the children belonging to the Sunday School brought flowers which were piled at an early part of the services in a mound at the foot of the chancel. The Rev. T. W. Savary preached an appropriate sermon, taking his text from 2nd Chapter of Songs of Solomon, 1st verse, "I am the lily of the valley." During the offertory the Rev. Charles Bilkey sang in beautiful manner, "Consider the Lilies." After the service the children formed in procession and took their flowers to the bedside of the sick at the General Hospital.

KINGSTON A.Y.P.A.—The third annual convention of the A.Y.P.A. will be held at Kingston, August 18th-20th. The Dominion executive is most anxious that there should be a large and representative gathering at this convention. Every branch of the association, whether chartered or not, should see that it is represented by one or more delegates to the convention. If you have not a branch it is in your interests to have some active young person at the convention to look into the merits of the association. The clergy are requested to be present at the convention and take part in the deliberations. Matters of the greatest importance to the association in regard to its standing and organization are to be discussed and passed upon. The programme will include not only many helpful addresses, but also

a number of practical discussions as to the ways and means of consolidating the association. The entertainment and social features have not been neglected, among which is a moonlight trip through the Thousand Islands. Special transportation arrangements are being made, both by water and rail, and accommodation will be found for delegates while at the convention. The convention programme will be printed shortly. Anyone desiring a copy or any other information should address themselves at once to Rev. E. Appleyard, secretary, St. Matthew's Rectory, London.

DESERONTO.—ST. MARK'S.—Rev. A. H. McGreer, Curate of Christ Church Cathedral, Montreal, preached here last Sunday evening. He is holidaying at Napanee.

TORONTO.

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

ST. LUKE'S.—The many friends of the Rev. A. G. Hamilton Dicker, A.K.C., the late Rector of this parish, will be pleased to hear of the success which has recently attended the efforts of the members of his present choir at the Church of St. James', Buxton, England, of which church he is the curate-in-charge. In a choir competition in the North Derbyshire Musical Festival, which was held lately in Buxton, his choir gained the first prize. The Festival is on quite a large scale, no less than 3,000 having entered for the various competitions this year. The choir which gained the second prize has been the champion choir in the county for the past four years. The organist of York Minster acted as the judge upon this occasion.

TRINITY COLLEGE.—It is reported that the authorities of Trinity College have purchased the residence of Mr. W. H. Cross, 111 St. George Street, in order that access may be had from that street to their new building in Devonshire Place, when it is erected. The price paid was over \$20,000.

GEORGINA HOUSE.—Their Royal Highnesses the Duke and Duchess of Connaught have presented two handsome autograph photographs of themselves to the Georgina House, which will be hung in the reception room of the house. The Ladies' Board has been very active in bringing to completion the plans for opening a cafeteria at the Exhibition grounds during the Fair, where friends of the house will be able to get luncheon, afternoon tea or high tea. Having a few rooms at the disposal of transient guests has been greatly appreciated by out-of-town ladies who desire a quiet, centrally-located place when in the city. It has also helped to spread through the country just the kind of good work the Georgina Houses Association is doing for the young woman of the city.

SUNDERLAND.—Quite a pleasant change was afforded the Rector, Rev. A. C. Miles, and people of this parish on July 26th. Rev. J. E. Gibson, Rector of the Church of the Ascension, Toronto, came from the Church Boys' Camp, near Gamebridge, along with fifteen choir boys belonging to Toronto churches. He preached at the three services, and the boys took the place of the local choirs. Large congregations greeted them and thoroughly enjoyed the sermons and the singing. They will be welcomed back another summer. They came down on the Saturday evening train, were billeted in various homes, and returned to camp on Monday morning.

STANHOPE MISSION.—In order that the Stanhope Mission churches might receive the Holy Communion, Mr. J. H. Stringer, Lay Reader, exchanged with Rev. E. F. Hockley, of Kinmount, for July 26th, each missionary driving 75 miles between Saturday and Monday (no rail connection). There were 6 communicants at Boskung Church, and 33 at Maple Lake; the Orange Hall at Pine Lake was full at evensong, as were the two churches, showing the excellent work being done by our Lay Reader. Mr. P. C. Watson, Lay Reader of the Clergy House, Minden, gave cordial hospitality and fellowship going and coming, which much eased the long drives.

HURON.

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

OWEN SOUND.—ST. GEORGE'S.—The members of this congregation, and especially the Woman's Guild of the church, are to be con-

gratulated on the completion of their fine new organ recently installed. The firm of Casavant Freres, St. Hyacinthe, Quebec, are the builders. Extensive alterations had to be made to the organ chamber for the reception of the new instrument. The case, which is of oak, projects into the chancel several feet and the front pipes, which are of a rich gold finish, overhang the case itself. The console is placed on the opposite side of the chancel. The organ is a two-manual instrument of 22 stops and includes up-to-date improvements.

SOUTHAMPTON.—ST. PAUL'S.—Southampton is rapidly becoming one of the greatest summer resorts on Lake Huron shore. Our visitors, although removed from their own churches and their activities, are not idlers. On July 23rd, a number of our Anglicans, at the beach, gave an entertainment and donated the proceeds, \$41, to this church. Rev. R. J. M. Perkins, M.A., of Ingersoll, was the chairman, and Mr. J. M. Watt, of Fergus, was master of ceremonies. Rev. T. J. Hamilton, the Rector, writes:—"We appreciate very much the spirit of our visitors. Not only are they regular attendants at the Sunday services, but they aid the growth of the church in every way. At Southampton the visitors do not leave their Church spirit and life behind them in their homes and cities."

PARIS.—ST. JAMES'.—Rev. C. C. Purton, at a farewell social on July 28th, was presented with addresses and enlarged photographs of the Choir, Sunday School Teachers, Ladies' Bible Class and Men's Bible Class. The Ladies' Guild presented Mrs. Purton with a sterling silver sugar and cream set and tongs, accompanied by an appreciative address. An address was read to the Rector and a purse of gold was given to him on behalf of the congregation. As reported in our last issue, Mr. Purton goes to be assistant at Detroit Cathedral.

CORUNNA.—On Sunday, July 26th, Christ Church was consecrated by the Right Rev. David Williams, Bishop of Huron. The church was crowded with a large congregation, which followed with the deepest interest the beautiful and impressive service conducted by the Bishop, the Rev. E. Softley assisting. His Lordship preached a powerful sermon from the text, "This is the house of the Lord God." 1 Chron. 22: 1. Then followed the administration of the Holy Communion. It was a great pleasure to see so many remaining. The church here dates back to 1861; but there was a church at Froomefield (near here) in 1847. The present building was erected in 1905, largely through the earnest labours of the Rev. Edwin Lee, Rector at that time. The small debt remaining was wiped out within the last six months and the church painted.

ALGOMA.

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

FORT WILLIAM.—ST. PAUL'S.—A large congregation was present at the above church on Sunday, July 26th, when the Rev. E. Prerio-Goulding, until recently assistant of Christ Church, Saskatoon, was inducted to the Rectorship, by the Bishop. His lordship preached an excellent sermon on the duties of the people to the Rector, and of the Rector to the people, basing his remarks on the text, "There was a man sent from God, whose name was John." On the following Monday a reception was held in the beautiful grounds of Mayor Wayland, when a large number of the congregation availed themselves of the opportunity of meeting the Rector and his wife.

RUPERT'S LAND.

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

WINNIPEG.—ALL SAINTS'.—The Rev. Noel H. Wilcox began his work as Curate at All Saints' last Sunday.

A. E. Egg, F.R.C.O., organist and choir-master at Christ Church Cathedral, Montreal, was a visitor in the city recently. On Sunday last he presided at the organ in St. Matthew's Church.

CHURCH EXTENSION.—Four new Missions have been opened in the Deanery of Winnipeg this summer. H. T. Tomkins, of St. John's College, has charge of two new centres in St. Vital

and a most encouraging beginning has been made. The General Missionary and the Rural Dean have visited the centres and held meetings for purposes of organization. In East Elmwood and Morse Place, A. R. Hall, of St. John's College, has two very promising Missions. In both cases it is expected that negotiations will be closed in a few days for sites for new churches.

NORWOOD.—The Rev. H. A. Bull, of Thornton Hough, England, is taking Canon Garton's work while the latter is in England.

CARNARVON.—Deep sympathy is felt for the Rev. T. J. Locke, whose wife died a few days ago. Mrs. Locke had been ill for some time and her death was not unexpected. Dean Coombes officiated at the funeral service.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—Rev. J. Lintot Taylor, of Australia, is taking the services at this church during the absence of the Rector, Rev. H. A. King, who has gone for a short holiday with his choir. Mr. Taylor was formerly an incumbent at Agassiz.

CALGARY.

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

CALGARY W.A.—The resignation of Mrs. W. L. Bernard as president of the Calgary Diocesan W.A. has been announced, and accepted with much regret by the officers. Mrs. Bernard was re-elected president at the annual diocesan meeting in June, but has felt obliged to resign since then. She will be succeeded in office by Mrs. W. A. Geddes, first vice-president, who, according to the constitution, comes into office until the next annual meeting in June, 1915. Accordingly, the office of diocesan first vice-president will remain vacant until the executive meets in October, following the triennial in Vancouver in September. Mrs. Bernard has been diocesan president for the past few years, being the 2nd president of the Calgary branch since its formation. She has proven a most indefatigable and zealous worker, and the executive still hopes to have the benefit of her experience and advice as a consulting officer.

COLUMBIA.

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

VICTORIA.—ST. BARNABAS'.—St. Barnabas' Day was kept as a red-letter day. We were pleased to have the Bishop of the diocese with us. The sermon was preached by the Rev. H. T. Archbold, of Saanich. The annual choir camp, at Mayne Island, is from July 22 to August 1.

DENMAN ISLAND.—ST. SAVIOUR'S.—This church was opened for Divine Service on June 14th. There was a large congregation and a good number of communicants, several coming over from Hornby Island. A procession was formed at 11 o'clock, and the Vicar, wardens and members of the congregation walked round outside of the church, singing "All People That On Earth Do Dwell," and the building being declared open for the public and private worship of Almighty God, the people entered the church, and the service was proceeded with. Rev. F. Watson, Vicar of Comox, has charge.

VICTORIA WEST.—ST. SAVIOUR'S.—The Ladies' Work Society of this church held their summer sale of work on June 18th. The idea of having a men's stall was probably responsible for the more than usual interest taken by the men in the proceedings. Certainly they justified their claim to the undertaking, both by the charming arrangement of their wares and by the profits accruing from their enterprise.

LAKE AND STRAWBERRY VALE.—ST. MICHAEL AND ALL ANGELS.—The Guild at this church has lately been re-organized and branches have been formed at Prospect under the vice-presidency of Mrs. H. Sharp, and on the East Saanich Road, under the vice-presidency of Mrs. Hobson. Mrs. Carmichael has been appointed president, with Miss Butt as secretary. The efforts of the Guild will be principally to se-

August 6, 1914.

THE CANADIAN CHURCHMAN

511

cure a greater interest in interior decoration. The church, which has been re-shingled, reflects credit on the parishioners.

ST. COLUMBA.—The garden fete of this church, which the young people had arranged to hold on June 26th, met with climatic opposition. However, this did not deter the faithful, for everything was as speedily as possible moved into the hall and a very happy and successful evening was spent. The proceeds will go toward the organ fund.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—Rev. W. S. A. Larter has been appointed by the Bishop as Curate of St. Peter's Church, Seal Cove, a suburb of Prince Rupert. He will hold morning service at Inverness and evening service in St. Peter's Church. During the absence in England of Rev. J. Field, who has now returned to British Columbia, Mr. Larter supplied the church at Hazelton, with great acceptance to the congregation.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

The Bishop of the Yukon and Mrs. Stringer sailed July 23rd by the Empress of Britain. They will pass a few days at Quebec and Montreal and a fortnight at Toronto en route to Vancouver, where the Bishop will attend the General Synod in September. Dawson will probably be reached at the beginning of October. Commenting on his six months' visit to England, the Bishop said that he had had no better holiday. He had responded to hundreds of invitations to preach or lecture on behalf of missionary societies. He had been able to present the claims of his diocese at Westminster Abbey, York Minster, Canterbury Cathedral and throughout the British Isles. As a result Bishop Bompas' Episcopal Endowment Fund of £10,000 was now only £1,300 short. Bishop and Mrs. Stringer have been present at many social engagements, and were recently presented to Prince Arthur of Connaught and Prince Alexander of Teck.

HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

ST. ANDREW'S COLLEGE.—Students have met together and formed a Y.M.C.A. branch in connection with the school. At the initial meeting, the Bishop of the diocese addressed the students on the constitution of the association. He also showed how the aim of the Y.M.C.A. was to develop the body, mind and spirit of the young man. The students paid still greater attention when Bishop White told them of his early reminiscences of Y.M.C.A. work in Canada. We hope that the St. Andrew's branch will do good and faithful work next term. At the time of writing, the students are busy with their final examinations. School closes at the end of June.

KWEITEH-FU.—There was a conference of workers of the Kweiteh Prefecture during the first week in July. Those attending the conference were:—Rev. A. J. Williams, Rev. G. E. Simmons, Rev. R. S. Tippet and Mr. Ts'ao (Catechist). In addition to the above, there were a number of young Divinity students, who are working out there on probation.

MID-JAPAN.

Heber J. Hamilton, D.D., Bishop, Nagoya.

NAGOYA.—ST. JAMES'.—Miss E. W. Trent writes:—Whitsunday, 1914, will ever be a "red letter" day in the history of our little church. It was a beautiful summer morning, not too hot for comfort, and every face seemed to speak its joy and thankfulness as we greeted each other, bright and early, for we began with the Sunday School in our rooms at 8.30, so bright and airy, with lots of room to move about instead of being

"cramped and cribbened and confined" as we have been for so long. First, about the church building itself, which is upstairs, and for which we owe to our friends at St. Paul's a deep debt of gratitude. I think you would be pleased with the little church, it is very simple, a little "upper-room," holding comfortably about 150 to 200 people. It is a plain wooden building, an attempt at Gothic in style; an arch over the chancel, and two small ones on either side. There is a new Communion Table, panelling at the back of it. A small gallery at the back of the church with Japanese mats on it, makes a good place for mothers with their babies, for they like to sit on the floor, and over it is also an overflow room for the Sunday School where I shall have my Sunday morning Bible class. So it will be a well used building, both up-stairs and down—a real church home—and has already become dear to us and to others, too. I spent so many hours there last week trying to hurry the finishing up of last things, that I feel an interest in every corner of our little "Reihaido," worship-place. A large vase of beautiful white irises, and another of summer chrysanthemums, and a pot of palms and ferns, were the decorations for the day. The big vase and its stand being the gift of the Sunday School children, while the women gave and made the cushions for the seats, (26 long ones), and the men of the congregation presented a new Bible, which was marked by a grand new W.A. red silk book-mark. Several of my friends are represented by various gifts to the church which we could not quite do without; new seats, for instance, and new kneeling cushions at the chancel-rails. (Though the rails are not there yet! We got only what was most needed. Till money comes for the other necessities we shall wait).

Promptly at 10 o'clock the Bishop, with Rev. J. C. Robinson, and Mr. Makioka, came in; Mrs. Gregg at the organ playing the opening "voluntary." It was so nice having her with us, and also Mr. Hamilton and Canon Gould in the congregation,—this made it feel very home-like, as you can imagine. First came the church consecration service, and then followed the confirmation service, when ten candidates were presented, eight girls from my Bible class among them—all, I trust, sincere and earnest in their belief; but I felt it a tremendous responsibility as those eight girls stood there, in our new little church that Sunday morning. At the close, Holy Communion was administered, when our dear "little sisters" for the first time shared in this great privilege, also one dear old woman and a young man for the first time. Altogether there were over seventy communicants. A communion hymn ended this service, while all went softly out of the newly consecrated church, as from the first we want to teach our dear people a reverence for God's House, something we have not hitherto been able to do. Now, there is a room down-stairs where greetings can be exchanged and a friendly chat indulged in. At the evening service our pioneer missionary, Rev. J. C. Robinson, preached. The little church looked even prettier by gas-light than by day. The Oregon pine floor seemed to show to better advantage, and the softly tinted walls, too. On Whit-Monday evening we had a sort of "continuation" opening; when all Christian workers and fellow missionaries in Nagoya and Gifu were invited to rejoice with us. The kindergarten rooms down-stairs, (also used for Sunday School), were well filled, many coming a long distance in response to the invitations sent out. First, a short service was held in the church. The rest of the evening was spent (down-stairs, of course), in speechifying in Japanese and English. The latter by our two visitors, "the deputation," and who entertained us with their jokes and funny stories, much to the amusement of the interpreter who could not quite catch the meaning, and so this caused more merriment! Tea and cake ended up this function, and all returned like the people of old, "joyful and glad of heart, for all the goodness that the Lord had done." Next Sunday eleven children are to be baptized.

Correspondence

THE WOLFE MEMORIAL CHURCH.

(Approval of the Duke of Connaught).

To the Editor of the "Canadian Churchman":—
Sir,—Last August I went to England for the purpose of arousing interest in the proposal to erect a memorial church to General Wolfe. I saw a number of people of influence who expressed

themselves as being deeply impressed by the proposition. Letters or interviews—in some cases both—were published in the "Spectator," "Standard," "Morning Post," "Chronicle," "Public Opinion," "Guardian," "Illustrated London News," etc. A number of well-known men, in some instances men whose ancestors were connected with the history of Wolfe, gave me permission to use their names on the general committee and I was invited by the chairman of the financial board of one of the great church societies to be present at a meeting of the board and to make an appeal for a special grant towards the memorial.

In this way I was assured that the idea of the memorial was one which appealed very widely to Churchmen in England. Circumstances, however, arose which made it advisable to proceed slowly for a time. Controversy on the subject in Quebec had become heated, and it was deemed unwise to take any further steps until the atmosphere had cleared.

So the matter stood until the recent visit of the Duke of Connaught to this city. His Royal Highness, being very much interested in the proposed memorial, went very carefully into the whole matter, and finally suggested a solution of the difficulty in the nature of a compromise by which a memorial to General Wolfe might be erected "without any danger of arousing serious criticism." In his opinion the compromise would be effected by our selecting a suitable site not actually abutting on the Avenue des Braves or on the portion of the Ste. Foye Road immediately adjacent to it.

His Royal Highness, I was informed, fully realizes that a new church will be rendered necessary by the growth of Quebec westward, and that a memorial church to General Wolfe is "a most inspiring theme."

I was also informed that if the compromise suggested commended itself to me, His Royal Highness would be very glad to give the scheme "every support."

Acting at once upon the suggestion of His Royal Highness the wardens of St. Matthew's and myself have secured an option on the Lamson property on Grande Allee. Ecclesiastically, the site is not so suitable as the original one in the Avenue des Braves, and financially, it is nearly three times as costly, but the gracious patronage of His Royal Highness and the removal of all cause for possible misunderstanding more than compensate for all that we lose by the change.

The Lamson property, however, is, after all, admirably suited for the purpose. It contains about sixty-seven thousand square feet and lies between the Grand Allee in front, and the Battlefields road in the rear. It is nicely wooded and a road passing on each side of the new church would connect Grande Allee with the Park.

The site of the church will be on the little ridge at the back of the property which is within a hundred or two hundred feet of the actual place where, according to the best historical opinion, Wolfe received his death-wound, and within a stone's-throw of the spot where he died.

Under the new auspices, it is our intention now to go on with the project in real earnest.

It will take time to raise the money required; it will take time when the money is raised, to erect the exquisitely beautiful building which alone could be a fitting memorial to the dead hero, but I feel that we have no right to lose the unique opportunity offered us in the Wolfe Memorial Church scheme of binding, with one of those subtle bonds of inspirational force, the Church of the New Land with the Church of the Old. There is no other place in Canada where such a thing could be done in the same significant way.

Surely every thoughtful man who visits Quebec will bear me out in saying that, if we turn the telescope of the historical imagination forwards instead of backwards, there is no place in the whole Empire, not even in the great Abbey itself, where the heart experiences such a thrill as it does when one gazes down the splendid vistas of the future from the heights of Abraham.

Frederick George Scott.

St. Matthew's Rectory, Quebec.

A LETTER FROM AFRICA.

Zeal Without Knowledge.

Sir,—The following sad intelligence has just reached me through the secretary of our Mission, the fatal results which have attended the attempt of the first party of American missionaries representing the Mount Horeb Pure Gospel Mission, to penetrate the hinterland of this the German East Africa Colony.

Shortly after the beginning of the year a married man accompanied by his wife and another man, arrived in Daressalam, and sought permission from the Governor to open up missionary work in any part of the Colony where no other activities of a similar kind were already in progress. His Excellency granted their request and assigned to them the remote district of Kalama (?) somewhere about 500 to 600 miles to the west on the vast plains of Unyamwesi. Unprovided with camp furniture or medical equipment of any kind, they set out from the coast in the heart of the rainy season, determined to march the whole distance despite the fact that the services of the recently completed Tanganyika Railway were available to carry them to within a comparatively short distance of their appointed destination. After nearly two months had elapsed they arrived at the Dodoma Fort about 300 miles inland, and called in passing on Herr W. Sperling, the District Commissioner in charge. This kind and generous officer, noting their emaciated and weather-beaten condition, did his utmost to dissuade them from proceeding further until their equipment and other members of their party said to be following, should arrive, but this advice was disregarded.

It appears they had a letter of introduction to members of the C.M.S. Mission and as they were then not more than 18 to 20 miles distant from Mvumi, one of the Society's nearest stations, they were urged to go there and take counsel with the members of the staff in residence, but here again the voice of prudence failed. Seeing that they were determined to forge ahead without delay and unencumbered with as little impedimenta as possible, Mr. Sperling placed a tent at their disposal as an absolute necessity for African travel, and informed them at the same time of the dangerous consequences which would in all probability befall them should they persist in their endeavour to proceed in the manner they had apparently resolved to do. The tent was gratefully declined and buoyed up with the unrivalled assurance that all their wants would be supplied, the pilgrims started on their way.

Nothing more was heard of them until they reached a place called Itigi, about 100 miles further on along the railway line, and here in a rude hut all three were prostrated with fever. The station master hearing of their unfortunate condition, endeavoured to show them some kindness, but his medicines and Good Samaritan offices were alike unentertained, and the only services he was allowed to render were to inter in turn, one a few days after the other, the exhausted and lifeless forms of the two men, and to telegraph back to Dodoma for medical assistance to help save the life of the physically weak and grief-stricken widow.

When the doctor arrived on the scene he promptly took steps to have her transferred to the Government hospital at Tabora further west, and there, it is some consolation to know, under kind and skilful attention, she sufficiently recovered her normal strength to be handed over to the care of the Unitas Fratrum or Moravian Mission.

In sending you this brief and hurriedly-written account of so pathetically painful and deplorable an episode in the history of African missionary enterprise, I have only one object in view, and that is to warn others, either individuals or societies, from adopting methods of this ill-conceived sort. We may admire the spirit of love and devotion and self-effacement which were undoubtedly the dominant powers, but these, unaccompanied by that discretion which serves as a corrective influence, will end almost invariably, as in this case, only in catastrophe and waste.

T. B. R. Westgate,
Missionary of the C.M.S.

"VAIN REPETITION."

To Editor:—

Sir,—With part of "Observer's" contention, I am in full accord. There is certainly no necessity for the frequent repetition of the prayer for the King. With his other objection, regarding the Lord's Prayer, I totally disagree. The use of the Lord's Prayer several times during the service, consecrates our prayers. We begin with it, have it in the middle and end with it, because it is the only prayer we can be absolutely certain is in accordance with the will of God. As someone has said we use it at stated intervals like a mason plumbing his work. It keeps us from wandering away into by-paths as it were. To put it on a level with prayers of human composition is to me a species of sacrilege.

Yours truly,

Country Parson.

THE GENERAL SYNOD. THE DRAFT PRAYER BOOKS.

Sir,—Will you kindly allow me to inform the members of General Synod, through your valuable journal, that the Draft Prayer Books, that is to say, the "Draft Report of the Joint Committee of Both Houses of the General Synod on the Adaptation, Enrichment and Revision of the Book of Common Prayer," were issued by the Cambridge University Press, at the end of July. They were sent by mail to every member of General Synod direct from London, England.

Yours, etc.,

W. J. Armitage,

Secretary of the Committee.

Halifax, N.S., 31st July, 1914.

Books and Bookmen

"The Golden Snuffers." By H. W. Shrewsbury. London, England: C. H. Kelly, 1s. 6d. net.

A delightful volume of addresses to children, full of suggestion, combining apt illustration and incident, and pointed by much definite application. Preachers and teachers should make a special note of this book, for it will help them considerably in their work among young people.

"The Men of the Pauline Circle." By Herbert S. Seekings, London, England: C. H. Kelly, 3s. 6d. net.

Those who have had the enjoyment of reading Dean Howson's fine book on "The Companions of St. Paul," will be ready to give a special welcome to this new treatment of the subject, though the present volume goes far more fully into the subject than the Dean's did. Mr. Seekings divides the men into four groups: "The Distinguished," "The Obscure," "The Official," and "The Unknown." Each man is given some epithet characteristic of his attitude and life, and the treatment is marked by great expository power, real homiletical insight, and forceful personal application. The author says that these are studies, not strictly sermons, and are intended for Bible class students and young preachers. They will prove of great value to all who are called upon to preach and teach, and wherever they are used as the basis of further study they will undoubtedly enrich the pulpit and the class with thought and spiritual blessing.

"The Constructive Quarterly." June, 1914. Edited by Silas McBee. New York: G. H. Doran Co., \$2.00 per year, 75 cents per copy.

The current number of this quarterly "Journal of the Faith, Work, and Thought of Christendom" again provides some interesting and very varied material. Canon Scott Holland opens with an article on "The Religion of a Moving, Changing World." President King, of Oberlin, writes thoughtfully on "The Confession of Christ." Dr. Frere elaborates "A Programme of Christian Conference," in which his own extreme type of Anglicanism is naturally favoured. Dr. Francis Brown, of New York, writes with characteristic large-heartedness on "Unity in Scholarship," and the Rev. F. W. Puller treats "The Eastern Orthodox and the Anglican Communion" with special reference to the possibilities of union, though of course he can only do so by ignoring the Broad Church and Evangelical elements in the Anglican Communion. A most interesting article by a Roman Catholic layman in France, M. Leger, is on "Wesley's Place in Catholic Thought," and Canon Simpson, of St. Paul's, London, England, writes with his characteristic frankness and insight on "Anglicanism and Reunion." A Presbyterian, the Rev. Richard Roberts, has an interesting discussion, coming from such a source, on "Some Reflections on the Christian Priesthood." The rest of the articles can only be named, but their titles and authors will, for the most part, commend themselves to careful attention. "Jerusalem the Holy City," by A. Deissmann. "The Renaissance of Catholic Lyricism," by R. Vallery-Radot. "A Layman's Thoughts on the Church and the World," by Eugene Stock. "School and College Missions, and Settlements in the Church of England," by C. P. S. Clarke. "The Churches and the Social Problem," by Philip Snowden. "The Poet of the Franciscan Movement," by E. C. Gardner. It is abundantly clear that this quarterly has "come to stay," and will be regarded as indispensable to all those who wish to keep in touch with what is going on in the various sections of Christendom.

The Family

THE PRODIGAL'S VICTIMS.

Sins that Crop Out in Other Lives.

Have you ever thought of the people with whom the prodigal son came in touch during his days of debauchery? I wonder what effect his wayward life had on them, and how long that influence remained at work after the son himself had got back to his father's house.

There is a splendid gentleman living many miles from us, whose children differ from one another in the strangest way. A younger daughter has but recently finished the high school, where her work has been of the most thorough kind. A younger son is making his way as a civil engineer, and in the hard struggle toward advancement he does not forget his God. There is another daughter, too, already teaching in one of our mission schools. These children have been reared in a Christian home.

But from that same home came another boy, whose name is not often mentioned to others. One evil day he lost control of himself, and slew another man. He did the deed while slightly under the influence of liquor. There is an older daughter, too, who has brought no honour to that home. One naturally wonders how from that same father and mother so widely different characters could grow up.

And the answer lies in that prodigal influence. There was a time when this splendid man did not serve Christ, but the devil. He drank and spent his nights in evil company. His influence at home was constantly for the bad. As a result his own wife became discouraged, and his children grew up untrained.

To-day that father's sins are all forgiven. His life is exemplary. He is an heir to all the promises of God in Christ the Saviour. But there are sins still being committed because of that earlier life when he sowed his horrible wild oats. A fearful thing it proves to be, this being prodigal even for a little while.

A friend of mine bought a suit of clothes not long ago under the assured guaranty of the salesman that the goods were of extra quality. It developed that they were seconds. My friend asked for a private interview with that salesman, and asked him straightly why he so knowingly deceived him.

There was no beating about the bush, and the salesman told him the story as straight as the question was put. The first apprenticeship he had served was under a merchant whose policy had been clearly announced to him—namely, "Sales first; all else is secondary." From boyhood, therefore, it had become ingrained in him to sell goods, no matter if at cost of honour and of truth. After spending many years in that first employment it had become impossible for him to tell the truth about poor goods, for fear there might be no sale.

At first his conscience had hurt him when he lied, and once or twice he had let a sale go in order to remain honest; but his master had sternly told him that such foolishness must not occur again. And all the while the habit was fastening upon him. No matter whether that merchant ever repented or not, this salesman was carrying out his early precepts.

That same friend of mine that had been thus deceived entered a store in which a salesman pointed out the poor qualities of goods he was about to buy. Still impressed with his unfortunate experience he inquired how it was that in the face of losing a sale he should tell the truth so plainly. To which the young salesman replied: "My first apprenticeship was under an honest man, whose policy was clearly given us, to be honest and true first and to try for sales afterward. 'Sell, if you possibly can,' he said; 'but be sure you do it honestly!' And, somehow, ever since I have been tied to that policy. To-day I would rather give up my position than break that good old habit."

The thought of divine forgiveness is so rich and beautiful that no philosophy can equal it, or even has room for it. It is superhuman; it can come only from God. That our sins are washed away through Jesus Christ shall forever remain our joy and our song of praise. But, as we are tempted to sin, let us think of the prodigal's victims, and of the better influences that may constantly go out from us to others.—Gerrit Verkuyl, Ph.D.

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DEATH NOTICE

GANDIER—On Sunday, August 2nd, 1914, at Lightbourne, Saskatchewan, the Rev. George Gandier, Rector of Christ Church, Cobocok, Ontario, in his 64th year. The interment will take place at Cobocok on Monday, August 10th, at 3 p.m.

Personal & General

War! War! War! Nothing but war! Great Britain has no choice. Canada, with men and treasure, will do her share. May God be with us!

Rev. Professor Boyle is in England.

Women practised medicine in France as early as 1300 A.D.

Over 400 women are studying medicine in Germany.

Archdeacon Mackenzie, of Brantford, is holidaying in Muskoka.

Australia has more places of public worship in proportion to population than any other country.

The Rev. C. V. Pilcher and Mrs. Pilcher have returned from their Mediterranean trip via England.

New Zealand has offered to send troops to aid the Imperial Government. Such prompt action counts!

Rev. T. W. Savary, St. James' Rectory, Kingston, left on Monday for Annapolis Royal, N.S., to spend a month.

The Bishop of Truro sails on August 8 to spend September and October in Canada, including a ten days' mission in New Brunswick.

The Bishop of Southwark sails for Canada on the Virginian on September 4 on behalf of the Archbishop of Canterbury's Western Canada Fund.

Mr. and Mrs. George Hague, of "Rotherwood," Montreal, are at Champlain Hotel, Bluff Point, where they hope to spend a few weeks for the benefit of Mr. Hague's health.

The Rt. Rev. W. C. Burrows, D.D., Bishop of Truro, England, will preach the sermon at the opening of the General Synod of Canada on Wednesday, September 9th next in Christ's Church, Vancouver.

Just as we go to press the sad and unexpected news of the death of the Rev. George Gandier, of Cobocok, has reached us. Mr. Gandier passed away in Lightbourne, Saskatchewan. The funeral will take place on Monday next in Cobocok.

A parson once applied to an ecclesiastical authority for a grant for building a vestry for his church. His letter was written without any punctuation, and he pleaded that "he had to walk to the church from his house adjacent to the churchyard robed in all sorts of weathers."

Miss Anna G. Hawley, of the Hospital Staff, Swift Current, Sask., died in that institution on July 12th, from

the effects of an operation. Miss Hawley was an earnest member of our Church, and an energetic worker, also an occasional contributor in the columns of the "Canadian Churchman." We record with regret her unexpected death.

Our old friend, Mr. C. F. E. Cobb, writing from London of many of the interesting sights he is seeing, mentions that London has now a population of between eight and nine millions and that it now covers the huge area of twenty-nine miles across from east to west and twenty-five miles from north to south and is constantly increasing, as he adds, "even faster than Toronto."

A "death grapple in dark," is the way a British statesman looks on the prospective war. "Should international war come it would mean a new story in the history of civilization—a kind of death grapple in the darkness, a cosmic catastrophe." So said C. F. G. Masterman, who was appointed chancellor of the Duchy of Lancaster some months ago, speaking at Ipswich, England, last week.

The big musical number at the Canadian National Exhibition this year will be the International Peace Tattoo. Ten bands, a total of 400 musicians, will take part in it, and it will be in itself a celebration of the hundred years of peace between Britain and the United States. The bands will wear the uniforms of a hundred years ago, and in their counter-marching will play the patriotic airs handed down to us by our forefathers. Dr. Williams, of the Grenadier Guards, will be the conductor.

An Open Secret.—Mr. Masavumi Kavada, Principal of the Middle School at Tokyo, who is now in America, commissioned by the Japanese Government to study educational plans, asked among the first questions after his arrival in New York what America was doing in moral education. He was taken to one of the Brooklyn Sunday Schools, and, after inspecting the various departments, from the font roll class to the adult Bible class, made this significant statement: "I can now see the secret of America's greatness. You are studying one Book, and you are educating from the earliest years. We shall want to start something similar when I return to Japan."

A perpetual timber supply, resulting from systematic methods of cutting, is commonly, and correctly, supposed to be the chief purpose of making forest reserves. Another purpose, scarcely, if at all, inferior, is that of regulating the run-off from the watersheds of rivers, on which, on account of the fact that the land is unsuited for farming, through its being too poor in quality or too rocky, or being at too high a level, and so exposed to frosts, trees form the most profitable crop. Forests maintained for this latter purpose are called "protection forests." Possibly the best example of such a forest, and certainly the largest protection forest in the world, is the Rocky Mountain Forest Reserve in Alberta, which now has an area of 20,896 square miles.

A Journey to the Nearest Star.—Let us suppose that some enterprising capitalist were to set about to open up travelling communication with the nearest so-called "fixed star." Let us imagine (says Bibby's Annual) that the interstellar space between our solar system and Centauri were provided with suitable atmospheric conditions for the journey, and that the difficulties in the way of obtaining explosive gases for driving the engines could be overcome. Yet us also assume that the resistance of the ether was much less than our atmosphere and that, therefore, the flying machine could make greater headway. We will place the speed attainable at 500 miles an hour, and we will reduce the cost of the ticket proportionately, say, one

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penny per 100 miles. At this low rate, the traveller would require £1,100,000 to pay for it, and would reach his destination, if all went well, in about 5,839,440 years. Thus may we realize the enormous distance of space between the solar system and its nearest neighbour.

Further interesting details of arrangements for the trip to the General Synod in Vancouver in September are furnished through the kindness of Mrs. Willoughby Cummings. The Archbishop of Rupert's Land has arranged for an automobile trip for the whole party, going by the Synod Special on their arrival in Winnipeg, this will prove a great sight-seeing trip during the few hours' stay in the Metropolis of the West. Again at Laggan, which is reached early in the morning, special electric trams will

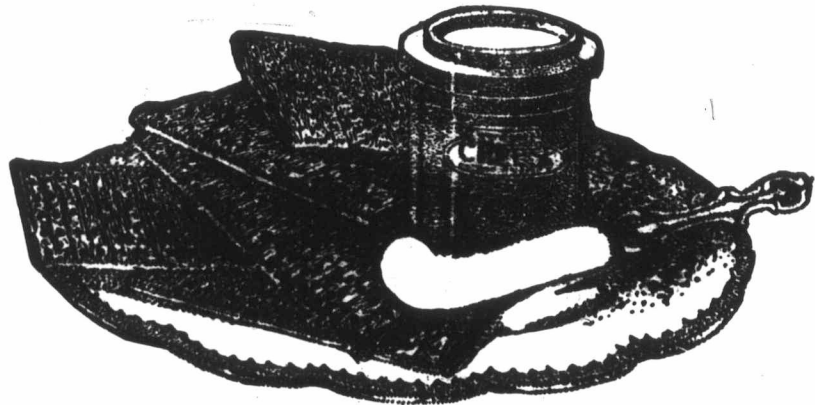
meet the train, and the old-time several hour journey to beautiful Lake Louise will be run through the Rockies in about twenty minutes. On arrival at the lake, breakfast may be had at the C.P.R. Hotel there before returning to the train. The trip and breakfast will cost about \$2.00. The C.P.R. are excelling themselves in providing every possible convenience, a special baggage car with porter on duty constantly, will carry the trunks and baggage, shelves are being fitted for suitcases, etc., so that as little as possible in the way of baggage will be necessary in the Pullman and Tourist sleepers. It is expected that two trains will be necessary to carry the large number going out, including, as it does, the members of the General Synod, the W.A., the M.S.C.C., and the Sunday School Commission.

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Word has been received in Halifax from England that the Reverend W. H. L. Cogswell, of Wallasey, Cheshire, has been offered a Residency Canonry at Cheshire Cathedral, and will probably remove thither in the autumn.

There has been a very general impression that the work in Uganda is practically finished, and that the Gospel has spread all over the country that it is a Christian nation, with Christian chiefs and a Christian king. The kingdom of Uganda has about 700,000 people in its kingdom, but the Protectorate of Uganda is quite a different thing. It stretches literally hundreds of miles beyond, and there are a great variety of different tribes, almost entirely heathen at this time.

There was ample opportunity for conversation with those from the fighting line at the gathering on Wednesday, June 24th, when missionary workers from all parts of the globe assembled at the invitation of the Archbishops and Central Board of Missions at the Caxton Hall. There one saw workers from all parts of the globe, and the distinguishing "labels" which they wore made intercourse easy. Among the many Bishops present one noticed, of course, first and foremost, Bishop Copleston, the Chairman of the Board, who joined the Archbishop of Canterbury on the platform. The Bishops of St. Albans, Colchester, Ely, Gloucester, Hereford, and Llandaff represented the home country, while the missionary Bishops included, among others, those of Osaka, Yukon and Guiana. A number of the workers were presented to the Archbishop. In a short address Dr. Davidson alluded to the valuable work the Board of Missions was doing, and the importance of that annual gathering. He also paid a very high tribute to Bishop Copleston.

The Turkish government has issued orders against posting notices in Hebrew upon the dead walls of cities of Palestine. The action is believed to indicate concern on the part of the authorities over the remarkable revival of the Hebrew language. Although up to thirty years ago Classic Hebrew was not ordinarily used by the Jews of Palestine, it is now the common language of tens of thousands of people in Palestine. It is the medium of instruction in many schools; and newspapers, street car tickets and shopkeepers' signs are in Hebrew. It is therefore apparent that the authorities will have a hard time if they propose to check the spread of the language. The revival of the pure Biblical tongue has been, in a measure, forced on the Palestine Jews for reasons apart from the sentimental. Immigration from other parts of the world, particularly of the 13,000 Yiddish speaking Jews from Russia some years ago, made a common means of communication necessary. Yiddish is not understood by the natives here, while all Jews know something of Hebrew. The Zionist movement, aimed at restoring Palestine to the Jewish race, has done much to finance the Hebrew schools, and is now raising a fund to endow a Hebrew University at Jerusalem.

Boys and Girls A DEATH PROCESSION

Nobody ever saw a Pacific coast salmon more than 7 years old, although some Spring salmon have been caught that weighed almost 100 pounds.

The earliest records of English history point to the manufacture of lace by the ladies of rank, more particularly in that portion of England now known as the counties of Devon and Buckinghamshire. In the latter, however, the industry became more and more the work of the people, and two hundred years ago the housewives of the district supplied the Bobbin for the cross of France and Spain as well as England.

During the last century the industry fell upon evil days until during the last decade the Organization known as the Buckingham Cottage Workers Association was formed, with the result that to-day hundreds of cottage workers are producing that celebrated lace that made England famous.

Below is shown a portrait of a cottage worker at the age of 81 who is one of



Just Starting Her Fifth Score Years.

those producing the very finest and highest quality of lace. Any lady reader interested in this art may obtain an interesting booklet and full particulars free upon application to Mrs. Cicely Armstrong, Olney, Bucks, England.

* * * Running side by side with the English Lace industry was that of the sister workers in Ireland, in fact to many of the Overseas Dominions the Irish lace was better known than that of England, but unfortunately the knowledge is usually limited to the Boat merchants of Queens-town or the roadside workers of Killarney, and little is known of the unique productions of the Middle and West of Ireland. In order to assist the Irish Lace Makers in the development of the Irish Lace industry the Buckingham Cottage Workers Agency have offered to co-operate and assist, with the result that lady readers, interested in the Irish lace can obtain Catalogues and full information by addressing, as above, Mrs. Cicely Armstrong, Olney, Bucks, England.

The salmon run, which has begun now in the rivers of British Columbia, is a funeral procession. This applies to five out of six members of the Pacific coast salmon family. The sixth member is a small species related to the trout. The five other species visit the spawning grounds only once and then die. The salmon

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always spawns in fresh water, as far up from the sea as it can get, near the sources of the river. The young fish agree with the current, and this accord takes them back to the salt sea.

The salmon inhabits the sea until it is a grown-up fish and feels the strong influence of the mating instinct. This, like the sex impulse of the bee, is a message of death.

Then the salmon mate and begin their nuptial voyage up the rivers to the spawning beds. It is no exaggeration to say that the beautiful fish, in whose bodies life runs rich and strong, meet their death after a desperate honeymoon of struggle and suffering, which lasts only a few weeks. They do not take food after they leave the salt water. They are like the lovers in the Greek poem whose passion was so great they forgot to take nourishment and died of starvation, a romantic death.

The waste of nature's enormous fecundity is well illustrated by the salmon. Each female salmon lays about 5,000 eggs. Only one of these, on the average, becomes an adult fish. The rest of them will for the most part hatch, but the young fish serve as food for other fish.

Yet a vast number of salmon are taken by the cannery fishermen on the Pacific coast. If one takes, for example, an average year by year, say 1911, and makes a little research into the records, one finds that about 63,000,000 were actually packed into cans in that year's run. Six million one hundred and forty thousand cases were packed on the Pacific coast that season, or 294,762,576 one-pound cans. Then about 25,000,000 more

salmon were caught that year by commercial fishermen and sold fresh in the market and mild cured, smoked and frozen for cold storage. About 10,000,000 others were probably caught by Indian fishermen and by others, who were fishing for private food supply.

Then the straight haired seals, porpoise, the whales, the bears, the cougars, the lynx, the mink, the marten, the eagles, and other inhabitants of ocean and forest took enormous numbers of salmon during the run. Great numbers, of course, never reached the mouths of the rivers toward which they were headed. The herds attract the large fish of prey, and the slaughter is terrible.

Only two species of the British Columbia salmon are sporting fish. The one that runs in the greatest numbers is the coho, a fish which in weight ranges between 5 and 15 pounds. It is usually taken by trolling, for which spoons of various sizes and shapes are used, and rather light tackle generally. The coho is a game fish and a hard fighter when hooked. Almost all salmon fishing for sport is done in salt water bays and inlets or in the mouths of rivers.

The coho will often rise to the fly and sometimes the Spring salmon will do so. There are few fly fishermen in this country.

The Spring is the other sporting salmon. The Spring or tyee, begins to run in December and continues until the first part of May. In the North the big Springs run, weighing sometimes sixty-five or seventy pounds. The small herring is often used for bait, on a flight of slow spinning hooks. The "wobbler" spoon is also freely used for Springs.

The big run of tyees commences in Southern waters about the end of July. At that time there are many salmon fishermen at Campbell River.

HURTIN' BUSINESS

"Don't you know you're hurtin' business?"

Said the red fox to the hound,
"When instid of sleepin' peaceful,
You come snoopin', sniffin' round?"
"What's the good of all your barkin'?"
"What's the use of all this fuss?
What were chickens ever made for,
If they wasn't made for us?"

"Can't you see you're hurtin' business?"

Said the South Sea Savage Chief;
To the fearless missionary,
Who was sittin' on the reef.
"I have seven white men captured,
That I want to sell for meat.
What was white folks ever made for,
If they wasn't made to eat?"

"Don't you see you're hurtin' business?"

Said the robber to the jail;
While the heartless sheriff listened
To the almost tearful tale.
"Those who make and sell the jimmies,
Don't you see are losin' trade;
While in this dark cell you hold me,
Where no burglaries are made?"

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Said the brewer to the man,
Who was talkin' prohibition,
For the sake of home and land.
"I have loads and loads of booze, sir,
And a palace on the Rhine.
What on earth will come of these, sir,
If you win along your line?"

"Can't you see you're hurtin' business?"

Said the devil to the man
Who was steadily progressing
On the live-and-let-live plan.
"You are keepin' men from fallin'
Who, if sorely pressed might fall;
Why, if all men done as you do,
I would have no job at all."

—Chicago Record-Herald, by Chas. E. Petree.

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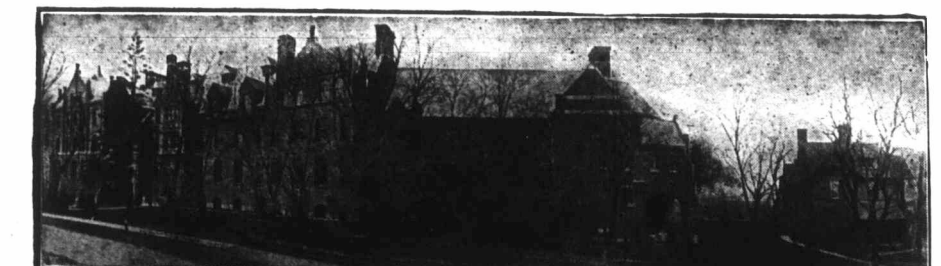
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