

Canadian Churchman

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Family Newspaper



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

Vol. 12. TORONTO, CANADA, THURSDAY, JULY 15th, 1915. No. 28.

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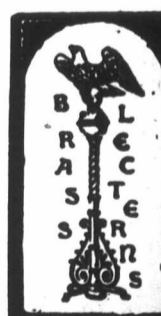
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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

EIGHTH SUNDAY AFTER TRINITY.

(July 25th.)

- Holy Communion: 140, 257, 262, 407.
- Processional: 7, 376, 397, 653.
- Offertory: 343, 619, 620, 753.
- Children: 392, 402, 711, 731.
- General: 38, 560, 654, 752.

The Outlook

The Queenston Disaster

The sympathy of all goes out to the victims of the terrible railway wreck of last week, with its appalling toll of fifteen lives lost and about one hundred maimed and injured. The loss of the bereaved parents and saddened homes, makes an inexpressibly sad ending to a joyous day's outing of two of Toronto's Sunday Schools. The disaster was one that proper care and proper appliances would have prevented. The most thorough and fearless investigation must be insisted upon, the fault rightly placed and prompt punishment imposed. Someone is to blame, and although no action now can heal the broken-hearted and the suffering, the traveller and picnicker must be safeguarded and protected from a repetition of such awful and preventible calamities in the future. There are many such danger spots near Queenston and in other parts of Canada, and we call upon those responsible to take immediate action at any cost to remove the danger and protect the lives of our people ere it is too late.

Dominion Day

It was natural that Dominion Day this year should be compared and contrasted with the same occasion a year ago, when, except for a comparatively small trouble, the world was almost in a state of peace, while to-day that little quarrel has brought about the greatest conflict of history. The position of Canada has naturally been emphasized because of the natural and inevitable part played by so important a section of the British Empire. Dur-

ing the past few weeks we have at once rejoiced and sorrowed in the news of the Canadian troops in their hardships, disasters, victories and heroic efforts. The supreme question, however, is as it has been well pointed out, the future relation of Canada to the British Empire. While the governmental relations may remain very much the same as before "the bonds of sympathy, loyalty and patriotism" will be infinitely stronger than ever, for the British Empire will necessarily mean something vastly different from what it might have become had the development been permitted to continue in the normal, peaceful way. And so, amidst all the strife and sadness of the present moment, we look forward with confidence and hope to the time after the war "when this country will take on a new and different aspect in the thoughts of its citizens." Whatever the future may bring, the lessons taught by this war will abide deeply in the hearts and memories of us all, and will inspire us to a deeper and fuller sense of national duty and a determination to live, as perhaps never before, the life that God intends for the individual and the community.

Sir Gilbert Parker

In his new book, "The World in the Crucible," Sir Gilbert Parker, who is so well known in Canada, has written one of the most thorough studies of the war and its causes. He points out that there is, perhaps, nothing in all the archives of time more surprising than the failure of Germany to succeed as an imperial power. He goes on to cite the Empires of Charlemagne, Otho and Barbarossa, and adds: "She could seize, but she could not hold." When enquiry is made as to why this was, Sir Gilbert's answer is practically the central theme of his book. Stated briefly, Germany's besetting weakness is a lack of fixed moral principle, coupled with a tactlessness almost equally fatal. "This lack of principle," says Sir Gilbert Parker, "accounts for Germany's most disastrous errors and for its estrangement of the sympathies of the world, as well as for its failure to understand unselfish motives in others." The entire book is eminently worthy of the most careful study, but to Christian men the profound and searching message will be "lack of fixed moral principle." This war will do much to emphasize the necessity of the larger moral element being mingled with national life. When the individual arises to great heights of dignity the State can always punish him for wrongs done to his fellows, but when a State commits a crime, there is none to curb it, and if we are to have neither international anarchy nor absolutism, there must be some way of insisting on the liberties and rights of small nations being respected and protected against aggression. The modern German doctrine rests on the theory that only by increasing its power does the State reach its highest morality, that weakness is a vice, and the protection of small States by arbitration is unscientific. The world has revolted against this theory because it is utterly immoral, and Sir Gilbert Parker's book will help to remind us that what is morally wrong can never be internationally right.

"A Holy War"

The Bishop of London has just stated that in his belief while war is ideally inconsistent with Christian principles, yet the Christian has sometimes to make choice of the second best, and for this reason it was, in the Bishop's judgment, the will of God that we should choose last August, a righteous war instead of an unrighteous peace. He believes that we are fighting for the holiest things ever entrusted

to the care of man, and so he is able to speak of this as "a holy war." In letters to the Guardian, two personal friends of the Bishop, Dr. Lock, the Warden of Keble College, and Canon Scott Holland have written deprecating the use of this term "holy war" because of its ugly and sinister associations. We abhor it when it takes the form of a Mohammedan Jihad and we denounce the German philosophy that makes of war a religion. These writers, therefore, urge that the suggestion of a holy war must imply that our foes are "enemies of God." On these grounds, both Dr. Lock and Dr. Scott Holland regret the use of the Bishop's phrase because, while capable of an innocent meaning, yet ordinarily it conveys the sense of a war which is primarily religious. There is great force in the contention of these writers, though at the same time we are certain that the Bishop meant nothing more than the idea that the purpose of the war is righteous and therefore can be described as a holy war. All that he desired was to rouse the Church to a sense of its duty in what he believes to be a matter of righteousness, and like Canon Scott Holland, the Bishop holds that we are waging this war on behalf of ends which God approved and desires. So we find ourselves agreeing both with the Bishop's position and also with the criticism of his phraseology, and both statements, so far from being really contradictory, will help people to think, to clarify their minds in the present situation, and to lead them to feel more than ever that this conflict is indeed waged on behalf of a liberty, and a freedom from cruelty and tyranny which can be truly described as righteous in the eyes of God.

Some Curious Facts

We are gradually getting more light on the rebellion in South Africa and it is particularly striking to notice the element in it associated with religion and human nature. Several papers have drawn attention to a Dutch seer, a simple, illiterate, pious farmer. It is reported that his "prophecies" carried enormous weight, even with serious and educated men. Long before the War he dreamed of seven bulls fighting and of the grey bull (Germany) emerging victorious. In the early days of August this talk sent many men to join the rebels. He also saw the number 15 on a dark cloud from which blood issued and then General Delarey returning home without his hat, followed by a carriage covered with flowers. Now, the curious thing is that Delarey was accidentally shot on September 15 after having slept in a room 15 in a Johannesburg hotel, and was carried to his home with his head uncovered, and from there to the cemetery with flowers to honour him. When we read of the tragic shot by which Delarey was killed we all mourned and paid him tribute, but we now know that he had been entangled and compromised in the plot. All the plans were laid to bring in Delarey to influence the weavers, and while they were gathered in a great camp Beyers went in his own motor to fetch Delarey. The police, watching for a gang of leaders, hailed the car, and when it would not stop, fired the shot that killed Delarey. The news of the tragedy paralyzed the rebels. They thought the plot was exposed and they prepared for flight. We naturally ask what would have happened but for that stray shot and for the haste of the traitor Beyers. All these things give food for thought and whatever may be our view about what is called "chance" or "luck," there can be very little doubt that believers in the Providence of God will have much to confirm their views before the War is over. An English clergyman said the other day that nothing will

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make him or others doubt that it was something more than military prowess that drove the Germans back from the very gates of Paris.

The Strange Paradox

BY THE REV. PREBENDARY F. S. WEBSTER, M.A.

Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you.—St. John 16: 7.

It was a sorrowful group that was gathered around our Lord. He had been telling them of His approaching departure, and sorrow had filled their heart. We are not surprised that it was so. They had left all for Christ, and now they were to be left behind by Him. They had drawn upon themselves the world's hatred by clinging to Christ, and now they were to be left to bear the brunt of the world's opposition without Him. To lose such a friend at such a time seemed a real disaster. The barometer foretold a hurricane, how could they do without their trusted Captain? But in so reasoning they were woefully distorting things, and the Lord Jesus set Himself to put things before them in the right light. "Nevertheless, I tell you the truth." I am not deceiving you, I am not keeping anything back. I have forewarned you plainly as to what lies before you. The world will hate and persecute you even until death. But my departure will be a gain and not a loss. "It is expedient for you that I go away." It was a strange riddle, a perplexing paradox. We echo the words of Keble, "My Saviour can it ever be, That I should gain by losing Thee?" Yet in the experience of every true believer the riddle has been explained. The clue is found in three all-important truths.

The real success of Christ's Mission depends entirely upon the work of the Holy Spirit. There is something of a veiled threat in this passage. You are weeping, you cannot bear to think of My leaving you, you would fain keep Me in your midst. If so, the Comforter will not come, and His presence is absolutely indispensable. Our Lord expected them to recognize this. The Holy Ghost is the only Lord and Giver of Life, without Him there can be no spiritual life. This mention of the Holy Spirit is not accompanied by any teaching as to His personality or the vital necessity of His operations. In the Old Testament there is no proof of the existence of God. The Personality of God is taken for granted, so in the New Testament there is no proof of the Personality of the Holy Spirit. That is taken for granted, for the first readers of the New Testament were men and women who had experienced for themselves His regenerating power. So here Christ takes it for granted that the disciples will recognize that the Holy Spirit is absolutely indispensable. Without the Holy Ghost there can be no Church of Christ. He is well called the Creator Spirit. His chief work is to create the Mystical Body of Christ, that is, the Holy Catholic Church. Christ's own mission was very circumscribed and definite. He came "to give Himself a ransom for many." He seldom ministered to the Gentiles, He only reached a very small circle of Jews. It was not His mission to win men, His mission was to die for men, to make atonement for sin. The winning power of Christ depends upon the work of the Holy Spirit.

We hear from time to time about the triumphs of the Gospel, and the progress of Christ's Church. The real success of every evangelistic enterprise is commensurate with the work of the Holy Spirit. Where there is

no work of the Holy Spirit there is no permanent blessing. In every congregation the majority of worshippers have been baptized; whether their baptism has real value depends upon the work of the Holy Spirit. So is it with the attendance at Gospel preaching. The value of the hearing of God's Word depends upon the work of the Holy Spirit. So with the Lord's Supper, the real blessing in the partaking of the Holy Communion depends upon the work of the Holy Spirit. There is no blessing apart from the work of the Spirit. The coming of the Comforter is essential. The real success of Christ's mission depends upon the working of the Holy Spirit.

The coming of the Holy Ghost was dependent upon the departure of Christ. How simply He speaks of that departure. "I go away." We know that in it was all the tragedy of the Cross and all the triumph of the Resurrection, and yet the Saviour speaks of it as a voluntary going away. If I go not away the Comforter will not come. That is the teaching of the Evangelist in the comment he introduces in St. John vii. 39. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." We may not be able fully to understand why it was necessary that the departure of Christ should precede the coming of the Holy Spirit. It was partly because until Christ was glorified the Holy Ghost was otherwise engaged. He would have no leisure for the needs of believers, because so entirely taken up with the needs of the Son of Man Himself. All through His earthly ministry our Lord was dependent upon the help of the Holy Spirit. The Incarnation was the work of the Holy Spirit. Christ was "conceived by the Holy Ghost, born of the Virgin Mary." In His public ministry He was dependent upon the Holy Spirit. He was anointed with the Holy Ghost, He was led of the Spirit into the wilderness. In the sacrifice that atoned for sin the Holy Ghost had an important part; it was through the Eternal Spirit that the Saviour offered Himself without spot to God. The work of the Holy Spirit seems to have fallen into two parts. The first part was that of bringing to Christ glory. While the Eternal Son of God was in the flesh the chief work of the Holy Spirit was to watch over Him and to be with Him and to enable Him to triumph in the great fight which He waged for us men and for our redemption. The second work of the Holy Spirit, that which has been His chief care since the Day of Pentecost, is to bring glory to Christ by revealing Christ to the heart of His believing people. Again, until Christ was glorified the work of redemption was not fully completed. The humiliation of the Son of God had one supreme purpose—i.e., the redemption of man. As long as that humiliation lasted there was no sufficient evidence that the redemption was completed. When Christ returned to glory, leaving for ever behind the dust and heat of the conflict, then it was manifest that redemption was complete. Then the Holy Ghost could be commissioned to carry on His work. He was, so to speak, armed with effective weapons. "The Spirit and Blood make my cleansing complete." The Spirit cannot work apart from the precious Blood, which achieved our redemption. Until the High Priest had entered within the veil the full power of the atoning work was not manifest. The work of the Spirit could not, therefore, begin until Jesus was glorified. Again, the Apostles were not in a position to receive the Holy Spirit until Christ had left them. As long as Christ was with them they would walk by sight. When Christ had left them they began to realize more deeply their need of Him, and they learnt to walk by faith. Then it was that the Holy Spirit could begin His ministrations. Then it was they were in a position to appreciate the comfort of the Holy Ghost.

The ministry of the Holy Spirit is more beneficial to believers than the personal Ministry of Christ. "It is a good thing for you," says Christ, "that I go away." What a contrast to St. Paul's statement to the Philippian Church. He was contemplating leaving them, but he said: "To abide in the flesh is more needful for you." Christ said: "It is expedient for you that I go away." St. Paul said: "It is expedient for you that I continue with you." And we can understand the reason of the difference. St. Paul knew that when he left this world, when death dropped the portcullis between him and the Church on earth, his power of helping his friends below would come to an end. However much he might wish to do so, he on the heavenward side of that iron gate would not be able to help those who were on the earthward side. But with Christ it is totally different. In the case of St. Paul death brought about a real separation. In our Lord's case death, followed by resurrection on the third day, caused no separation at all.

There is real gain to the Church through the Ascension of our Lord. We gain a closer and a more constant Presence. While Christ was upon the earth His Presence was only a local Presence. If He was at Bethany He could not be at Nazareth; if He was in Capernaum He could not help those who were in Jerusalem. But now His Presence is universal. Wherever two or three are gathered together in His Name there He is really and spiritually present. The real spiritual Presence of the Risen and Ascended Lord is the strength and bulwark of His Church. We gain also in that Christ has by His Ascension received fuller authority and power. He ascended to the right hand of the throne of God. From that vantage ground He is able to do more for His disciples than He would ever be able to do if He were with them in the flesh. It certainly was so with those early disciples. Christ was more to them after the Day of Pentecost than He was while He was with them upon earth. We are in the same position as they were; we have to fulfil the same ministry, we have to face the same difficulties, we have to overcome the world's opposition and apathy and unbelief, but we need not envy the Apostles, for we have the same endowment of power which they possessed. The promise holds good, "I will not leave you comfortless. I will come to you." "When the Comforter is come" our sorrow is turned into joy, and our lives become rich and radiant with the Presence of the conquering and all-sufficient Christ.

"YE DID IT NOT"

BY C. MAUD BROWN.

A poor blind man—he passed me by the wayside.
He could not see me—how I turned away;
Soon he was lost to view, and then the day died,
Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever
Rising before me as I come and go,
Why did I let him pass? He who will never
Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness
That lonely heart whose hope had long been
dead,
And cast a gleam of sunshine on his blindness,
Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,
His face as anxious with unspoken fear;
In heavy clouds a distant storm was rumbling,
And dangers that he knew not might be near.

Why was I silent? Were the Angels weeping?
Was it not such the Saviour died to win?
Poor, lonely, blind—Christ have you in His keep-
ing,
He would have helped you—great has been my
sin.

JOHN HUSS

REFORMER AND MARTYR

ONE of the losses incident to this war, is the impossibility of any united celebration in Prague of the 500th anniversary of the death of that heroic soul—the glory of its University—John Huss, patriot, reformer and martyr.

HUSS AND WYCLIFFE.

In the library of the University of Prague there is an old Hussite Hymnal. On the same page as a hymn in memory of Huss, it is adorned with three medallions. The first represents Wycliffe striking a spark, below him is Huss kindling the coals, while Luther stands at the foot waving the lighted torch. There could be no fitter symbol of one side of the work of Huss. It was through him that what was vital in the work of Wycliffe, was communicated to the Reformation movement. The debt of Huss to his predecessors in Bohemia is negligible; every year discloses more clearly his debt to Wycliffe. One thing, however, these forerunners did effectively: they prepared a soil in which the doctrines of Wycliffe could grow. In this work they were aided by the politics of Bohemia, and in particular the schemes of King Wenzel.

Further, there never was a time when the relations between England and Bohemia were closer. In 1382, Anne of Bohemia, sister of King Wenzel, had been married to Richard II.; and this naturally gave rise to more frequent communication between the two lands. And so the spark which Wycliffe struck was used by John Huss to kindle the coals in Bohemia.

EARLY CAREER.

John Huss, or, as he called himself in his earlier writings, Johannes de Hussinecz, was born in the small village of that name, probably in 1369. His parents were poor, and he tells us himself that the first impulse towards the clerical career came not from any serious call to the work, but because it seemed an easy and comfortable life, and promised relief from the arduous, physical toil which was the only alternative. As choir-boy and ministrant he earned his scanty living. In 1400 he was ordained priest, and in 1402 he was appointed preacher to the Bethlehem Church in Prague, then a recent foundation for the encouragement of good preaching, not unlike the Lectureships of later times. For years he was the most powerful and acceptable preacher in the kingdom, and was encouraged, at the outset, by Archbishop Zbynek, who more than once chose him out to preach the Synodal sermon.

Of all the vicissitudes that have retarded the growth of the church, the most harmful was the dark period before the Bohemian reformation. Two rival Popes held separate courts, one at Rome, the other at Avignon, and each condemned the other. Their bickerings caused the summoning of a council at Pisa, which elected a third Pope, who lived but a year, and was succeeded by the infamous John XXIII. While these three Popes hurled anathemas at each other, the priests and monks sunk deeper and deeper into a slough of ignorance and profligate living. In the grave controversy which these conditions occasioned, Bohemia was the storm centre. Huss dealt faithfully with the scandal of a divided Papacy, and with the sins of priests, but for some considerable time this created no breach with the authorities.

But such preaching could not continue for long in Prague. The ideas of Huss are not new to the Church of the 20th century, but they were all too strange in the Bohemia of the 15th century. The laity, Huss held, had rights in the church as well as the clergy and civil rulers. He openly and uncompromisingly opposed the traffic of indulgences, which was a common practice of priests and Popes. From his vantage position in the University, he was a powerful enemy of the corruption which permeated high places. As the preacher of Bethlehem chapel, he swayed thousands of the staunchest inhabitants of Prague. He preached in safety, to the admiration of all, until it was noised abroad that he was following the same line as Wycliffe the heretic, and when Huss defended Wycliffe, as he did so often, the parting of the ways came. Till this time he had all the nation with him.

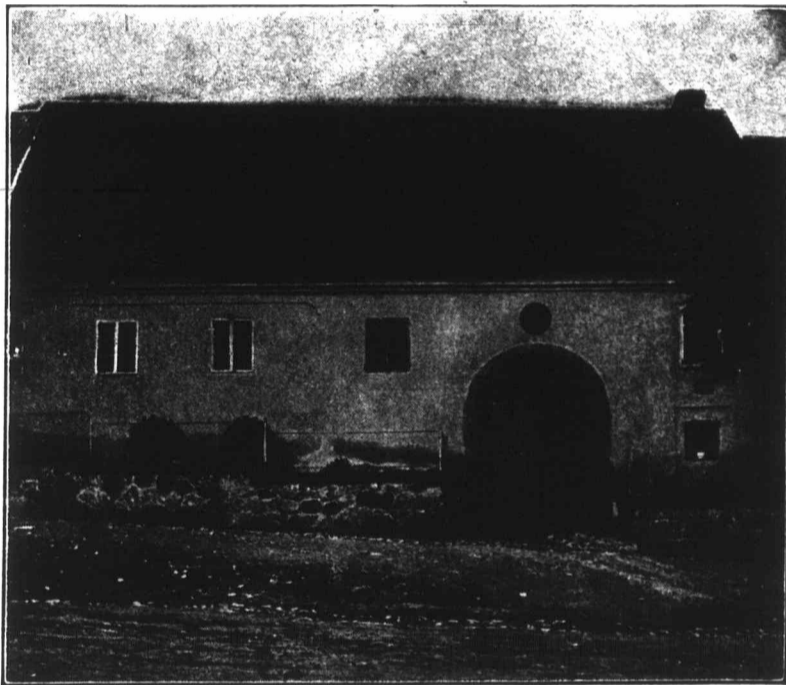
INDULGENCES.

The crucial moment in the career of Huss is to be found in his opposition to the Papal Bull regarding indulgences. Wycliffe had faced the same problem in the earlier crusade, and had argued against this abuse of dispensing power by the Pope. Here again Huss followed his example, and by voice and pen waged the same warfare with the same weapons. Asked if he were not willing to obey the Apostolic commands, he answered that he was willing with all his heart to obey the Apostolic commands, but not the commands of the Pope. For his opposition to the indulgence, Huss was excommunicated, and left Prague for a period of exile, preaching throughout Bohemia, with, however, occasional visits to Prague.

COUNCIL OF CONSTANCE.

It was out of this exile that he was summoned by the Holy Roman Emperor, Sigismund, to attend the Council which he had called to meet at Constance in 1415. The chief object of this Council was to heal the schism of the Church and replace the three Popes by one universally acknowledged Pontiff.

Pope John attended in person. The other Popes sent representatives. Delegates from the entire Christian world were present—more than



Birthplace of John Huss.

See also page 443.

50,000 strangers from many countries—to settle the schism in the Papacy and cleanse the church. This Council deposed all of the would-be Popes and selected a new head of the church, Martin V., to rule in their stead.

Huss was summoned from the seclusion of retirement to answer before the assembled multitude for his supposed heretical opinions. He was assured of the protection of the King and of Pope John on his journey to Constance and upon his return to Bohemia. As soon as he was comfortably established in Constance, however, Huss found that he was the victim of treachery. He was arrested, placed in a foul dungeon, and denied the satisfaction of an early hearing. The conclave dragged on for months, while he waited in vain for definite charges and an opportunity to confute them.

At last, after more than eight months of intense suffering, he was led into the presence of his enemies. And what a trial! The babel of accusations was so confusing that he could not define one from another. He was called upon to recant. In consternation, he refused even to explain, but called upon God to be his judge. Three distinct and separate attempts were made to force him to recall his teachings. Huss was too powerful a man for the church to lose, but the unbridled passions of the priests defeated their desires to domineer him back into the fold again. Huss was found guilty of heresy. On the 6th of July, in order to give greater impressiveness to the ceremonies, the Council which was to sentence him met in the Cathedral. One hundred and six years afterwards, Martin Luther arose to face a similar assembly, telling his friends, who feared he might meet the fate of John

Huss: "Though Huss was burned, the truth was not burned and Christ still lives."

MARTYRDOM.

Wasted by imprisonment and disease, Huss stood unashamed and unafraid before the power and pomp of the world. The ecclesiastical authorities, observing the old motto, "The Church does not want blood," handed Huss over to the Emperor, who in turn handed him over to Count Louis, with the words, "Go, take him and do to him as a heretic."

Under the guard of a thousand armed men, and followed by a vast throng of people, Huss was escorted to the place of execution, the Devil's Place, a pleasant meadow near the lake. As he walked to the stake, he recited Psalm 51 and Psalm 31—"In thee, O Lord, do I put my trust; let me never be ashamed. Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord of truth." As the flames leaped up, Huss repeated the prayer of the liturgy:

"O Christ, Son of the Living God, have mercy upon us;

O Christ, Son of the Living God, have mercy upon me;

Thou who wast born of the Virgin Mary"—

Then the wind blew the flames into his face, and his voice was stilled forever. But he, like him who first died for Christ, being full of the Holy Ghost, "looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God."

AFTERWARDS.

The council strove in vain to defend its act. The people of Bohemia loved their master Huss. He had become a national hero. The Bohemian delegation at Constance bore with them, on their return, a bit of earth from the spot of martyrdom to show to the loving friends at home. One year later, the coadjutor of Huss, the youthful Jerome of Prague, gave his life for the same cause, in the same way, at the same place, as his older friend had done. The stone which bears their names is a silent witness of their victory in death. New leaders rose to champion the cause. The contest for pure religion grew. And at length came the Reformation with its freedom, its purity, and its opportunity to worship God "in spirit and truth." From that time forward the issue has not been in doubt and we are rejoicing to-day in the simple, pure New Testament Christianity which Huss and others have made possible for us.

The Zoroastrian Conception of a Future Life

A LITTLE known, but important and in many ways elevated, faith was the subject of Prof. J. Hope Moulton's address at the Victoria Institute recently. To most, Zoroaster is but a name, but Prof. Moulton has shown that he has a claim to be one of the world's great teachers; the one prophet of his race. Parsee tradition dates him from 660 to 583 B.C., but opinion seems strengthening in favour of an earlier date, perhaps as far back as the 10th century B.C. His Hymns (Gathas) are scanty in extent and extremely difficult of interpretation, yet it is to their arbitrament alone that we must refer every problem of Zoroastrianism proper. Before Zoroaster's day, Iranian eschatology was mythical in its basis; the Hereafter was built up of myths in which the daily miracle of the new-risen Daystar played a large part. Zoroaster's basis was purely ethical; the Problem of Evil was central in all his thought. Therefore to understand his Hereafter we must understand his doctrine of Good and Evil. He named God, Ahura Mazda, "the Wise Lord"; but there were twin Spirits, the Better and the Bad, "the one the simple negation of the other, a yes and a no that are linked like twins." But Prof. Moulton denies to Zoroastrianism the doctrine of dualism; this, he says, is entirely a later Magian development.

As in the New Testament, the Day of the Great Consummation is with Fire; its particular form was that of a great flood of molten metal let loose upon the universe. The human agents of the "Renovation" are called *Saashyants*; and these were later counted the three sons of Zoroaster, miraculously to be born after many ages. Another particular feature in the imagery of

judgment was the "Bridge of the Separator," over which the dead have to pass; a feature that has been borrowed by Islam. And before passing the Bridge there was a Weighing, and the soul was adjudged righteous or wicked according to the balance of its merits or demerits in thought, word and action. But the deepest thought of Zoroaster as to the future state is that each man's

destiny is determined by his own self, "the conception of the Daena or Self as creator of Destiny goes back to the genius of Zarathustra."

Membership in the Victoria Institute is invited from the Canadian Church. The papers read are most valuable, and the annual volume sent to members contains much that is illuminating and helpful to all students of philosophy and religion.

DANIEL'S CONFESSION

As Applied to New Testament Times and 20th Century Needs.

BY MISS ADA R. HABERSHON

ALARGE number of God's children are praying that He may send Revival to His people in all parts of the world—would that many more would join us in this—but are we spending enough time in confession of past and present failure!

If the churches had been faithful from the days of Pentecost, there would have been no "Dark Ages"; if there had been no departure from God, the present weakness and error would have been impossible. Times of Revival, such as we long for, are times when the light breaks forth and overcomes the darkness; and the greater the darkness, the more need to cry to God. But there would not have been any such darkness if God's people had always relied upon the Holy Spirit's power, and realizing their high calling, had walked worthy of the vocation wherewith they were called of God. We need, therefore, to confess, with deep humiliation, the sin of the past

TWO THOUSAND YEARS OF PRIVILEGE,

as well as the present sin. This is what the "seed of Israel" did in the time of Nehemiah: "They stood and confessed their sins, and the iniquities of their fathers." They recapitulated the wonderful goodness of the Lord all through their history, even the miracles of wilderness days, and then rehearsed all the sins which led to their captivity. They not only deplored their present condition, but traced back to the very beginning, to the departure from God which had led to it. (See Nehemiah 9, also Ezra 9.)

But Daniel went even further than this. Only an individual believer, but a true student of Scripture, he took the sin of his people upon himself and confessed it as though it had been his own.

What untold blessing might result for the people of God, if we did this collectively and individually! In our prayers and prayer-meetings, we often tell the Lord about the sin around us (and He knows it better than we do), about the errors that have crept into the churches—especially in the "denominations" to which we do not belong—but how seldom do we really confess these things

AS THOUGH WE OURSELVES WERE
GUILTY.

"Grievous wolves" have crept in amongst us, and we are very ready to blame that little section of the flock where the wolves are making havoc; but suppose we confessed, as our own, the sins which have made such a state of things possible!

We speak of being "all one in Christ," and thanks be to God, He looks upon us as one in Him. All who are united to Christ by a living faith are members of His Body the Church. Let us, therefore, remember in our prayers and confessions that we are in His sight really one, though we cannot expect the outward uniformity and unity which characterized the early days.

Surely, if we followed Daniel's example, his experience would be ours. To this end let us take his wonderful supplication as a model, substituting as far as possible New Testament language and applying it to Church history instead of, as he did, to that of Israel.

DANIEL'S CONFESSION.

According to New Testament language, (cp. Dan. 9).

v. 3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, humbling myself in the sight of the Lord:

v. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavens in Christ:

v. 5. We have sinned, and have committed iniquity and have done wickedly, and have rebelled, even by departing from Thy Word, and have grieved Thy Holy Spirit whereby we are sealed unto the day of redemption:

v. 6. Neither have we hearkened unto Thy Word, though Thou hast spoken unto us by Thy Son, and by Thy servants the apostles which spake in Thy Name to Thy people, to them which are sanctified in Christ Jesus, called to be saints, to pastors, teachers, evangelists, and to every member of Thy Body in all generations of this dispensation from the days of Pentecost even until now.

v. 7. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to all Thy people, by whatever name and denomination they call themselves, broken up into so many sects and sections because of their trespass that they have trespassed against Thee.

v. 8. O Lord, to us belongeth confusion of face, to our pastors, to our teachers, to our evangelists, and to our fathers; to each one of us, believers of every nation, because we have sinned against Thee.

v. 9. To the Lord our God belong mercies and forgiveness, though we have wandered from Him;

v. 10. Neither have we obeyed the voice of the Lord our God to walk as our Lord Jesus Christ walked, to keep His words, which He Himself spake to us when on earth, and afterwards set before us by His servants the apostles.

v. 11. Yea, all Thy people from the beginning have failed to keep Thy words, even turning aside that they should not obey Thy voice; therefore has judgment been poured out upon us, beginning at the house of God, as the Spirit saith unto the churches, because we have sinned against Him.

v. 12. And He hath confirmed His words which He spake against us, and against the under-shepherds that should have fed the flock of God, taking oversight thereof, by bringing upon us a great evil: for under the whole heaven hath not been seen such a thing as the churches of the present day, such great privileges and so little power, so much light of truth, and so great darkness of error.

v. 13. As it is written in the New Testament Scriptures, all this evil has come upon us: yet made we not our prayer before the Lord our God, nor entreated the favour of the Lord, that we might turn from our iniquities and understand Thy truth.

v. 14. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth: for we obeyed not His voice.

v. 15. And now, O Lord our God, who hast delivered us from the power of darkness, and has translated us into the kingdom of the Son of Thy love, and has gotten Thee thereby, eternal praise and glory; we have sinned, we have done wickedly.

v. 16. O Lord, according to all Thy righteousness, I beseech Thee, let Thy displeasure be turned away from Thy people; because for our sins and for the iniquities of our fathers we have become a reproach to all that are about us.

v. 17. Now, therefore, O God our Father, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy people in all parts of the world, so feeble, so divided, so worldly, and so corrupted; do this for the Lord's sake.

v. 18. O God my Father, incline Thine ear, and hear; open Thine eyes, and behold our helplessness and our need of Thee, the saints who are called by Thy name, for we do not present our supplications before Thee for our righteousness, but for Thy great mercies.

v. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O God my Father; because Thy people are called by Thy name.

v. 20. And while I was speaking, and praying and confessing my sin and the sin of my people, the people of God, and presenting my supplication for them before the Lord my God at the throne of Grace.

v. 21. Yea, while I was speaking in prayer—the answer came.

The verses which follow tell us

HOW THE ANSWER CAME

to Daniel, and what it was. "The man Gabriel being caused to fly swiftly, touched me about the time of the evening oblation." The burnt-offering spoke of the accepted sacrifice, on account of which both Daniel's prayer and ours can be heard.

Gabriel's message was wonderfully cheering. "At the beginning of thy supplications the commandment went forth, and I am come to show thee, for thou art greatly beloved." How quickly God responds! When Daniel began to pray, heaven began to move. There is no need for an angel to fly swiftly to us; the Holy Spirit who is already here can give us this assurance, and tell us, too, of the love wherewith we are loved.

The answer to Daniel was a revelation of the first appearing of the Messiah as the Sin-bearer. The Holy Spirit whispers to us, that the same Lord is coming again. His coming will put every thing right: but the spirit of confession is the true preparation for His coming; for by it we may make ourselves ready, and thus be able to cry: "Even so, come, Lord Jesus!"

THE QUIET HOUR

To be silent, to suffer, to pray when we cannot act is acceptable to God.

* * * * *

A disappointment, a contradiction, a harsh word received and endured as in God's presence is worth more than a long prayer.

* * * * *

The saints that are highest in the sight of God are least in their own eyes.

* * * * *

Our responsibility and our happiness do not consist in making a chart of the ways of God, but in coming to Him "Who is the Way, the Truth, and the Life."

* * * * *

We should think and reason, but we must reason under the guidance of God's grace.

* * * * *

The life of a faithful Christian may be briefly defined as one of the imitation of Jesus Christ.

* * * * *

All the souls who strive to follow Christ must be brought into the wilderness to be tempted.

* * * * *

The violence of the Devil's assaults is often just in proportion to the fidelity of the soul to God.

* * * * *

Temptation reveals to the soul the weakness of its own nature.

* * * * *

How should we thank God for temptation, because it discloses to us our dangers, our deadly foes, our self love, ourselves!

* * * * *

The more hidden from the world, the more dead to self, the more shall the Christian taste of that sweetness which comes from God.

* * * * *

The whole science of religion consists in knowing and following the will of God.

* * * * *

It is not Christianity that will conquer the world, it is Christ!

* * * * *

"I jes don' know ef de kohn it grow,

But I plants hit jes' de same;
I jes' don' know ef de wind'll blow,
But I watch an' pray, an' I reap an' sow,
An' de sun he rise, an' de ribber flow,
And de good Lawd know my name."

"I jes' can't tell ef de cotton sell,

But I toils on jes' de same;
De birds they build where de spring sap swell,
An' dey know enough for a rainy spell,
An' dat's lots more dan dey gwine to tell.—
And de good Lawd know my name."

"So I watch and pray as I goes my way,

An' I toils on jes' de same;
De rose is sweet, but de rose can't stay,
But I'm mighty glad when it blooms my way;
De night fall dark, but de Lawd send day,
An' de good Lawd know my name."

Religious Opposition to Christianity in Japan

By the Rev. J. Cooper Robinson, M.A., M.S.C.C., Nagoya, Japan.

QUITE recently a paper was read before the Asiatic Society of Japan, which dealt with the fierce persecutions encountered by the Jesuit missionaries to this country over 300 years ago when, after almost every imaginable form of torture, both missionaries and their converts were put to death by fire, sword or crucifixion. The places where these things were done are, naturally, not the places pointed out to travellers, but the inquiring modern missionary can sometimes find them and he would be a thoughtless person indeed, who would not dwell for a moment on the contrast between the conditions which prevailed in those early days and those under which his work is now carried on.

Protestant missionaries, who began coming to Japan in 1859 and now number about 1,000, have encountered practically no violence; but it must not be thought that there has been no opposition to their work, or that opposition has long since disappeared. Fifty years ago the missionaries were in some danger of assassination, not because they were Christians, or propagators of Christianity, but because they were foreigners and suspected of having designs against Japan. Doubts in regard to that matter gradually disappeared from the minds of those who came into contact with the missionaries or had opportunities of gaining information about them, but there is evidence that they are still held by not a few of the less enlightened of the people. Within the past week I have had two inquiries from men whom I met, while travelling in the country within 20 miles of Nagoya, that indicates this most clearly.

For many years there was no open opposition on the part of either Buddhists and Shintoists. Perhaps it would be safe to say that Shintoists have not yet openly opposed Christianity, but it can scarcely be doubted that the influence of Shinto, whatever it may amount to, is not for but against the Christian missionaries, some of whom are inclined to think that the greatest difficulties yet to be encountered will come from that source.

SHINTOISM.

Shinto has been described as a compound of ancestor worship and nature worship, but, while it has been officially declared that Shinto is not to be regarded as a religion in the same sense that Buddhism and Christianity are, the attitude which is assumed towards the spirits of the departed especially those of high rank and who have belonged to the military profession indicates that, after all, the real religion of multitudes of the people is Shinto just the same.

In this connection the following may be of interest. Some months ago, when the leaders of the opposition in the House of Representatives decided to move a vote of censure on the ministry, they appointed messengers to visit the Grand Imperial Shrine as well as the tomb of the late Emperor Meiji, for the purpose of reporting to the Spirits of the Imperial Ancestors their motives in introducing this motion.

At a fixed interval after the death of the late Emperor, and again after the death of the Empress, elaborate ceremonies were performed for the transfer of the Imperial Spirits from the temporary shrines erected for them to their permanent abode within the precincts of the Imperial Palace.

Again, on April the 28th last, the Japan "Advertiser" contained a picture of a ceremony held the night before for the removal of the Spirits of the soldiers who fell at Tsingtau to the military shrine in Tokyo, concerning which the editor wrote:—

"Last night the hill, sacred to the spirits of the nation's dead, was crowded with sightseers, despite the unfavourable condition of the weather. A gigantic searchlight stationed in a high tower at the crown of the hill flooded the place with

light, as of day, while in the sacred grove of cherry trees about the shrine thousands of incandescent lights twinkled. Before the shrine were gifts of fruit and flowers, sake and the pink and white rice cakes always a conspicuous feature of offerings in Japan. About the enclosure quantities of other offerings were on display. The whole ceremony was conducted in an old fashion with torches. The procession passed from the Military Museum to the Yasukuni Shrine, and was participated in by Shinto priests and many others.

"This morning Viscount Tachibana, acting as Imperial messenger, will worship at the shrine. To-morrow the Emperor will worship at 10 a.m., followed by the Empress at 11 o'clock. On Friday and Saturday the regular annual *fete* will be held. During the festivities several thousand persons, representing the families of the soldiers and sailors who lost their lives during the recent campaign, will come to the shrine to worship, after which they will receive gifts of cake and sake, and the hard biscuit and canned goods such as is used in the Army and Navy."

Such ceremonies as these furnish at least some indication of the position held by Shinto as a



Merchants' Exchange, Official Meeting-place of the Council of Constance.
See page 441. John Hus, Reformer and Martyr.

religious force in Japan, more particularly amongst the people of the military and official classes.

It is probable, however, that the most powerful influence exerted by Shinto against Christianity is working in the primary schools, whose teachers, according to instructions issued by the Department of Education, are expected to take the children in their charge to Shinto shrines from time to time. It would probably be denied, by the higher officials at least, that this visiting of shrines is to be regarded as anything more than showing reverence and respect for ancestors and the heroes of the nation, but it cannot be doubted that in the minds of most people it is regarded as real worship.

This matter was mentioned by the Christian representatives at a conference of the three religions, Shinto, Buddhism and Christianity, called by the Home Minister some time ago, and it was requested that, if the instruction were not entirely withdrawn, it should be made clear that children were not intended to worship when they visited the shrines, just as several years ago; it was declared that bowing to the Emperor's picture did not mean worship but only respect.

There is no doubt that there is still a great deal of discrimination both against Christian schools and also against teachers in Government schools who are Christians and this must also be put down largely to the influence of Shinto.

BUDDHISM.

In connection with Buddhism, it is interesting to notice that in the list of "desires," which Japan lately sought to obtain from China was the privilege of erecting schools and hospitals and

propagating Buddhism. In regard to this the "Asahi," one of the leading dailies of Tokyo, not long ago contained the following:—

"The question of sending Buddhist missionaries to China was broached by Viscount Uchida, when he was Japanese Minister to Peking in 1905, but it has remained unsettled until to-day. It should therefore be settled at this time after ten years of discussion.

"China has no reason to deny the privilege to us, but on account of many international complications which have arisen from troubles with the local government officials, China does not like to have foreign missionaries come into the interior of the country. But by refusing to allow Japanese Buddhists to enter the country, China will not be able to prevent Western missionaries from going about at large. China is a Buddhist nation. Japan's Buddhism was introduced from India, via China. The Japanese Buddhist sects, such as Jodo, Shinshu and Nichiren, were originated in teachings by Chinese predecessors. Buddhism indeed thrived in China. But to-day Chinese Buddhism has decayed. China only has many books and relics of old in her keeping. But the spirit of Buddhism has departed from that country. China therefore should be anxious to welcome Japanese Buddhists to revive her religion. China's trouble comes from the fact that she does not allow Buddhism to go out of the temples, when the people have altogether lost faith in that religion. From this point of view alone China should not refuse us the privilege to assist her in reviving religion."

In this connection it should be remembered that the question of reviving—or more correctly, of purifying—Buddhism, has been a prominent one for many years past. Nearly 20 years ago, at a large meeting of representatives of the various Buddhist sects, which was held to consider how best to promote unity and prosperity amongst Buddhists, a leading priest, who had studied Sanscrit at Oxford with the late Prof. Max Muller, declared that to engage in foreign missionary work would help to solve the difficulties more than anything else. Some effort has been made to carry out this suggestion, but if one may believe the reports which appear in the newspapers and Buddhist periodicals from time to time, the condition of that religion has been growing worse rather than better. Within the past three or four years at least two of the leading temples in the country have had to sell many of their art treasures in

order to keep from becoming bankrupt as a result of dishonesty on the part of their chief priests. The civil authorities have had to interfere and some of the priests, corresponding in rank to Archbishops and Bishops, have been disgraced. It is possible that the effort to carry on foreign missionary work in China might help Japanese Buddhism, but what benefit China would derive from it is another question.

That Buddhism has experienced a considerable revival during the past 25 years or so is evidenced by the number of new temples that have been built and the amount of money that has been expended in renovating and repairing old ones. A few days ago I had the pleasure of spending a couple of hours in Nara, the ancient capital of Japan, which is certainly one of the most beautiful and interesting places to be found anywhere. I noticed improvement in more than one of the temples, which I saw for the first time about 15 years ago. The Todaiji, in particular, has during the past ten years been repaired and renovated at a cost of \$360,000. The great attraction of this temple is the huge image of Buddha—the largest in Japan—which represents the saint in a sitting posture in an open lotus blossom. The image and lotus base rest on a stone foundation and together measure over 53 ft. in height, and are said to weigh over 500 tons. The face is 16 ft. long and over 9 ft. broad. The image was cast about the middle of the 8th century and the work occupied over two years. Two or three buildings were burnt over this great image during the wars that arose from time to time, and for years it stood out in the open, but seems to have suffered little in consequence. At the beginning of May this year a great festival was

held to celebrate the completion of the work of reconstruction and renovation. The proceedings lasted for several days, but the principal ceremony was called "Kaigen-kuyo," which means, eye-opening of the great Buddha. The brush used in the ceremony is an Imperial treasure and was once before used for a similar ceremony centuries ago. The image represents the saint with his eyes closed and just what the eye-opening means I have not been able to ascertain.

During the festival above mentioned, the birthday of Shakamuni, the founder of Buddhism, occurred and was duly celebrated throughout the land. The manner of observing the day was not the same in every place, but the following account of what took place in Tokyo as seen by the reporter of the "Japan Advertiser" will give an idea of what was done:—

"Yesterday was the great day for Japanese Buddhists as Christmas is for Christians in Western countries and, as the weather was particularly fine, with cherry blossoms blooming forth to invite the people outdoors, there was a great turn out of the devotees of Buddhism during the day and till late in the evening. In all the Buddhist temples the sanctuaries were especially opened to the view of the visitors who paid homage to Lord Buddha, while the surroundings of the temples were decorated with lanterns and streamers, and other things peculiar to Buddhist ceremonies. In accordance with Buddhist custom the abbots of the temples prepared what is called "amacha," a liquid concoction made by boiling the root of a herb in water, which they distributed freely to those who came with little bamboo receptacles. Amacha is used for bathing the image of Buddha with a ladle.

"From early morn amacha began to be ladled out by the monks of temples throughout the city. At the Ekoin in Honjo ward up to 10 a.m. more than 200 gallons were given out and it was expected that the distribution for the day would exceed 500 gallons. At many other temples such as the Zozoji, Yakushiji and especially the Asakusa Kwannon, large quantities were distributed, and one may imagine how many people visited these temples, when each person would only take less than a pint of amacha away with him.

"At the Asakusa Kwannon temple an enormous crowd of people were to be noticed during the day, and at a little hall erected specially for the purpose, one of the monks was noticed preaching to a large crowd on the graciousness of Buddha. Around the temple vendors of various articles established themselves, selling not only articles to suit the occasion, but even eatables and children's toys to the visitors, while the monks themselves were to be seen selling "Omamori," a little paper package with some Buddhist writing in it, which is to be used as a guardian for the possessor who keeps it on his body. The visitors to the temple threw coins, as an offering to Kwannon Sama (the god or goddess of mercy), into a large receptacle in front of the image in the centre of the hall and saying, "Namu Amida Butsu, Namu Amida Butsu" (we adore thee, O eternal Buddha), and bowing their heads, they marched out.

"With all these ceremonies the visitors appeared to have very little sincere faith in Buddha for they generally left the temple to have a good time of recreation in the little park around it, where cherry blossoms were at their best and the noted Coney Island of Tokyo was doing a big business with the moving picture shows."

A BUDDHIST REPLY TO THE UNITED CHRISTIAN EVANGELISTIC CAMPAIGN.

That the Union Evangelistic campaign is making an impression in Tokyo, is seen most clearly by the way it has aroused certain Buddhists. The following is a translation of a tract which was scattered over Tokyo the last week in April by the followers of Nichiren. The tract helps to sustain the reputation of this sect has for its "zeal without knowledge" and was translated for the "Japan Evangelist," by Dr. A. K. Reischauer, of the Presbyterian Theological College.

"Japan will soon be destroyed—Sound the alarm! Sound the alarm! Sound the alarm! "The life of the people of Japan is proud of its heavenly origin, being of honourable nationality. But behold! before the God of Christianity our Holy Emperor, who is a great God and Holy, and the one Lord in the universe, is slandered as a 'child of sin'; and He is regarded as being without any authority whatever in the moral sphere. Is it not true that Christian thought which threatens to destroy and grind into the dust our incomparable and supreme Japanese nationality is now spreading through all classes? Ah, truly, this is the sign which reveals the

spiritual downfall of the Japanese State. If the people of Japan do not now reflect and awake, the glory of this heaven-born race will speedily fall to the ground. If there is in us a drop of loyalty to the Emperor, how can we be indifferent towards the presumptions of these heretics? The true followers of our national Saint Nichiren perform his vow in which he said, 'I will be a pillar of Japan. I will be eyes for Japan. I will be the great ship (of salvation) of Japan.' And for the sake of their country they have now declared that they will bring to light the righteous law and destroy heresy; and they have begun a movement of true citizenship. Our brothers and sisters, if you are truly loyal, help us protect our nation."

This trumpet call is followed by a hymn of praise to Nichiren for his glorious gift to the nation.

At one of the meetings held in a theatre, in connection with the United Evangelistic campaign in Nagoya recently, a band of Buddhists, who had evidently come for the purpose of making a disturbance, behaved in a manner that reminded the senior missionaries of their experiences of 20 years ago, when it was often difficult to get a hearing at such meetings. However, nothing serious occurred, and it is evident that Christianity now holds a much more favourable position than it has ever held before. For this we must thank God and take courage. Open opposition is, in many ways, a good thing, and some of us would not object to a return of old times in this respect, for the converts won then were not only more stable and earnest, but also more numerous than those of the quiet years that have since passed. A little more of Billy Sunday's hard hitting and straight talk might do both the Buddhists and the Christians of the present generation a lot of good.

WAR STORIES

A VERY PRESENT HELP.

A few days ago one of our lads who had been in a very bad way for some time was being removed to England. "I just got in in time to have a word of prayer with him before he left. Just as they were moving him out of bed he turned to me and said, 'Padre, I have lost a leg, but I have found God.' Another lad has one leg off, the other is threatened with gangrene, yet he is the most radiant soul in the Hospital. I asked him what made him so bright, and he replied, 'How could I be otherwise? I am up against a big thing. When I was fit I was always telling the boys that God was a very present help, and so on, and now I am proving it to them.'"

A CHAPLAIN'S EXPERIENCE.

From this point, as I wished to take a short cut, I asked for a guide. I found two Regimental Stretcher Bearers waiting for me. "Why two?" I asked. "Well, sir," said one, in a tone of voice he meant to be reassuring, "it's quite likely you'll get hit, and then there'll be two of us to carry you." I am glad to say, however, that their services were not needed, and eventually I reached one of the advanced Dressing Stations of my Ambulance, also in dug-outs, and there spent a happy hour or so before making my way to the place where my horse was waiting for me. Tired, but feeling that the day had not been entirely without profit, I mounted and rode the seven miles home in the darkness through a quiet country-side over which brooded the Sabbath peace. The boom of a gun, a sudden burst of distant rifle fire, seemed strangely out of keeping, and again one marvelled at the mystery of iniquity, and cried, "How long, O Lord, how long?"

THE CHRISTIAN'S "DUG-OUT."

Sergeant-Major says: "I was going to the dug-outs, and our men were busy digging to hide themselves from the enemy's shells and aeroplanes, and God gave me a message here and there for some of them who were resting. They had only just come out of action, having that morning attacked some trenches held by the enemy. Though successful, they knew that some of their comrades who had started with them would not be with them again on this earth, and they felt the wrench. As they were quietly hiding away in their dug-outs here and there, I was able to sing of the Christian's dug-out on active service:—

"Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;

Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there:
Stayed upon Jehovah, hearts are fully blest
Finding, as He promised, perfect peace and rest."

"Ah, sir, that's the best dug-out. It's safe to be 'hiding there.' One young fellow put out his head and said, 'Sir, I'll trust Him from now.' As he gripped my hand I felt that his whole heart was in that grip. Sunday evening was too cold for open-air work, so with Gospels and tracts I went amongst the boys, and soon the mouth-organs were going and hymns were sung. I found some who were trusting the Saviour, and felt it was good to be among them."

"LIKE AS A FATHER."

The Rev. A. W. Morrow tells the story of one dying lad. "I had a very pathetic experience the other afternoon. I was visiting the Hospital, and when I entered one of the wards I came across a lad who was quite delirious. He had been wounded in the head. I passed from bed to bed and spoke to every patient, and was about to leave the ward when I saw this lad beckoning to me. I immediately went over to him, and asked him if there was anything I could do for him. He told me he wanted a drink, so I went to fetch him one. When I came back I found that his mind was wandering, and this is what I heard him say: 'God never forgets us. Although we are lying here sick and suffering, He is still watching over us, and Jesus Himself comes round just like a gentleman, and He says, "Is there anything you want, lad? Can I do anything for you?"' Then he became conscious again, and said, 'Are you still there, sir?' 'Yes, lad.' 'I do hope my mother is not worrying about me, sir. I do wish she was here, for I want her so badly.' Just as I laid my hand on his brow his mind went again. 'Is that you, mater? I have been wanting you so badly.' Then he commenced to say, 'There's a Friend for little children.' Once more his eyes opened, and the old question was asked, 'Are you still there, sir?' 'Yes, lad.' 'Do you think my mother would come if you asked her, sir?' 'Of course she would, lad,' I replied. 'Then, will you bring her sir?' I told him that if he would promise to go to sleep I would do what I could to bring her. He closed his eyes and turned his head over on the pillow and said, 'Good-night, Daddy! Good-night, Mater!' As I turned from the bed the Sister said, 'Poor boy,' and I found that I had a large lump in my throat. The next day he died, and so the tragedy of war goes on.

Laymen's Missionary Movement

TIPPING OR TITHING.—Mr. George Innes says there was a time in his life when he gave for Missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a legal or moral obligation. Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table. In the Mosaic economy the people were required to give a tithe of all their income from every source. The law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the storehouse, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. After the tithes came the "freewill offerings." Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and fur-

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nished it, and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of "tipping" is over. Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of Christian people of America for foreign missions does not exceed one cent a week, it is plain that the number of "tippers" is very large. There are men and women whom the Lord has prospered who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do it? It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Christian. Some say that there are those who cannot afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with His blessing will go farther than ten-tenths without His blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? Does a Christian wish to give less than a Jew? If all Christians were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, for Missions of every kind, for benevolence and for education. Treasuries would be over-flowing. The tithe is the least that we should give, for many could well afford to live on a tithe and give the remainder. Is it not high time that we were substituting the tithe for the tip? Is it not high time that we were giving as the Lord has prospered us? Can we say that we honour the Lord with our substance, when we hand Him a tip? He is not a pauper asking for alms; He is a preferred creditor, and His claims should be satisfied first and to the full.

SUMMER SCHOOL AT ST. CATHARINES

By Miss M. Cartwright.

Those who have been at a Summer School, the very name is full of happy associations, hard to convey to those who do not know them by experience, and this year's school at Ridley College, in point of numbers, enthusiasm and general interest, was fully equal to the standard reached in former seasons. A number of the clergy were present and many officers and members of the W.A. were there as well as representatives of almost every department of Church work. On the Sunday School side the work was graded, and great enthusiasm was expressed in particular for the classes of Dr. Silcox on the Point of Contact. The missionary groups studied the lives of Henry Martyn, Samuel Marsden, Allan Gardiner and Bishop Patteson, and though the subject presented considerable difficulties, yet it aroused keen interest and proved a successful stimulus to some lively and valuable discussions. The daily life of the school is fairly familiar. The Holy Communion is celebrated at 6.45 a.m., and breakfast is followed by prayers with a short devotional address. Morning work consists of the Mission Study groups (divided), Bible Study (together), Sunday School groups (divided), Conference period (sometimes together, sometimes divided into Sunday School and missionary sides). The afternoons are free from formal arrangements, and in the evening an open-air talk is followed by a Church History lecture, after which a devotional address closes the day. It is almost impossible to single out any one address or even series. Most helpful and suggestive addresses were given each morning by Rev. G. F. Brewin on the vision of Divine Holiness; the vision of human and personal sin; the trials and discouragements incidental to service; the joys and happiness of service to one who knows the secret of love. Members of the Schools have learnt to value Dr. Waller's gifts as a teacher and this course of addresses especially must have come as a discovery to many, as he showed how every statement in the Apostles' Creed (with one possible exception), is explicitly contained in the speeches recorded in the Book of Acts.

Conference periods are always attended with difficulties, chiefly that of having real discussion in such large gatherings, yet they seldom fail to interest, and they often bring out valuable ideas. This was particularly true of the conference on how to promote intercessory prayer, led by Dr. Waller.

At the open-air talks, Rev. C. H. Shortt reminded us that one of the secrets of missionary work was to refrain from thinking of

people *en masse*; think not of the Japanese as if they were all alike, but of each particular Japanese as a man and a brother. This is one way of overcoming the race prejudice, which, after all, is a thing to be reckoned with and to be conquered, even as any other evil tendency in our human nature. Rev. W. H. Fry gave a most touching picture of the Eskimo and their response to the Gospel, and spoke of the peace and joy which God gives to those who in obedience have followed Him into the wilderness. Rev. J. McQueen Baldwin told of individual converts in Japan; Rev. G. E. Simmons compared China to the demoniac of Gadara, illustrating from experience in Honan how the physical, mental and spiritual chains are being loosed; and Mr. Barlow told in a most graphic way the story of the Church Camp Mission work among the navvies, to whom the development of our country owes so much. Most valuable were Dr. Boyle's lectures on the Reformation, which he treated in his scholarly dispassionate spirit of even-handed justice, and Canon Owen's beautiful evening addresses on the Gifts of the Holy Spirit, gave to each one a message of help and guidance for future work.

No account would be in the least complete, which did not record the enthusiastic gratitude and appreciation of one and all to our splendid organizers and leaders, Mr. R. W. Allin and Mr. R. A. Williams, as well as to the authorities and staff of Ridley College, whose courtesy and kindness and unflinching care contributed so much to the success of the time. A week like this is full of opportunities for quiet talks and discussions with one and another, and these mean much to the value of the school, where the sense of fellowship is so wonderfully realized through the common worship, common study and common recreation. Sunday, the closing day, was as usual a very happy one. The Holy Communion began the day; at Morning Prayer the Bishop of the diocese addressed the members, Dr. Boyle preaching in the evening, while informal talks and conferences occupied the afternoon hours. It was a day of rest, a day of worship, a day of fellowship, setting its seal to the week as a time, not only of happy memories, but of inspiration for the present and of promise for the future.

Church News

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.

PREFERMENTS AND APPOINTMENTS.

COTTON, the Rev. P. G., Curate of Glace Bay, C.B., to be Rector of New Glasgow, N.S.

POTTS, Rev. Gerald, Rector of Clinton, Ont., to be Curate of St. Thomas' Church, Toronto. (Diocese of Toronto.)

SYKES, Rev. H. W., Incumbent of Lawsonburg, Alta., to be Incumbent of the Mission of Fitch Bay and Georgeville. (Diocese of Quebec.)

NOVA SCOTIA.

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

HALIFAX.—TRINITY SCHOOL.—At the closing exercises of this school, the Rev. E. C. D'Arcy, the Headmaster, was presented by the scholars and parishioners with a purse of gold. Mr. D'Arcy acknowledged the gift in a short and fitting address.

WINDSOR.—KING'S COLLEGE.—OBITUARY.—Mr. Murray Byron, son of Mr. George Byron, of Campobello, a divinity student at King's College, Windsor, was drowned by the upsetting of a canoe in the St. Croix River at Hartville, near Ellershouse, on Saturday morning, July 3rd. Mr. Phillip Whitman, a son of Mr. A. Handfield Whitman, was also thrown into the water, but by clinging to the stern of the canoe was saved, while the current swept his companion to death. Mr. Byron's body was removed to Windsor and placed in the College Chapel, from whence it will be taken to Campobello. The deceased belonged to a well-known New Brunswick family, a branch of the poet Byron's family of England. At King's College he was a most popular student. Both in classes and athletics he was a leader. Mr. Byron was captain of King's College football team, editor of the College "Record," and a candidate for the Rhodes Scholarship.

NEW GLASGOW.—ST. GEORGE'S.—The Rev. P. G. Cotton, Curate of Glace Bay, was elected Rector of this parish, at a large congregational meeting, which was held on the 6th inst.

QUEBEC.

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

QUEBEC NOTES.—The Bishop will visit the parishes and missions of the Gaspé Deanery during the first part of July, beginning at the Gaspé Basin and reaching New Carlisle about the middle of the month. From there the Bishop will go to the Magdalen Islands.

The Rev. O. G. Lewis, who has been for some time senior missionary on the Labrador Coast, has returned to take charge of the Mission of Shawinigan Falls.

The Rev. H. W. Sykes has been appointed to the Mission of Fitch Bay and Georgeville in the Rural Deanery of Coaticook.

SUMMER CHAPLAINS.—The following clergy will act as Chaplains at the different summer resorts during the months of July and August:—Cacouna, Rev. W. H. Prior and Rev. G. F. Hibbard. Island of Orleans, Rev. G. H. A. Murray and Rev. J. F. B. Belford. Little Metis, Rev. F. G. Vial. Tadoussac, the Very Rev. L. Evans, Dean of Montreal. Cap a l'Aigle, Canon F. J. B. Allnatt. Murray Bay, Rev. R. Hewton.

MONTREAL.

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

MONTREAL.—The late Lieut. Guy M. Drummond, who was killed at the battle of St. Julien, whilst in the act of rallying the retiring Zouaves, amongst other bequests, left the following sums: M.S.C.C., \$10,000; St. John the Evangelist, Montreal, \$10,000; St. Margaret's Home for Incurables, \$10,000.

OTTAWA.

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

ASHTON.—CHRIST CHURCH.—A most pleasing and interesting ceremony took place in this parish on Tuesday, July 6th, when the corner-stone of the new Christ Church was laid. A number of clergy were present. At the appointed hour the choir and clergy proceeded from the rectory to the site of the new church, singing "The Church's One Foundation." The central act of laying the stone was performed by Rev. W. A. E. Butler, a former Rector of the parish, who seven years ago was very successful in creating a substantial building fund towards a new church. The Rev. E. A. Anderson, Ottawa, gave a very earnest address, which was listened to with great attention. The offering laid upon the stone amounted to \$100.25. Newspapers, coins and parish records were placed in the wall under the stone before it was laid and sealed. Those of the congregation and others who worked so hard to prepare and provide for this great day in the history of the parish, will feel amply rewarded at the thought of the success which crowned their efforts.

CORNWALL.—TRINITY.—Another beautiful stained glass window has just been placed in this church. The subject is "The Nativity," and it bears the inscription, "To the Glory of God and in Loving Memory of Mary A. Johnstone, who entered into Rest, August 31st, 1913." It is the work of J. C. Spence and Sons, of Montreal. With but one or two exceptions all the windows in the church are now memorials.

TORONTO.

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

TORONTO.—ST. LUKE'S.—The Rev. C. E. Bruce, the Curate of St. Barnabas', Chester, preached in this church last Sunday morning.

ST. PAUL'S.—On Friday evening last, at a meeting of the congregation, which was held in the Parish Hall, the Rev. C. S. McGaffin, who for some time past has been Curate at this church and who has resigned to take up work in Vancouver, was taken leave of, and during the evening Mr. McGaffin was presented with a purse containing a very handsome sum in gold.

CHURCH OF THE REDEEMER.—The Rev. Professor Hallam preached upon the subject, "Should we Hate?" before a large congregation

in this church last Sunday evening. Next Sunday evening his subject will be "Should we Avenge?"

ST. THOMAS.—The Rev. Gerald Potts, Rector of Clinton, Ont., has been appointed Curate of this church.

ST. MARY THE VIRGIN.—The Sunday School picnic took place on the 7th inst., to Scarborough Bluffs. The pleasure of the outing was to a certain extent unfortunately marred, owing to the fact that when the enjoyment of the outing was at its height a severe rainstorm broke and the picnickers were soaked to the skin. However, no serious damage was done and all got home safely at a late hour.

ST. ANNE'S.—Word was received on Thursday, July 1st, by our Rector, that Corp. Arthur Thompson, of the Third Battalion, who went to the front with the Second Contingent, was killed in action. He was one of our best young men, a faithful teacher in our Sunday School and a member of the Senior Brotherhood. His loss will be felt very much; he was 22 years of age. Mr. Thompson is the first to die for his King of the many who have gone from this church. The Rev. J. H. Colclough, of Schomberg, is in charge of St. Anne's during the month of July.

ORANGEMEN'S CHURCH PARADE.—Some 3,000 Orangemen belonging to the different Orange Lodges in Toronto, attended Divine service in St. Paul's Church, Bloor Street, on Sunday afternoon last. The church was appropriately decorated for the occasion with the flags of the Allies, in addition to two large Union Jacks. W.B. the Rev. Canon Dixon, the County Chaplain of the Order, preached on the subject of "Loyalty." The service was conducted by the Rector, the Ven. Archdeacon Cody.

OUR JAIL WORK.—Rev. Canon Greene, of 59 Duggan Ave., would feel deeply grateful to anyone who could supply him with a second-hand piano for his work at the Jail farm. It would not only be of much use for the services, but also would give much pleasure to several of the matrons in their off hours. Also a small library is being formed for the use of the inmates and any good, wholesome books and magazines would be much appreciated. One piano has been very generously donated for the new Diocesan Rescue Home and is already doing good service in one of the Church clubs.

OPEN-AIR SERVICES.—The Rev. J. Bennett Anderson, Evangelist, spoke several times at a series of meetings, which have been held lately in Bayside Park, Toronto.

NORWAY.—**ST. JOHN'S.**—In the presence of a large number of people on Tuesday of last week, the Bishop of Toronto laid the corner-stone of the new addition to this church. St. John's is the mother church east of the Don, the original church having been built 65 years ago. Forty-three years later the present building was opened, and subsequent congregation expansion made the addition necessary. Seven years ago the parish house was built. Bishop Sweeny, who spoke in warm terms of the work of St. John's Church, took for his motto, "Lengthen thy cords, strengthen thy stakes." Other addresses were given by Archdeacon Warren and Provost Macklem, both of whom referred to the splendid progress made by the congregation of St. John's under the Rev. W. L. Baynes-Reed, who has been in charge of the parish for the past 18 years.

NORTH TORONTO.—Toronto laymen recently undertook to take a religious census of North Toronto. The section covered extended north from the old belt line track to the city limits. The canvass showed that in a total population of 8,458, there were 20 different denominations represented as follows: Anglicans, 2,144; Methodists, 2,037; Presbyterians, 1,566; Baptists, 707; Roman Catholics, 364; no denomination, 204. The work will be followed up by both clergy and laymen in order to induce, if possible, everyone in the district to identify themselves and their children with the churches and Sunday Schools. There are 3,130 children.

MOUNT DENNIS.—**CHURCH OF THE GOOD SHEPHERD.**—The Bishop of Toronto held a Confirmation service in this church on the evening of the 6th inst.

THORNHILL.—The Rev. Canon Mowatt, who is the head of Railway Mission in connection with the Archbishops' Western Canada Fund, whose headquarters are at Regina, spent last Sunday in this parish preaching in Trinity Church, Thornhill, in the morning and St. Mary's, Richmond Hill, in the evening.

ALLANDALE.—**ST. GEORGE'S.**—The Bishop consecrated this church on the 7th inst.

SPARROW LAKE.—The Bishop of Toronto preached here on Sunday morning last and in the evening he preached at St. Luke's, Hamlet.

CHESTER.—**ST. BARNABAS.**—Nearly 1,000 people attended the annual garden party, which was held under the auspices of this church in Riverdale Rink on Friday evening last and the funds of the Red Cross Society will be enriched by nearly \$200 thereby. A feature of the evening was an earnest appeal by a returned wounded soldier, Pte. Bacon, for more volunteers for overseas service. Pte. Bacon was attached to Col. Currie's regiment and his references to the conditions in France at present were listened to with breathless interest. "Standing with his bayonet in his hand and his jacket filled with cartridges," he said, "I heard Col. Currie say in the trenches that 'Canada would need every man she could send.'" Over 100 of the adherents of St. Barnabas' Church are already in active overseas service. Rev. F. E. Powell, the Rector, stated at the close that the event was the most successful in the history of the parish.

NIAGARA.

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

HAMILTON.—**HIGHFIELD HOUSE SCHOOL.**—The "Canadian Gazette," of London, England, in an article headed "A Noble School Record," tells what this school is doing for the Empire. It publishes a complete list of the Old Boys who hold commissions in the Imperial and Canadian forces, also those serving in the ranks, to show how much this famous school is doing for the Empire in this great crisis. In the list of Old Boys whose homes extend from the Atlantic to the Pacific, there is a distinctive mark to indicate those who have graduated from the Royal Military College, Kingston. Coming from such a source this deserved tribute cannot fail to be most gratifying to Mr. A. H. Collinson, the Headmaster.

HURON.

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

LONDON.—**ST. PAUL'S CATHEDRAL.**—A memorial service was held in this Cathedral Church on Sunday morning, the 4th inst., for the Canadians who have so far lost their lives in the war and with special reference to the late Lieut. Col. Becker, who was well known in this city. The Cathedral was crowded to the doors and many stood throughout the entire service. The Becker pew was draped with a great Union Jack and marked as well by a cross of pansies and a large wreath of roses and iris blooms. The service, which included such beautiful hymns as "Now the Labourer's Task is O'er," and "O, God, Our Help in Ages Past," was an exact replica of that recently held at St. Paul's Cathedral, London, England. The band of the 7th Regiment was present and played appropriate music. After the buglers had sounded the "Last Post," the congregation joined in singing "O, Canada," and the National Anthem. The Rector, the Rev. Canon Tucker, preached from the text, "The Cup which My Father hath given Me, shall I not drink it?" and in the course of his sermon, he referred in most feeling terms to the death of the late gallant officer.

SHELBURNE.—**ST. PAUL'S.**—The Bishop of Huron held a Confirmation service in this church on Sunday, June 27th. A class of 25 candidates, 13 men and boys and 12 women and girls, was presented by the Rector, the Rev. H. P. Westgate. The Bishop preached an inspiring sermon on the "Joy of the Christian Life," taking for his text, St. John 15: 11, "These things have I spoken unto you that my joy might remain in you and that your joy might be full."

ST. JAMES'.—The Bishop of Huron held a Confirmation service in this church on the last Sunday in June, when he confirmed 25 candidates, 13 men and boys and 12 women and girls.

The members of the Loyal Orange Association at Primrose, and visiting brethren, attended service in this church on Sunday afternoon, July 11th, when the special sermon was preached by the Rev. H. P. Westgate, who took for his subject "Christianity and the War." In the evening the members of L.O.L. 1321, Shelburne, and many visiting members, marched to St. Paul's Church for their annual service and were addressed by the Rector, Rev. H. P. Westgate, B.A., who took for his text Judges 6: 27. At both services the numbers were so large that many were unable to gain an entrance.

MILVERTON.—It is interesting to note the forward steps taken in the joint parishes of Christ Church, Milverton, and Trinity Church, Elma. On the arrival of the new Rector, Rev. P. G. Powell, a new brick house was purchased for a rectory, most of the money being subscribed at the time of buying. A branch of the W.A. has been organized, also two organized Bible Classes, with a membership of 20, at Christ Church and 32 at Elma. Through the efforts of the former class, two beautiful chancel chairs have been placed in the church. There is also a good Branch of 40 members of the A.Y.P.A. at Elma.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

NORTH BAY.—**ST. JOHN'S.**—Mr. A. C. Rorabeck was, at a recent special meeting of the vestry, elected unanimously to fill the position of people's warden, rendered vacant by the resignation of Mr. Gracey. The tower of the church is at last undergoing repairs, and here and there where necessity calls the brick-work of the church is being touched up.

RUPERT'S LAND.

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

WINNIPEG.—**HOLY TRINITY.**—Mr. H. St. John Naftel has been appointed organist and choirmaster of this church in succession to Mr. Harold Cade. Mr. Naftel has been organist only of this church for the past four years. Mr. Naftel began his choir work as a chorister at the early age of nine years, at St. John's Church, Egremont, Cheshire, and at 13 years of age played the organ—a three manual one—for midweek evensong. Two years later he received the appointment of organist and choirmaster of Christ Church, Liscaud, where he remained for five years. The next charge was as organist and choirmaster of the parish church of St. Mark, Newberry, which position he filled with singular success for six years, thereafter coming to Canada when he was appointed as organist of Young Methodist Church, remaining there for two years, when he accepted the post of organist at Holy Trinity where he has met with a large measure of success.

SUMMER SCHOOL AT PORTAGE LA PRAIRIE.—The annual Summer School of the diocese of Rupert's Land, will be held this year in St. Mary's Church and Parish Hall, July 10th to 22nd. Rev. C. S. Quainton, M.A., Brandon, will give a series of evening addresses. Prominent missionary and Sunday School workers will read papers, a special feature also being Model Mission Study and Main School Classes—an excellent programme up to the standard of former years. Curious and literature will be on exhibit. The afternoons are free for recreation, such as tennis, cricket, croquet, boating, drives. A recreation committee of laymen is arranging all details. The lake, park, pretty homes and various points of interest make Portage la Prairie an ideal spot for a Summer School. Young and old are welcome to attend.

SASKATCHEWAN.

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

DIOCESAN NOTES.—The Rev. H. S. Broadbent has gone to Rouen Base Hospital as Chaplain to the Expeditionary Force.

Vermillion has money on hand for the supplying of a hall which is to be constructed at the west end of the church and is to materially strengthen the building and utilize some of its excessive interior space.

Rev. Prof. Collier is having leave of absence for two months, when he will act as locum tenens at the Church of the Ascension, Hamilton. Services at Sutherland are being specially provided for in his absence.

Dr. Carpenter spent his holiday recently at Heath in the Edgerton Mission and gave his assistance in holding services and administering Holy Communion. His presence and help was greatly appreciated by the student, Mr. Wicks.

The Rev. G. F. Trench, of Lloydminster, who has for some time past been serving at the base hospital at Rouen, was lately appointed to the 21st Field Ambulance, which means that he has been practically appointed to serve right on the battle front.

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ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

LAKE SASKATOON.—On Sunday, June 13th, during the official visit of Bishop Robins, his Lordship held a special Confirmation at St. Andrew's Church, when one candidate, Mr. Stanley Wright Crane, received the Apostolic rite. Mr. Crane has since left for Edmonton in order to join the colours. During his stay on Grande Prairie the Bishop made Lake Saskatoon his headquarters, and accompanied by the local clergy and the Rev. Robert Holmes, of Peace River Crossing (brother of the late Bishop), visited the little churches that have been erected on convenient sites, to meet the needs of the steadily-increasing population. The Bishop also dedicated the following churches:—St. Matthew's, Lake Saskatoon South; St. Mark's, Red Willow; St. John's, Buffalo Lakes; Christ Church, Grande Prairie; St. Paul's, Cutbank Lake; and St. Bartholomew's, Hermit Lake. The land upon which St. Paul's, Cutbank Lake, is built was given by Mr. Fred. Frewer, a Lay Reader, who is now serving with the colours. St. Andrew's, Lake Saskatoon, though only a small church, has contributed no less than nine men to the army since the outbreak of the war. One of these, the Rev. Hugh Speke, was Incumbent of the Mission, two others were Lay Readers, while a fourth was a churchwarden and energetic Church worker.

NEW WESTMINSTER.

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

VANCOUVER.—The Right Rev. A. U. de Pencier, Lord Bishop of the diocese of New Westminster, has volunteered for active service at the front. In a letter to Lieut.-Col. H. D. Hulme, the C.O. of the 62nd Battalion, which is a new British Columbia Regiment in process of being raised, the Bishop offers his services as Chaplain to this new force. Colonel Hulme has forwarded the Bishop's letter to the proper authorities at Ottawa for official acceptance.

COLUMBIA.

VICTORIA.—OBITUARY.—Mrs. Elmhirst, of this city, died very suddenly in the Royal Jubilee Hospital in this city on July 1st. She was very well known in the city, having been an active worker in the W.A. and kindred objects, and news of her death was received with sincere sorrow and keen regret. For nine years she faithfully filled the office of recording-secretary, and had endeared herself to every member with whom she came in contact owing to her gentle goodness and enthusiasm in the work. Heartfelt sympathy has been expressed by the members of the Auxiliary to Mr. Elmhirst in his sorrow, also to the workers of St. Barnabas' Church. The Auxiliary motto to her was the motive power of her earnest work and useful life.

ST. GEORGE'S SCHOOL.—The closing exercises and the prize-giving took place at this School on the 29th ult., when the Very Rev. Dean Schofield presented the prizes.

CALEDONIA.

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

PRINCE RUPERT.—Rev. Wm. Crarey, with his wife and child, arrived from Massett, June 30th, and left by the train the next day for Guiseley, a few miles above Kitwanga on the Skeena River, for a month's holiday. Mrs. Crarey is suffering from rheumatism, and it is hoped a change to the interior will do her good.

SMITHERS.—Rev. H. G. Kingstone, who volunteered for two years' work in the West, has this week completed his period of service and is returning to Toronto. Bishop DuVernet will, during the month of July, supply the three Bulkley Valley churches, Smithers, Telkwa and Hubert, as well as visit between the Sundays, the Anglican Missions in the Fraser Lake district and the Nechaco Valley.

MASSETT.—Rev. Heber Greene is taking charge of the Massett Mission during July as well as his own work at Port Clements and Graham Centre. Mrs. Greene is slowly recovering from a serious illness, but is not yet able to be about. The change to Massett has been beneficial.

Correspondence

LORD'S DAY OBSERVANCE.

Sir,—We are told that the Lord's Day is one of the foundations of the Christian religion, and that its secularization would endanger the whole edifice. Let me suggest that if the world is to be impressed by such statements as these, it must see more respect shown for the spiritual character of the day by those who profess and call themselves Christians. In particular those who contend that the Sabbath is a divinely-appointed day of rest, must not only rest on that day themselves, but must arrange that those who serve them, get as much rest from their labours as is possible. In my opinion, the selfishness of Churchpeople and the thoughtlessness and easy acquiescence in custom of many prominent Christians, whose example counts for much, are the chief menaces to the sanctity of the Lord's Day.

Let us take a few examples. A few years ago, the Lord's Day Alliance and Christian people generally were fighting against Sunday street cars and Sunday railway trains. To-day both are accepted and used by many of those who opposed them most strenuously. They save their consciences with the plea that the cars would run anyway. That may or may not be true. Certainly, the number of cars and trains would be greatly reduced if Churchpeople did not make use of them. But aside from this, the man who makes use of the street cars or the railways on Sunday becomes personally responsible for all the unnecessary work that their operation entails, and for depriving those who do that work of their Sunday. The man who does not use them has no such responsibility. It is pleaded that the street cars are useful in enabling people to hear special preachers in distant parts of the city. But is there any more reason for city people to wander round from church to church, over considerable distances, than for country people to do the same thing? Is it any greater hardship for city people to be tied down to one church than for country people? Is not the wandering about inspired by intellectual selfishness, and not by a desire to worship or to please God?

There is no inherent reason why the liveries should be permitted to operate on Sunday any more than any other of the many businesses which are forbidden. In fact, from the Christian standpoint, in the case of the livery there is a double infraction of the commandment, in that there is involved the labour of both man and beast. Yet I have been told that the chief reason why liveries were not included in the list of prohibitions was that ministers of the Gospel pleaded that they found it necessary, or more convenient, to hire livery horses to reach appointments. And so because these Christian leaders were unwilling to put themselves to a little added trouble and expense, we have a door for desecration of the Sabbath thrown open and a form of Sunday pleasure fostered which is now one of the chief enemies of homekeeping and Churchgoing on the Lord's Day. Surely it were better that some services had remained unheld and some sermons unpreached.

We are coming to the season of week-ends at summer resorts, and every Sunday evening hundreds of people calling themselves Christians from Church camps, Y.M.C.A. camps, and from summer cottages and summer hotels will make their way back to the city by Sunday evening trains. Special trains are now run for the purpose. "Oh, but," is the excuse, "I must be back for work on Monday morning. If I cannot get back, I cannot go." Well, is it too much to ask of a Christian that in such circumstances he will refrain from seeking his own pleasure? What about the train crew who have to work on Sunday in order that you may get your week-end holiday in the country? I have repeatedly seen a string of men from a camp conducted under Christian auspices making their way to the station to catch the Sunday evening train for the city, many of them leaders in the movement and some of them, I am sorry to say, clergymen.

Equally unfortunate is the example of those of the clergy who make Sunday engagements for points so far apart that in order to keep them it is necessary to travel by train. Example speaks louder than words, and any good they might have done by their sermons is more than neutralized by the inconsistency of their actions.

Another modern institution that is doing much to break into the calm and rest of Sunday is the telephone. How many telephone girls are deprived of the opportunity of attending divine worship or Bible class in order that Christian people may gossip with their friends? The tele-

phone is not nearly so essential to our existence as many people imagine. In business it is invaluable, but in the course of many years the writer has never found it necessary to make use of the telephone on Sunday. Such eminent men as Lord Bryce and Dr. Grenfell question whether the telephone, with its constant and imperative calls, is not more of a curse than a blessing. At least we should be no worse off for one day in seven of rest from its strident summons.

The only consistent course for Christian people to take towards these Sunday "conveniences" is to act as though they did not exist. If this were done, not only would they be relieved of responsibility for what the world might insist on doing, but the volume of Sunday labour would be appreciably curtailed. The late William Hays once told a deputation that if the Christian people did not travel on Sunday, there would be no Sunday trains. "You have it in your own hands," he said. Surely no great sacrifice is involved in making of Sunday a day of rest, free from the rush and distraction of the week for ourselves, and, as far as our influence and example goes, for others as well. In any event, unless those who profess to be followers of Christ are prepared to make the Sunday a day of rest, it is idle to ask the world to do so. Our Synods and clergy may as well cease their appeals and warnings. Semper Eadem.

KIKUYU.

Sir,—May I say a word re the Kikuyu decision? To refuse to communion and be brotherly in other ways is absolutely unscriptural, therefore wrong. Scripture very clearly commands an excommunicated person to be treated as a social outcast. Therefore to refuse to allow Dissenters to our Communion and yet to co-operate with them in other ways is certainly wrong. We refuse to communion Dissenters whose lives show them to be sincere lovers of the Lord Jesus. And we admit men who are leagued in lodges, under an oath consenting to murder, with Unitarians, men who deny and hate the Lord Jesus; and not only that, but make Deacons, Priests and Bishops of them. How is this going to appear at the judgment seat of Christ?

But who cares a button about what is ahead? The great thing is the past. And yet sometime this vague thing ahead will materialize and then, "His eyes as a flame of fire." "If any man love not the Lord Jesus Christ, let him be cursed when He comes." Let us refuse communion to those who hate Him and admit those who love Him. See 2 John 10.

Capel B. St. George.

CHURCH AMUSEMENTS.

Sir,—I accept your invitation to correspondents to contribute something toward the subject of the Church providing amusements. I hold that the Church is expected to do altogether too much in that direction. The Church would do better to urge upon the civic authorities to provide gymnasiums, as well as parks, public libraries and reading rooms. The home should be urged to provide its pleasant evenings, and the school might do something more in the way of public entertainment. I do not say that some provision on these lines is not to be expected from the well-organized church and Sunday School. But I do hold that too much is expected from it and saddled upon it. With many churches it may seem easier to do it than to awaken state, and home, and school to provide their respective contributions toward innocent and healthful recreations. The result of this is that weak churches are expected to do as the stronger and so are placed in a difficult position.

Granting that "healthful recreations are a requirement, especially for the young, and that we are to "do good to all men especially to them that are of the household of faith," it still becomes necessary to point out certain other Scriptures affecting the subject, as for instance, that pleasures tend to choke out the Word, that Christians are to be self-denying, rather than self-seeking, that Christianity spells cross-bearing rather than the promise of earthly pleasures, that wars and fightings amongst Christians often arise from pleasure seeking; that these things tend toward that friendship with the world which is enmity with God; that where the Church provides much in the way of pleasures it makes it easy for there to be much in the way of the form of godliness with a loving of pleasures rather than of God, in which case, from such persons, the Scripture directs to turn away.

After the question of where the duty rests to provide recreation, comes that of consideration of the importance, need and ability for making such provision.

I have had in my ministry singing classes, health clubs, tennis clubs, socials, entertainments, picnics, etc. I realized after some years that I was neglecting the souls of the people for the sake of their bodily, mental and social improvement. Some stray Plymouth Brother would come along perhaps and talk to people about their souls, and read and pray with them—in other words, do the work for which I entered the ministry. Then I would stir up the gift that was in me and do a little spiritual work myself. Finally, I concluded spiritual work had to take the first place with me whoever was pleased or displeased, and of late years I have been very sparing in the matter of giving time and energy to amusing and providing amusements for the people.

It seems to me also that the Church should be very circumspect as to the nature of its provision on these lines. Surely dancing, card playing, theatricals, raffles and such like amusements are of sufficiently doubtful or dangerous character, that if some must indulge in them they should find them in the world and certainly not in connection with the Church.

Compare James 4 with Colossians 4, and I think one can hardly conclude otherwise than that the Church is rather to pray than to amuse.

Shall we not give more time and energy to prayer until the Spirit be poured out from on High, and if through giving less time and energy to amusement, a number are proven to be lovers of pleasures rather than lovers of God, having a form of godliness, but denying the power thereof—well, obey the Scriptures and "from such turn away," and go on with the good work of praying for the Spirit and for precious souls, and in learning, both by experience and by reading how to work for Christ so as to win the souls of those for whom we pray. A. H. Rhodes.

Books and Bookmen

"John Hus: The Martyr of Bohemia." By W. N. Schwarze, Ph.D. New York and Toronto; 75 cents net.

A popular account of the great Reformer, prepared in commemoration of the 500th anniversary of his martyrdom. The events of his career are clearly, concisely and sympathetically told and the effects of his work are well indicated. This is a brief but informing study of a man whose name will never be forgotten. In vivid, popular style the story is narrated and once again readers are made to feel how much we owe to the essential Protestantism for which Hus stood. The writer is connected with that noblest of all churches, the Moravian, which through the centuries has continued the testimony of Hus to the truth of God. This is pre-eminently a book to be read and its message rejoiced in.

"Life Forever and Ever." By the Right Hon. and Right Rev. Arthur F. Winnington-Ingram, D.D., Bishop of London. London: Wells, Gardner, Darton and Co. 3d. net.

The sermon preached at the Canadian memorial service in St. Paul's Cathedral, London, England, on May 10. Like everything the Bishop writes it is full of human sympathy, deep emotion and noble aspiration. As a tribute to the Canadian heroes, it is beautiful and moving and will find a warm echo throughout the Dominion. It is only the Bishop's teaching about prayers for the dead which we believe to be unscriptural and not according to Anglican teaching, that prevents the sermon from receiving in full the convinced and hearty approval of all readers. Apart from this point the teaching is at once true and comforting.

"Pro Fide." A defence of natural and revealed religion. By Charles Harris, D.D. New edition. London: John Murray. 10s. 6d. net.

A new and enlarged edition brought up to the present time of a valuable text-book for students of theology and others. The new matter provides fuller discussion of the bodily Resurrection of our Lord and His Virgin Birth, together with the movement known as Modernism. The book was valuable before, but it is now calculated to be much more useful to students. Its treatment is masterly and the bibliographies which have been rewritten, are particularly welcome. Clergy who wish to keep in touch with the latest and best that can be said in defence of our religion should make a point of getting and studying this book. Its completeness, grasp and ability commend it as unusually helpful for its purpose.

"The Emotions of Jesus." By Prof. Robert Law, D.D. Edinburgh: T. and T. Clark. (The Short Course Series. 60 cents net.)

There is no volume of the series—so far as we have seen them—that is worthy of higher praise than this. Beautiful alike in thought and expression, written by one who has rare insight into the mind of Christ, these addresses appeal at once to that which is at the root of our lives, with a force it is hard indeed to resist. We feel that we are listening to one who knows whereof he speaks. Dr. Law is a teacher and a preacher. The addresses are rich in suggestion, and the preacher will find much valuable material in them.

The Family

THE CANADIAN MARCHING SONG

J. M. Lawson.

1. In the battle trench we stand,
Far away from our dear land,
Singing songs of love, of flag, and country,
too;
We are praying day and night
For the vict'ry for the right,
May God bless our King, our Queen, and
Mother true.

Chorus.

Tramp, tramp, tramp, our boys are marching,
Cheer up, comrades, hear the drum,
They will drive the foemen back,
And they'll save the Union Jack,
They will fight for our belov'd Canadian home!

2. On the blood-stained fields of France
We are battling for the chance
Just to open wide the boastful German door;
We are praying day and night
For the vict'ry for the right
As we think of seeing home and friends
once more.

Chorus.

3. In the battle-front we stand,
Fighting hard for our dear land,
Though they mow us down, a thousand men
or more;
But before they reach our ranks
They are beaten and outflanked,
And we raise the cry of vict'ry o'er and o'er.
Chorus.

MRS. BAKER'S MISTAKE

Kate S. Gates.

It seemed incredible that two sincere Christian women, members of the same church, near neighbours, and life-long friends should go two weeks without speaking; yet for nearly six weeks Mrs. Burnham and Mrs. Baker had not spoken to each other.

It was such an insignificant thing that caused the trouble, and, after all, proved to be a miserable mistake, anyway.

For years Mr. and Mrs. Baker had been saving up to buy a house of their own, but they had not talked much about it. "I don't want folks saying every time I walk home from church that I'm saving my car fares for a house, or wondering whether I think it is right not to put more in the contribution-box," said Mrs. Baker, laughingly. "Somebody or other says: 'Economy is going without something you want for fear that sometime you will want something which probably you won't want.' We aren't going without anything we really need—we are just omitting superfluities."

But Mrs. Baker and Mrs. Burnham were such good friends, they often talked over their hopes and plans. So, when Mr. Baker had an unexpected rise, and the "Sawyer Cottage" was reported to be for sale in the near future, Mrs. Baker ran right over to tell Mrs. Burnham that she hoped they could get it.

"But don't speak of it to anyone, will you? Something may happen to prevent, and Mr. Baker thinks it is best not to have it get out that he has any idea of buying it. The Sawyers are peculiar, you know, and if they thought we were very anxious to get it, they would put a big price on it. We are willing to pay what it is worth, but, of course, don't feel like giving a fancy price. Mr. Baker said not to mention it to anyone, but I just had to tell you. I know it is perfectly safe with you."

"Certainly," said Mrs. Burnham, "I will not even mention it to my husband."

It so happened that Mrs. Baker was kept awake nearly all that night with a severe attack of neuralgia. The next day, when she was still suffering from pain and weakness, Miss Bragg, the village gossip, came in.

"I've just been to Mrs. Burnham's," she said, "so I thought I would run in to see you, too. By the way, I understand that you are trying to get the Sawyer Cottage. I thought they would ask so much nobody round here would think of buying it."

Just what reply she made or what else her caller said, Mrs. Baker could never recall, she was so surprised and hurt to think that Mrs. Burnham should tell anybody after promising secrecy—and Miss Bragg, of all people! For, of course, Mrs. Burnham must have told her. Miss Bragg had just come from there, and nobody else knew.

Hardly had Miss Bragg gone when Mrs. Burnham herself came in. All her life long Mrs. Baker had struggled to overcome her quick temper. She had it fairly well in hand, but now and then, like a flash, she lost control of it, and this proved to be one of the times. If only her nerves had not been racked with pain, or if she had had even a few minutes to think over it quietly and assure herself that there must be some mistake—Alice could not have betrayed her confidence so! But—there was Mrs. Burnham and before she realized it she had spoken.

"I cannot understand how you could do so, Alice," she said, sharply; "but I am very sure of one thing, I shall never dare trust you again. It was unpardonable for you to betray my confidence so. There cannot be any excuse."

For a moment or two Mrs. Burnham stood motionless, indignation and surprise struggling for mastery, then she turned quickly and left the house.

"If I had opened my mouth I should have made a bad matter worse," she said to herself as she hurried home. "I haven't the least idea what she means, but she is much too wrought up for explanation to-day. She will come to me in a day or two and explain it, and it will be all right."

But day after day went by, and Mrs. Baker did not come, and in spite of her best endeavours Mrs. Burnham felt hurt and resentful.

"She has no right to accuse me so, and give me no chance to defend myself," she said. "I will not go to her, for it is her place to come to me."

But now Communion Sunday was approaching, and each was secretly wondering what she should do.

"I cannot go with this hard feeling in my heart toward Helen," said Mrs. Burnham, "but it is her place to come to me." And then she would try in vain to drop the matter. Conscience kept persistently saying, "Never mind about that. Do your duty—that is all you are responsible for."

"I will not wait any longer," she said at last. "We are both followers of Christ; we must not dishonour Him this way. I will go to her to-day, and see whether I cannot 'make up,' as the children say."

"I cannot bear this any longer," Mrs. Baker was saying at the same time. I cannot go to Communion; I cannot even say my prayers; and every time I open my Bible I am sure to see, the very first thing, 'Let not the sun go down upon your wrath'; 'Be ye angry and sin not'; or 'First be reconciled to thy brother, and then come and offer thy gift.' I am going to Alice now. There must be some mistake; and if there isn't, if she will only forgive me, I will her."

But on her way she met Miss Bragg, and on the impulse of the moment she stopped her.

"Will you tell me who told you that we thought of buying the Sawyer Cottage?" she said.

Miss Bragg coloured a little, and hesitated, but the earnestness of Mrs. Baker's face rather startled her, and she answered frankly: "Nobody told me so, Mrs. Baker, I spoke as I did to draw you out, if I could."

As Mrs. Baker went up the walk, Mrs. Burnham's door opened, and she came out.

"Oh, Alice!" cried Mrs. Baker, the tears filling her eyes. "I'm so ashamed. It was all a mistake, and I have come to ask your forgiveness."

"I was coming to you, Helen," was the reply. "As my little Barbara says, 'We do love each other,' so, of course, we will forgive each other, if there is anything to forgive."

"I have learned a lesson I hope I shall never forget," said Mrs. Baker, after they had talked it all over, "and that is, never again to judge anyone so hastily, no matter how much appearances are against him; and—anyway—I judge we must all forgive, because we need forgiveness ourselves."

Toronto Conservatory of Music

A. S. Vogt, Mus. Doc., Musical Director

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Conservatory School of Expression

Special Calendar—F. H. Kirkpatrick, Ph.D., Principal. Public Reading, Physical and Vocal Culture, Dramatic Art and Literature.

Personal & General

Canon Armstrong, of Trenton, was in town this week.

His Majesty the King received in audience Sir Robert Borden, Premier of Canada, on July 13th.

The Rev. H. G. Kingstone has returned from the West, where he has laboured in Smithers, B.C., for two years.

We are glad to receive word from the hospital that there is a decided improvement in the condition of Mr. T. E. Moberly.

General Botha's success in South Africa is a most satisfactory development; the Germans have surrendered unconditionally.

Bishop de Pechier has volunteered for service as Chaplain with the new 62nd Battalion, now being raised in British Columbia.

Canon Mowatt, of Regina, head of the Railway Mission in connection with the Archbishops' Western Canada Fund, is visiting Toronto.

The Rev. Robert Ernest Skene, since 1912 Vicar, Raveningham, Norfolk, has resigned his living and enlisted as a driver in the Motor Transport Service.

A correspondent writes us that:—"Dean Star has been transferred from C.M.R. to the staff as Chaplain with rations, pay, etc., of a Staff Chaplain to date from May 29."

The great Orange parade on Monday last proved conclusively the vast number of young men there are, who have not yet responded to the call, "Your King and Country need you!"

The last German raider, the cruiser "Konigsberg," was destroyed by the British last week, while taking shelter in the River Rufigi, German East Africa; she went into shelter last October.

The Bishop of Toronto is expected at Niagara to-day to attend the "Red Cross" garden party at the residence of Colonel Nelles. Surgeon-General Ryerson is expected to address the gathering.

The marriage of Mr. Victor Torrance, Ottawa, to Marjorie Evelyn, only daughter of the Dean of Rupert's Land, and Mrs. Coombes, took place July 12th, at the parish church, Hythe, Kent, England.

"Dear sir," wrote the anxious mother, "I am afraid Johnny is not trying enough." "Dear madam," replied the harassed teacher, "I assure you that Johnny is quite trying enough. He is the most trying in the class."

Lord Norbury, former Chief Justice of the Court of Common Pleas, has taken employment as a fitter in an aeroplane factory in a London sub-

urb. He will put in 13 hours daily at his work. At the same time, Lady Norbury had begun work as a waitress in a soldiers' canteen at Euston Station.

"The Canadian Marching Song" is the latest addition to our popular and patriotic songs. The composer of both words and music is Mr. Joseph M. Lawson, President of the Men's Club of the Church of the Epiphany. Mr. Lawson is always surprising his friends by some new proof of his great versatility, and his last effort promises to be a most popular one.

Official word has been received that Corporal Harold Winnington Ingram, nephew of the Bishop of London, Eng., has been killed in action in France. He was a clerk in Molson's Bank before the war and enlisted in the 10th Battalion. Pte. Frank Gallagher, who gave up law to fight with the Princess Pats, has also been killed.

The return of several of our gallant officers from the front this week is an event of more than local interest. Their work has been well done, their example a noble one! All honour to Colonel J. A. Currie, Toronto; Lt-

The Charm of Eastern Fragrance is typified in every sealed packet of

"SALADA"

Selected leaves from the finest plantations, famous for teas of subtle deliciousness. SALADA is fresh and free from dust.

BLACK, MIXED OR GREEN B 77

honours, regimental band, and 21-gun salute."

In view of the discussion as to modern methods of marine warfare raised by the sinking of the "Lusitania," it is interesting to note what was the practice of the Confederate Admiral Semmes during the American Civil War. Semmes is credited with having

issue might be still hanging in the balance; but what he did dread was lest the peace which in due time would follow should find the Church of Christ unready for the biggest opportunity that had ever been given since the day of Pentecost. It would give an opportunity to recast the life not only of Europe, but of the world, according to the purpose and intention of God. Of the clergy of his diocese, one out of every eight was at the present moment either with the Navy or with the Army. If the whole nation had responded in the same proportion as their Scottish Church, Lord Kitchener would have had well over three millions of men in his New Army last Christmas.

It was stated the other week that the word "munitions" occurs only once in the Bible—in Isaiah xxxiii. 16. A correspondent quotes Nahum ii. 1:—"He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily." In Hastings' "Dictionary of the Bible" there is an interesting reference to the word. "Munition, is used in the A.V. in the original sense of the Latin munio (from munitio, to fortify), a fortified place of defence, a stronghold or entrenchment. The places are Isaiah xxix. 7: 'All that fight against her and her munition' (R.V., 'her stronghold,' as in Coverdale's version); also in Isaiah xxxiii. 16: 'His place of defence shall be the munitions of rocks.' The word is also found in Nahum ii. 1: 'Keep the munition'; also in Mac-cabees i. 14, 10: 'He provideth victuals for the cities and set in them all manner of munition.' (R.V., 'furnished them with all manner of munition,' and in margin, 'implements of munition'). In 1611, the time of King James' Bible, the commoner meaning was that of the French munition—i.e., military stores, provision for an army or fortress. This is the meaning in Shakespeare's King John V. ii. 98:

"What penny hath Rome borne,
What men provided, what munition sent,
To underprop this action?"

Evidently the military meaning of the word is almost as old as humanity itself. It is a mark of the war-like character of the race.

MODEL MILITARY CAMP.

In view of the fact that so many of our Canadian soldiers are fighting on the battlefield of Flanders, the model military camp, which will be one of the special features at the Canadian National Exhibition this year, should attract thousands of visitors, a great many of whom, have sons or brothers at the front. In this camp will be seen a detachment of the Royal Canadian Dragoons, Artillery, Royal Canadian Engineers, Royal Canadian Regiment, as well as machine guns and armoured cars. The work of the A.M.C. Transportation Corps, A.S.C.

DOMINION DAY

From Nova Scotia's misty coast to far Columbia's shore,
She wakes—a band of scattered homes and colonies no more;
But a young nation, with her life full beating in her breast,
A noble future in her eyes—the Britain of the West.
Hers be the noble task to fill untrodden plains
With fruitful, many-sided life that courses through her veins.
The English honour, nerve, and pluck—the Scotsman's love of right—
The grace and courtesy of France—the Irish fancy bright—
The Saxon's faithful love of home, and home's affections best;
And, chief of all, our holy faith—of all our treasures best.
A people poor in pomp and state, but rich in noble deeds,
Holding that righteousness exalts the people that it leads;
As yet the waxen mould is soft, the opening page is fair;
It rests with those who rule us now to leave their impress there—
The stamp of true nobility, high honour, stainless truth;
The earnest quest of noble ends; the generous heart of youth;
The love of country, soaring far through nature's hidden ways;
The love and fear of Nature's God—a nation's highest praise.
So, in the long hereafter, this Canada shall be
The worthy heir of British power and British liberty;
Spreading the blessings of her sway to her remotest bounds,
While, with the fame of her fair name, a continent resounds.
True to her high traditions, to Britain's ancient glory
Of patient saint and martyr, alive in deathless story;
Strong in their liberty and truth, to shed from shore to shore
A light among the nations, till nations are no more.
—"Fidelis," (Toronto Globe).

Col. F. S. Meighen, Montreal; Major J. H. Lightfoot, Winnipeg, and Lt.-Col. H. S. Labatt, Hamilton; and welcome home!

The awful disaster of last week, resulting in the death and injuring of scores of the members of two of the Sunday Schools of Toronto calls for drastic action by the authorities, who must insist on the immediate use of the best protective devices to insure the safety of the precious lives entrusted to public conveyances at all times; expense must not be allowed to stand in the way.

The advantage of a censorship is that an army can thereby hide its mistakes. Like the case of the general and Aunt Jemima. An old lady once died at Spa. Her nephew and heir ordered the body sent home. But when the young man opened the coffin to have one last look at the remains, he beheld, instead of his beloved Aunt Jemima, the corpse of a general in full uniform, the breast covered with military medals. "The young man wired at once to Spa, receiving in a few hours, the following answer:—"Give general quiet funeral. Aunt Jemima buried this morning with full military

captured more vessels than any other commander. In twenty-two months on the "Alabama," he boarded 386 vessels, burnt fifty-two, and took 2,000 men off enemy ships. By the North he was designated "a robber and plunderer of unarmed vessels," and every effort was put forth to make out a case against him, but all the evidence showed that he adhered to the usual rules of warfare, and not a single death could be attributed to him. Semmes released all enemy ships containing neutral cargoes, and all passenger vessels carrying women and children, and in one case, the women and children found upon an East India trader were taken aboard the "Alabama" and made comfortable in the officers' cabins.

The Bishop of Glasgow, preaching to a large congregation at Holy Trinity Church, Sloane Street, London, recently, asked if the Church could not learn a lesson from the nation, which was slowly awakening to the realities of war. In times of peace the appeal on behalf of the supreme plan of national defence fell on deaf ears. He did not dread the issue of the war, although at the moment, thanks to our slackness, the

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The summer campaign against dust has commenced. It will be an easy campaign, without weariness and tired arms and back if the

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(MADE IN CANADA)

is used. It picks up every grain of dust and holds it, and its long handle enables you to get at those hard-to-get-at places without stooping or reaching. Wash with soap and water and renew with a few drops of O-Cedar Polish.

Round and Triangular — 75c., \$1.00, \$1.25, \$1.50

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and field kitchen will be an interesting feature. The camp, which will vividly portray life under active service conditions, showing even trench digging

and the landing of hydroplanes with headquarters staff and field telegraph complete, will be situated west of the Transportation Building.

Freedom from Food Follies

should come with Summer vegetables and fruit combined with a whole wheat cereal. Cut out the heavy, high-proteid foods of Winter and give Nature a chance. The ideal Summer diet is

SHREDDED WHEAT

with fresh fruits and green vegetables—a food that clears the cobwebs from the brain-box and gives muscular vim and energy that enable a man or woman to do things. Being ready-cooked and ready-to-serve, Shredded Wheat is a boon to the tired housekeeper in Summer. Get the "health habit" by eating it for breakfast with milk or cream. Then try it for supper with berries or fresh fruits. Your grocer sells it.

MADE IN CANADA

From the Choicest Canadian Wheat by

The Canadian Shredded Wheat Company, Limited
Niagara Falls, Ontario

TORONTO OFFICE: 49 WELLINGTON STREET EAST



British and Foreign

Bishop-Suffragan of Stafford.—The appointment of the Rev L. P. Crawford, Vicar of Ashford, Kent, to be Bishop-Suffragan of Stafford, in the Diocese of Lichfield, has been approved of by the King.

The Rev. Prebendary Carlile, founder of the Church Army, has accepted the honorary degree of D.D. from Oxford University. The degree is to be conferred upon him "on account of his services to the Church and to the nation."

A reading-desk and a clergyman's stall have just been given to Brighton Church, Sussex. The work is of oak, and was designed by Mr. Joseph Phillips, who has been entrusted with the whole of the carving, both in wood and stone, in Liverpool Cathedral.

The total number of missionaries on the S.P.G. list is now 1,366. The number of ordained missionaries, who include ten Bishops, is 978; laymen, 45, of whom 16 are non-European; women, 343, of whom 58 are non-European. There are also in the various missions about 3,000 lay teachers, 3,200 students in the Society's colleges, and about 67,000 children in the mission schools in Asia and Africa.

Several instances have been recorded of the life of a soldier having been saved by his Bible or Prayer Book. Another example comes from Liverpool. Private E. Hamill, of the 1st Scots Guards, writing to his mother, says: "I am sending you my Prayer Book. You will see, mother, how it saved my life. The bullet went through my coat sleeve and through my pocket, and stopped in my Prayer Book." The shrapnel bullet penetrated 137 pages of the book.

A QUAIN OLD CLIPPING

From an old scrapbook, under the date of October 25th, 1791, is the following:—

A young Fellow, of the City of Bristol, being in London lately, was, out of Curiosity, led to see the Lunatics at Bedlam. His first Approach was to the Cell of a poor Man, to whom he addressed himself thus: "So ho! what brings thee here?" The miserable Object remaining silent, he repeated his Question, and was answered only by a Languishing Look, which so enraged the Visitant that he immediately spit in the Man's Face through the Grate. This caused the Lunatic gently to wipe his Face with a Whisp of Straw, and raising his drooping Head, he made this calm, sage and sensible Reply: "I am here, Sir, because God deprived me of that Blessing which you never enjoyed."

NOTICES UNDER THE HEADINGS OF BIRTHS, MARRIAGES AND DEATHS 25 CENTS EACH INSERTION.

BIRTH

ABBOTT—On Thursday, June 24th, at Lake, Saskatoon, Grande Prairie, Alberta, to the Rev. and Mrs. F. Vale Abbott, a daughter.

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
STAINED GLASS
THE N.T.
LYON GLASS CO.
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THE DAY IT SNOWED

By Faith Wells.

Lucy's home was away down in the Southland, where all the year round the grass was green, the roses bloomed, the sun shone warm and bright, the birds sang, and the brook rippled merrily along every day through the tropical trees and bushes fringing its banks. Lucy had never seen ice and snow until she came north on a visit to her grandmother.

One day the little creek at the foot of grandmother's garden grew strangely quiet, and Lucy, listening in vain for its merry song, ran down quickly to see what was the matter. She came back with glowing eyes and flushed cheeks to tell grandmother. Lucy's little brook at home never, never did such a thing. It was always laughing and chattering, and never quiet. Grandmother had to explain about the ice, and that the music of the creek was over until spring came again. It was certainly very exciting to walk and slide over the frozen creek with no danger of getting wet.

But the first day it snowed! Surely grandmother was asked a great many questions that day! It was the most wonderful day in Lucy's life. Grandmother tied the curtains back and Lucy pulled her chair to the window to watch the white flakes come down. She tried to count them, but they jumped and squirmed around so fast that she had to give it up. In an hour the ground was all covered with white snow. As far as Lucy could see there was no brown earth. In every direction was the smooth, white carpet spread out over everything. Grandmother's flower-beds were just white humps on each side of the path. Lucy thought she had never seen anything so beautiful, even in her lovely southern home.

"Grandmother," she said, "snow is the very whitest thing, isn't it?"

Grandmother thought a moment. "No, my dear."

"Why, grandmother," said Lucy, with wide, questioning eyes, "there couldn't be anything whiter, I'm sure!"

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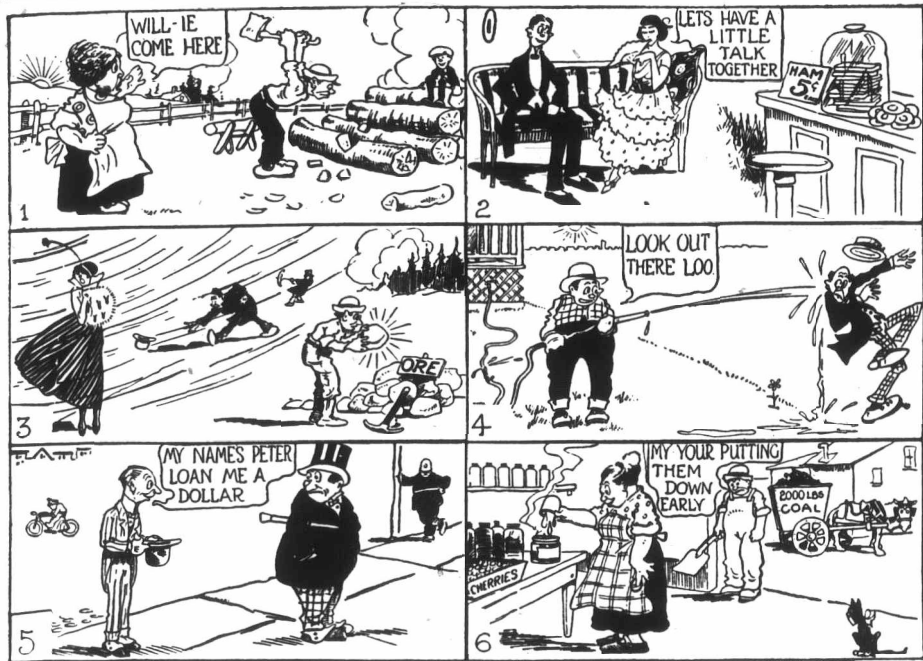
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1915 Model. Twin Cylinder—Two Speed. Completely Equipped, Ready for the Road

HERE'S A REAL PUZZLER FOR WISE HEADS

DO you know the Province of Ontario? Can you recall the names of its many fine towns and cities? Here is a puzzle that will try your knowledge of Canadian geography. Each of the six pictures below represents the name of a town or city in the Province of Ontario. What are they?



HOW TO SOLVE THE PICTURES

The artist who drew the above cartoons wrote out the names of all the towns and cities in the province and from his list chose the names he illustrated as above. Your best move is to follow him and first of all write down all the names of towns and cities in Ontario that you can think of.

To help you get the right start we will tell you that No. 1 represents Collingwood. Now

puzzle out the rest, and when you think you have the correct answers write out all six names neatly and clearly on a sheet of paper, put your name and address on the upper right hand corner and promptly mail them to us.

To the senders of the best written and nearest correct sets of answers, duly qualified according to the conditions of the contest, we will award the following magnificent

LIST OF PRIZES

1st Prize, Twin Cylinder 1915 Indian Motor Cycle, complete. Value \$310	10th Prize.....	5.00 Cash
2nd Prize..... \$50.00 Cash	11th ".....	5.00 "
3rd "..... 25.00 "	12th ".....	3.00 "
4th "..... 15.00 "	13th ".....	3.00 "
5th "..... 10.00 "	14th ".....	3.00 "
6th "..... 8.00 "	15th ".....	3.00 "
7th "..... 5.00 "	16th ".....	3.00 "
8th "..... 5.00 "	17th ".....	2.00 "
9th "..... 5.00 "	18th ".....	2.00 "
	19th ".....	2.00 "

AND 46 CASH PRIZES OF \$1.00 EACH

This Contest is Absolutely Free of Expense. You do not have to spend a single cent or buy anything in order to compete

We are the publishers of EVERYWOMAN'S WORLD, the Great Canadian Magazine that is the established favorite in more than 80,000 of Canada's best homes. That is the greatest circulation ever attained by any Canadian magazine, but it doesn't satisfy us. Our slogan for this month is "Everywoman's World in Everywoman's Home." We want to introduce this live, entertaining, up-to-the-minute, all-Canadian magazine to the people in hundreds of new homes, who may not know it now.

When you enter this great contest you can help us to accomplish this purpose, but you do not have to be a subscriber, nor are you asked to take the magazine, or spend a single penny in order to compete and win the motor cycle or a big cash prize. Here is the idea:

Only the completely correct sets of answers to the above pictures will be sent on to be judged for the awarding of these grand prizes.

Follow these Simple Rules Governing Entry to the Contest

1. Write your answers on one side of the paper only and put your name and address on the upper right hand corner. Anything other than the answers and your name and address must be on a separate sheet.
2. All letters must be fully prepaid in postage. Do not forget that your letter must bear the extra 1c stamp for "war tax," otherwise it will not be delivered to us.
3. Members and employees of Continental Publishing Co. also their relations or friends are not allowed to compete.
4. Boys or girls under fourteen years of age are not allowed to compete.
5. Judging will be done by three gentlemen having no connection whatever with this firm. Prizes will be awarded to the senders of the correct sets of answers according to neatness, handwriting and general appearance.

If your set of answers is correct we will write at once and tell you so, and send you, postage paid, a Free Sample Copy of the current issue of this greatest of Canada's magazines. Then in order to qualify your correct entry to stand for the awarding of these excellent prizes we ask you to help us in our task of further advertising and introducing it by showing this sample copy among three or four of your friends and neighbors. They will surely welcome EVERYWOMAN'S WORLD when they come to know it, and we will even send you a sample copy to leave with each of your friends if you will tell us that they would like to have it.

Say that you will accord us this simple favor when you send your answers, and you will be immediately rewarded for it with a handsome gift, entirely in addition to any of the big prizes your answers may win. EVERYWOMAN'S WORLD will so delight the folks in your home that you'll be glad to get this copy.

6. Each competitor will be required to show the copy of EVERYWOMAN'S WORLD, which will be sent without charge, to three or four friends or neighbors who will want to subscribe. For this service this Company agrees to send an immediate reward of value to each competitor. This reward to be entirely additional to any prize the contestant may be awarded at the conclusion of the contest.

7. THIS CONTEST IS ABSOLUTELY FREE OF EXPENSE. Contestants are not required to be subscribers or readers of EVERYWOMAN'S WORLD nor are they asked to subscribe or buy anything. In awarding the prizes the judges will have no knowledge of whether the entry comes from a subscriber or not.

Address your reply to the Manager, the Geographical Contest CONTINENTAL PUBLISHING CO., Ltd., No. 126 Continental Bldg., TORONTO, ONT.

"Yes," replied grandmother, "there's one thing that's whiter, Lucy."

"What is it? What could it be?" "Think a bit, Lucy. Think a bit," said grandmother, smiling thoughtfully.

"Oh, maybe it's the kitten! There she goes, now, picking her way up the path. No, she's not as white as the snow," Lucy added, watching the kitten.

Grandmother shook her head. "No, not the kitten! Think again."

"The white muslin you spread out to bleach? Why, no of course not! You wouldn't have put it out to bleach if it had been as white as snow."

"No, it isn't the muslin I'm thinking of," said grandmother.

"What could it be?" Lucy wrinkled up her face and thought quietly a moment, while grandmother smiled at her namesake.

"Oh, I know. It's your beautiful hair. Oh, grandmother, I guessed it right that time, didn't I? Why didn't I think of it the first thing?" Lucy jumped up and stood close by grandmother's chair, softly touching the white hair.

"I'm afraid you're wrong again, dear. Bring me my glasses and that large-print book from the table, and we'll see if we can find what it is that is whiter than snow."

Lucy brought the glasses and the book and sat down on the stool by grandmother's side, waiting. Grandmother turned the leaves until she came to the ribbon book mark Lucy had sent her for a birthday gift.

"There dear, you can read it yourself, I think. 'They are small words.' Grandmother ran her finger along under each word as Lucy read slowly, "Wash me, and I shall be whiter than snow."

There was a puzzled look in Lucy's eyes. "What does it mean?"

"It means that when our hearts are washed clean, and all the stain of the selfishness and ugliness, and sin taken away from them then they are white, whiter than the snow."

Lucy looked up into grandmother's face. "Does every bit of the stain of the sin have to be washed out?"

"Well, Lucy, if some one should come along and throw a load of dirt into the snow, it would spoil the whole yard, wouldn't it?"

"Oh, yes," replied Lucy; "just a speck of soot would show. There, I see a black spot now!"

"Then, my dear, if we have one uncleaned sin in our hearts, it makes a spot, a black spot. If we have mean thoughts, if we are selfish and cross, we may be sure that our hearts are not as white as they should be."

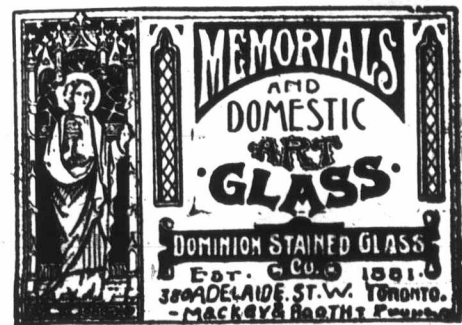
"Mine has black spots, I know," said Lucy. "I was cross to Hilda when she came to play yesterday. I wouldn't let her touch my playthings. I guess my heart is pretty black all through, grandmother, but I want it to be white. A white heart is nicer than a black one, I'm sure."

"Well, Lucy, you can keep this little verse in your heart, 'Wash me, and I shall be whiter than snow,' and

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then I'm sure the black spots will go away."

So Lucy kept the verse in her heart, and all through her life she never saw or even thought of the beautiful whiteness away up in the Northland without remembering how grandmother explained to her about having her heart washed clean, and made whiter than snow.

Reynoldsburg, Ohio.

TIRED NERVES

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PRIMARY SCHOOL FOR DAY PUPILS.
Autumn term will begin Sept. 14th.
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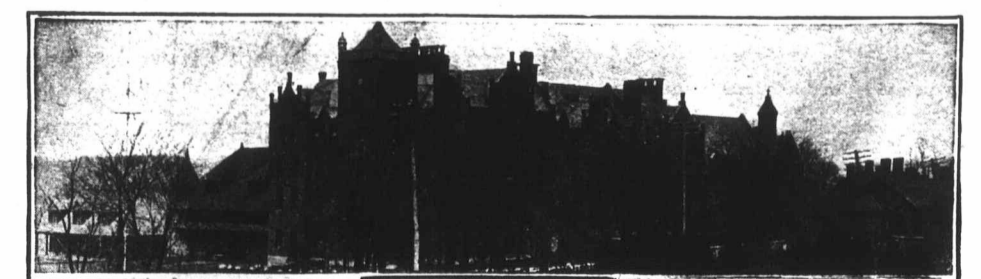
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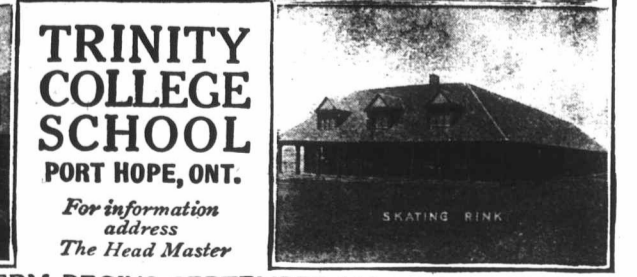
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