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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, NOVEMBER 5th, 1914

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The Canadian Churchman

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The Outlook

Is Christianity on Trial?

A recent pronouncement made at a gathering of men interested in missions is to the effect that Christianity is now on trial, both at home and among the non-Christian peoples of the earth, and that the present war is a most serious challenge to the Christian Faith and to the supremacy of the Prince of Peace. Now we fully understand the motives which prompted this expression of opinion, and yet we cannot help feeling that it involves a very serious fallacy. In reality, Christianity is not at all on its trial through this war, but rather a civilization, which, though nominally Christian, is seen to possess practically no essential Christian elements. We believe the truth is more accurately expressed in the following words from an editorial note in "The East and the West," the S.P.G. quarterly magazine on Missions:—

"It may seem a paradox to say so, but the existence of this ghastly war is itself a proof that Christian principles are still a power in the world. England might now be at peace did her people not believe that it was their religious duty to abide by their written promise to defend the cause of a smaller State, which was being attacked in violation of international agreements. Had she failed to respond to this call of duty the critics of Christianity would have had some reason to assert that as far as

we, as a nation, are concerned, Christianity has failed."

We entirely agree with the writer already quoted that "the issue of the present war will be the vindication of the cause of international truth and honour, it will mark a real advance in the recognition of Christian principles, and will pave the way for the spread of the Christian faith throughout the world."

A Pertinent Question

One of our correspondents asks why our Church does not hold services on the Thanksgiving Day set apart by the Dominion Parliament. He feels that even the Sunday previous to the actual day is hardly sufficient, especially as services on Thanksgiving Day were formerly held. The writer has probably overlooked the instances where such services were held this year. We recall some held in Toronto churches on Monday, October 12th, and it is more than probable that many others were held similarly in various parts of the Dominion. But the question is sufficiently important to warrant attention being called to the matter, with the hope that next year there may be a far wider observance of the Thanksgiving Day in our churches than was the case this year. If one church does not feel sufficiently strong to arrange such a service, why should not a few churches in the neighbourhood unite? Every testimony to national blessings is to be encouraged and welcomed to the fullest possible extent.

From the Front

The following letter, received from an earnest Christian officer who is now at the Front, will be read with great interest. It was addressed to the Secretary of the Scripture Gift Mission, and it gives a good idea of the spiritual keenness which some of our officers possess:—

"The Gospels (French) arrived all right, and my wife got them for me yesterday before sailing, and eventually got them on board all right. I am glad to have them, and feel I am better equipped than if I had 5,000 rounds of bullets. If through these 5,000 precious French souls come to God, they will be a far greater power in this Army than a brigade of artillery. Five hundred praying souls who know how to take hold of God in prayer would be certainly a grand thing in the French Army. Thank God, there are many, I believe in that Army who are out and out for God, and no doubt many of these have your mission to thank. My hope is to reach many of the wounded in hospitals with them, and I shall value your prayers along this line. I am more than grateful for such a generous supply. The 500 English Gospels you so kindly sent are being partly distributed to men on this ship, and the remainder kept stored in my saddle-bags for English wounded. What a spiritual harvest will be reaped from the thousands that have been so prayerfully distributed! Your reward will be great. Oh! that it may tend to hasten the day of the Lord's appearing, when we shall see Him face to face."

We feel sure that many Christian people will remember this officer and others like him in their prayers. Testimonies abound on every hand to the genuine work that is going on in our Army and Navy in this time.

"Gentlemen"

Among other English words introduced into German speech and writing is the fine old English word, "gentleman." Henceforth, like other words and things English, its use is to be discontinued in Germany, and the German equivalent is to be adopted instead. This is "ganzermann," of which a free translation is, we believe, the "finished article." This is decidedly suggestive in the light of recent incidents indicative of what appears to be the German "finished article." The great German historian, Treitschke, once said that "the greatness and good of the world is to be found in the predominance there of German culture, of the German mind; in a word, of the German character." But we should all be sorry if some of the recent manifestations of German action were really indicative of the true German character. We British, at any rate, will still venture to prefer the word "gentleman," because it expresses far more accurately than "ganzermann" what manhood should be.

Treaties of Peace

Amid the clash and din of war it is particularly interesting to observe that some twenty-six Treaties of Peace with other nations have been concluded by the government of the United States. The Treaties provide for the submission of all disputes to an International Commission, which shall have a year in which to investigate their report. England, France, Spain and China were all included in these Treaties, and it is worthy of note that the governments of Germany, Russia, Austria and Belgium were at once informed of the establishment of these international relations, together with the expression of a desire for similar Treaties to be negotiated with them. All lovers of international fellowship will welcome these efforts towards good understanding and amity, and, although the Treaties are only mere "scraps of paper," they represent solemn engagements which will not be lightly broken. The feature of a year required to elapse before proceeding to the extremities of war is specially welcome and ought to prove abundantly fruitful.

The Soldiers' Peril

At the present time we naturally think of the awful dangers or wounds and death that face our soldiers and sailors, but it would be well to remember that there are other perils as well. Those whose sons have recently responded to their country's call to enter the Army will feel a deep interest in the following extract from a soldier's letter:—

Although I want to serve my king and country, if possible, I serve the King of kings first. I think that through this I may perhaps emerge stronger for having gone through the many temptations that beset us up here. There are seventy-five of us in one room, and I shall not forget the first night in a hurry. As I looked round and heard the cursing and swearing going on, I thought that I should never have the courage to get down and pray; but I was, by the grace of God, enabled to do so, and I have done so each night since, but have to stop my ears to keep out the sounds. I want your very earnest prayers, for you know how easy it is to fall. I want to shun the very appearance of evil, that I may show these fellows that Christ does not stand for a name only, but that at all times He enables us to conquer by His grace.

In the light of these solemn words special point seems to be given to the familiar words, "A good soldier of Jesus Christ."

The War and Crime

It is a matter of profound satisfaction that in spite of the inevitable dislocation of industries and unemployment consequent upon the war, the millions of London are showing a remarkable self-control. One proof of this is seen in the general freedom from crime, for on one occasion of a recent sitting of a criminal court in London, England, the judge congratulated the Grand Jury on the "lightest calendar on record." While it would not be safe to generalize from any particulars like this, yet, with the earlier closing of public houses and the intense occupation of people with the national cause, it would seem clear that criminal courses have recently made very little appeal. This improved condition of things is also to be largely attributed to the way in which the authorities in England have been adjusting their arrangements to the special need of the present hour. Whenever crime diminishes it is a result for which all citizens will feel abundantly thankful.

Sierra Leone and the War

A little newspaper "The Weekly News," from the British Protectorate of Sierra Leone, published at Freetown—the West African port where a settlement of emancipated slaves, freed from the Southern States of America, established themselves, contains a leading article written evidently by a West African negro, explaining to his native readers the origin of the European War. The whole tone of the article is refreshing and stimulating as these few extracts indicate:—

At present the talk everywhere in the Colony and Protectorate of Sierra Leone is that of the European War in which England, our own over-lord under whose rule and governance we are proud to be, and are content to abide, has become involved. In the strict sense of the word we are not a nation: and the charge we have to keep seems for the present to be nothing more than our own body and soul. We are wards of another by whom we are protected, and who has to scheme and plan that nothing may go wrong with us.

A careful and really remarkably well-informed resumé of the circumstances leading up to the war follows, and then the writer adds:—

The war is not England's at first hand, and we say it with utmost pride that England was unwilling that this war should take place, and did all she could to prevent the catastrophe.

The present war has its significance. It would appear to us that the nations have been summoned by Jehovah to check the arrogance of Germany and to punish the pride of Austria.

Let there be no fear. England will suffer no harm in connection with this *melée*. She is but discharging a trust: and even if she had eaten the humble pie before Germany for the sake of peace, and due to consanguineous relationship, the lull would have been but temporary. She has a charge at present. Jehovah has hissed to other nations to strengthen her hands that the arrogance of Germany may be put down and that the progress of the world and the purpose of God may not suffer harm.

We who belong to England will pray for England, not because she is our Ruler, but because we are certain that she is fighting on the side of righteousness.

An Unfailing Resource

Among our deepest convictions not to be shaken by any storm, however great, we ought to number the Divine word, "My grace is sufficient for thee" (2 Cor. 12:9). It matters not what may be our circumstances, the truth that Divine grace is sufficient is an ever-present reality, and as such should not be doubted for a single instant. This thought may well come home to us with special force at the present time when men's hearts are failing them for fear, and when anxiety and sorrow are being felt all over our land and Empire. How different everything would be if deep down in our hearts we quietly and firmly believed in the sufficiency of grace. In theory, of course, we do, and are ready to proclaim it as an undoubted truth of Holy Scripture. But to show that we believe it when trying times come, times of poverty, of sorrow, of anxiety, of bereavement, of broken health, of severed friendships, when old age is creeping on with increasing infirmities—to show then that we believe it is an entirely different matter. And yet God's grace is sufficient; there is no doubt about it, though it remains with us to prove it in actual experience, and this is just where the test of our Christian life comes.

Let us recall the circumstances under which the words were spoken, for they are particularly noteworthy. St. Paul had been caught up to the third heaven, and such were his experiences that he did not know whether he was in the body or out of it. But spiritual heights such as these always have their dangers, and when the Apostle was no longer in the third heaven and had returned to his normal life he was liable to be "puffed up," so persistently evil is fallen human nature. For this reason "a thorn in the flesh" was given to him, not for correction, but simply to prevent his being exalted above measure. We are not told what "the thorn" really was, and, although there have been many surmises on the part of learned commentators and other scholars, it is, perhaps, well that we do not know, since, as things are, all who are tried and troubled are now enabled to take home to their own hearts the Divine assurance, whatever their own "thorn" may be. We know, however, that it was something from which St. Paul wished to be free, and this is not surprising, for thorns in the flesh tend to irritate and rankle, ever reminding us of their presence. But he did the right thing. He went to his Master about it, the Master Whom he was serving, and Whose work he felt would be hindered by this painful intrusion. There is no doubt that it was within the ability of our Lord to take it away, for there is no weakness which He cannot remove, no trouble which He cannot cure. It was because the Apostle was sure of this that he prayed for the removal of his thorn. But no answer came, and there was nothing to do but wait, in the fine words of our Prayer Book, to "tarry the Lord's leisure" while patience was having her perfect work. Then after a while he prayed again, and still no answer was given. May we imagine the Apostle being perplexed at this silence? What could be its meaning? Had the Lord ceased to care? Had prayer become useless? All this was quite impossible, and so for the third time he prayed, asking that the thorn might be removed. At last came the answer, but not in the way desired and expected. The thorn was not to be removed. The Apostle would carry it all his earthly days, but there was this magnificent compensation: the Lord said, "My grace is sufficient for thee; for My strength is made perfect in weakness." It seems clear that after such an answer the Apostle never prayed again for the removal of the thorn. He accepted the Divine decision, knowing well that the wisdom

and love of his Master were beyond all question. What he felt is expressed in the words which have been the comfort and inspiration of all generations of Christians: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong."

It may be said that all this referred to a great Apostle, and that our lives are very different. They certainly are, and instead of our being in any outstanding position we are perhaps only tried and feeble followers with some thorn which is hard to bear, some burden heavy to carry, some hindrance that cripples our physical and spiritual activities. Perhaps, too, we have prayed again and again, only to find the thorn still with us. But we must remember that the Lord of St. Paul is the Lord of all His people, and that He still speaks in tones of infinite love, "My grace is sufficient for thee." He knows and cares, and only asks us to receive the thorn from His hand. If we are willing to do so we shall soon prove in our experience the truth of those precious words which not only were spoken to St. Paul, but also have been written for our learning. The fundamental truth of the Christian life is that the Divine will is wise and good, and, as the soul is willing to say "even so," there will come the experience day by day, and even moment by moment, of the sufficiency of Divine grace.

And then the life becomes a splendid witness for our Lord, a testimony to others of the all-sufficiency of Christ to sustain the heart in dark days, and even to give songs in the night. At the present time there is, perhaps, nothing more necessary than for a Christian to show the reality of Divine grace. Amidst perplexity and sorrow believers have a work to do to stay the souls of those who are burdened by the profound troubles brought about by the present conflict. There are few more beautiful sights than the life of a Christian encouraging the hearts of all who come in touch with it, strengthening faith and making others feel what boundless resources there are in Christ on which faith can draw. Such a life will bring constant and ever-increasing glory to God. Those around us need beyond all else the presence of One who can be touched with a feeling of our infirmities and who is able to succour in every trying hour. And if we learn to lean on Him and find His grace sufficient and His strength perfected in weakness, we shall be able to do what the Apostle did so fully and surely, "comfort others with the comfort wherewith we ourselves are comforted of God."

HOPE THOU IN GOD.

Hope thou in God! He liveth and He reigneth!
Trust to His arm omnipotent—Divine;
Be of good courage! Faint not, press on bravely;
Right, and not might, must triumph in
God's time.

Hope thou in God! though dark as midnight
o'er thee

The clouds of danger or of sorrow lower;
Lift up thine eyes! Away with doubt and sadness,
God is our refuge sure, our strength and tower.

Put not thy trust in man—the Lord is with us;
Play well the part He hath appointed thee;
Battling with foes, or "by the stuff" abiding,
Hope thou in God, and His salvation see.

Brothers and sisters, when the right hath
triumphed,

Offer a sacrifice of prayer and praise;
Though mingled tears may fall, of joy and
sorrow,

Hope thou in God for all the future days.
Fanny Hope.

DIocese OF TORONTO

Seventy Fifth Anniversary

To the Clergy and Laity of the Diocese of Toronto:

DEAR BRETHREN,—It had been hoped, as you are aware, that we should celebrate, on November 8th-11th next, the commemoration of the 75th anniversary of the founding of the diocese, and arrangements and details for the occasion were far advanced before the outbreak of the war which has involved the Empire. As a consequence of present conditions, the result of this calamity, it has been decided by the Executive Committee to limit the observance to special historical thanksgiving services in the churches throughout the diocese on Sunday, November 8th, to ask for no special thankoffering on the occasion, and to eliminate all the social gatherings which had been planned as features of the proposed programme. I am sure we all share in the disappointment that this means and yet have to concur in the wisdom of the decision. May I request, then, a general observance of Sunday, November 8th, the twenty-second after Trinity, as "Diocesan Anniversary Sunday," on which the Holy Communion—the Church's highest Thanksgiving office—shall be celebrated in every church; historical sermons preached; children's services held; and thanksgiving offered to God for mercies numerous and undeserved bestowed on the diocese during the past three-quarters of a century? And may I also ask you to join with me in prayers and supplications for His guidance and blessing for the years to come?

Praying that God may abundantly pardon all that He has seen amiss in the long course of our diocesan history, and abundantly bless us in the future, believe me, with sincere regards,

Your faithful friend and Bishop,
JAMES TORONTO.

HISTORICAL SKETCH

(IN PART.)

By Professor A. H. Young, M.A.,
Diocesan Historiographer.

On the 8th of November next, the diocese of Toronto celebrates the seventy-fifth anniversary of its creation by Royal Letters Patent—one of the results of Lord Durham's Report—there having been a choice of three dates for the occasion. On Sunday, August 4th, 1839, the Honourable and Venerable John Strachan, D.D., Archdeacon of York, was consecrated Bishop of Toronto, in the Chapel of Lambeth Palace; on Saturday, November 9th, he arrived in Toronto after a long and stormy journey of three weeks; on Sunday, December 22nd, he was enthroned in old St. James' Cathedral, then being re-opened after the fire.

In the year 1839 the clergy, not counting the new Bishop of Toronto himself and the Assistant Minister of St. James', numbered 53, according to the admirable report of the S.P.G. for the year 1840.

Dr. Strachan's first care in 1839 was to secure more missionaries, sixteen in number. Within three years the total was 102. This happy state of affairs he was able to realize owing largely to the greater interest being then manifested in Canadian affairs and to the movement for the increase of the episcopate which was getting under way in England. Nor must mention be omitted of the great generosity of the S.P.G., which, from 1733 down to the present time, has spent hundreds of thousands of pounds on missionary undertakings in this country. Believing in itinerancy, the new Bishop expanded the system of travelling missionaries and followed the settlers as speedily and as persistently as he could into the farthest corners of the province, which he had already visited as Archdeacon. For the Indians, too, he cared, a flourishing Mission at

the Sault, then part of the diocese, being conducted for years by the Rev. Dr. McMurray, afterwards Archdeacon of Niagara, and the Rev. Dr. O'Meara, father of the present Principal of Wycliffe College. The New England Society took charge of the Onondagas, in the neighbourhood of Brantford, a revised edition of the Prayer Book being brought out by one of the missionaries, the Ven. Archdeacon Nelles, to use his latest designation. Notwithstanding the arrival from time to time of missionaries from the Mother Land, it had been early perceived that the supply would always be unequal to the demand unless means of training the native-born were found. One clergyman and another had taken students into their homes and had taught and trained them; but, first of all, through King's College,

looked to the future and to the good of the Church. Besides planting the Church more securely, Dr. Strachan took measures for its more effective organization. Obligated himself to retain the Archdeaconry of York and the Rectory of Toronto down to 1847, because till that year there was neither episcopal stipend nor episcopal endowment, he early took steps to revive the office of Rural Dean, so that the work of the Church should not suffer. His great achievement, however, was bringing about the meetings of Synod with lay as well as clerical representation of the parishes, after the American model. The same principle of representation he worked out when he was founding Trinity College between 1850 and 1852. He provided that, on the division of the diocese, or of any part of it, every new diocese should have the same right as the original one to elect, or to have its Bishop nominate, representatives on the College Council. This right is fully exercised at the present day, thus making the College representative of the whole Church

in the Ecclesiastical Province of Ontario, which is practically coextensive with the old diocese of Toronto. To keep pace with increasing population, the diocese was twice divided in the Bishop's lifetime. Huron was set off in 1857 and Ontario in 1861-2, the Bishop of the former being the first Bishop to be elected by members of a Synod, and the Bishop of the latter being the first to be consecrated in this province. Algoma was established by the Provincial Synod of Canada in 1872 and its first Bishop was consecrated in 1873. Niagara was erected in 1875, an event foreshadowed, perhaps, in the choice of Bishop of Niagara as the title for Archdeacon Bethune when he was elected in 1867 to be coadjutor to Dr. Strachan. Since that date the boundaries of the diocese of Toronto have remained unchanged.

Dr. Bethune became Bishop of Toronto on the death of Dr. Strachan, on All Saints' Day, 1867. While still Archdeacon of York, Dr. Bethune had had much to do with training the Clergy, having been Principal of the Theological Institution at Cobourg throughout the whole ten years of its existence. Thus he had a considerable number of clergy who knew his excellence and were ready to follow his leading. One of his students was the late Dr. Fauquier, first Bishop of Algoma, and two who still survive are Canon Tremayne, of Mimico, and Canon Worrell, of Oakville, the father of the Chancellor of this diocese.

Dr. Sweatman, who, after coming to this country, had been Second Mathematical Master at Upper Canada College, Principal of Hellmuth College, and Rector of New St. Paul's, Woodstock, was consecrated in 1879. At the celebration of the Jubilee of the diocese in 1889, he promulgated the Cathedral establishment, but at the same time it was stated that "It is provided that to St. James' Church shall be reserved its right to the designation of St. James' Cathedral." It was also provided that "The office of Sub-Dean shall be annexed to the Rectory of St. James' Cathedral." As an act of piety to Dr. Sweatman's memory and to that of the other Bishops his predecessors, the present Bishop has continued the building of St. Alban's. At the moment the work is at a standstill because of the financial stringency, but with the return of good times it will be resumed and carried on to completion, to be a centre for the activities of the diocese. The outstanding event which marks Dr. Sweatman's episcopate is the unification of the Church from the Atlantic to the Pacific and the establishment of the General Synod at Trinity College in 1893. With that most fitting mode of celebrating the centenary of the consecration of the first Bishop of Quebec, Dr. Sweatman and Dr.

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The Right Rev. John Strachan, D.D., First Bishop of Toronto.

CONSECRATED 1839—DIED 1867.

Toronto, and, about the same time, the Theological Institution in Cobourg, the Bishop made possible a still more thorough and systematic education. The Theological Institution was merged in Trinity College, Toronto, in January, 1852, consequent upon the secularization of King's College in 1849. A few years subsequently occurred the most heroic event of Dr. Strachan's episcopate. The clergy, when the Clergy Reserves were abolished, agreed, with almost complete unanimity, to commute the stipends to which they were entitled for life and to take in exchange for them their share of the interest on the capital sum thus obtained. This capital sum has formed ever since one of the endowments of this diocese and of the others into which the original diocese of Toronto has been divided. In a worldly sense, it would have been easier for the clergy to stand upon their rights and to continue to receive their undiminished income for the term of their lives. But unselfishly they

Turkey and the Balkan States in the European War

By Rev. PAUL L. BERMAN,
Toronto.

IN the present European conflict the situation of the Balkan States is entangled to such an extent that one can scarcely make any headway in attempting to point out their different positions. Add to such a state of affairs the fact that full information of their various manoeuvres is lacking, that authentic news is meagre, and that despatches are complicated and contradictory, and one is constrained to deal with mere conjecture. So many statements without basis have filled the Canadian press that even for a well-informed student of the Southwestern peoples and ideals it is hard to unravel this conglomeration of more or less imaginary cables.

After the second Balkan war, which ended with the peace treaty of Bucharest, a new constellation appeared. Roumania, Serbia, Greece, and Montenegro formed an alliance. The Czar's diplomatic machine had worked with great care and precision. Toward this reshaping of the political map of the Balkans, this alliance now being realized, "the other sick man of Europe," Austria-Hungary, it was proposed, should have his portion of the same treatment that the Turk had a couple of years before. Nicholas' visit to the Roumanian King, Carol I., at Constantz, sealed the pact.

The equilibrium of the Balkans was destroyed, and the European "triple alliance," already crippled by Italy's "neutrality," was to face this very inconvenient situation. The Servians desire to push the boundaries of their kingdom further into the body of Francis Joseph's empire. Bosnia and Herzegovina are populated by Servians. For centuries their dream had been to gather all these lost provinces and to rebuild a great Serbian state. The Roumanians have four millions of brethren in Transylvania and Bukovina. Their King, who is a Hohenzollern, is a personal friend of Francis Joseph and William II. Roumania has always been considered a German "Hinterland," ready to bring considerable aid to Pan-Germanic conditions. But Austria's attitude in the Siliustria question, and her obvious support of Bulgaria, have embittered Roumanian popular feeling against her, and have even changed the diplomatic plans of Roumania. Now public opinion is heated by national aspirations, Roumania's tendency is toward a Roumanian empire. They had once seen, under Woevode Michael's sceptre, the resurrection of ancient Dacia. The Roumanian soldiers will surely go to liberate the oppressed Transylvanians, whose leaders were always the darkest and most savage of anti-Semites in Roumania. As for Greece, she fears the Bulgarians, who naturally are the enemies of Roumania and Serbia. This alliance, with Russia's assistance, hopes to disrupt the territory now under the old Emperor's heavy crown. Thus it is harder to believe the news published at the beginning of the European war, that Roumania and Bulgaria are going to help Austria against Serbia!

Now, let us see the other side of the shield: Albania is out of the question. Deserted by her King, she is involved in her own troubles. There remain, then, Bulgaria and Turkey, two eternal foes. The cross and the crescent, the new masters of Macedonia and the old persecutors of Macedonia. In the second Balkan War the Bulgarians reached Salonika and Kavala, and their plan was to take them. With Roumania's army near Sofia, however, they were unable to realize that dream. These two neighbours, Bulgaria and Turkey, are in a very peculiar position. Their interest is to go hand-in-hand with Germany and Austria. But shall the Bulgarians allow a Turkish army to pass through Macedonia—their fresh prey taken with so much sacrifice—in order to attack Greece at Salonika, a province which they have long coveted with envy and eagerness? Can they run with the hare and hunt with the hounds? This is an added reason for finding it difficult to believe the news despatches.

Bulgaria will in all probability go against Serbia and Roumania, should they unite for an attack, in order to check their advance in Austria. As for Greece, she will have to deal with a Turkish navy on the sea. But we cannot believe in a co-operation of Bulgarian and Turkish armies either against Roumania, or against Greece, or against Serbia and Montenegro. Turkey is the avowed friend of Roumania. The students of Constantinople recently made a visit to their Roumanian fellow-students of Bucharest and Jassy. The two governments are in a friendly relationship, and, what is of more interest, their chief and common point is to weaken Bulgaria's influence in the Balkans.

Turkey's mobilization and appearance on the war arena must be explained otherwise. She is not, at this moment, thinking of reconquering her lost territories in Europe. Perhaps she has accustomed herself to the renunciation of this idea forever.

Turkey has the Dardanelles, and there is the real danger. English and Russian battleships are floating near the romantic Bosphorus, the blue waters reflecting white palaces and minarets. For the sake of this piece of poetry on earth they direct the mouths of their guns along both shores of the golden strait against the too persistent gallant ships. Turkey fees her small European dominion crumbling under her feet. Peter the Great's will may possibly yet be realized.

The Sultan comes here in direct contact with the Kaiser. In Germany's chess-play Turkey is a pawn against Italy and England. The Sultan is the spiritual chief of all the Mohammedans. Egypt, subjected to England, and Tripolitania, subjected to Italy, have a considerable number of believers in the Koran. By causing a religious war to break out in these two colonies the Sultan believes that he will be able to regain his lost territories and peoples. Germany sees with favour this movement which will trouble Italy and England. On the other hand, Russia is Turkey's neighbour in Asia. Caucasia is a place where Turkish armies can force a few corps of the Russian army to leave the European battlefield. Germany and Austria will then certainly win, thus enfeebling the northern masses which are pouring into their countries with heavy strength.

Perhaps the Sultan will arouse a Mohammedan revolt in Egypt against England; he may do the same thing in Tripolitania against Italy. Perhaps he will fight on the sea with the few Greek battleships and take the islands on the Ægean Sea and the Archipelago; he may march against the Czar through Caucasia; but whatever he is planning, one thing is clear and certain, and that is that even "five hundred thousand veteran Turkish fighters," we must agree, make a very poor cast for such a big stage.

What will then be the result of the European conflict and how it will affect the Balkans it is impossible to foretell. One thing, however, is certain—Turkey is no longer and never will be a great and influential European power. If the "triple alliance, minus Italy," wins, the Padishah will hold his small realm in the Balkans, as he has been doing, gaining some influence in North Africa. And even if the "triple entente" wins, we do not think that he will be driven thence. The key of the Dardanelles and the golden Bosphorus are a prize for another series of gun performances, which Europe will not allow herself to engage in for many years to come.

STRAY THOUGHTS From a Woman's Viewpoint By L. A. B.

WHAT a contrast the picture of our beautiful churches grain-bedecked is to our mental picture of ruined cathedrals, trampled and blood-stained grain, and starving terror-stricken people. The very contrast seems to make the peace and plenty more wonderful, and the destruction, misery and murder more horrible. Thanksgiving and Harvest Home! Oh, are we thankful enough? do we realize how good God has been to us? It is very much to be doubted.

Strange that people should traffic in the needs of warfare for selfish ends. Strange that men and women should wish to lead in this movement and in that club, with the apparent laudable intention of helping the soldiers or soldiers' wives or something equally charitable when the real reason of their activity is to gain a little prominence socially, or a little cheap notoriety, or to have their pictures in the papers with their sewing or knitting which, perhaps if the truth was known, they were doing very badly. Why will our women go to concerts or sit in the most conspicuous seats on the fair grounds knitting, knitting, knitting. One has a creepy remembrance of Dickens' strongest female character, Madame De Farge. We earn men's contempt sometimes, and we get it.

"The Red Cross is simply swamped." Such is the official statement. Think of it, fellow mem-

bers of the great Canadian Church, the Red Cross Society—the only humane or Christ-like part of a barbarous war. What does that simple statement mean? It means that thousands of men of all nations who have done their duty bravely, must suffer hunger and thirst and torture past comprehension, they must die alone in their agony amid the horrors of the battlefield, it means that mothers and wives and children must mourn for those who might have been saved if the brave men and women who wear as their emblem Christ's blood-red cross had been adequately supported. Perhaps men cannot quite grasp the full meaning of this, they have not known what agony means, but every mother in Great Britain understands full well.

This is the hour for self-effacement, concentrated effort and sacrifice. Cannot the A.Y.P.A. make a Dominion campaign, or may not the W.A. do so? Just five cents a member would make such a big sum and it could go through the General Secretary or whoever the Dominion official would be. There would be no display, no special mention in the papers, but there would be a work well done, and over there in Europe there would be just a little less suffering, and God Who sees all would bless the effort.

THIS AND THAT Thoughts of an Eastern Churchman

NEW ENGLAND, with nearly three centuries of history behind it, and crowded in some sections with great manufacturing cities, towns and villages is at the same time surprisingly crude and thinly settled. In Connecticut you step out of great hives of industry almost into the wilderness, and find yourself in lovely winding, tree-shaded roads, and amid precipitous, crag studded hills clothed to the summit with impenetrable forest, wherein roam large numbers of deer. In a sense, Massachusetts and Connecticut remind one of Lancashire and the West Riding of Yorkshire on a very much larger scale. There, however, the factories have utterly spoiled the country, blighting the vegetation, blackening the atmosphere, and turning the brooks and rivers into ink and rendering the outlook generally hideous. And the towns themselves are ugly and unsightly beyond description, the very abomination of desolation. In New England, on the other hand, the factories have not ruined the country. The countryside, so far as its natural beauties go, remains unspoiled, the atmosphere unpoisoned, and the rivers unpolluted. The rural districts are now everywhere traversed by splendid asphalt motor roads. But the country retains its rugged and crude appearance and to the casual observer might have been only settled yesterday. A vast amount of it has gone back to forest. An elderly farmer, one of the real genuine New England breed, pointed out to me a flat topped hill, part of a forest-clad range, on whose summit he had as a boy sown and reaped barley and oats. To look at it to-day one might imagine oneself in the heart of some newly surveyed region, say in Northeastern Quebec, or the interior of New Brunswick. And all this well within an hour's motor ride of several cities of from seventy-five to fifty thousand or more. The proportion of waste land in New England is very large indeed, and a great deal of it is capable of cultivation, and in fact has in by-gone days been cultivated and supported tens of thousands of sturdy Yankees, now dispersed all over the continent. Of general mixed farming, in the Canadian sense, I saw little evidence in Connecticut, the staple crops being corn and tobacco. Indeed, I have never seen anywhere in New England anything in the farming line to be mentioned in the same breath with farming in Western Ontario, or even some districts in Nova Scotia. Nevertheless, in spite of, or perhaps on account of this, it is a picturesque region, and forms a striking and attractive setting for its un-beautiful and anything but picturesque manufacturing towns and cities.

Everywhere in New England I found a strong sympathy with England and her allies in the present war. At least ninety-five per cent. of New Englanders, I should say, are with us, some quite enthusiastically. The New Englanders of the real old stock are very proud of their English blood. It is surprising to find how many of them possess carefully and manifestly authentically compiled pedigrees running back for centuries, and long before the settlement of the country. One man I

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DIOCESE OF TORONTO.

Seventy-fifth Anniversary.

(Continued from Page 713.)

Body, then Provost of the College, had very much to do. By reason of his abilities, no less than of his seniority, Dr. Sweatman became Metropolitan of Canada and Primate of All Canada in 1907. In these offices he displayed to the full his great administrative ability for the remaining portion of his life. Owing to the demands made by the higher offices, some measure of relief had to be found for him in the discharge of his ordinary episcopal functions. Fortunately Dr. Reeve, who had done splendid work in Mackenzie River, which he has since supplemented by securing an endowment for that diocese, was able to become Assistant Bishop. Happily too he continues to fill that office, to the benefit and advantage of the diocese.

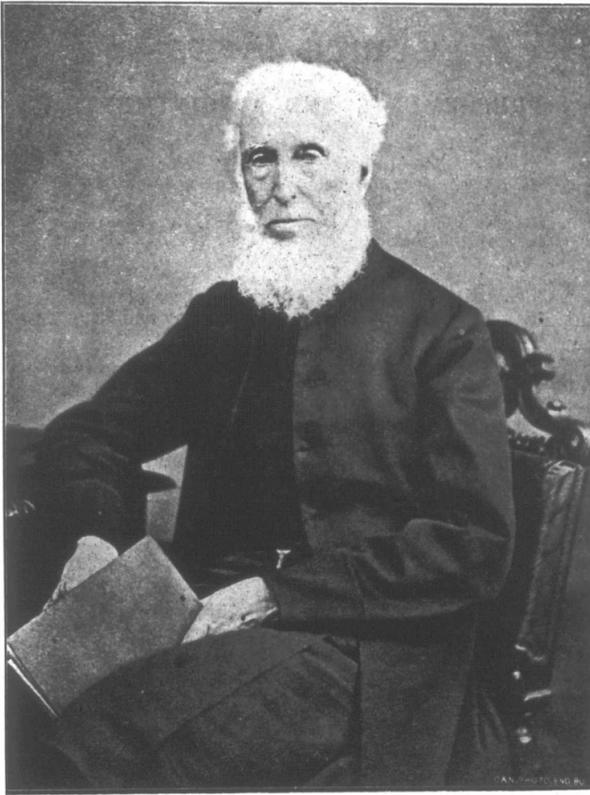
Dr. Sweeny was consecrated Bishop of the diocese in 1909 and during the five years of his episcopate much attention has been paid to the extension of diocesan Missions, to perfecting the organization of chaplaincies for public institutions and to the prosecution of moral and social reform. New parishes have been created and old ones amalgamated. St. Alban's Cathedral, as already noted, has been carried further toward completion. With the arrival of large numbers of immigrants, both British and foreign, serious problems are pressing upon the city clergy in particular; more new parishes have to be created in both town and country; and care has to be taken to prevent the Church from becoming the Church only of the city. All of these things call for the expenditure of money and, still more, for expenditure of time and thought and sympathy intelligently directed. Educational institutions of its own the diocese does not possess, although it has, through the Bishop and his nominees, a share in the government of Trinity College and of St. Hilda's College. As President of the Corporation of Trinity College School, Port Hope, his Lordship has a very real share in the oversight of that School, which will next year celebrate its jubilee. In a similar relation the Bishop stands to the Bishop Strachan School, Toronto. Other excellent institutions of the same character situated within the diocese are Havergal College, Toronto; St. Mildred's College, Toronto, and Bishop Bethune College, Oshawa. The Lakefield Preparatory School and St. Clement's College, though private corporations in a still more definite sense than those just mentioned, have as their headmasters two well-known clergymen of the Church. Also situated within the city and diocese is Wycliffe College, founded some forty years ago under the name of the Protestant Episcopal Divinity School. It has had three homes, the first of which was St. James' Schoolhouse, when the Very Rev. Dean Grasett was Rector. It is federated with the University of Toronto under the provision made in the several University Acts of the Provincial Legislature in regard to theological colleges. And, like the University of Trinity College, it has sent forth many foreign missionaries. The form of this commemoration of the seventy-fifth anniversary of the erection of the diocese of Toronto has of necessity been much altered and contracted because of the war in which the Empire is engaged. Yet this brief sketch shows that there is abundant cause for thanksgiving for the increase of the Church within three-quarters of a century. The original diocese has grown into an Ecclesiastical Province containing six dioceses. Instead of one Bishop there are eight, one being Archbishop and Metropolitan, one a coadjutor, and one an Assistant. There are in the present diocese 231 clergy, not counting superannuated clergy, with a total of 654 in the whole Ecclesiastical Province of Ontario. In 1836 there was no College; now there are three—Trinity, Huron, Wycliffe—employing respectively 23, 8 and — professors and lecturers. The Foreign Missions of the Church have been extended and more fully organized, there being in addition to the twenty-five dioceses in Canada, those of Honan and Mid-Japan. In the sister Church of the United States several Bishops and Presbyters are sons of the Canadian Church, as also are the Missionary Bishops, Dr. Rowe, of Alaska, and Dr. Brent, of the Philippines. Because of the great things that have been done for us, we ought to take courage and go forward in the strength of our Lord and Saviour Jesus Christ to spread further throughout our Dominion the Kingdom of God.

"Hatty" the Suffragette

By a Missionary in China.

NO devoted follower of Mrs. Pankhurst could have had more militancy in her heart than had "Hatty" (Her name may be well known in China and Japan; for obvious reasons I suppress it.)

One evening in January, I was in the tram on my way to our weekly C.M.S. prayer meeting when I noticed a Chinese girl at the further end. Her face which was distinctly attractive, was unfamiliar to me. She was wearing Chinese dress with a soft gray felt hat on what I noticed was short hair. She had the air of a newcomer, and my conscience told me I ought to speak to her. My Mandarin, however, is still such an uncertain quantity that it was some minutes before I summoned up courage to take an empty seat by her and enter into conversation. I am always afraid I shan't understand what they say. Even what is called Mandarin varies enormously according to the province. But I need not have been afraid; she spoke the best kind of Mandarin—the kind that is understood all over China. She told me she had only lately come over from China and was very anxious to learn English. I said I thought I could help her, so we exchanged cards and arranged a time for her to come and see me. That



The Canadian Churchman
The Right Rev. Alexander Neill Bethune, D.D.,
Second Bishop of Toronto.

CONSECRATED 1867—DIED 1878.

was the beginning of what I hope is a real friendship. Bit by bit she told us her story. She is a Cheh-Kiang girl, born in Canton and educated in Peking. She has always had a burning desire, so she says, to fight injustice and to put right what seems wrong. When the Révolution broke out she became an easy prey to political adventurers. She joined a women's political union which was socialistic, revolutionary and anti-religious. The Anti-religious section went too far even for her and she withdrew from it, but remained an ardent member of the political union. Having a remarkable gift of speech she was in great demand as a public speaker, and I gather her speeches were of the most inflammatory character, directed against the President and his repressive policy. She was a mere child herself, and crowds of sympathizers flocked to hear the girl "patriot." At the age of fifteen she left school against her parents' wishes, and proceeded to make a tour of the provinces organizing a suffragette movement. Her political union called for volunteers to assassinate the President, and she offered. But by this time she had attracted so much public attention that she was no longer safe. A warrant was out for her arrest, and though she

went about disguised as a man she would soon have been recognized and beheaded unless she had been helped to escape to Japan, where many baffled and angry refugees are in hiding. Here she settled down with a Japanese couple known to her people, attending secret meetings of the Kuomintang, and having hatred and murder in her heart. About a fortnight after my first meeting her in the tram I had a letter from a lady missionary in Peking telling me a little about her and asking me to look her up. The first Sunday of our acquaintance she appeared at church wearing the inevitable hat, (hence our nickname for her!) She must have been well known to all the congregation, for accounts of her accompanied with her photograph have been in the Chinese and Japanese newspapers. Since that she has not missed a single Sunday. As she said once, after having found out the value of it, "If you miss a lesson at school you can more or less catch up afterwards, but if you miss a Sunday service you can never make that up."

One day she came to her English lesson more than usually *distracted* (she is so preoccupied that I find it very hard to get anything into her mind). She told me that she had had bad news from home—her father had been arrested and was in danger of his life. As he is a loyal supporter of the present government and was an official under the Manchu regime, it was evident that he was being held as a hostage for her, and knowing that the President has no scruples about removing suspected, and even those connected with suspected, people, things looked serious. It seemed to open her eyes as nothing else had done, "I can bear anything as long as it only touches me," she said, "but when it means suffering for my father, and that he is suffering because of me, I don't know how to bear it."

The next morning she did not appear for her lesson, and fearing that the worst might have happened, I went to her lodgings to see her. Happily it was not what I feared, but she was evidently terribly anxious. She told me she had been to consult Sun Yat Sen who is in hiding in Tokyo, and to beg him to help her. He told her that he was not in a position to do that, but he gave this advice: "Pray to God and believe in Jesus Christ, whom you must love more than your parents. You are away from home and have no help but in God. Go to church and associate with the Christians." This, as coming from her great hero, made a great impression. She had already bought a 3 yen Bible and was studying it. It was difficult to know how to comfort her. To find out that one has made a fool of oneself is sufficiently unpleasant without the additional pang of knowing that one's folly has brought suffering to those one loves. I could only urge her to pray and to trust God's wisdom. "Supposing," I said, "your prayers for your father are not answered in the way you hope, can you still trust God?" "I must," she said simply. God has heard her prayer for her father's life. Though still a prisoner he is safe. Not long after, she announced her intention of becoming a Christian, and asked for baptism. But she was still too mixed up with her political party for us to feel quite happy about her. Not that we had any political bias in the church, but this membership brought her into very undesirable and dangerous company for a girl of seventeen. So, though we started baptism preparation with her we told her she must wait till she had broken off all official connection with them.

One day, to my horror, she announced that her political friends were urging her to go to France on a campaign against a loan. It made one indignant that men should stoop to use a mere child for political purposes, and to expose her to all the attendant dangers. I painted it to her in as lurid colours as I could, and said she could not possibly be baptized if she voluntarily chose such a life—that she was only a child and ought to be at school instead of meddling with what wasn't her business, and a few more home truths of that sort. I begged her to write to her mother and ask her to forbid it. She promised to do so. The mother has written, both to her and the leaders of the party, absolutely forbidding it.

The question is what is she to do? As long as she is in Japan there is danger of her political friends getting at her; she cannot possibly go to China at present. Since refusing to go to France, she has had a row with her party, and has had to endure bitter reproaches on giving up half way. I believe the final break came a few days ago, and I hope it is complete, she does not want very much to study

in Japan, and I have suggested that she should go to school in England, but I am afraid her people may not be able to afford it. We are now waiting for letters from her mother in answer to our proposals. If the financial objection is the only one, what a chance for some leisured friend at home to offer hospitality for a time till she is able to take her place with other girls, or to have her for the holidays. She needs a lot of taming, but given that and a good education in the best sense of the term, what a power she would be.

For a long time she will have to try and live down her political reputation. We have made enquiries both here and in Peking, and have heard nothing against her moral character. She has just been wild and foolish. She has remarkable gifts of organization and leadership, accompanied with a power of expressing herself clearly and incisively. It is most interesting to hear her express her thoughts on a chapter or verse of the Bible. Most girls are too shy to do this, and prefer the old fashioned way of letting the teacher give the stereotyped explanation which is then carefully labelled and put away in the recesses of their minds, or else—forgotten altogether! But "Hatty" has no hesitation. The wedding garment in the parable of the Great Supper presented no difficulty. Having disposed of the rest of the parable to her own satisfaction, and, I may say to mine also, she explained the garment as respect and reverence, without which of course no one could get into God's presence. May this growing sense of reverence lead to a respect for law and order, and submission to the powers that be.

Brotherhood St. Andrew

MONTREAL.—Our correspondent writes: "We had our first meeting of the Local Assembly, Oct. 18th, at the Parish of St. James the Apostle, and those present were very much interested in the work.

The meeting was opened by a short address by Mr. Baker, in which he gave some very interesting experiences of work in the Junior Chapters, the Sunday School and Bible Class, also the Chapter meetings, using first the Boys' Club as the nucleus to get boys into the Sunday School and Bible Class, and from that to the Junior Brotherhood Work. Then there is the work in which the Juniors work with the Y.M.C.A. in having a service at the Montreal General Hospital every Sunday morning. The boys work principally through Bible Classes, where they speak as boy to boy. It gives strength of character to both the boys and the feeling of co-operation; it also gives a boy an opportunity of working up as a leader, so that as they go into the Senior work they are fully equipped. Another point brought out was the fact that some parishes have two Chapters for boys, one taking the boys up to sixteen, and the other one between sixteen and what we would call Senior, and I think the work will be carried along that line here later on. After some discussion on this topic among the boys, Mrs. Henderson, Probationer Officer for the Juvenile Court, gave us a short address on the work of that Court, and spoke principally on the "Big Brother Movement" part of it. After her address Rev. Mr. Shatford gave us a short talk on Prayer in regard to the present situation in the War, and said that there were three difficulties which most people had in their minds, but which could be easily answered if proper thought was given. One difficulty was the question of whether both the German nation and the Allies are right in praying to God and asking for blessing on their armies. Certainly both could not be answered and which one was right? He pointed out that as God was the Father of all, each had a perfect right to ask His blessing, but the answer should be left with the Almighty, and not taken by men by brute force. The second point—people were asking whether war was right or wrong, and had difficulty in answering it. The speaker said, of course, that certain kinds of war were wrong—the war for lust, greed, etc.—but the defensive war for right was certainly justified, and we had a perfect right to feel that, as God was the God of Justice and Peace, our cause was certainly one in which the Allies were standing up for good government and all that was right. The third point was, as to whether prayer was right in view of the fact that most people were viewing this from the question of brute force, and the speaker mentioned that Might was not always Right, and that the continuous prayer of the righteous people must avail. He gave, first, an example: that David was very small compared to Goliath, and that Gideon's band of three hundred certainly worked wonders against a large army, and that at this time the men at the front needed our prayers more than ever."

The Churchwoman

QUEBEC.—TRINITY.—A Girls' Branch of the W.A. has lately been organized in this parish with officers as follows:—President, Miss Constance Jackson; vice-president, Miss Ethel Wiggs; secretary-treasurer, Miss K. Jacques.

GILBERT PLAINS.—ST. MATTHEW'S.—The Girls' Auxiliary of this church met at Mrs. Nash's on a recent Friday evening for a social in honour of the bride of this week, Miss Lottie Spencer, and they presented her with a very pretty biscuit jar and a butter knife. Miss Spencer was elected president of the Girls' Auxiliary on its organization two years ago, and fulfilled the duties of the office so amicably and successfully, that she was re-elected at the annual meeting early in the present year.

VICTORIA.—The quarterly meeting of the Diocesan W.A. was held on the evening of the 16th ult., when excellent addresses were given by Mrs. Atkinson and Miss K. Andrews on "The Ideal of the W.A." and "The Call of the Mission Field" respectively. Various reports were read which were of a satisfactory character. Resolutions of sympathy were passed to Mr. and Mrs. Hickey, of Parksville, on the death of their daughter, and to the widow of the Rev. J. Wilson. The meeting decided that the extra pledge of \$300 for the support of the mission at Alert Bay would be undertaken by the Diocesan Board.

Church News

PREFERMENTS AND APPOINTMENTS.

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

BAUGH., the Rev. H., of the Diocese of Montreal, Missionary at Moorefield, Rothesay and Drayton.

BOUSFIELD, the Rev. J. J., of Calgary; Curate-in-charge of Christ's Church Cathedral, Hamilton, until January 1st.

BRAND, the Rev. W. H., of the Diocese of Rupert's Land, Incumbent of Nanticoke and Cheapside, (Diocese Niagara).

CLUFF, the Rev. T. W., Rector of St. James', Stratford, Rural Dean of Perth.

FRANCIS, the Rev. A. W. H., Rector of Cayuga.

HARPER, the Rev. E. J., Rector of Huntsville; Rector of St. Barnabas, St. Catharines.

KYLE, the Rev. W. A., M.D., Missionary at Port Maitland and South Cayuga.

LANGFORD, the Rev. C. L., Rector of St. Thomas', Owen Sound, (Diocese of Huron).

OWEN, the Rev. D. T., M.A., Rector of Holy Trinity, Toronto; Rector of Christ's Church Cathedral, Hamilton.

SCUDAMORE, the Rev. C., Rector of Harriston, Canon of Christ's Church Cathedral, Hamilton. (Diocese of Niagara).

WALLING, the Rev. F. C., Curate-in-charge of St. James' and St. Alban's, Hamilton, under the Rev. W. G. Davis.

WEARY, the Rev. S. W., of the Diocese of Algoma; Missionary at Arthur and Damascus.

NOVA SCOTIA.

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

HALIFAX.—A largely-attended meeting in connection with the Laymen's Missionary Movement was held in this city on the evening of the 26th ult., the Bishop of Nova Scotia presiding. Amongst the speakers were Mr. D. M. Rose, Secretary of the Laymen's Missionary Movement, and the Rev. Canon Gould, General Secretary of the M.S.C.C.

The Church of England Sunday School Teachers' Institute of this city and Dartmouth held a very successful annual meeting on the 5th ult., the Rev. V. E. Harris presiding. Interesting and satisfactory reports were presented and read by Miss B. Fry, the Secretary, and Mr. Wiswell, the veteran Treasurer. The following officers were elected for the ensuing year:—

President, Rev. V. E. Harris, re-elected; Vice-Presidents, the clergy, Miss Johns and Mr. Douglas Tyrer; Treasurer, W. H. Wiswell; Secretary, Miss Sutherland; Assistant-Secretary, Miss Vera Thompson.

The Halifax "Mail" says:—"At a meeting of the House of Bishops of the old ecclesiastical Province of Canada, which now includes the Dioceses of Nova Scotia, Fredericton, Quebec and Montreal, which was held at Hull, in the Province of Quebec, the resignation of the Bishop of Quebec was accepted, to take effect on All Saints' Day. The Bishop of Nova Scotia as Senior Bishop of the Province, has called a meeting of the House of Bishops of this Province to take place in Halifax on November 17th for the election of a Metropolitan, who, in accordance with the Canon of the General Synod, will bear the title of Archbishop."—Church Work.

["It is predicted in authoritative quarters that Bishop Worrell, the Senior Bishop, will be elected Archbishop and Metropolitan of the ecclesiastical Province of Canada. If this be true, it will be profoundly gratifying to Churchmen in this diocese, and an honour signally merited by the venerated head of the see."]]

ST. PAUL'S.—A quarterly meeting of the officers and teachers of St. Paul's Sunday School was held recently. In the absence of Mr. Pittman, who is engaged in military duties, Mr. Carl Schaefer acted as secretary. Reports were received from the various departments showing many additions to the school.

The history of Donaghmore Parish, Co. Down, Ireland, by the Rev. J. D. Cowan, LL.D., has been published. The book contains the following reference to interesting members of St. Paul's. "Two of the Mathers family have distinguished themselves in Canada, viz.: Isaac Henry Mathers, Assistant Receiver General, and his son Henry Isaac, Norwegian Consul, at Halifax, both of whom have been honoured by King Haakon of Norway, who recently conferred on them the order of Knighthood of St. Olav." Members of the Mathers family have supplied this ancient parish with churchwardens for more than a century and a half.

Mr. Gordon Brown, B.A., (Dalhousie), has entered Wycliffe College to take his Divinity course. Mr. Brown was most useful in our Sunday School work.

The Junior W.A. re-opened on Tuesday, September 29th. One hundred and eleven were present. A letter was read by the secretary, Miss Pyke, from Mr. Soanes of Chapeau, thanking the Juniors for their bale. Miss Kellogg outlined the plans for the year which include several new features.

NEW GLASGOW.—The Sunday School Association, the W.A., and the members of the Ruridical Chapter were to have met here on the 6th and 7th ult., but the meetings of the first two were cancelled owing to the present financial depression. The chapter held its 129th session on those dates, the meeting being preceded by the Deanery service, which was held in the church, St. George's, on the evening of the 6th ult. At this service the Rev. W. W. Clarkson gave the "Ad Clerum" address, his subject being "The grace of God." On the following morning the Holy Communion was celebrated in the church at 8.30, the Rural Dean being the celebrant, assisted by the Rector, the Rev. F. Robertson. At 11 a.m. the Chapter assembled for the transaction of business in the schoolhouse, the Rev. A. E. Andrew, the Rural Dean, presiding. Various matters of importance were discussed, and the following resolution was passed unanimously: "The members of the Amherst Rural Deanery assembled at New Glasgow October 7th, having learned with deep regret of Mrs. Worrell's serious illness, desire to offer to your Lordship an expression of their sincere and respectful sympathy, they rejoice to hear that Mrs. Worrell is progressing favourably and pray that she may be restored to perfect health." It was decided to hold the next meeting of the Chapter on Tuesday and Wednesday, December 8th and 9th, the place of meeting to be determined by the Rural Dean.

FREDERICTON.

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

FREDERICTON.—Within a few weeks from this date there will not be a vacant Mission in this diocese. This speaks well for the Bishop as well as for the general welfare of the Church in this diocese.

ST. JOHN.—ST. MARK'S.—The regular quarterly meeting of the Ruridical Chapter of St. John was held in the parish house on the 13th

ult., when there was a large attendance of the clergy and a considerable amount of business was transacted. Amongst those present was the Bishop of the diocese.

The days of intercession for Sunday Schools were observed in all Anglican churches and schools throughout this city on Sunday, 18th, and Monday, 19th ult. On Monday the teachers and officers of the St. John Deanery Association met at 8 o'clock in Trinity Church for a devotional service. A most earnest and helpful address full of spiritual power and blessing was given by the Rev. Rural Dean Sampson. The attendance was good and augurs well for the future interest of the Sunday Schools of the deanery.

ST. JAMES'.—The Rev. J. J. Willis, B.D., the Rector of St. Jude's, Montreal, has consented to conduct the Mission which is to be held in this church in the place of the Rev. C. V. Foster Bliss, of Smith's Falls, who has gone to the front as a chaplain.

Bishop Richardson has placed his services at the disposal of Trinity Church and the other city churches to assist in awakening a greater interest and in preparation for the city mission. His Lordship will therefore be in our midst Sunday by Sunday for the next three weeks. We feel sure that his very presence will be a spur to all who should be doing much to forward this great venture of our church in the city.

The Diocesan Synod Committees met recently for the first time in their new quarters and everyone is very much pleased with the beautiful building and the excellent arrangements which have been made for the convenience of the members.

QUEBEC.

QUEBEC.—A farewell reception to the Lord Bishop and Mrs. Dunn was held in the Cathedral Church Hall on Wednesday afternoon, Oct. 28th, the Festival of S.S. Simon and Jude. A large number of people were present, including many of the leading citizens belonging to religious denominations other than the Church of England, a testimony to the esteem in which Bishop Dunn is held, not only by his own Church people, but also by the whole community. Several of the clergy from the different parishes of the diocese had come in for the occasion. The hall was beautifully decorated, and tea and coffee were served by ladies from the city congregations; all the arrangements were admirably made. Soon after half-past four, the Bishop and Mrs. Dunn and Miss Dunn, with the Rev. Harold C. Dunn, His Lordship's domestic chaplain, arrived and took their places on the platform. A richly illuminated address from the Synod and Diocese of Quebec was then read and presented to His Lordship by Archdeacon Balfour. The address was as follows: "To the Right Rev. Andrew Hunter Dunn, D.D., D.C.L., Lord Bishop of Quebec.—May it please Your Lordship.—On the occasion of your resignation of the See and your approaching departure from amongst us, we, on behalf of the Diocese of Quebec, and herein, we venture to believe, all Church people in the diocese, desire to give expression to our sympathy and sorrow that, in the Providence of God you have had laid upon you a trial that has finally required your relinquishment of the heavy burden of labour and responsibility involved in the administration of this diocese. For more than twenty-two years you have borne this burden with unwearied zeal, with undaunted courage, with a hopeful faith that has, indeed, moved mountains of difficulties, and challenged the admiration of all. The office of a Bishop of necessity demands a certain aloofness of position which at times renders difficult the interchange of that human sympathy which goes so far to lighten the labours and cheer the hearts of those bearing great responsibilities; we would not have you suppose that such a sympathy has been lacking on our part. From the first days we have marvelled at your absolute devotion to duty, your single-hearted interest in each soul, and in every work connected with the diocese. The Synod, the Church Society, Bishop's College, Bishop's College School, and King's Hall have claimed and received in full measure of your devotion, of your bounty, and, we feel sure, of your prayers. The See-House, with its beautiful chapel and its goodly endowment, will ever stand as a monument not merely to your generosity, but to your wise foresight and business prudence. No Diocesan Fund but has profited by your liberality, no parish but has been the gainer from your ripe experience in all things ecclesiastical. Your Lordship's cordial relations with all classes, and more especially, perhaps, with our French-speaking fellow-citizens, has materially advanced the entente and mutual respect which is so valuable a possession in a mixed community such as ours. Of spiritual matters we hardly dare to speak, yet

the most casual observer cannot fail to realize that great and persistent effort has been made, even in most unpromising fields; and that from Labrador to Shawinigan, from the fisher folk of Gaspé to the farmers of the Eastern Townships, your faithful and faith-inspiring works have been richly blessed of God. In our tribute of loyalty and affection to Your Lordship we would fain include Mrs. Hunter Dunn and your daughter, Miss Hunter Dunn, who have so happily seconded your every effort for the welfare of the diocese. To them, as to Your Lordship, we say 'Farewell' with full and grateful hearts, and shall ever pray that He who has enabled you to do so great things for us will have you in His gracious keeping now and evermore. We are, Your Lordship's Faithful Servants." The address was signed by the members of the Executive Committee of the Synod. The Bishop then rose and said how deeply moved he was by these expressions of loyalty and friendship. It was with a full heart that he had listened to the words of the address from the diocese and to the vote of thanks from the Central Board. It had been a special pleasure to him to have Mrs. Hunter Dunn and his daughter, Miss Hunter Dunn, included in the address, for nobody knew better than himself how great assistance he had received from them in all his labours for the diocese. He was gratified, too, that mention had been made of his relations with our French neighbours, for he had tried ever since he first came to Quebec to show the greatest courtesy and respect to them. He had endeavoured, while himself holding the fullest loyalty for the Church of England, to establish friendly, and even cordial, relations with those who differed from him, and he had felt that in this matter the Bishop ought to be an example to others. It was with deep sorrow that he felt now obliged to relinquish his office, but he knew that the diocese would carefully and prayerfully elect his successor, and carry on the work which he was no longer able to do. He would always continue to follow with affectionate interest what was done in the diocese. "As long as life lasts," said His Lordship, "I will go on praying for you, and I trust that you will be ever greatly blessed to the glory and praise of God." After the Bishop's reply, a presentation was made to Mrs. Hunter Dunn. Mrs. Williams, on behalf of her many friends in the city presented her with a handsome dressing-case and a beautiful bouquet of roses. A present of a beautiful gold bracelet watch to Miss Hunter Dunn was then made, Mrs. F. G. Scott making the presentation. The Rev. E. Arthur Dunn replied on behalf of his mother and sister. In a few appropriate and happily chosen words he expressed their feelings of gratitude and appreciation. The Rev. Canon Shreve, of Sherbrooke, then added a few words on behalf of the clergy and people of the Eastern Townships. The Bishop and Mrs. Hunter Dunn sail for England to-day, together with their eldest daughter, Mrs. A. G. Hamilton Dicker, and Miss Dicker.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—The 50th anniversary of the opening of this church, a reference to which was made in our last week's issue, took place on the 25th ult. At the morning service the Bishop of the diocese dedicated the new transept, wing and tower, by which the appearance of the church is greatly improved. The transept built on the east side corresponds to the transept on the west. The Bishop Street wall has been extended out 15 feet, a new wing has been constructed, and a square tower built on the corner of Bishop and St. Catherine Streets. The interior of the church has also been much changed. Both the choir and the chancel screens look very different, the latter being now in carved oak. The Bishop preached, and during the course of his sermon he gave an epitome of the history of church since its inception half a century ago. He explained how the church had started from comparatively humble means and showed its progress. The activities of the church had been extended, not only to greater work within its own community, but might be said to have gone beyond its natural boundaries. The Church of the Advent in Westmount had been built by the Church of St. James' the Apostle, so was the Church of the Redeemer in Cote St. Paul. Stipend was paid by the Church of St. James the Apostle to the curate of St. Jude's, and half the stipend of the curate of St. Clement's, Verdun. Of the men who had taken part in the building up of the Church of St. James the Apostle, Bishop Farthing mentioned the names of Canon Ellegood, the late Rector, who founded the church and acted as Rector for forty-seven years; and the late Bishop

Dumoulin, of Niagara. Others who were associated with the church were Bishop DuVernet, of California; Dean Abbott, of Cleveland; Dean Norman, of Quebec, and Canon Kittson, of Ottawa. At this service the Chancellor of the diocese, Dr. L. H. Davidson, K.C., was present in his official robes. The Ven. Archdeacon Paterson Smyth, the Rector of St. George's, was the preacher at the evening service. On the site given by the late Mrs. Charles Phillips, who also gave the tower, the peal of ten bells, and many other gifts, this church was opened in 1864, under the rectorship of the late Rev. Canon Ellegood. During Canon Ellegood's term of office, which lasted 47 years, the church was enlarged three times. Present alterations have increased its seating capacity by 200 to 1,100. Almost all the interior fittings are memorials. The present Rector, the Rev. Allan P. Shatford, was instituted in January, 1912. It is intended to erect ere long a beautiful carved oak chancel screen in this church to be a permanent memorial of the jubilee of the church.

CHRIST CHURCH CATHEDRAL.—OBITUARY.—Mrs. Bagg, who was the oldest original pewholder in this church, died at her residence, "Fairmount," Sherbrooke St., W., on Thursday last, after an illness of some months, at the very advanced age of ninety-two years and nine months. Although the deceased lady had been ill for some time, she retained all of her faculties to the last, and displayed a keen intelligence and warm-hearted benevolence up to the very end. All her life long she had been a quiet but constant given to charitable and philanthropic objects of all kinds. A devoted member of the Church of England, Mrs. Bagg worshipped at the old Christ Church Cathedral with her husband, and attended the opening services of the present building. She was a life member of the Church Home, and of the Montreal Diocesan Woman's Auxiliary. Mrs. Bagg is survived by her only sister, Mrs. George Hague, and four daughters, Mrs. Lennox Mills, wife of the Lord Bishop of Ontario; Mrs. Norton, wife of the Archdeacon and Rector of Montreal, and Mrs. Lindsay, wife of Robert Lindsay, of this city; and Mrs. Drummond, wife of Herbert Drummond, of Vancouver. Her only son, R. Stanley Clark Bagg, died in July, 1912. There also survive ten grandchildren and two great-grandchildren. Mrs. Bagg's father was Robert Mitcheson, of Eland Hall, Northumberland, England, and her mother, Fanny Macgregor, was the daughter of Col. Murray-Macgregor, of Monteith House, Stirling, Scotland, a Jacobite officer, on whose head a price was set when he escaped from Edinburgh Castle after the rebellion of 1745.

ONTARIO.

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

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

KINGSTON.—ST. LUKE'S.—At a meeting of the members of St. Agnes' Guild, which was held on October 9th, Miss Ethel Lucas was presented with a handsome silver tray. On the same evening, the members of the choir presented Mr. A. Pardoe with a handsome fumed-oak rocking chair and a jardiniere stand to match. The articles were handsomely decorated with white ribbons and attached to them were the cards of the donors in a continuous string. A larger card expressing the good wishes of the choir towards the recipient was also attached. These presentations were made in view of the approaching marriage of Miss Lucas and Mr. Pardoe, which happy event will take place shortly.

TORONTO.

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

THE BISHOP OF TORONTO.—The Bishop of the diocese officiated in St. George's, Peterboro', on Sunday morning last. In the afternoon he visited the new Mission Hall, and later on he gave a special address to men in St. John's Church, preaching in the same church at the evening service. He returned to Toronto on the following day. Bishop Reeve was present at the opening of the new church (St. Paul's), at Painswick, on Sunday last, and he also visited St. Peter's, Churchill, in the parish of Innisfil.

CHURCH OF THE EPIPHANY.—Last Sunday morning the Rector, Canon Bryan, gave a historical review of the formation of the parish 27 years ago. The members of the 36th Regiment

were present at the service. In the evening the Rev. Dr. Griffith Thomas preached from John 14-20, "At that day ye shall know that I am in my Father, and ye in Me, and I in you." Dr. Thomas spoke of Keswick and its work, situated in Cumberland where the work began about 40 years ago, the attendance is now about 5,000 at its yearly gatherings, the meetings lasting from Monday to Friday, and being literally attended by people from all parts of the earth, between 70 and 80 clergy of the Church being at this year's sessions. The work was started by a Churchman, Canon Battersby, and it is attended by Churchmen and Non-Conformists, "All one in Christ Jesus." The work has but one object—Christian Holiness! Dr. Thomas proceeded to enlarge on the teachings of "Keswick" taking the text above as the foundation principle and enlarging on five main points:—1, Christ, our strong protection; 2, Christ, our safe position; 3, Christ, our sure possession; 4, Christ, our satisfying privilege; 5, Christ, our satisfying power. For these Keswick stands as the New Testament teaching, personal trust makes Christ the personal Saviour. Dr. Thomas finished a striking sermon by quoting the beautiful lines of "Live every day with Jesus."

TORONTO TEACHERS' INSTITUTE.—At the closing session of the annual Convention of this Institute, the Ven. Archdeacon Cody delivered a stirring and patriotic address on the topic of the hour. At the morning session the teachers unanimously decided to provide a Christmas ship for the children of the Belgian refugees.

TRINITY COLLEGE.—On Sunday morning, November 15th, at 11 o'clock, the Annual Convocation service will be held in the College Chapel, the preacher being the Rev. J. M. Snowden, of Ottawa. The offertory will be for the missionary undertakings of the College. On Wednesday, the 18th, Dr. J. A. Worrell, K.C., will be installed as Chancellor, and immediately afterwards he will confer the degree of D.D. honoris causa, upon the Ven. Archdeacon Cody and the Rev. Rural Dean Cayley, as a part of the commemoration of the 75th anniversary of the Diocese of Toronto. Earlier on Wednesday the Annual General Business Meeting of Convocation will be held, and, on Thursday, the annual meeting of the Corporation will take place.

EGLINTON.—ST. CLEMENT'S COLLEGE.—The annual prize-giving at this college was held at St. Clement's Church on the evening of the 30th ult. The Rev. D. T. Owen preached. In the Parish Hall Mr. H. Waddington took the chair. After the Rev. A. K. Griffin, Principal, had outlined the work of last year, the prizes for general proficiency were presented by Mr. G. Wilson. The Bishop of Toronto presented the Scripture prizes. The Rev. A. J. Fidler then presented the silver medals for "Perseverance in Industry, Courtesy and Integrity" to the successful house boy and day boy. The most interesting feature of the evening was the presentation by Provost Macklem of gold medals, the gift of Canon Powell, President of King's College, Windsor, N.S., to M. Waddington and R. Lovell, the former having won the Wellington Scholarship in Classics at Trinity College, and the Third Edward Blake Scholarship in General Proficiency at Toronto University, and the latter the Dickson Scholarship in Modern Languages at Trinity, and the Seventh Edward Blake Scholarship in General Proficiency at Toronto, at the recent examinations. The Provost pointed out the distinction that St. Clement's had obtained in being one of the five schools in the province to send up two scholarship winners.

TRINITY COLLEGE.—"The Relation of the Balkan States to the European War" was the title of a most interesting address which was given by Professor Duckworth in Convocation Hall before a large and appreciative audience on Monday evening last.

BRIGHTON.—ST. PAUL'S.—An early communion was celebrated in this church on Monday, the 26th ult., at 8 o'clock, as a farewell service for three members of the congregation who had volunteered for service in the European war. The Rev. Rural Dean Pickford conducted the service.

COBOURG.—ST. PETER'S.—The Rev. H. R. Mockridge, who has been until recently Curate of this church, and who has been appointed by the Bishop of Toronto to open a new parish in East Toronto, came to the city last week. Before leaving Cobourg he was presented with a wrist watch and a purse of gold by the members of the congregation of this church.

BRAMPTON.—ARCHDEACONRY OF SIMCOE.—The clergy and lay delegates of the various parishes in the Archdeaconry of Simcoe met for their annual con-

ference in Christ Church, Brampton, October 20th to 28th. At the opening service there was a large attendance, and evening service was said by Rev. Canon Murphy; the lessons being read by Rev. A. Strothers, Minesing. The sermon was preached by the Ven. the Archdeacon of York. The other services were: Holy Communion at 7-30, the celebrants being the Bishop of Toronto, assisted by Archdeacon Ingles and Canon Walsh on Tuesday; and by Archdeacon Ingles, assisted by Canon Walsh on Wednesday. On Tuesday the Bishop of Toronto conducted a quiet hour, at which he gave two able addresses. On Tuesday, Archdeacon Ingles, in reviewing the events of the past year, stated that he had visited 17 parishes and Missions in the Archdeaconry, making 19 visits in all. There had been one loss by death, namely; Mr. F. J. Foote, lay-reader-in-charge of Shanty Bay, and previously in charge of the Longford-Washago Mission. Two parishes and two Missions had been in charge of lay readers, but the number had now been reduced owing to ordinations, and while lay readers had done and were giving loyal and efficient service, their continued charge of parishes and Missions, owing to the lack or infrequency of the administration of the Sacraments, resulted in a deterioration of spiritual life. One new parish had been formed, that of Port Credit; one of the clergy had been moved to another Archdeaconry; five new ones had been received, and he had just been informed that appointments had been made to parishes and Missions. There remained now only one Mission in the Archdeaconry not served by a man in Holy Orders. Four subjects were discussed at the conference sessions, the first being a lengthy and interesting review of the life of John Cosin, by the Rev. N. A. F. Bourne, Penetang; the second dealing with "The Holy Spirit in the Prayer Book," by Rev. N. de Foe Wagner, Alliston; the third on "The Mission to Use Unfermented Wine," by Rev. J. R. S. Boyd, Orillia, and the last on "How to Improve Our Rural Deanery Meetings," by Rev. H. Earle, Port Credit.

The missionary meeting was held in the church on Tuesday, and was well attended. Archdeacon Ingles read the prayers, and made some introductory observations on the importance of the missionary work of the church. Rev. P. L. Berman, who has charge of the Mission to the Jews in Toronto, gave a lengthy and interesting address on Judaism, Islamism, and Christianity, illustrating the point of contact each with the other, and showing where the first two failed in their appeal to humanity. The other speaker was Mr. R. W. Allin, who dealt with the general work of the M.S.C.C.

On Wednesday morning the clergy of the different rural deaneries met separately for the transaction of business. The next annual conference will be held at Collingwood. At the business session, Rev. E. F. Salmon, Cookstown, was re-elected secretary, and Rev. T. O. Curliss, Mr. S. Charters, Brampton, and Mr. John Keir, Streetsville, were appointed to supply reports to the press. A forward step was made in the matter of providing an endowment for the Archdeaconry. Finally, a vote of thanks was accorded to Canon and Mrs. Walsh, and the congregation of Christ Church, for the generous hospitality extended.

NIAGARA.

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

HAMILTON.—The Bishop of the diocese is at present engaged in holding a two weeks' visitation of the parishes in the County of Wellington for the purpose of holding a series of Confirmation services therein.

CHRIST CHURCH CATHEDRAL.—The Rev. Dr. Symonds, of Montreal, gave an address to the members of the Hamilton Canadian Club on the 26th ult, in the schoolhouse, on the subject of "The Principles of a Higher Internationalism."

HARRISTON.—ST. GEORGE'S.—On Sunday last this church was re-opened after complete renovation and re-decoration. The Bishop of the diocese was the preacher at both of the services at which large congregations were present. In the course of his evening sermon the Bishop announced that in view of the Rector's, the Rev. C. Scudamore, faithful period of thirty years' service in the ministry, eleven of which he had spent at Harriston, the Bishop had appointed him to a Canonry in Christ's Church Cathedral, Hamilton. Canon Scudamore is held in the highest esteem by the members of his flock at Harriston, and the honour which the Bishop has seen fit to bestow upon their Rector is most gratifying to them one and all.

HURON.

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

ST. THOMAS.—ST. JOHN'S.—The members of the Men's Bible Class belonging to the Parochial Branch of the St. Andrew's Brotherhood attended a Corporate Communion in the church on the 25th ult. This service was held just prior to the departure of several of their members who are leaving Canada for Europe with the second over-seas contingent. Several more of the members of this Bible Class are already in England with the first contingent.

BRANTFORD.—ST. LUKE'S.—Harvest Thanksgiving services were held in this church on October 18th, St. Luke's Day, when the church was appropriately decorated, and all the services were well attended. Evensong was fully choral and the choir rendered the responses (Tallio Festival), anthem and offertory sentences well. The Rev. J. L. Strong preached two excellent sermons.

The fall meeting of the Brant Ruri-decanal Chapter was held at this church on Monday, October 26th. The Ven. Archdeacon Mackenzie, D.C.L., celebrated the Holy Communion at 11 o'clock, the Rural Dean assisting, and the Rev. R. J. S. Adamson, Rector of Paris, was the preacher. The clergy were the guests of Rev. C. V. Lester, M.A., Rector of St. Luke's, at luncheon. The business meetings of the chapter proved very successful, and much work was outlined for the Deanery. Papers were read by two members of the Deanery, Rev. C. Paterson-Smyth, M.A., and Rev. H. C. Light, B.A. The former chose as his subject "The Attitude of the Church to Reunion," while the latter gave a practical paper on the question of "How to Make the Church's Organizations Efficient Home Mission Agencies."

ECHO PLACE.—Harvest Thanksgiving Day was observed in the Mission, on Sunday, October 25th. Both services were well attended. The special preacher in the afternoon was Rev. C. W. Saunders, Rector of St. John's, Brantford, and Rural Dean of Brantford, who delivered an impressive address to a large congregation. The mission chapel was beautifully decorated with an abundance of fruit, grain, vegetables and flowers, all of which were afterwards donated to the Children's Shelter in Brantford.

WINDSOR.—ALL SAINTS'.—The offer of the Rev. Arthur Carlisle, the Rector of this church, to accompany the second contingent overseas as a chaplain, has been accepted by the Federal Government, and he reported for duty in London, Ontario, yesterday. Mr. Carlisle was educated in the schools of London, Ont., and is a graduate of the Western University in Arts and of Huron College in Theology. For a year after graduation he occupied the position of resident tutor in Huron College, and then became curate to the Rev. Canon Dyson Hague, Rector of the Cronyn Memorial Church. Leaving there he became Rector at Lucan and about three years ago went to Windsor as Rector of All Saints' Church. He is a member of the Huron College Council and of various Synodical bodies, and is generally regarded as one of the most brilliant of the younger men of the Diocese of Huron. His father, who died some years ago, was a retired naval officer, and a brother is now in the royal navy.

STRATFORD.—ST. JAMES'.—The Rev. T. W. Cluff, the Rector of this church, has been elected Rural Dean of Perth in the place of the Rev. W. J. Taylor, the Rector of St. Mary's, who has resigned.

OWEN SOUND.—ST. THOMAS'.—The Bishop of the diocese has appointed the Rev. C. L. Langford, the Rector of Clinton, to the Rectorship of this parish.

RUPERT'S LAND.

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

CARBERRY.—On October 18th this parish had the privilege of hearing the Ven. Archdeacon Fortin, of Holy Trinity, Winnipeg. There were special Harvest Home services, morning and evening, and a Children's service in the afternoon. The Rector, the Rev. G. W. Findley, is to be congratulated on the fact that the apportionment for the mission funds of the church was much more than subscribed.

SELKIRK.—The Ven. Archdeacon Scott has taken charge of the Church of St. Peter on the Indian reserve. The Rev. L. Laronde, who has been in charge for several years, has gone to do similar work at Fisher River.

November 5, 1914.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

PENSE.—Wednesday, October 7th, the W.A. held their annual Thanksgiving supper in the basement of the church. There was a large attendance, and a good number of ready helpers. Afterwards there was a concert in the town hall, given by members of St. Paul's, Regina, and their friends. A good programme was given, which was thoroughly enjoyed by the large audience. Harvest Thanksgiving services were held on the following Sunday. Canon Knowles, from Regina, was the special preacher at both services. The church was tastefully decorated with grain, fruit, flowers and vegetables. The collections went to the General Diocesan Fund and were most liberal.

COLUMBIA.

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

VICTORIA.—The annual general meeting of the C.E.M.S. was held in the Cathedral school-house on the evening of October 21st, the Rev. W. H. Dawe presiding. In giving a résumé of the year's work, Mr. Dawe reported the number of meetings, both of a business and social character, which had been held, and the number of papers which had been read. During the proceedings the Very Rev. Dean Doull, president of the organization, came in, and delivered a very encouraging message to the members present, hoping that the society would continue to go forward with its work, and urging the members not to feel discouraged through the loss of members which had resulted through enlistment and the departure of others for various points on the mainland. Encouraging and interesting reports were read at the meeting by the secretary and other officials.

YUKON.

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

CARCROSS.—We are all glad to have Bishop Stringer back again in his diocese. On his return he spent several days at Carcross and at Whitehorse. The Bishop also visited Little Salmon and Carmacks, inspecting the new buildings erected at both these places. The trip down the river, from Little Salmon to Carmacks was made by canoe with the Rev. C. Swanson. It was made especially pleasant by a strong fair wind, as the Bishop had an umbrella which formed a most excellent sail! Unfortunately the boat on which he travelled had become infected with scarlet fever germs, so when he boarded the next one, the SS. "Whitehorse," he was ejected at Stewart River, and, with Mrs. Stringer and the two youngest boys, had to complete the journey to Dawson in a small boat. A true Northern welcome! In June and July last, Rev. C. Swanson visited the Indians at Ross River, about 280 miles up the Pelly River. After a somewhat exciting trip, owing to the exceptionally high stage of water, the Ross was reached. There were some two hundred Indians gathered, from three tribes, the Pellies, the Mackenzies, and the Liards. Mr. Swanson stayed three Sundays and held services. The Pellies and Liards are quite untouched by Christianity, but the Mackenzies have been at Fort Norman Mission for years, and the benefit gained is very clearly to be seen. They are upright and honest, very moral and hardworking. James Pelisse, a native catechist appointed by Bishop Reeve, is doing an excellent work among them. His methods are unique. He spends all his meagre stipend in "white man's grub;" then on Sunday he invites all the Indians to dinner, and when the demands of appetite are satisfied, he proceeds with the service. It is quite an inspiration to hear them sing "Nearer my God to Thee," "Abide with me," and other hymns. On two of the Sundays while Mr. Swanson was there, James gave a short address. The first was on the Crucifixion, and although unable to understand a word of it, Mr. Swanson says that he could follow it by the gestures. The Indians were all very attentive. On the other occasion, the topic was Adam and Eve, and "the big raisin." It was big, too, to judge by James' gestures. About the size of a large pumpkin. The return trip, by canoe, was very pleasant, in spite of the fact that the meat was left behind. However, two porcupines provided fresh meat, and two geese formed the game course.

Correspondence

WHEN SHALL THESE THINGS BE?

MARK xiii. 4.

LEGITIMATE AMUSEMENTS.

Sir,—The several societies in our churches are now organized for their winter work. There are two forms of amusement that are freely indulged in, more particularly in our city and larger town churches, that I wish to enter my protest against. These are dancing and card playing. These are surely two forms of entertainment that may be profitably omitted from our churches. There seems to me to be a great dearth of initiative when a society of our Church has to indulge in this sort of entertainment to keep its members.

Dear Sir,—The above question asked of Christ by His disciples indicates that the natural mind desires proof or a reasonable inference of probability before there is acceptance. Also confidence in the person asked to answer. The person who asks that question to-day is considered inquisitive, and he is curtly told, in the words of this chapter, "Of that day and that hour knoweth no man," v. 32. "Don't question. You can't find out anything by reading or asking such questions." But these answers are to me not reasonable ones. The Bible is the living Word. It is the medium through which God speaks to His saints, and if this question was a reasonable one for the disciples to ask Jesus Christ, it is a reasonable one to ask now. Jesus Christ did not answer the question curtly. His answer was, as all His answers were, fact, or a simile of fact. "When ye shall see these things, know," v. 29. "Let him that readeth understand," v. 14. There is no disposition to say, "Don't trouble me; I will not tell you when." On the contrary, there is an answer which is very heavily veiled so that the ungodly may not understand, a characteristic of all Biblical answers, yet an answer, and a definite one, for all ages nevertheless. The words, "Let him that readeth understand," v. 14, refer back to the prophet Daniel, who himself was asking this same question in other words, "How long shall it be to the end of these wonders?" Dan. 12:6. The man clothed in linen, to whom this question was addressed, answered, "It shall be for a time, times and a half." A time, or 700 years, added to times, 1400 years, and to half a time, 350 years, total 2450 years. The marginal reference in my Bible gives the date of this prophecy as 534 B.C., which, added to 1914, makes 2448, so that the time, times and a half spoken of by Daniel may be expected about the year 1916, or 2450 years from the date it was written. Daniel here asks, "What shall be the end of these things?" not when shall these things be, for that was answered, and the reply he receives is, "Go thy way, Daniel, for the words are closed up and sealed to the time of the end." Does the time of the end mean the end itself, or the troublous times which will terminate this dispensation, Dan. 12:1, more particularly referred to by Jesus Christ in His answer to the Apostles in Mark 13:19? It is interesting to note that the figure of a man clothed in white linen answered Daniel's question as to the time of the end; but did not give any of the signs that would accompany the time, and it is also interesting to note that Jesus Christ answered His disciples fully as to the signs which would inaugurate the times of the end; but did not give the time any greater definiteness than the answer to Daniel, except to say that the day and the hour is known to no one but the Father. Day, accompanied with hour, would suggest that the time here spoken of is a twenty-four-hour day. In view of the time in which we are living, with wars and rumours of wars in every newspaper the world over, should we not, if we are living in the latter days, seek to know it? Luke 21:34 says, "Take heed to yourselves so that that day may not come upon you unawares. Watch ye, therefore, and pray always, that ye may be



The Most Rev. Arthur Sweatman, D.D., D.C.L., Third Bishop of Toronto and Metropolitan. CONSECRATED 1879 — DIED 1909.

There are many hotels in this province that have notices tacked up, "No card playing in this hotel," and dancing is practically prohibited as well. Can our churches take a chance where an hotel will not? If these things are considered dangerous in our public houses, surely they cannot be less so for our own churches. In the past this form of entertainment has been confined to the larger places, but I find our Church in one of our hamlets is going their city brethren one better and has a large poster up announcing "A Patriotic dance in the King George Hotel under the Auspices of St. Peter's Church. Proceeds in aid of the Patriotic Fund. All welcome." Is it any wonder our churches are, generally speaking, empty? J. J. Rooney.

accounted worthy to escape all these things that shall come to pass"; and Christ said, "Take ye heed, watch and pray, for ye know not when the time is. Watch ye, therefore, lest coming suddenly he find you sleeping, and what I say unto you I say unto all, watch!" Mark 13:33. If watching, can we help seeing the signs of His coming in current events? If we do not go to the Word of God to know what "these things" in the latter days are, how shall we know when they are nigh? Mark 13:29. The Christian is to look up and lift up his head (Luke 21:28) when they begin to come to pass; but how can we know when they begin if we do not ask the question asked by Daniel and the disciples, When?

J. B. Spurr.

WINTER CLOTHING FOR THE FLEET.

To the Editor, "Canadian Churchman":

Would you be good enough to give the enclosed a place in your columns? It may attract some contributions without in any way interfering with the primary claims of the Canadian Contingent. Indeed, I would be glad if you could call attention to it by pointing out what a tremendous difference there would be in our outlook in this country if there were no British Navy in existence and if England or any part of the Empire was open to invasion.

Yours faithfully,

Frank E. Hodgins.

The following letter from Lady Jellicoe appeared in the London "Times" on Monday, October 26th:—

To the Editor of the "Times":

Sir,—There is a very prevalent idea about that the Navy have enough winter comforts. I beg to state such is not the case. Only yesterday my husband wrote: "Although the Admiralty are providing extra warm things for the Fleet, it won't be nearly enough, and every helmet, glove, or stocking that you can get will be most welcome." Sir John also writes that what the men badly want are sea-boots and oilskins.

I suggest that all comforts, such as mufflers, jerseys, gloves, etc., be sent to the Navy League, 47 Grosvenor Square, or to the Needlework Committee of the Primrose League, 64 Victoria Street, S.W., who will gladly forward them immediately to His Majesty's ships as they come in, and I will gladly receive subscriptions at 29 Sussex Square, W., to buy the much-needed sea-boots and oilskins and forward them immediately to the Fleet.

Yours truly,

(Sgd.), Gwendoline Jellicoe.

29 Sussex Square, Hyde Park, W.,
Oct. 10th.

Mr. Justice Hodgins, 9 Dale Avenue, Rosedale, Toronto, will, if necessary, undertake to forward anything which may be sent in for the purpose mentioned in Lady Jellicoe's letter.

HOLY TRINITY RECTORSHIP.

Sir,—I have been asked to say that the item under the heading "Personal and General," in last week's issue of the "Churchman" is entirely erroneous and absolutely without foundation in fact.

C. J. Agar,

A Lay Delegate.

Toronto, Nov. 2nd, 1914.

[The information as given was furnished by an official of one of the churches referred to and published in good faith.—Ed. C. C.]

THIS AND THAT.

(Continued from Page 714.)

met, a member of an historic family, has his pedigree carefully traced back to the Norman Conquest. Only a few years ago he sold a property that had been in his family since 1630. I may sum up these impressions of New England by strongly recommending anyone who has the historic instincts, loves picturesque scenery, is interested in certain social and race problems, and enjoys the meeting of kindly, courteous, well-informed people who represent, alas, a quickly changing order—to visit it. Here, as I have pointed out, the Canadian will find the beginnings of his own customs, institutions, and modes of living.

Books and Bookmen

"Thomas Cook, Evangelist-Saint." By Vallance Cook, London; Charles H. Kelly (228 pp., 2s. 6d. net).

The subject of this brief biography was one of the best-known Methodist ministers in England, and his early death was a serious blow to spiritual religion in his own communion and elsewhere. This book is by his brother, and while no attempt is made to give details of Mr. Thomas Cook's 53 sterling years, a clear and definite impression is made of his spiritual earnestness, intellectual force and remarkable ability. No one of any communion can read this book without deriving inspiration and profit. It will prove a blessing whenever it is thoughtfully pondered.

"The Hibbert Journal," October, 1914. London; Williams and Norgate, 10s. per annum.

As might be expected this number is largely occupied with questions associated with the war, the first eight articles being specially appropriate. Earl Roberts opens by a careful consideration of "The Supreme Duty," the Bishop of Carlisle writes on "The Ethics of War," the editor deals with "Mechanism, Diabolism and the War." Articles on the same subject are: "Why we are Fighting," by Sir Henry Jones; "Thoughts on the War," by Professor Gilbert Murray; "Literature and Politics in Modern Germany," by T. W. Rolleston; "German Philosophy and the Present Crisis," by Professor G. Dawes Hicks; and "The Philosopher of the Will to Power," by William Mackintosh Salter. Other contributions are:—"Modern Utopians in Conflict," by J. W. Marriott; "Religious Belief as Affecting the Growth of Population," by Meyrick Booth, B.Sc., Ph.D.; "God as the Common Will," by Professor H. A. Overstreet; "An Ancient Buddhist University," by Principal J. E. Carpenter; "Goethe's Friendship with Lavater," by the Rev. Professor Gibb, D.D. The usual discussions and reviews make up a useful number which is especially noteworthy for the variety, fullness and force of its discussions in regard to the present conflict.

RECEIVED—The Canadian Magazine; The Bibliotheca Sacra; The Chronicle (Organ of the Protestant Episcopal Church); The Canada Monthly; The Review and Expositor; The Church Quarterly Review; A War Manual of Prayer (Longman's, 6d. net); Right of War, Sermon (reprinted), by James Martineau (Longmans, 2d. net); What are We Fighting For? Sermon by the Rev. the Hon. E. Lyttelton, D.D., Head Master of Eton (Longmans, 6d. net); The War and Conscience, by the Bishop of Winchester (Mowbray and Co., 1d. net); The War and Our Social Problems, by "Lancastrian"; (Mowbray and Co., 3d. net).

The Family

THE LORD IS MY SHEPHERD.

"I have been travelling for a large wholesale drug company in St. Louis for a number of years, and I have met patrons. On my run in the southwest I had one very particular old friend whom I will call Brother Benton, because everybody in this section calls him by that name. He nearly always had an order for me, but whether he did or not I always felt better after having made my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year at best, and I looked forward to my visit to this old customer as one of my best days.

"On one visit I sold him a much larger bill than he ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits nor would he hear for one minute of giving space in his house for tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal terms and discounts could induce him to deviate from this rule.

"About six months after I had sold him the large bill I was notified by the house that the bill was unpaid, and that I should call as soon as possible and correct it. I hastened over my territory and called in person to see after the matter. I found a new face behind the counter, and I learned that a short time after I sold the bill my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted several months, and he was still confined to his home. I did not see him, but he sent me word that the

matter would come out all right in the end.

"To make a long story short, he had suffered more losses than he thought, and six months went by and still the bill was not paid. I wrote to the house and told them the condition of affairs, and they were holding up all proceedings against him.

"Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my old friend. He lived some eight miles from the railroad, and I should see him on the morrow. I knew that if I brought suit in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed I must have fallen asleep. I thought that I had called upon my old friend, and we were sitting in his family room, with all his family about him. He turned to me and said: 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He announced that he would read the twenty-third Psalm. He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday School when a boy, and, while I had not read my Bible as much as I should have done, still I will never forget that 'the Lord is my shepherd.'

"The words were read in a round, clear voice, and my heart rejoiced, though I had never heard it that way before. He read:—

"The Lord is my banker; I shall not fail. He maketh me to lie down on gold mines. He giveth me the combination of 'tis tills. He restoreth my credit. He showeth me how to avoid lawsuits for His name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil; for Thou art with me; Thy silver and Thy gold they rescue me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his Scripture he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his heavenly Father to bless me, his friend.

"With his amen I awoke with a start. I concluded I would call on my old friend early in the morning at his own home. I arose in time to procure a team and was knocking at his door just as the sun was coming over the eastern horizon. He met me at the door with a hearty handshake and said: 'Come right in. We are just going to have morning prayers and we will be glad to have you join us.' He took me into the room and introduced his wife and children. He took up his Bible and said, 'We will read the twenty-third Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts while he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thought. He told the Lord that he owed some money, and that it was past due, and he asked that a way might open for him to pay it that very day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went direct to the drug store, and as we entered the door a young man met us and said: 'Brother Benton, father sent me over here this morning to tell you that he would take that house and lot you spoke to him about a few days ago. He told me to hand you this money and that he would pay the balance on delivery of the deed.'

"The old man received the roll of bills and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He turned to me and said, 'Will you please receipt this statement?' I saw that he had added all the past interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it and said he desired to pay all of his just debts. I took the money and sent it in. The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream came to pass.

"At the time I was tossing on my bed my old friend was on his knees in his closet pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since in all discouragements I apply the twenty-third Psalm as the remedy."—Selected.

Swords can fail; truths cannot. Spears can be blunted; ideas cannot. Power can be destroyed; love cannot. Self-assertion can go astray; self-sacrifice must win.

Personal & General

Dr. J. A. Worrell, K.C., is to be installed as Chancellor at Trinity College on Nov. 18th.

This Sunday, November 8th, is "Diocesan Anniversary Sunday," celebrating the 75th year of the Diocese of Toronto.

The number of British post-office servants now serving in the naval or military forces of the Crown amounts to over 20,000.

The Rev. Charles Shortt has arrived in Toronto from Japan and is staying with his sister, Mrs. Willoughby Cummings.

Professor Duckworth gave a very interesting address at Trinity College on Monday last on "The Relation of the Balkan States to the European War."

The Rev. C. Scudamore, the Rector of Harriston, has been appointed by the Bishop of Niagara to a Canonry in Christ's Church Cathedral, Hamilton.

On Nov. the 18th, at Trinity College, the Ven. Archdeacon Cody and the Rev. Rural Dean Cayley will receive the degree of D.D. honoris causa.

Among those who have volunteered for active service is Ralph Connor, the novelist. He expects to go to the front as chaplain with the second contingent.

The San Francisco "Chronicle" says that Canada boasts that the war has not caused any increase of prices. But then, it adds, Canada is a belligerent, not a neutral nation.

The Rev. Allan P. Shatford, the Rector of St. James the Apostle, has been appointed a military chaplain, and he will leave Canada for the front with the second contingent.

Highfield School, Hamilton, has 40 old boys on active service. These include 12 Imperial army officers and 13 officers of the overseas contingent. More are getting ready to go.

The Bishop, Mrs. and Miss Dunn, accompanied by Mrs. A. G. Hamilton Dicker, the Bishop's eldest daughter and Miss Dicker, left Quebec to-day for England on board the SS. "Hesperian."

The Ven. Archdeacon Cody addressed the members of the Toronto Insurance Institute on the evening of Oct. 28th at the first meeting of the 16th session of the Institute, his subject being "The Anglo-German Problem."

"Doctor," said the sick man, "the other physicians who have been in consultation over my case differ from you in the diagnosis." "I know they do," replied the doctor, who had great confidence in himself, "but the autopsy will show who was right."

The Bishop of Toronto presided at the fifty-eighth annual meeting of the Girls' Home last week. Bishop Sweeney's address on the "Work of the Home" was followed by the children's part of the programme, which consisted of marches and patriotic songs.

In a letter received from England, Oct. 27th, Bishop Bidwell was informed that his brother, Major R. F. Bidwell, second in command of the 101st Grenadiers of Bangalore, India, is at the front; also his nephew, Lieut. J. F. B. Watson, of the Loyal North Lancashire Regiment.

On Wednesday, October 21st, the new third lock at the American Soo was opened without any particular ceremony. This lock, which is the largest in existence, has two sets of gates at either end, and is 1,350 feet long between the inside gates. It is 80 feet wide, and has a depth of 24 1/2 feet of water on sill at low water. The depth of the sill is 26 feet.

Lord George Fitzmaurice, the second son of the Marquis of Lansdowne, has been killed in action. He was Major in the 1st Dragoons and served in the South African war. Lord Fitzmaurice was born in 1874. In 1909 he married Lady Violet Mary Elliot, daughter of the fourth Earl of Minto, who was a former Governor-General of Canada. Since 1910 Lord Fitzmaurice had been an equerry-in-waiting to King George.

The African possessions and protectorates of the European Powers now at war are more than three times as large as all of Europe now engaged in hostilities. The largest individual holder of African territory is France, with 3,812,000 square miles, more than a million and a half of which is the Sahara Desert. England controls 3,618,245 square miles, Belgium, with the Belgian Congo as its sole possession, 862,000 square miles; and Germany, 1,035,086 square miles.

Many of the old friends of Rev. Dr. Langfeldt will be interested to

ling to the funds for the sufferers from the war.

This year the World's Association has had distributed 2,000 copies of the Armenian and 1,600 of the Turkish Sunday School lessons, and they are all being used. For the first time Gregorians have bought them and are using them. They are highly praised in the "Dadjar," or Temple, the official organ of the Gregorian Church. Gregorian Sunday Schools have been organized in a number of places. The cordial reception given to the International Lessons is the more remarkable in view of the hostility this ancient branch of the Christian Church has shown towards Protestantism and Evangelical Missions.

Prince Maurice of Battenberg, a cousin of King George and a son of Princess Henry of Battenberg, has been killed on the battlefield in France. He was an officer of the King's Royal Rifle Corps. He is the first member of the British Royal



The Right Rev. James Fielding Sweeney, D.D., Present Bishop of Toronto.

CONSECRATED MARCH 25TH, 1909.

know that Mrs. Langfeldt, with her children, has gone to Boston to join her husband, who is now a special representative of the Dominion Government at that port, in connection with the Immigration Department. Several Orillians, landing at or sailing from Boston this summer have had a pleasant surprise in meeting Dr. Langfeldt. We hope he will find his new work congenial and wish him every success for the future.

From every corner of the Empire and the most unexpected quarters come evidences of heartfelt support of our stand. From Cochrane, our outpost to the north, comes the news that the small congregation of Jews has given \$100 to the Patriotic Fund, and the paramount chief of Basutoland, in South Africa, sent a message to the High Commissioner for South Africa full of loyal wishes, and regrets that he was unable to go to the front personally, and promising that each Basuto would give one shil-

Family to fall in the present war. Two brothers also went to the front, Lieut. Prince Alexander, of the Royal Grenadier Guards, and Lieut. Prince Leopold, of the King's Royal Rifle Corps. Prince Leopold was invalidated home recently, suffering from an injury to his knee, the result of a fall. Prince Henry of Battenberg, father of the three princes, died from typhoid fever while on service in the Ashanti.

The wife of the colonel was making the round of a hospital, and paused at the bedside of a wounded Highlander. The gallant fellow, one of whose legs had been recently amputated, was toying with a German helmet—evidently a trophy of war. "Well," said the lady, "I suppose you killed your man?" "Well, naw," quietly responded the soldier: "you see it was like this. He lay on the field pretty near me with an awfu' bad wound, an' bleedin' away something terrible. I was losin' a lot o'

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blood, too, fra' my leg, but I managed to crawl up to him an' bound him as well as I could, and he did the same to me. Nawthin', o' coorse, was said between us. I knew no German, an' the ither man not a word o' English; so when he d done, not seein' hoo else tae thank him, I just smiled, an' by way o' token handed him my Glengarry, and he smiled back an' gave me his helmet."

The life history of Nietzsche is the best commentary on his insensate doctrines. The dark shadow of madness lay over his days. As a boy he met the statement that no one would have the courage to put his hand in the fire, like Mercurius Scaevola, by seizing and holding a flaming coal from the stove. He was proud of the wound made in his hand, and enlarged it and kept it in repair by letting melted wax run over it. Nervous trouble made itself felt early. He suffered continually from physical breakdown, insomnia, and severe pains in eyes and head. He loved to brood in solitude, and had temptations to suicide. Music had ever an extraordinary effect on him. Efforts at musical composition had to be refrained from as they quickly prostrated him with suffering. He attempted to compose something in return for a poem from a young girl whom he wished to marry. He soon was reduced to helplessness, and from his bed wrote her such notes as this: "In bed. Terrible attack. I scorn life." It is not to be wondered that she refused the offer of his hand."

The British Ambassador in Washington on Oct. 28th issued the following statement at the command of the Prince of Wales: "The statement

has recently appeared in the New York press to the effect that H.R.H. the Prince of Wales had consented to be honorary sponsor of a ball to be held at the Biltmore Hotel in New York, on Nov. 2nd, in aid of the Prince of Wales Fund, and had signified his intention of sending a personal envoy to be present. The British Ambassador at Washington has received H.R.H.'s command to let it be known that the above statement is absolutely without foundation. Sir Cecil Spring-Rice wishes to add that, while the many generous offers of help to the wounded soldiers and bereaved families in England are very highly appreciated, he feels obliged to dissociate himself from any efforts to raise money for these purposes by means of an entertainment or festivity of any kind. He is confident that any British subjects who have generously offered to collect sums in this way will readily understand his feelings that it would be unsuitable for him to be connected with any such festivities at this time of widespread sorrow and mourning."

British and Foreign

Dr. Traill, M.D., Provost of Trinity College, Dublin, died recently in that city.

No less than forty-two members of the Young Men's Bible Class of St. Giles', West Bridgeford, England, have joined the colours during the past few weeks.

The Rev. G. W. Blenkin, the Vicar of Hitchin, has been appointed Dean of St. Alban's. He is a graduate of Emmanuel College, Cambridge. He remained for 20 years at Cambridge after taking Holy Orders in 1886, filling many important positions at the University during his residence there. In 1906 he accepted his College living of Brading, Isle of Wight, and only a few months ago he was preferred to the living of Hitchin, which is also in the gift of his own College. The new Dean was a great friend of the late Bishop King, of Lincoln, whose examining chaplain he was from 1892 to 1910.

Old Grub Hill Church, about five miles north of Amelia Courthouse, is one of the old and interesting churches in Virginia. It was the second church built in Raleigh parish, which was organized in 1735, shortly after the separation of Amelia from Dinwiddie county. The first church was a wooden structure; this was destroyed, and in 1848 the present brick church was built. The name was taken from the plantation, near which the church is built. The old grave-

yard around the church is a living monument, even of the past history of the church, and speaks eloquently, though with a voice of silence, of the days of the past, when this was one of the most flourishing parishes in the State. For many years the doors of the old church were closed, owing to the fact that the old families had either died or moved away, and the new-comers into the neighbourhood took not very kindly to the Church.

A noble gift of \$10,000 has been offered to the fund to meet all the needs of the station of Zangzok, in the Shanghai district. This important country town is the centre of a district containing a half million of people, and from it the Gospel is preached in a circle of twenty-five villages. The work is in charge of the Rev. Mr. Wilson, and has, since its inception, been carried on in poor Chinese buildings. It has long been the hope of Bishop Graves and Mr. Wilson to have a suitable church building at the central station and a small hospital and a good school building. This gift is in connection with an appeal by the Bishop and clergy made in the spring, and is partly as follows: "The Bishop and the clergy of the Missionary District of Shanghai, conscious of an unusual opportunity and an urgent need, have been in conference recently for consideration of the condition of that side of the work that is directly evangelistic. Much has been published during the past year or two regarding the receptive attitude towards the Gospel of Christ on the part of the Chinese people. In the Conference there was found to be a complete unanimity of opinion as to the accuracy of these reports. Every clergyman present recorded evidence of an increased interest in Christianity, as shown by larger numbers applying for baptism, and note was made of the fact that, whereas formerly all exhortation to bring wives and children met with scant response, now nearly all of the men are doing so. It was felt that once again the Church has been brought face to face with a crisis, and that her future condition will be greatly influenced by the way in which the crisis is met now."

DEATHS

SAMWELL—At Peace River Crossing, Alta., on Monday, Oct. 26th, 1914, Frederick Walter Dickson, son of the late Reverend R. W. Samwell, aged 22 years 5 months.

Boys and Girls NIGHT-TIME

[By E. S. Fleming, Ely, Cambs.]

When nurse has tucked me up in bed,
The house seems very still,
An' I only hear the rattle of the cinders
In the grate;
I lie an' listen to the wind a-roaring
Down the hill,
An' wish, an' wish for sleep to come,
But always have to wait.

The firelight shadows leap an' dance
Along the nursery wall,
An' so I just pretend they are the
Fairies come to play,
'Cause then I quite forget "the man
That's creeping through the hall,"
(The man you think about at night,
But never through the day.)

An' then I plan that I'm a knight, an'
On my prancin' steed;
I kill the fiery dragon that eats people
All day long,

An' I save the lovely princess in her
Hour of greatest need—
I think I like that part the best, it
Seems so brave an' strong!

But sometimes when I hear a noise I
Hide low in the bed—
It may be only music playing ticky
For a game;
But it makes me get way down the
Clothes, the pillow on my head—
I know I'm very silly—but it's fright-
enin' jus' the same!

HOW NATIONS IDENTIFY MEN KILLED IN WAR

Most nations have a method of identifying the dead in battle. In times when the dead number untold thousands such methods prove most effective.

Each English soldier has a small, oblong card known officially as Army Form B. 2,067, which is stitched inside the tunic. On it are entered particulars of the man's name and regiment, next of kin, etc. Besides this, every article of the man's clothing is stamped with a number which corresponds to one written opposite his name in the regimental records, as well as the county depot of his battalion.

The English method is a little more elaborate than that of Germany, whose soldiers carry a metal disc bearing a number, which corresponds with a number at the Berlin War Office. After a battle numbers, not names, are telegraphed and verified. And the effectiveness of this system may be judged by the fact that after the fighting round Metz in 1870, when

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the casualties exceeded 40,000, complete lists were posted in the capital two days later.

The Japanese system is very similar. Each man has three discs—one round his neck, another on his waist-belt, and a third in his boot—on each of which are three numbers corresponding to the wearer's name, corps and brigade, respectively, while the Russian soldiers wear a numbered badge, shaped like an "ikon"—a sacred picture image—which is formally blessed by the priests.

The United States Government uses a simple cloth tab woven into the shoulder-strap of the tunic. Italy uses a small zinc plate affixed to the trousers at the waist, on which are embossed the soldier's name, place of

origin, number and date of enlistment, while the Portuguese cavalry soldier has a number stamped on his spurs, the infantry having a similar number stamped on their leggings.

The French, who formerly used little aluminum name-plates, which in war with savages seemed an irresistible attraction to the enemy, now use little cards like the British, but Austria still has an ornate identification badge of gun-metal, shaped like a locket, with inside all particulars inscribed on little parchment leaves.

Turkey alone among the nations issues to her soldiers no formal identification badge. Said Edhem Pasha, when remonstrated with regarding the omission: "A dead man is of no use to the Sultan; why, therefore, trouble about him?"

ACTING A LIE

By Gertrude M. Nell.

"Johnnie! Johnnie!" called a sweet, childish voice; "it's five o'clock, Johnnie, and you know your mother said we were to be home by five. Oh, Johnnie, do come on home. You know your mother gets so cross with me if I do not take you home when she tells me I must."

"Don't you go, Jack," coaxed an older boy. "You can steer the sled down the hill better'n any of 'em, an' we want two more rides. Anyway, I wouldn't be bossed by a girl."

Johnnie wavered for a moment. He knew Laura would get the blame, but he really liked Laura as much as a spoiled boy could like anyone, and he disliked to see her punished. However, he staved.

Laura was a little English girl from an orphan's home, whom Johnnie's mother had taken to help her with the work and to go to school with Johnnie. He had just started to school and it was a two-mile walk, and for a great part of it Johnnie would have to go alone. That was the chief reason Laura was brought to the farm.

Now, Mrs. Ford meant to be a very just woman, but Johnnie was her only child and she could not see one fault in him. Then she had made up her mind that all home children were spoiled and none too good in the beginning, and so she always thought Laura in the wrong, and Johnnie had always kept silent and allowed Laura to take the punishment. Sometimes his conscience bothered him quite a bit, but he would tell himself that Laura was older than he was, and she wasn't always good; anyway, he had not told she was the one to blame; his mother had just blamed her without asking him, so he wasn't going to speak up and get punished when he didn't have to.

At first Laura had spoken for herself, but as she was not believed and Johnnie would not own to the fault

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being his, she meekly took her punishment. Sometimes she would beg Johnnie to speak and not let his mother think her so disobedient. Poor little girl, she was so fond of her new life on the farm, and she was well fed and well clothed—better than she had ever been—but she also wanted love. She could not get the love until she was trusted, so she tried very hard to deserve trust.

Even though Johnnie was so dishonourable about these things, Laura loved him with all the strength of a little heart to which love had been denied. Never in all her life before had she had anyone or anything to love. Johnnie knew this and responded in his selfish way.

Well, the Saturday our story opens the two children did not get home until dark. Laura's punishment was that she could not go coasting again for two whole weeks. When Mr. Ford came in from the barn and heard the punishment, he asked, "Are you sure it is Laura who is to blame, wife?"

"Of course it is," answered Mrs. Ford. "She is two years older, and I depend on her to look after Johnnie and bring him home at the proper time."

Mr. Ford looked at his son, and Johnnie began whistling. He did have the greatest desire to speak up and tell that he was the one to blame that he had ever had, but the thought of being kept from coasting kept him from speaking, though Laura looked at him so pleadingly.

So Johnnie coasted all day the next Saturday, while Laura stayed at home and turned the handle of the churn. He did not enjoy it quite so well without Laura. He had not liked to look at Laura when he was getting his coat and mittens on.

Next day was Anniversary Sunday at their little church, and a man came from the City to speak to them. At Sunday School Johnnie sat almost in the middle of the church. The minister understood how to speak to children, and soon had them very much interested.

He said he took it for granted that they were all little ladies and gentlemen; that they were all honest, and tried to help and make each other happy and better, both in their own homes, and at school and on the playground. He hoped there was not one boy there but whom would "play fair" in every act of his life as well as his game. He said the great motto of life should be the one he used to write in his copy book when he was a boy: "Act well your part; there all the honour lies." And to be honourable was to tell and act the truth, no matter what the punishment might be.

Johnnie felt very uncomfortable. He felt sure that the minister was looking straight at him and his face was scarlet. He was very quiet all the way home, and when they jumped out of the sleigh he caught Laura's hand and squeezed it.

When tea was over they sat chatting around the table discussing the services of the day. "What makes you so quiet, Johnnie?" asked the father; "did you not like the Sunday School talk?"

SCRUBBING
is well begun
and half done
when you start
it with —

Old Dutch Cleanser

Johnnie reddened again and began to stammer something, and when with a sob in his voice he said, "I am not honourable. That man was preaching right at me." And then the story of how he had let Laura take the blame of so many things came out. "I never told a lie, but I acted lots of them," he confessed, and then looked bravely at his mother, as much as to say: Give me my punishment. Before the mother could speak the scorn she felt, Johnnie's father reached over and drew the boy to him.

"I was never so proud of you, my boy, as just now, when you owned up to your fault so manfully. I know you mean to be truthful and honest in the future or you would not have owned up to your fault. Laura has suffered much from your sin, but not as much as you yourself have suffered."

At breakfast next morning Mr. Ford said: "I have been out throwing water on the hill this morning, and we will all go out to-night and have some jolly coasting."

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