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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, SEPTEMBER 17th, 1914

No. 38

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Toronto, September 1st, 1914.

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The Canadian Churchman

TORONTO, THURSDAY, SEPT. 17, 1914.

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SIXTEENTH SUNDAY AFTER TRINITY.

(September 27th.)

Holy Communion: 235, 397, 429, 585.

Prayer: 406, 448, 494, 653.

Offertory: 367, 388, 567, 641.

Children: 688, 699, 700, 729.

General: 523, 650, 654, 725.

The Outlook

The Chaplain General's Message

Bishop Taylor Smith, who is well-known in Canada, has just issued a letter to the Chaplains of the British Expeditionary Force and, although it has special reference to the circumstances of the War, its message is equally applicable to all who serve in the sacred ministry of the Church. It is worth quoting in full, and tells its own story:

Dear Brother,—

I cannot but write to you a few lines as you go forth to your unusual ministry.

In one sense it is no different to your daily work of bringing men back to God. On the other hand, the circumstances are such that the realities of life and death must be clearly stated, and with all love, wisdom, earnestness, and haste, not knowing what one hour may bring forth.

Take to all your comrades in the service (regardless of rank) a loving message by life and by lip of Jesus Christ, a personal Saviour, who has identified Himself with us that we might be made like unto Him, "partakers of the Divine Nature."

Tell of His birth at Bethlehem—"Emmanuel," God with us.

Tell of His death at Calvary—God for us.

Tell of His Heavenly gift at Pentecost—God in us.

I think I hear you making reply, "Who is sufficient for these things?" He says "My Grace is sufficient for thee."

You will not misunderstand me if I add one brief word of warning—it is concerning your own personal life. There will be very many who will never hear your sermons, but they will read your books, your life, your actions, and will thereby be greatly helped or hindered.

See to it that they find faith and hope and joy and the love which never faileth as they behold in you Christ's representative.

At noon each day let us specially remember one another and increasingly pray that "Christ may be magnified in our bodies whether it be by life or by death."

Unto God's gracious mercy and protection I commit you. The Lord bless you and keep you.

Believe me,

Yours in Christ Jesus,

J. Taylor Smith, Bp. C.G.

"Whom God calls, He equips."

The Deserving Poor

The response all through our country to the Patriotic Funds has supported the best traditions of things Canadian. It is only right that those who depend on our volunteers should be placed beyond want. Now there is another task awaiting us. The deserving poor must be provided for. We are not speaking now about the hobos, drunks, and ne'er-do-wells which are always with us, but we are thinking of the men who, through no fault of their own, are out of work. Thousands of men in our country have lost their work on account of the depression caused by the war. What are we going to do for them? Employment and not charity is the better method of relief undoubtedly. Money is needed in either case. As we said in last week's issue, this is a matter for the municipality and province. The churches will have their hands full looking after those who would be unable to work if employment were offered them. The municipality must tackle it by something larger than House of Industry methods. An appropriation or public subscription must supply the money. Let it be as generous as our Patriotic Funds. The cause is equally deserving.

"A Scrap of Paper"

At the final interview between the British Ambassador at Berlin and the German Chancellor, the latter exclaimed, "Why should you make war on us for a scrap of paper?" The Ambassador replied that this "scrap of paper" bore the signature of England (and of Germany also) guaranteeing the neutrality of Belgium. This reveals the spirit of German policy and it was rightly described by the British Prime Minister as "infamous." And yet, in the face of this fact, leading German scholars can charge England with following a lower ideal of culture in siding with the Slav against the Teuton. But it is well to remember that morality is the same for nations as for individuals and what is wrong for individuals is wrong for communities. The "scrap of paper" has already become a historic phrase and is noticed with apt scorn on both sides of the Atlantic. It will serve as another reminder of the profound truth that what is morally wrong can never be politically right.

"Armageddon"

This word is being very generally used to describe the present terrible war and a correspondent in one of the English papers actually writes to enquire as to its meaning. The Editor referred him to Revelation xvi. 16. The employment of the word at present is a striking testimony to the influence of the Bible, but the struggle mentioned in the Apocalypse is, of course, a very different battle to the War which is now proceeding. It points to a still future time when Anti-Christ will gather his forces against the people of God in the neighbourhood of Jerusalem. Yet the vastness of the present strife makes the word "Armageddon" a natural application and if it leads people to think more seriously of some of the great prophetic realities of Scripture, its use will not be in vain.

The War and Missions

The Church Missionary Society of England has issued a statement on the effect of the War on its fund and outlook. Every organization in the United Kingdom is affected by the terrible blow and the outlook is by no means cheerful, because people who give to Missions will have less to subscribe in view of the drain caused by the War Funds. The summer months are the lightest so far as subscriptions are concerned and Societies which receive most of their income during the last few weeks of their financial year may find it difficult to obtain their customary advances from Banks and, in any case, will have to pay a higher rate of interest. Missionaries in the field will perhaps suffer even more than their friends at home owing to the shortage of funds and interrupted communication. Now is the time for all Missionary Societies to be liberally supported. God's work should not be allowed to suffer beyond that which is absolutely necessary.

German Missions

German Missionaries are in a serious position owing to the War, and facts are given illustrating the manner in which they are cut off from their home base. In India, Germany has 400 Protestant Missionaries and in South Africa probably the same number. These are Moravians, Lutherans, Baptists and Methodists, and their work is highly esteemed by their English Colleagues, with whom they cooperate in unity and amity. At present these 800 missionaries cannot communicate with their headquarters nor can they obtain their usual remittances for their salaries and for the upkeep of the missionary propaganda. The position is so abnormal that the Standing Committee of the Conference of British Missionary Societies is considering the question of opening a fund in order to assist the Continental missionary organizations. Already a gift of \$1,000 from a generous layman has been received in view of such a fund being started.

Daily Cost of the European War

Professor Charles Richet, in Dr. David Starr Jordan's recent book, "War and Waste," thus tabulates the expenses of the proposed general war. Number of men likely to be engaged: Austria, 2,600,000; England, 1,500,000; France, 3,400,000; Germany, 3,600,000; Italy, 2,800,000; Roumania, 300,000; Russia, 7,000,000; total, 21,200,000.

Daily cost of a great European war: Feed of men, \$12,600,000; feed of horses, \$1,000,000; pay (European rates), \$4,250,000; pay

of workmen in arsenals and ports, \$1,000,000; transportation, \$2,100,000; transportation of provisions, \$4,200,000; munitions—infantry, 10 cartridges a day, \$4,200,000; artillery—10 shots per day, \$1,200,000; marine—2 shots per day, \$400,000; equipment, \$4,200,000; ambulances—500,000 wounded or ill (\$1 per day), \$500,000; armature, \$500,000; reduction of imports, \$5,000,000; help to the poor (20 cents per day to one in ten), \$6,800,000; destruction of towns, etc., \$2,000,000; total per day, \$49,950,000. This is more than would feed all the world's hungry, clothe all the world's poor and shelter all the world's outcasts.

The Divine Right of Men.

Long ago some people believed in the divine right of kings. Kings were supposed to rule by the appointment of God and not the consent of their subjects. This led to all sorts of deductions. It was an effective cover for all kinds of tyranny. The king had complete and absolute control of the property, disposition and life of every one of his subjects. No man had any rights against this supreme right. The king's will was law. The history of many European nations in the past few centuries shows the effectual revolt of the governed against this presumption of the governing. The history of England in particular presents the spectacle of the men of the nation winning their rights against all kinds of opposition. The throne once supported by ecclesiastical theory is not broadbased upon the people's will. It was significant that at the outbreak of the hostilities in August, it was the Parliament, and not the King, who declared for a state of war with Germany.

But there is one individual in Europe, by accident of birth placed on the Prussian throne, who still believes in the divine right of Kings and Emperors. He considers that he has been appointed by God to secure the advent of the Kingdom of Pan-German Europe. He is the "son of a new age," as he says. For the last twenty-five years he has been fashioning Germany as an instrument for the subjugation of Europe. Every department of German life, public and private, has been under the eye of his bureau. He has doled out the food and tabulated the heart beats. By a system of education which dwarfed individuality, he stupefied the nation into unquestioning acquiescence of his will. In the school, in the church, and in the home militarism was always to the front. Every man had to give three years of his life to military training. The privileged class in Germany was the military class. It had exemption from civil courts and liabilities.

"A greater Germany outside itself," is the kingdom he has projected. With that ambition there can be no quarrel. When secured by the arts of peace no one could cavil at that expansion. But it was not proposed to rely on arts and manufactures for a peaceful conquest. As early as 1897 the Kaiser said:

"Neptune with his trident is a symbol for us that we have new tasks to fulfil. . . . That trident must be in our hands."

"Our future is on the water," he has said on several occasions. The Navy League was founded to foster this idea. It is an association which has as an attraction the unusual feature of officers and *bourgeois*, everybody and anybody, mingling on terms of perfect equality. This League, in 1901, spent £50,000, distributed 7,000,000 books and pamphlets and had 3,000 lectures delivered by university professors and others in an anti-British propaganda

to secure the passage of the first modest Naval Bill. Matters progressed at such a pace that later a bill was passed providing that three battleships and one armoured cruiser should be laid down each year from 1908 to 1911, and one battleship and one armoured cruiser each year from 1912 to 1917, while two protected cruisers and twelve destroyers were to be laid down each year from 1908 to 1917. Twenty slips were prepared where dreadnoughts could be drydocked. (England has only twelve.) All this was done with feverish haste and super-human exertion. Such preparations were hardly to protect one hundred miles of North Sea coast. Its marshy stretches did not need to be defended by Dreadnoughts. Great Britain has twenty-two miles of ships for forty-three thousand miles of coast line in the Empire. All of this goes to show very clearly that the Kaiser had designs far beyond defence or peaceful expansion.

Macht politik is the policy of this "son of a new age." "Might is Right" is to be the basic principle of the Pan-German Empire of Europe. But *macht politik* does not consider the rights and lives of the many. The lives are to be ruthlessly sacrificed and the rights to be unblushingly invaded. *Macht politik* has nothing to do with the Sermon on the Mount. It is the divine right of kings in its last extreme.

The divine right of men is a principle which has deservedly replaced the divine right of kings. Men are only within their rights when they expect that justice, truth and righteousness shall be taken as the basic principles of the government of their land. Tyranny, oppression and caprice furnish no foundation for greatness of nation or citizen. When a monarch, by methods which foster rigid conformity and crush individual freedom, deliberately reduces his nation to a military machine, he has transgressed against the divine right of men. When it is his evident purpose so to perfect that military machine that it will be a formidable weapon for expansion and aggrandizement, he has transgressed against the divine right of more than the men of his own nation. The men who have been killed on the battlefields of Belgium and France will rise in judgment against the madman at whose whim they have been slaughtered. The lives that have been blighted, the homes that have been ruined cry out against this transgression of the divine right of men by a madman crazed with the thought of the divine right of Kings.

This war will have as one of its results the wider recognition of the divine rights of men. It will compel all men to see the wicked folly of leaving the decision of war and peace in the hands of any one man, whoever he may be. It will force upon the attention of men the truth that every man has the right to the opportunity to provide for himself food, shelter, and clothing with some time for relaxation. The Church is awakening to this truth and from some pulpits is heard the message of the Sermon on the Mount as the only and the actual standard and basis of all life, economic and social, as well as individual and spiritual. Socialism has insistently declared the necessity of brotherhood, but with varying emphasis or neglect of the spiritual element. It has attained its growth and influence because it is an expression of the truth of the divine right of men in opposition to the divine right of kings and classes. We hold no brief for Socialism, as it is understood to be the upheaval and destruction of present conditions and values. To Socialism, as the actual application of the Sermon on the Mount to all parts of life, every Christian must lend his support. Everyone surely is convinced of the injustice and sin of many present conditions. We have food, clothing and shelter enough for all. The fault lies in the distribution, not in the production.

But we differ about the methods of remedy. We are groping for some point of contact between the ideal brotherhood and actual conditions. One of the results of this war will be to show the ghastly necessity of remedy and, let us hope, to point the way.

The greatest present enemy to the cause of the divine right of men is the man who has provoked the European war. His *macht politik*, bureaucratic and autocratic government is at the opposite pole from this truth. His projected Pan-German Empire of Europe would set back the clock of the people's advance from serfdom to freedom by six hundred years. He is the world's enemy. Great Britain with her allies and colonies are fighting the battle for man. Not at all that England and her colonies represent the ideal state of Christian development, but they do represent the willingness to give free rein to this truth that is greater than any other—the divine right of men. This divine right includes not only the things of the body but prominently the things of the soul. We can interpret it in the body only after we have felt it in the soul. Man has the divine right to fellowship with God as well as with his fellow man. Only as we realize and experience the spiritual can we interpret the divine right of men to truth, justice, peace, love and home.

TO-DAY.

By Frederick Trevenen Edwards.

And this your world! When twice ten centuries
have sped
Their way, and martyrs, warriors, even nations
bled
That you might reap the grain they died to
sow! But still
You have not learned by one example great
to fill
A throne; or yet be ruled by the epitome
Of all your heritage, of all the memory
Of yesterdays. Still do you set upon a throne
A puppet, born, not made. You think that
you have sown
Where you may reap. Can blind men reap?
Can fools be lord
Of worlds? Ah, yes! They rule, and in your
hands a sword
They place and bid you strike your fellowman,
to fight
And die that still may be upheld "the right"
—their right!
Since you have long allowed that, always they
declare
The right; not you, the puppet; you the burden
bear.

And you have beat your pruning hook and
plow into
A sword and spear, have left your ripened
grain, too few
The soldiers of your puppet lord. You too
must share
The price of monarch's whims, for he has
learned to dare
Your life, not his. He speaks and his com-
mand is law.
You chose the jewel, but its dazzle hid one flaw
From your blind eyes. Go forth and wreck
your summer world!
And if you die, or win, or back with banners
furled
Return again, it is Your world. Your sons
who die
That monarchs' rights be held. Look then and
hear the cry
Of millions who have learned in painful
yesterdays,
The worth of chosen leaders and—the puppet's
ways.

—The Living Church.

A NATION'S PRAYER

By Very Reverend J. Armitage Robinson, D.D., Dean of Wells.

A sermon preached before the University of Cambridge, in Great St. Mary's Church, on Aug. 23rd.

"The Lord our God be with us, as He was with our Fathers."—1 Kings viii. 57.

IT was a great occasion that called forth this prayer. It was the Dedication of Solomon's Temple, the outward sign of Israel's unity and of God's dwelling among them. The remembrance of the goodness of God to Israel swept over the souls of the great multitude. The sense of sinfulness humbled them, and turned them to prayer. Let not their sin, but His mercy, have the upper hand. Let there be a door of penitence left ajar; let forgiveness restore; let the Divine Presence never be wholly taken from them. All this was said, and the King rose and turned to the people, and blessed them, and summed up in his blessing the elements of thankfulness and humble fear. "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the Altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood and blessed all the congregation of Israel with a loud voice, saying 'Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant and the cause of His people Israel at all times, as the matter shall require; that all the people of the earth may know that the Lord is God, and that there is none else.'"

A NATIONAL WARNING.

The comment of history on this scene is a perpetual warning to every nation. The heart of King and people turned aside; the unexampled glory tarnished by transgression; the religious unity broken by dissensions; the kingdom rent in twain at the great King's death; the horrors of devastating warfare and the long misery of captivity. For they had forgotten that their prayer pledged them to a faithfulness which should correspond to, and co-operate with, the faithfulness of God. They had forgotten the words of one of their prophets, "The Lord will be with you, if ye will be with Him; if ye forsake Him, He will forsake you." Yet it was a great and a sincere prayer as it was offered on that day, and it was never wholly left without an answer: "The Lord our God be with us, as He was with our fathers." Gathered as we are here before God at this solemn moment of the world's history, these words may fitly express our aspirations, whether as individuals or as a nation. I ask you to think of them first in relation to your own selves.

INDIFFERENCE TOWARDS GOD.

"The Lord our God be with us." Aye, for we cannot do without Him. Some of us perhaps have been trying to do without Him; not consciously, it may be; not deliberately turning our backs and walking the other way; but letting Him slip out of our lives. And He has slipped out, and has withdrawn Himself very far, into His own unapproachable distance; and we have said that we could not see Him as we once did; and we have questioned our former knowledge of Him, and found it very dim and uncertain after all; and we doubt if we ever knew Him with more than a fancied knowledge. And we have almost ceased from praying. We have got out of touch with the spiritual world; we half question whether there be a spiritual world to be in touch with. The heart's weakness has begun to affect the

vision; for there is a sad converse to the promise that the pure in heart shall see God. And our misty sight produces in its turn a further slackening of our moral effort; we seem to care less whether there be a God to be with us or no. And yet—one thing we have not gained by our dismissal of the thought of God: we have not gained content; we are not satisfied. "Fecisti nos ad te"—Thou hast made us for Thyself, and our heart is restless till it rest in Thee. And gladly, if so it might be, when the unspeakable burden of the present hour of darkness is upon our spirits—gladly would we find a good excuse to

that you might have hope. The passionate devotion of a St. Paul, the splendid love of a St. Francis, the pure heroism of a Gordon—all these best things in humanity were founded on the knowledge of God in Christ. You can read your Tennyson, and see how one great mind faced in the "In Memoriam" the dark doubt raised by modern investigation of nature, and yet clung to God and to prayer; and at the last could even contemplate the coming carnage of almost universal war, and call it the Red of the Dawn. These things renew our faith as we recall them; they hearten us if we will let them; they help us out of our own personal weakness and diffidence to utter the cry: "The Lord our God be with us, as He was with our fathers."

AT A NATIONAL CRISIS.

But if all this be true of individuals, how much more is it true of a great people? For after all the national purport of these words is their original significance. They were the prayer of a great King for his people, at a crisis of their national life—"The Lord our God be with us, as He was with our fathers." We have been moving in a kind of steady triumphal march through the century that is past. We have stood for liberty of thought and speech and action against all kinds of tyranny. Our fathers trusted in God, and He helped them. "He was with our fathers." He was with them at Trafalgar and Waterloo, when they saved not England only, but Europe, from the overwhelming might of the oppressor. It is well that we should recall Nelson's last prayer. His great call signalled to the Fleet still challenges us to-day. His silent, solitary prayer is thus recorded in Southey's "Life of Nelson":—"Having seen that all was as it should be, Nelson retired to his cabin and wrote this prayer:—'May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in any one tarnish it; and may humanity after victory be the predominant feature in the British Fleet. For myself individually I commit my life to Him that made me, and may His blessing alight on my endeavours for serving my country faithfully. To Him I resign myself, and the just cause which it is entrusted to me to defend. Amen. Amen. Amen.'" And if this were so of Nelson, did not the Iron Duke, too, trust in God and do his duty? Truly God was with our fathers. He was with them when storm after storm swept over the European States, and left us still unshaken, purged by reform, not shattered by revolution:—

"A land of settled government,

A land of just and old renown,

Where Freedom slowly broadens down
From precedent to precedent."

Aye, and He was with our fathers in those awful days which some here, perchance, can remember; when, in the classic words of our statesman-orator, "the Angel of Death was abroad in the land, and you could almost hear the beating of his wings," when our soldiers were dying like flies in the Crimea, and again when the Indian Mutiny seemed to shake the foundations of our Empire. Through it all and out of it all in the Name of God we came stronger than before. "He was with our fathers" in more recent times, within the memory of us all, when a check to our arms in South Africa revealed to us that we had a worthier foe to fight than we had fancied, and that we needed to confess our sins and humble ourselves before God and ask His help; and then once more the Lord our God, as we believed, was with us, as He had been with our fathers.

OUR PRESENT PRAYER.

The Lord our God be with us in this war to see it calmly through, cost what it will; be with us at its close to mete out generous justice to our brave adversaries, without spite or revenge; and to establish the principles of international good faith and loyalty to compact for which we are be-

(Continued on page 602.)

Her Most Gracious Majesty Queen Mary



King George and Queen Mary paid a visit to London Hospital, Whitechapel, on September 3rd, where the soldiers from the East End, who were wounded in the battles in France, are being treated. There are hundreds of men in this big hospital. The King and Queen gave the most minute attention to the accommodations provided for the soldiers and conversed freely with the wounded men.

The picture of King George, a companion picture to this, appeared in our issue of August 13th, 1914.

pray, "The Lord our God be with us;" be with us after all, and in spite of all; nay, because of all.

ENCOURAGEMENT AND FAITH.

And the encouragement we need comes to us in our text. "He was with our fathers." That, somehow, remains. We cannot trust our own past experiences. But the God of our fathers was at least a great reality to them. They trusted in Him, and were not ashamed. If your own family history does not help you here, then you must fight your battle without the greatest of all aids to faith. But you can still look afield, and see what God has ever been to His saints. The lives of good men are written for your learning, and

NOTES FROM ENGLAND

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

THE subject of the war has almost wholly taken the place of all other topics. You have already had in the Canadian papers many impressions and items of information. One of the most striking features of the situation is the unity with which the conflict is being faced. The whole nation is in a serious and solemn frame of mind, and is evidently determined to meet the crisis with confidence and calm. There is scarcely a hint of criticism, and every man and woman is anxious to help in one way or another. Not the least inspiring element is the response of the Empire to the need of the Mother Land. The offers of help from Canada have made a great impression, and will do much to bind the Dominion still more closely to the Old Country. Then, too, the tone of the special prayers is at once restrained and absolutely fearless. There is no doubt whatever as to the justice of our cause, while there is a full recognition of the difference between the peoples of Germany and Austria and their war-like rulers.

* * * *

The wonderful unity of all political parties is one of the most surprising facts of the present situation, and it seems almost incredible that only about three or four weeks ago Ireland was a bone of contention. Evidence is increasing that the state of the Ulster problem was a decisive feature in bringing about the present war. A large proportion of the guns supplied to some of the volunteers in Ireland came from Germany, and when the Irish situation became acute, the man who provided the guns received a hint that the German Government would not be particularly severe if the person in question was anxious to further certain Irish views. Thus Germany mistook Ireland as she mistook Belgium, and as far back as June last a report on the military character and arrangement of the Ulster Volunteers was made to the Kaiser by a specially qualified official. A very remarkable article on the Irish question has just appeared in "The Spectator," in which the writer, referring to Mr. Redmond's speech, frankly says that the hatchet has been buried never to be raised again, and that all differences which may appear after the war is over will have to be considered in the light of the great catastrophe which has at once united all political parties in face of a common danger.

* * * *

From a Christian standpoint it is impossible to avoid considering the relation of the war to the profession of Christianity after all these centuries. One paper speaks of the bewilderment and humiliation seen in the fact that Christian nation is fighting against Christian nation, and another able article remarks that "the words of Jesus spoken to redeem mankind from just such a desolating crime as this are as if they had never been said." These comments give ample food for serious thought, but, although the world must for the time being think of physical force instead of spiritual realities, the day will come when once again the reminder will press upon heart and conscience that "Man does not live by war alone."

* * * *

Ecclesiastical subjects have naturally sunk in the background owing to the predominant importance of the war. Accordingly very little has been said about the discussions on Kikuyu at Lambeth Palace. The Bishop of Zanzibar has published his case in pamphlet form, and even his own friends must feel that the spirit with which he writes, and the specific proposal which he makes, cannot possibly help his position. Canon Mason of Canterbury has issued a book giving extracts from Anglican divines on the subject of Episcopacy, but, of course, these quotations are only of value in their specific historical setting, and none of them contemplated the possibility of non-Episcopal Churches in the mission field. The fundamental question is not as to the fact, or even the retention of Episcopacy in our Church; the real struggle lies between a particular and novel theory of the Episcopate and the validity of non-Episcopal ministries. It is pointed out in the current number of "Greater Britain Messenger," the organ of the Colonial and Continental Church Society, that the question of giving the Holy Communion to Nonconformists cannot possibly be limited to Kikuyu, as this is regularly done in Continental Chaplaincies year by year.

* * * *

One of the developments of the Kikuyu controversy is that, at the instance of the Archbishop of Canterbury, a private conference is to be held in September at Wells. The Dean, better known as Dean Armitage Robinson, formerly of Westminster Abbey, is in full sympathy with the pur-

poses of the conference, and is one of the most strenuous advocates of Christian union. His memorable sermon at the Abbey during the time of the Lambeth conference in 1908 may be said to have given the greatest impetus to the movement for reunion during recent years. The conference is to be thoroughly representative of our Church, and different views are to be set forth with the most perfect frankness. The sessions

THE INDIANS OF CANADA FOR THE DEFENSE OF THE EMPIRE.

"WE, the undersigned, Chiefs and Head Men of the Blood Indian Tribe in Council assembled, after due consideration and unanimous consent beg to submit respectfully the following resolutions:—

"Whereas a condition of war exists against the children and Dominions of Our Gracious King;

"Whereas, we of the Blood Indian tribe are thankful for the kindly, just and honourable treatment always given us by the King's Government;

"Whereas, it is our earnest desire that Great Britain may ever remain the guardian of the weak, and the arbiter of the World's Peace;

"We, the undersigned Chiefs and Head Men of the Blood Indian tribe in council assembled, unanimously beg to inform the Hon. Superintendent General of Indian Affairs that it is our desire that he make use of \$1,000 of our moneys funded with His Majesty's Government in Canada, to be used in whatever way he may deem it to be of the most advantage to the British arms, in their hour of peril.

And further we beg of the Honourable Superintendent General of Indian Affairs to convey to Our Gracious King our assurance that it is our wish that he command us should assistance be required, and that it will be our daily prayer that the British arms be victorious in their battle for the right, that peace will speedily be restored and that his Majesty's Government will still remain the protector of the weak and still sovereign in those pursuits of Peace that we have learned to love so well."

Signed,

Shot Both Sides, (X his mark).
Ermine Horses, (X his mark).
Young Pine, (X his mark).
Bull Horns, (X his mark).
Running Wolf, (X his mark).
Heavy Shield, (X his mark).
Little Ears, (X his mark).
Many White Horses, (X his mark).
Weasel Fat, (X his mark).
Running Antelope, (X his mark).

Witness and Interpreter,

J. Mountain Horse,
Indian Agent.
W. J. Dilworth.

Blood Reserve, August 7th, 1914.

The Indians of this Reserve contributed \$1,000 to the Government for the purpose of defence.

are to be private, but it is a great satisfaction to know that serious and practical steps are to be taken to secure a solid foundation for some measure of Christian federation.

* * * *

Two very significant and striking testimonies to the position of our Church have just been made. In an article in the New York monthly publication, "The Bible Magazine," the controversy between Bishop Gore and Dr. Sanday is ably reviewed, and among other points is the following:—

"The *raison d'être* of the Anglican movement and the value of its noble testimony to the truth can be preserved only on the basis of frank and thoroughgoing acceptance of Protestant principles."

To the same effect is a review of a new book in the current number of "The Nation" an able weekly paper, in which the writer says: "It is impossible to make a case for the English Church on any but Protestant principles." The writer goes on to say: "The Reformation was one of the great emancipations of history, and until it is put in its true place on the curve of human progress, the apologist apologizes in vain." These words are as timely as they are true.

* * * *

The editor of the "British Weekly," Sir W. Robertson Nicoll, has just noticed a new novel, "Alberta and the Others: A Truthful Story of Western Canada," by Madge S. Smith. In it the following statement is made, which Sir W. Robertson Nicoll describes as "this amazing declaration," and speaks of the book as "exceedingly clever": "Much has been written of the chivalry displayed towards the fair sex by Canadians, and of the good times enjoyed by Canadian girls. The fact remains to be set down in cold print that there is no woman more to be pitied than the wife of a typical Canadian in a typical Canadian town of the Middle West." I have not yet had an opportunity of reading the book, but in view of the eminence of Sir W. Robertson Nicoll, his words seem to be worth passing on in order that your Western readers may perhaps look at the book for themselves and see whether the pictures of Alberta are true or not.

* * * *

I notice that both in the United States and Canada doubts have been raised as to the accuracy of some statements made in regard to a meeting of the Spanish Christian Endeavourers, held in Barcelona last May, when definite efforts were made by the Roman Catholics of the city to prevent the meeting being held, and even to cause trouble and bloodshed. In a former letter of mine I referred to it, because I had every reason to believe that it was not what the "Catholic Record" calls "an extract from a dime novel," but a simple statement of fact. In a recent number of the "Christian Endeavour World," Dr. F. E. Clark (who was present) gives a full account of what happened, supporting his statements by unquestionable proofs. I am quite content to leave the matter in this way because the facts are too well known to be brushed aside by Roman Catholic denials. I would just add that it is a little amusing to note the reference in the "Catholic Record" to Barcelona as though it were in Portugal, and I am criticized for not giving some account of the persecutions that "Catholics of Portugal have had to submit to since the advent of the so-called Republic." In any case, two wrongs cannot make a right, but Barcelona is in Spain, where the Government is under a Roman Catholic King, so that the remarks about Portugal entirely fall to the ground. If any of your readers are interested in the further examination of this deplorable Roman Catholic tyranny in Spain, they should write for a copy of the "Christian Endeavour World" and get the details for themselves. They will soon see how true it is that wherever Rome has the upper hand, civil and religious liberty prove impossible.

* * * *

The war has led to the suspension of many conferences and meetings, among them the Church Congress, which was to have taken place at Birmingham early in October. As Lincoln has been fixed on for next year's gathering, it is now suggested that Birmingham should have its Congress in 1916. There is much to be said for this suspension, because men may not be able to concentrate their minds on various subjects which call for special attention. On the other hand, it has been urged that the holding of meetings would do more than anything to help people to realise the need of normal life even amidst the distractions and responsibilities of a great war. But the way in which meetings of various denominations and societies have been set aside probably indicates the truest wisdom.

A NATION'S PRAYER.

(Continued from page 601.)

ing forced to fight; be with us at home to defend the cause of the needy in our midst, and to purge our family life and our civic life from folly and greed and corruption. "The Lord our God be with us." As we so pray, and rise above ourselves to seek the larger interests of the nation as a whole, we shall not find it harder, nay, we shall find it easier, more natural, more real, to pray for our own selves as well: "The Lord our God be with us, as He was with our fathers."

DOWN THE SASKATCHEWAN

BY THE
Rev. Principal LLOYD, M.A.



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

ALL next day we ran down stream at a good rate with a strong wind behind us and plenty of water under us since the joining of the two branches of the river. We met an Indian, his squaw and papoose making their way up stream from the Beaver Lake gold fields in a birch bark canoe to Fort a la Corne—a black bear looking very much surprised as our canoes shot round a bend—and a Norwegian-American-Canadian squatting on the river bank fishing. That was all we met in 30 miles. The man of three flags told us we were not far from the Lost River district we were trying to find. He was located in the middle of a German Mennonite settlement, was born in Norway, lived forty-five years in the States, and had been naturalized here for two years. He had been one of the first settlers to come in here five years ago. "No, there were no schools around yet. Most of the settlers close to him were bachelors, but they were going to get one now soon. These Mennonites had some sort of a service and some ministers located on homesteads with them, but nobody else could understand them, and as for the others, well, there wasn't any church nearer than Star City."

A little lower down we visited a house about a mile from the shore and found two young men, a mother and daughter. The men could speak some English, but the women could not. They came in five years ago from Manitoba and were Mennonite. Russian? No, German. Galician? No, they were "low Germans." There was a large settlement of these people, and they certainly had a fine level country. Their nearest point on the railway was Star City, and it was reached by a very bad road through twenty miles of bush after leaving the open, but this country was very good indeed. "No," they said, "there was nothing but Mennonite church anywhere near them." The whole party followed me down to the river bank to look at our canoes and watch us light our fire and get our dinner, but did not offer to talk to us in any way beyond answering point blank questions. And these people are filling up the country.

Five miles further down we came to an island and seeing a fishing path, landed in hope of finding the whereabouts of Lost River Post Office. We knew there was a Church of England student somewhere hereabouts, and wanted to get some information as to where we were likely to find him. After a stiff climb up the bank we were surprised to come up a level open plain in view for perhaps 10 miles with a good many settlers' houses in sight. After hitting about with a mile to walk for each miss, we discovered which settler's house was the post-office, and went in to post a Canadian Churchman letter and ask questions. These had not gone far before the return question came from the mother, "Are you Principal Lloyd?" "Yes, but how could you possibly know that—in a grey shirt, burnt as brown as an Indian, accompanied by a very tough looking person carrying a fan?" "Oh, I recognized you as soon as you began to speak. You christened my eldest child six years ago on your first visit to the Willow Valley School near Star City, and we were hoping you would come along and christen my youngest child three or four weeks old. Mr. Hindle said you might be along but he had no idea when." They had come into the Lost River country some five years before, and whenever there was a student in the district for the summer, the service was held at their post-office. There were not many who attended because of the large Mennonite settlement nearby, and others who might come had become indifferent. Mr. Hindle, a C.C.C.S. student of Emmanuel College, was in charge of the district. Last year he lived down this end of the Mission, but this year he was living twelve miles away at the east end. He had four regular centres to work—theirs at Lost River alternating with a centre down south for the Sunday afternoon service. But what were we to do about the baptism? The father was away and could not return before to-morrow night, Mr. Hindle could not be got at in time, and there was no telling where he was in the Mission. If I went down stream I could not get back against this current and time was getting short. Besides I had no clericals. We finally decided to have the baptism that evening at 7.30, church order or no church order. Word was passed around to the neighbours and we had our service and the child was baptized "for fear there might not be another chance for a long time—there was no telling in this country." Here was the scene. A fairly

large room for this remote settlement, a lamp on the table, a china bowl of water, and three very pretty, well-behaved children sitting quietly on the sofa. The officiating minister stood at the table clad in once black boots worn brown, grey trousers, a belt and knife, grey shirt and grey tie. A member of the party stood proxy for the absent godfather, and the service had to be read from the small type Prayer Book from the minister's pocket because "the Mission is so short of books that Mr. Hindle carries them round with him from place to place." The minister's grey shirt was an accident, but the other conditions are permanent. Here we have a very few really earnest souls trying to get the religion of Christ established in their midst out here in this newly settled wilderness forty miles away from anywhere. This

THE ARCHBISHOP OF CANTERBURY'S PRAYER ON BEHALF OF OUR SAILORS.

IN drawing up the forms of public and of private prayer which are now almost everywhere in use we have tried to provide for the changing requirements of these anxious days. It is good to know of the widespread adoption of daily intercessions in church, especially at noon, when the bell gives helpful reminder to those who are at work, that they can in shop, or office, or factory, or field, lift up their hearts unto the Lord. It is possible that the attention concentrated upon our soldiers in the field, together, of course, with the soldiers of the Allies, may have resulted in our thinking less than we ought about the peculiar trial imposed, as the days pass, upon the patience and courage of our sailors. We should like them to feel assured that they, not less than the land forces, have been and are being steadily remembered in our prayers, and I append an additional prayer which may, I think, be found appropriate.

RANDALL CANTUAR:

25th August, 1914.

Let us pray specially for the Sailors in our Fleet at this time.

(Pause for silent prayer.)

O Thou that slumberest not nor sleepest, protect, we pray Thee, our sailors from the hidden perils of the sea, from the snares and assaults of the enemy. In the anxious hours of waiting, steady and support those on whom the burdens of responsibility lie heavily; and grant that in dangers often, in watchings often, in weariness often, they may serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

student, George Hindle, is one of the salt of the earth. Give them a hand you good people in Toronto. Here is something worth doing. Send them along six dozen good-sized type Prayer Books and Hymn Books for the use of the whole Mission. I would like to see this little post-office church of Lost River get a small \$50 organ to help fill out their service. Never mind the stained-glass windows and the peals of bells. Just give them those books and the organ (freight paid) to show them that Christian stands by Christian and that those who have goodly apparel and beautiful churches are ready to deny themselves in order to remember their wide separated brethren scattered around this gigantic half-continent called Canada.

ADVERTISERS.

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

The Churchwoman

NIAGARA.—The monthly meeting of the Diocesan Board of the W.A. was held in St. Matthew's Parish Hall on Wednesday, September 9th. Holy Communion was celebrated in the church by the Rector, the Rev. Mr. White, at 10 a.m., followed by a business meeting, Mrs. Leather, the president, in the chair. The Rector gave an address on the 72nd Psalm, showing that as a whole, it pointed to our Lord and His dominion over the world. In the days of Solomon, who was so wonderfully gifted by God with surpassing wisdom, riches and honours, the people thought *this* man surely is the one of the seed of David who would hold universal dominion. The early part of his reign seemed to point in this direction, but the end of his reign destroyed this hope. Our Lord alone can rule from sea to sea, he alone can help mankind. The secret and foundation of rule is helpfulness. "Those called to exercise authority, are called benefactors." This they should be, to those over whom they reign. The 18th to the 20th verse forms a doxology, this ends the second book. The minutes of the last meeting were read and adopted. The recording-secretary announced that Mrs. Brent had been made a life member of the Diocesan Board by the Nanticoke branch of the W.A., as a mark of their appreciation of her work while among them, the Rev. Mr. Brent has been moved from Nanticoke to York. The Dorcas secretary reported the shipment of 30 bales and 19 parcels, expenditure on the same, \$634.76. The Juniors have sent 3 bales and 4 parcels, expenditure, \$96.36. Contributions suitable for the Christmas bales, should be in the Central Room, 233 James Street N., by October 15th. Branches are requested to write on the outside of the bale or parcel the name of the parish from which it is sent. Secretary-treasurer E.C.D.F., receipts, \$50; expenses, \$25. At the noon hour the members' prayer was said and "O God, bless our soldiers and sailors and give them victory and peace, for the sake of Jesus Christ our Lord. Amen." The treasurer's receipts were \$672.47, expenses, \$1,349.44. A bequest of \$200 having been left by Miss Meekin, a member of the Cathedral Girls' Branch, to be devoted to domestic and foreign Missions, it was decided to invest the money and annually to devote the interest on the same to the object for which it was given. The Thankoffering has now reached the sum of \$2,375.40, we would like it to be \$3,000. The treasurer reminds us that more money is needed for the support of our city missionary, Miss Jacobs, who during the summer months has been gaining experience, by working in "The Christadorer Settlement House," New York. Members of the Niagara W.A. are asked to observe September 23rd as a day of Intercession, on behalf of those engaged in war. A new Rector has been appointed to St. James' parish. The Rev. Mr. Davis expresses the hope that the members of the W.A. will continue to give the parish the valuable assistance, given by them last winter. A vote of sympathy was passed by the members with the Rev. N. Burns, Rector of St. Luke's parish, now suffering bereavement from the entering into rest of his father, Mr. John Marsden Burns, who for many years was churchwarden of the Ascension Church and after of Christ Church Cathedral. The meeting closed with the Doxology.

Church News

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

PREFERMENTS AND APPOINTMENTS.

QUARTERMAN, Rev. C. H., ordained Priest in Charge of Chipewyan. (Diocese of Mackenzie River.)

EDMONDS, Rev. Everard, to be Assistant at Christ Church, Edmonton.

SMART, Rev. A. E. U., from Kingston, to be Incumbent of Madoc. (Diocese of Ontario.)

MORTIMER, Rev. F. C., to be Second Assistant for Labrador coast at Harrington Harbour. (Diocese of Quebec.)

NOVA SCOTIA.

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

HALIFAX.—ST. GEORGE'S.—The Churchmen's Society of the Round Church intend holding a grand patriotic entertainment in the Parish Hall to-day. Rev. H. W. Cunningham, who is Chaplain to the regular troops, except the Royal Canadian Regiment, has offered his services to the military authorities, which offer has been accepted, and when opportunity arises he visits the various posts where the soldiers are stationed, and has received a cordial welcome. The net proceeds from this entertainment are to be devoted to the Halifax Patriotic Fund.

ST. MATTHIAS.—The parishioners of St. Matthias', of which church Rev. T. H. Perry is Rector, held a largely-attended congregational meeting recently to discuss the matter of purchasing additional church land. The new church is rapidly nearing completion and it is expected that the formal opening will take place about November 15th. On Sunday September 13 there was held a grand rally in the Sunday School.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF HOLY TRINITY.—An Intercession Service is being held in the Cathedral at 12.45 p.m. daily, for the nation in time of war.

ST. MATTHEW'S.—Sedilia of carved stone have recently been erected in memory of the late Mrs. McDougall. The Sedilia are of the same stone and of the same design as the Piscina and add greatly to the dignity of the chancel.

VALCARTIER.—A magnificent work is being done here by the Y.M.C.A., whose activities have won for them Governmental recognition. The institution has been allotted to a larger space than any civil organization on the field, and has no fewer than 29 assistants. Its latest effort was brought to a fruition with the opening of a cinematograph exhibition in a tent capable of accommodating 500 persons. The films are loaned free of charge by the General Film Exchange of Montreal and no charge is made for admittance. The Y.M.C.A. headquarters at Toronto are providing no end of conveniences for the troops and it is not too much to say that the institution is practically indispensable. Tents are provided in which the soldiers may write letters and all requisites are provided free of charge. Thirty thousand sheets of notepaper and 25,000 envelopes are furnished gratis every day. In the large refreshment canteen adjoining, the association sells, at a shade above cost price, tons of fruit and soft drinks, thus placing within reach of the slenderest purse a food supply which has been no small factor in pulling down the high prices which everywhere ruled in the first days of the camp. Soft drinks then fetched to cents a bottle, but now the price has been halved. Other goods, which cost seven cents, were retailing at 40, but now these also have come down to a reasonable level. The institution is now selling 1,200 pies a day, 500 dozen of soft drinks, 175 gallons of ice cream, 50 crates of bananas and 50 crates of oranges, to say nothing of other goods. No soldier, however destitute of cash, need leave the Y.M.C.A. hungry, for there are barrels of apples from which all are permitted to help themselves without money and without price.

A feature of this organization here is that almost the entire staff works without wages, all being volunteers. The association has the fullest recognition, as well as the best backing, not only of Col. Williams, but of the Militia Department itself. In Valcartier little or nothing beyond the barest necessities can be obtained for love or money, and the urgent problem is how to procure supplies from Quebec. This the association has solved. Any person who wants anything from Quebec hands in his order and cash, and the association does the rest. Yesterday 146 orders were taken out and duly filled. Postage stamps are daily being supplied over the counter to the value of \$750. Someone goes to the hospital every day with fruit and other things for the patients, while the time of two other men is wholly taken up in the search for young soldiers, strewn somewhere up and down the camp, whose parents and relations desire the association to keep in touch with them. Hundreds of letters from anxious friends in Ontario and Quebec are re-

ceived, and all show unmistakable evidences of deep gratitude for the kind acts of the officials. The physical work of the camp is vigorous. Fifteen games are running nightly, with nearly 600 men participating. Large numbers spend the evenings over the camp fires, singing all the well-known hymns. Services are held at ten different points nightly, the speakers coming from various parts of Ontario.

The Rev. Perry Park, of Toronto, and graduate of Wycliffe College, is one of the Y.M.C.A. secretaries at Valcartier Camp.

THREE RIVERS.—Mr. Thos. Jones has been appointed by the Bishop to be Lay Reader to this parish.

LABRADOR.—The Rev. F. C. Mortimer has been appointed Second Assistant for the Labrador coast with headquarters at Harrington Harbour.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—To pray for all engaged in war, that they might be perfected through suffering, was the request of Bishop Farthing to his diocese, September 9th, when he preached here, after a day of hourly intercessory services. "It has been said that work is prayer; it may be said with equal truth, that prayer is work," he declared. "Do not let us forget our enemies in our prayers. As nations we are suffering in common, and the Church calls us to come together under the Cross of Jesus. We cannot plumb the purposes of the Almighty," continued the Bishop, "but we cannot forget or overlook the fact that at the time we were plunged into war, the effects of effeminacy and luxury were dragging down the nation as other nations had been dragged down. It may be that this thing has been permitted to happen, in order to preserve us from national decadence. At least, we have now the satisfaction of seeing men of all classes joined in self-sacrifice, and this in itself is no small comfort. It is purifying and uplifting, a wonderful demonstration of the unifying power of this great contention for righteousness, and I feel that God is saving us from a form of religion which was fast becoming materialistic and rationalistic by issuing this call for the defence of our faith and our liberty."

DIOCESAN COLLEGE.—The Montreal Diocesan College Association will hold its 26th annual conference on September 29th-30th. Hospitality will be provided for any members making application to the secretary, 107 Champlain Street, before September 26th. The clergy of the diocese and the students of the college are requested to be present and to take part in the discussions.

ARUNDEL.—The parsonage at Arundel has been greatly improved and much money has been spent upon it. A new verandah has been built, some of the rooms decorated, and a wire fence has been put round part of the property.

AYLWIN.—ST. JOHN'S.—A recent lawn social held under the auspices of the Woman's Guild, realized \$48. The church is badly in need of a new Holy Table, and the ladies are working with a view of procuring one.

ONSLow.—A very successful lawn social and sale of work was held in August, in the Rectory grounds, Quyon. The lawn was nicely decorated for the occasion. The proceeds of the evening amounted to \$134.48.

IRON HILL.—HOLY TRINITY.—The jubilee of the consecration of this church, was held on August 17th. The commemorative festival was celebrated by Holy Communion administered by the Incumbent at 10.30 a.m. Canon Carmichael preached a fine sermon to a large congregation in the evening. He spoke of the honour he felt it to be on being asked to preach on such a memorable occasion. He also dwelt on the work of the previous Incumbents, who had ministered to the congregation. He said he felt he must congratulate the present Incumbent, Mr. Martin, and congregation on their success in erecting the spacious new hall, their new driving shed and parish house, all of which had not only been built but, better still, paid for. He was pleased to note that these great expenses had not hindered them from increasing largely what they gave to the M.S.C.C. and the Mission fund. These were marks of increased blessings which they had to be thankful for, and were befitting the jubilee of consecration.

LAKEFIELD.—HOLY TRINITY.—The ladies of the Guild of this church held their first sale of work in the Church Hall, on August 5th. The proceeds of the day, after paying all expenses, amounted to \$156. This sum is to be expended on renovating the interior of Holy Trinity Church.

ONTARIO.

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

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

KINGSTON.—The Bishop's diocesan engagements are as follows:—September 22nd, Tweed; September 27th, Athens; September 28th and 29th, North Augusta; September 30th, Maitland; October 1st, Cardinal; October 6th to 10th, committee meetings in Ottawa; October 11th to 13th, missionary meetings in Hastings Deanery; Sunday, October 25th, Confirmation at St. Paul's, Brockville. The Bishop will also visit Camden East on a date to be fixed. A further list of engagements will be issued later.

The Bishop, to whom the Bishop of Ontario has delegated the power of appointment to all vacancies in the diocese, has appointed the Rev. A. E. U. Smart to be Incumbent of Madoc. The Cathedral is holding the following special Intercessory Services:—Celebration of the Holy Communion on Tuesdays and Thursdays at 7.30 a.m., Matins and Intercessions at 9.30 a.m., Evensong and Intercessions at 5 p.m., except on Wednesdays when the Evening Service is at 8 p.m. The church is open all day for private prayer, according to the custom which has always been observed in this Cathedral.

TRINITY CHURCH.—Mr. Dennis Hill has been appointed organist of this church and has already entered upon his duties. Before coming to Canada, he was for four years deputy organist of the parish church of Stratford-on-Avon, which has one of the finest organs and quite one of the best choirs in England. Mr. Hill holds high musical testimonials, and amongst them one from the organist of the Chapel Royal, London. There is every likelihood that under him the high musical standard of the past at Trinity Church will be well maintained.

MERRICKVILLE AND BURRITT'S RAPIDS.—The annual Harvest Festival services on September 13th were of a specially impressive character. Rev. Rural Dean Woodcock was the special preacher, and his sermons were powerful and helpful. Special offerings were made for Missions. The churches were beautifully decorated and in Trinity Church (Merrickville) a vested choir was inaugurated, and the improvement added much to the dignity of the worship. The growing work of these parishes is under the Rev. J. H. H. Coleman.

TORONTO.

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

ST. SIMON'S.—This church was reopened by special services on Sunday after being closed for several months. The work of the decorators has completely altered the appearance. The ceiling of the entire church has been done in a light colour, relieved by a delicate border. The chief work, however, has been done in the chancel, which presents a very striking appearance, being in rich, heavy colouring, with the scroll work supported on either side of the chancel arch by figures of angels. With indirect, invisible lighting, the quiet beauty of the colour work produces an excellent effect. Members of the congregation have also presented the church with a new pulpit in carved wood, the three symbolic figures in the panels being the work of one of the most expert English wood-carvers. At the opening service Sunday, Rural Dean Cayley announced that a large red ensign had been presented to the church. It was draped on the west wall, where it would remain during the war. Until peace was declared, it had been decided to keep the church open daily from 9 a.m. until 5 p.m., so that those who wished to come and offer daily prayers for the triumph of honour and freedom could do so. The clergy would be present at noon hour for the purpose of conducting the devotions. The sermon was preached on the subject of thanksgiving. Rural Dean Cayley said he trusted that this great Christian duty would not be forgotten in the present crisis. When people

were facing an hour of great stress or trouble they turned to their God on their knees to ask for succour. He hoped that when the war ended as all confidently believed it would end, men and women would not forget to turn in thankfulness to God. They ought to show the proper spirit of gratitude for His mercies. Mr. Cayley went on to point out that the war had already contained reasons for thanksgiving. If there had to be war, Canadians should be thankful that they were engaged in a righteous war. In the judgment of the world the British diplomats were credited with having done their best to prevent the terrible catastrophe. It was only when their offer of a conference had been refused and their attempt to have Germany maintain their honourable bond had failed that Great Britain had drawn the sword. There was reason for thankfulness in the fact that England had men like Sir Edward Grey, Lord Kitchener and Sir John French to look after the Empire's foreign affairs and to conduct the active campaign. The war had also proved the solidarity of the British Empire. All the Dominions overseas were anxious to help the Motherland. Even India, where many persons looked for sedition, showed by its stand that the people of that empire recognized that British rule stood for humanity. The valour of the men in the field was also a great cause for thankfulness. The retreat of Sir John French was one of the greatest pages in the history of the British army, and furnished a reply to those who had been claiming that the race had deteriorated and was losing its moral fibre. In the light of Sir John French's despatch, all must feel thankful that a disaster which would have greatly prolonged the war had been averted by the devotion and pluck of the British soldiers. One hardly dared to contemplate what it would have meant if the Germans had succeeded in crushing the first British and French armies. It was undoubtedly a time for unceasing prayer in every Christian home, but at the same time the note of thanksgiving should never be forgotten.

CHURCH OF THE RESURRECTION.—There was a large congregation in this church on Sunday evening, the 6th inst., to meet his Lordship, Bishop Stringer (of the Yukon). There were nearly 50 communicants took part in the Lord's Supper after the service. The work on the new basement is progressing, and it is hoped to be finished in time for Thank-giving, when the Curate-in-Charge, Rev. I. W. Storey, will preside at the opening. There will be a supper and concert and followed by a sale of work.

ST. STEPHEN'S.—This church has suffered great loss in the death of Mr. Thomas Richard Fuller, eldest son of the late Dr. Fuller, Bishop of Niagara. Mr. Fuller occupied many important offices in the church, having been at one time churchwarden, and at the time of his death, he was auditor. He was a most regular attendant until quite recently, when his increasing weakness made Churchgoing impossible. The funeral was held on the 20th inst., and the service was taken by the Revs. T. G. Wallace and E. H. B. Taylor, St. Stephen's.

CENTRE ISLAND.—ST. ANDREW'S.—A crowded church both morning and evening testified to the appreciation by the Islanders of the Harvest Festival held at this church, last Sunday. The church was beautifully and tastefully decorated with flowers, fruit, vegetables and flags, and called forth many expressions of admiration, not only from the congregations, but also from the numerous visitors who dropped in during the day. Not a few of those who had seen it in previous years thought it more beautiful than ever this year; some going so far as to say that they had never seen any that pleased them so much. Bishop Reeve, in his calm, forceful way, and Canon Dixon, with his fervid eloquence, preached suitable sermons to attentive hearers. The presence of a number of Highlanders who are camped at the wireless station gave an added interest to the occasion, and the heartiness with which the congregations took up the singing and responses making the services truly congregational, must have been very gratifying to Bishop Reeve who is in charge of the church. The last verse of the National Anthem was sung kneeling at the close, making a suitable ending to the inspiring services of the day.

MOUNT DENNIS.—Work was started on September 7th, on the erection of the new building of the Church of the Good Shepherd, in this suburb of Toronto. For the last two years the services have been held in the basement.

NEW TORONTO.—ST. MARGARET'S.—The service on Sunday morning was taken by the Rev. H. O. Tremayne, of Mimico, who preached an able and helpful sermon from the words,

"This do and thou shalt live." Speaking of the parable of the Good Samaritan, Mr. Tremayne pointed out that there was no limit to a man's acts as a neighbour. Do! not profess only, is God's standard, how many profess but seldom do, seldom act. Look at our churches to-day, how few come together to praise and worship. Look at the luxury of to-day and yet see how many do nothing to help the needy neighbour! May God arouse His Church to do their duty in these days of war and stress. Examine yourself find out your own shortcomings, and pray God for strength to show forth your love to your neighbour and then Do! Our men are serving our country at the front, our duty is to besiege the throne of grace for them, that they may have courage and strength and grace for whatever may be their lot. The service closed with a celebration of the Holy Communion which was well attended.

NIAGARA.

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

ST. CATHARINES.—ST. THOMAS'.—The return of Ven. Archdeacon Perry from an extended sojourn abroad and the departure of Rev. Ralph Mason who took charge of the parish during his absence offered an opportunity to the members of St. Thomas' and other Anglican churches in the city to enjoy a delightful social time last week. The Sunday School room was tastefully decorated for the occasion with flowers, etc., and so large was the attendance that all could not find seating. It was a generous tribute to the esteem in which the two clergymen and their wives are held. Mr. Thos. Jones, Junior Warden, occupied the chair, and the following address in part was read: "Venerable Archdeacon Perry, M.A. Reverend and Dear Sir:—We have met here to-night as members of St. Thomas' Church to extend to both Mrs. Perry and yourself, a hearty welcome on your return home. It seems but a short time although now over a year ago since we met to bid you farewell on your visit to the Old Land; many stirring events have taken place during that time. Our Empire is engaged in a righteous war and we thank Almighty God that in these dangerous times you have been enabled to return safely home with your beloved wife and family. We learn with regret of your ill health during your absence, but trust that you are now fully restored and able to take up your work amongst us again as our Rector. During the past year the Rev. R. S. Mason has worked faithfully and untiringly in the work of the parish, and has endeared himself to us all by his ministry among us. We welcome you back as our Rector and pray that you may be spared for many years to carry on the work of this important parish."

The Archdeacon in making a suitable reply briefly outlined his travels in the Old Land and the experiences of his homeward voyage. The Archdeacon astonished the large gathering by mentioning that he had been under the care of no less than ten doctors and he was still living. He had come back again to be received by another doctor, his own churchwarden, Dr. Merritt. The chairman then called forward Rev. R. S. Mason. Mr. A. M. Watts on behalf of the congregation presented Mr. Mason with an address and a purse of money as a small token of their appreciation and esteem. The address was in part as follows: "Reverend and Dear Sir: As this is the last occasion that the members of St. Thomas' Church will have the opportunity of meeting you before taking up your new charge at Uxbridge, we wish to extend to you our sincere and grateful thanks for your faithful services as Curate-in-Charge during the absence of our Rector. We also wish to express our appreciation of the many kindnesses received at the hands of your beloved wife and pray that God may abundantly prosper you and yours in your new field of labour. We assure you that the 'Latch String' will always be outside should you at any time re-visit St. Catharines and St. Thomas'."

Mr. Mason in a few very thoughtful and suitable words briefly replied thanking the members for their remembrances and also for the many kindnesses shown. Appropriate addresses were given by Revs. L. W. Broughall, R. H. Ferguson and H. West. Archdeacon Perry will conduct both services on Sunday.

ORANGEVILLE.—ST. MARK'S.—Death came on Monday in Bowmanville Hospital to Rev. Canon Henderson, M.A., who was for 40 years Rector of this church. The funeral is expected to take place at Orangeville. The late Mr. Henderson left Orangeville 12 years ago for Guelph, afterwards moving to Hamilton and

later to Toronto, where he has lived in retirement for the past five years in Poplar Plains Road. Mrs. Henderson predeceased her husband by some years, but he is survived by his daughters, Miss Mabel Henderson, of Toronto, and Mrs. Wood Smith, of Minneapolis, and a son, who is an architect in Vancouver.

HURON.

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

LONDON.—The Executive Committee of the diocese of Huron met in Cronyn Hall, September 10th, adopted the following resolution regarding the war with great enthusiasm, the members arising and singing, "God Save the King":—"In this time of stress of nations and danger to our empire, this Executive Committee of the diocese of Huron, believing that the cause of Britain is just and that with the cause of Britain is bound up the future of democracy and Christian civilization, hereby expresses its convictions that it is the duty of all the members of the church to uphold the cause of Britain to their utmost power by the offering of themselves and their means to her service; indorses the steps already taken by the Government and people of the Dominion towards that end and urges all to pray earnestly that God may soon give us a righteous and abiding peace." Twenty-one clergymen and 14 lay members of the committee were present. The finance committee presented its report upon expenditure and receipts and the land and investment committee reported on investment of funds since the last meeting of the committee. The Missions committee made no report. A grant of \$80 was made to the parish of Dawn Mills, for the purpose of buying an old church building. Leave was given the church at Preston Station to sell several lots and apply the money to the purchase of a new site for the church. St. James' Church, Brantford, was given permission to build a rectory and to mortgage it for \$2,200. St. Mark's Church, London, St. James' Church, Brantford, and St. James' Church, Dundalk, applied for grants from the Synodical parsonage fund.

PARIS.—ST. JAMES'.—The new Rector of this church, Rev. R. T. Seton-Adamson, was born within the shadow of the Anglican Church, being the son of the late Rev. W. Adamson, L.C.L., for 35 years Vicar of Old Ford, London, England, and of the Hon. Mrs. Seton-Adamson, now of Essex, England. Mr. Adamson received his education at Christ's Hospital, Newgate Street, London, South Eastern College, Ramsgate, and at Trent College, Nottingham, from whence he proceeded to Corpus Christi College, Cambridge. Having received a call from Bishop Baldwin to take up work within the diocese of Huron, and while making the arrangements for response to that call, he took also a short course at King's College, London. Mr. Adamson came to the diocese of Huron in 1895, was ordained deacon in 1896, receiving priest's orders in 1897. He was appointed to the charge of Brookholm, Sarawak and Bass Lake, where he worked for two and a half years, being instrumental in paving the way for the present church in Brookholm, the ground for which was purchased and given by friends of Mr. Adamson in England. His next parish was that of Southampton with Port Elgin, from where, after nearly five years' steady work, he became Rector of Delaware, Burwell Road and Mount Brydges. In 1908 Bishop Williams appointed him to St. Paul's, Shelburne, where, as a monument of the faithful devotion of his congregation under his ministry, he leaves them with an edifice in their midst, complete in every requisite, and with only an insignificant debt yet to be paid. Rev. Mr. Adamson arrived in Paris to assume his duties here on September 4th, and conducted the services in St. James' Church on September 6th.

OWEN SOUND.—ST. GEORGE'S.—At this church on Sunday morning, August 29th, the memorial window placed in the south wing in loving memory of the late Mrs. Mulholland, wife of the late Ven. Archdeacon Mulholland, by her daughter, Mrs. Alfred Myles, Hamilton; Mrs. G. F. Pain, Chicago; and Mr. C. L. Shaw, Toronto, was dedicated, also a tablet by Mr. R. B. Harris, of Hamilton, in memory of his wife, Emily Kathleen Myles, who was killed in an auto accident on June 29th, 1913, also their infant daughter, Mary Kathleen Myles, who died in infancy. The window and tablet were dedicated during the morning service by a very impressive address from the Rector, the Rev. James Ardill. The window and tablet are beautiful and are greatly admired by all.

Since the breaking out of the war, weekly prayer service has been held and the attendance showed the deep interest that is being taken in the desire for peace.



ALGOMA.

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

GORE BAY.—The Bishop has begun his visitation of the Island of Manitoulin and arrived from Little Current on Saturday, August 29th to stay at the parsonage. On Sunday and during the week the way had been prepared by the visitation of the Rural Dean of Algoma, Rev. W. H. Johnson. On August 23rd, the Rev. H. F. Hutton read the services at Gore Bay, Mills and Kogawong at 11, 2.30 and 7.30 p.m., driving over 40 miles, the Rural Dean preached. The congregations were over the average. At each Mission the wardens and clergyman together enabled the Rural Dean to make the necessary inspection.

Evening Prayer on August 30th was marked by two unusual features. The Bishop first dedicated a beautiful reredos of carved oak (the cost of this chaste ornament was about \$80) raised by the congregation and friends in England, the work being done by the Valley City Seating Company. At the same time the Bishop congratulated the people on other improvements, noticeably the walls now covered with burlap, and a stained glass window admitting warm colour above the reredos. The window was secured through his Honour Judge Hewson, a churchwarden. It was previously in Holy Trinity Church, Barrie. A sanctuary chair also oaken was used by the Bishop for the first time, and a new system of lighting has been installed. The Rev. H. F. Hutton presented the candidates, two boys, for Confirmation. The Bishop preached from the text, "Two men went up to the temple to pray." He urged greater enthusiasm in welcoming the unusuals, and from the social standpoint, even undesirable, to share our worship. Away with social prejudices and self-opinionatedness. He would also have all make a habit of frequently entering into God's House for a moment of prayer and peace during the day. After the service a number of the people met the Bishop in the parsonage. The Bishop returned to Sault Ste. Marie on September 1st.

SILVERWATER.—On August 24th, the Rev. H. F. Hutton conducted the Rural Dean to the Mission of Silverwater. This Mission has been without a resident Pastor since the departure of the Rev. H. Sims, and with it the lately-received Indians of Sheshegwaning and the Mission of Meldrum Bay are calling for prayer and Sacraments. Though short the notice there was a large congregation at the evening service in Silverwater Church proving the readiness of the people to respond. Mr. H. Cocks, the student in charge, read the Lessons, Rev. H. F. Hutton, who is acting as priest to this bereaved flock, read the service, and the Rural Dean urged the regular practice of religious devotions in the home. Mrs. Lloyd and Mrs. Priddle entertained the clergy visiting. A neat parsonage, a horse and buggy, a waiting people, a place where "I have chosen to set My Name there"—"Whom shall I send?"

SHESHEGWANING.—It was a new thing for the Mission of Sheshegwaning to have a visitation from the Rural Dean, as there is not yet a church for these Indians. On August 25th, the Indian children at school were addressed by the Rural Dean and the Rev. H. F. Hutton, the Catechist and schoolmaster, Mr. W. C. Dunn welcomed the visitors. Mrs. David Sampson entertained them generously. Aided by Mr. Cocks, visits were made to the wardens and to the aged and infirm. At 4 p.m., in the Anglican School, the service was read by Mr. Dunn. The sermon on "Life" by the Rural Dean was ably interpreted by David Sampson, a churchwarden. The visit seemed to be appreciated by all. Incidentally, not part of the visitation, instruction on some points concerning "Association Football" was given preparatory to meeting the enemy at Gore Bay a week later; men and boys thoroughly enjoyed this.



RUPERT'S LAND.

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

WINNIPEG.—HOLY TRINITY.—Bishop Richardson, of Fredericton, preached at the morning

service here, September 6th. His sermon was a vindication of Christian faith in God as against the contentions of materialism. Admitting the changed viewpoint of Christian theology toward certain phases of scientific criticism of the Scriptures, the Bishop pointed out that science itself was not stable. Even the theory of evolution, in spite of all the evidence that might be brought in favour of it, was still nothing but an hypothesis. New knowledge might modify it at any time. Science, like religion, had not yet spoken its last word. It was not to the discredit of science that he mentioned this, but simply to show its unfinal character. On the other hand, belief in God was fortified by three unchallengeable facts: a created universe; plainly one of intelligible order; human consciousness, with its power to think and will; and the human spirit, with its clear recognition of moral principles and unswerving sense of right and wrong. As the greater could never proceed from the less, these things could not have been evolved from unresponsive matter, they showed the truth of the words of Gen. 1: 1:—"In the beginning God." Bishop Richardson preached at All Saints' Church at the evening service.



EDMONTON.

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

PRO-CATHEDRAL.—A service of intercessory prayer is held daily in the Cathedral at 12.30. Quite a large number of the clergy have volunteered to go to the front as army chaplains, but it is expected that with the present dearth of men in the diocese only one will be allowed to go. An unusually large congregation was present at the Cathedral on the evening of August 23rd, the preacher being the Bishop of Toronto, Bishop Sweeney, who is touring the West in the interests of the M.S.C.C., preached in the morning of the same day at Holy Trinity Church to a very large congregation.

CHRIST CHURCH.—Rev. C. McKim, Rector of this church, who has been in the Old Country for three months, returned to the city on Saturday, August 8th, and resumed his duties on the following Sunday. Rev. Everard Edmonds, who was acting as locum tenens for Mr. McKim, is now Assistant-Rector at Holy Trinity, with special oversight of St. John's Church, Allendale, Edmonton South. Bishop Lucas, of the Diocese of Mackenzie River, spent a Sunday in Edmonton on his way east, preaching at Christ Church on the morning of August 30th and at St. Peter's in the evening.

W.A.—An enthusiastic meeting of the members of the city W.A. branches was held in All Saints' Schoolroom on August 20th, representatives from 14 branches being present. On September 3rd the Corporate Communion was held in the Cathedral at 10 o'clock. Bishop Gray delivered a most inspiring sermon, and at the celebration was assisted by Rev. Canon Howcroft, Rev. Everard Edmonds, Rev. W. H. Davis, and Rev. E. A. Baker.

HOLY TRINITY.—This parish has just lost two faithful workers in the persons of Deaconess Moreland and Mr. W. Shields, organist and choir-master. Miss Moreland has done excellent work, and her place will be taken by Miss Field, of Saskatoon. Mr. Shields is succeeded by Mr. Cooper, who comes very highly commended.

ST. PAUL'S.—Rev. Canon Howcroft and party, consisting of members of his own family and congregation at St. Paul's, have returned from a delightful trip to the Rocky Mountains, a month being spent in the neighbourhood of Mount Robson, the highest peak of the Canadian Rockies.

ST. FAITH'S.—Rev. Canon and Mrs. Boyd arrived from England on August 20th, and received an enthusiastic welcome from the members of St. Faith's parish and the Edmonton mission. Canon Boyd is again head of the Mission, and looks forward to a busy and interesting year.

ST. ANDREW'S.—Miss Sheppy, of this church, is leaving Edmonton. She has done valuable work in the parish during her year here, and will be greatly missed by the many friends she has made. Mrs. Lloyd, who has done so much for St. Andrew's and its new Mission, St. Mary's, leaves for the Old Country next month.



ATHABASCA.

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

FORT VERMILION.—ST. LUKE'S.—On the 7th of July, in this church, Archdeacon Scott, of Winnipeg, officiated at the marriage of Thomas

Stanley Wood, of Athabasca Landing, to Mabel Hetty Randall, of London, Eng. Rev. R. C. Randall, father of the bride, assisted at the marriage.



MACKENZIE RIVER.

James R. Lucas, D.D., Bishop,
Chipewyan, Alta.

CHIPEWYAN.—ST. PAUL'S.—Sunday, June 14th, was a memorable day at Chipewyan, which place, as most of our readers know, is now in the Diocese of Mackenzie River. The church was filled in the morning with an eager congregation, which met for the purpose of partaking of the Holy Communion, administered to them by the former pastor and teacher, who began his ministry here 23 years ago, and now came among them as their Bishop for the first time. He was assisted by Archdeacon Whittaker, whose wife had taught some of these communicants in the day school attached to the Mission. For the first time in the history of St. Paul's Church three men were set apart for the service of God at the Ordination held by the Bishop. Messrs. G. H. Bowring and H. Girling, students of Emmanuel College, Saskatoon, were ordained Deacons for work at Fort Simpson and among the Eskimos, while the Rev. C. H. Quarterman, a graduate of Wycliffe College, was admitted to Priest's orders. He is stationed at Chipewyan, and will also minister to the spiritual needs of the straggling communities at Smith's Landing and Fort Smith. The people here are delighted at the prospect of having a clergyman resident among them once again. Many prayers will be offered up in behalf of these young men, who have thus entered upon a life of service and devotion to their Lord and Master in an unknown land and under strange conditions. All are well and eager to get to their spheres of work.

HAY RIVER.—News has come to hand that our fellow-workers at Hay River have suffered much inconvenience through a flood which overtook them this spring. It is to be hoped that the reports are exaggerated. In any case, the Rev. A. J. Vale, his wife and co-workers will need the sympathy and prayers of their many friends throughout the Church. The Bishop hopes to be with them in about two weeks' time, on his way north.

Yours faithfully,
Jas. R. Lucas,
Bishop of Mackenzie River.

Correspondence

WIDOWS AND ORPHANS.

Sir.—During the month of July a band of Indians who make their headquarters at Peel River, tramped over the mountains to Dawson, a distance of some three hundred miles. They carried with them furs, and several valuable live foxes. After having sold these, one of the tribe, John Marten by name, came to the Rectory, and handing me a \$5 bill, he asked if I would send the same to the wife of the late Archdeacon McDonald, who now lives in Winnipeg. Comment on this Christian Indian's action seems unnecessary since action speaks louder than words. Yet who can measure the joy, the thoughtfulness of this Indian, will give to Mrs. McDonald, who is now an aged invalid? Would that every Christian in our Church in Canada had the same spirit, and the desire to help the widows and orphans of those who have lived and died in the service of Jesus Christ.

Yours faithfully,
John A. Davies,
St. Paul's Rectory, Dawson, Y.T.



"GOING INTO THE NORTH."

A Journey of Bishop Lofthouse and His Helpers.

Sir.—Why called "Going in" I could never make out, unless it was because the North has been in the past a closed place to most people, and those who did go had to open a door into the unknown. I say has been, because, now that great civilizer, the railway, has invaded the North, and, of course, the railway always brings with it all kinds of things for good or ill.

However, this is not a description of the North, but an account of a journey undertaken by Bishop Lofthouse from Selkirk to Fort Churchill on his usual visit to the several Missions en route.

We left Selkirk on Tuesday, June 9th, by the "Wolverine." Then the fun began. The Bishop, Mr. Bright and myself, were packed into one little cabin, whilst Miss Collins had to crowd into another with two other ladies, the boat was so crowded there was scarce standing room. It was very diverting to see the passengers lined up, and taking strategic positions from which they could rush into their places at mealtimes. After spending two nights on board we arrived at Warren's Landing, at the north end of Lake Winnipeg, where we were transferred to a tug, which took us down to Norway House, and then three miles up to the Jack River Mission. One Sunday was spent at this Mission. The work here is very encouraging. Services were crowded with Indians, and a large number stayed to Communion. At the afternoon service a Confirmation was held when nine adults were confirmed. One was deeply moved, as he saw for the first time in one's life, an Indian come into church and kneel in prayer before the commencement of the service.

On the following day our party was divided. Miss Collins and Mr. Bright waiting behind at Jack River for a canoe to arrive from York Factory to take them down, whilst the Bishop and myself went off in a small launch to Whiskey Jack. At this latter place there is a portage five miles long into Cross Lake, over this a trolley line is being laid, there was only about a mile finished at each end, and that forced us to portage the other three miles. At this stage we received no end of help from Constable Ross of the R.N.W.M.P., and one would like to place on record his kindness in helping us to make the portage. As one struggled along the trail, carrying a heavy load, under a burning sun, one's thoughts turned to another Person, who also had to make a portage, bearing a heavy load under a burning sun, and who was so exhausted that he fell, and one felt recompensed to know that we had a sympathetic Onlooker. A team providentially came along after we had gone about a mile, and took our packages to the end of the trail, where we went aboard a barge in which we spent two nights.

We arrived at Cross Lake on June 18th and received much kindness from Mr. Ridley of the Hudson Bay Co., who very kindly placed his house at our disposal, he having to leave it for a day or two. Mrs. Gaudin, the wife of the Methodist missionary at Cross Lake, "bestowed much labour upon us," for which we were truly thankful. We spent one Sunday here, attending the morning service at the church, whilst the Bishop took the afternoon service. Fancy a Bishop of the English Church preaching the Gospel in a Methodist church!

At Cross Lake two Indians with their canoe were hired to take us to Split Lake. We set out on the canoe journey on Monday, June 22nd, and after three hours' paddling were held up ten hours by heavy rain. This is certainly the height of enjoyment—a small tent on the bank of the river, the fact of being tied up and unable to go on, nothing to do but watch the rain, things getting wet and a dull outlook, but this description is altogether inadequate, the circumstances have to be endured to be enjoyed. The whole of the next day was spent in the canoe paddling with a drizzly rain beating in our faces. This was most delightful—how cheerful we all were, what a picnic it is to be travelling under such conditions. Our bowsman wounded a moose in the morning, this was tracked and killed, and we got very wet whilst carrying the meat to the canoe, our wet feet added to the enjoyment of the drizzly rain, how jolly it all was! but I would most gladly have been out of it. We now lived like they do at the Guildhall, London. The Indians did their own cooking whilst the Bishop cooked for us two. My meals were served on a plate, but the Bishop (tell it not in Gath) ate out of the frying pan. What a wonderful frying pan that was with the Bishop at the end of it. I have seen frying pans before, but surely none can compare with that one. St. George's Hall in Regent Street was not in it with that pan. When the Bishop was in form all was grist to the mill. Moose, bacon, ducks, fish, geese, etc., etc.

After five days we arrived at Split Lake, and it was a touching sight to see the Indians crowd around the canoe and welcome the Bishop back again, to some of them their old friend of 30-year standing. Mr. Fox, the missionary in charge was unavoidably absent, having been called to Winnipeg by the illness of his wife, but our stay was none the less a great pleasure, batching in the Mission House. At each service the church was filled with Indians and their reverence in worship was an object lesson to many white congregations. Whilst the Bishop was speaking one

could not help noticing that his emotions were deeply moved, the break in his voice told its own story. At the Confirmation 21 candidates were presented by the chief who acted as Catechist.

On Monday morning with two Split Lake Indians we left for Fort Churchill. The scene on the shore reminded me of another scene recorded, the Indians come down to say goodbye, and as young and old were waiting their turn to say farewell, one's thoughts turned to Acts 21: 5.

From Split Lake to Churchill we had the company of another canoe taking Mr. Moir back again, and Mr. Mitchell for the first time. Both are officials of the Hudson Bay Co., and have their distinguishing features. Mr. Moir is a man fond of portages? and as bakers in the old country say, "Well up in smalls." Mr. Mitchell is a very young man, getting his first experience of the Northland. On this journey he made a reputation as a repairing tailor for he wore a wonderful pair of trousers tied together with string. Speaking of trousers reminds me of the Bishop. He had two rather white patches resembling Australia and the Isle of White, which were plainly visible when he was standing, but were seen to great advantage when he was bending over the frying pan. Another feature of the journey which helped to keep it from being monotonous were the flies, especially the mosquitoes, these latter greatly resemble the wasp that alighted on "Arriet's hand when she was sitting with Arry on Hampstead Heath." "What a pretty mauth (moth), Arry," she exclaimed, then, after a pause she jumped and cried, "My! ain't 'is feet 'ot." There are two species of the mosquitoes, the soprano and the contralto.

The journey from Split Lake was accomplished in ten days, this was not greatly enjoyed by the writer. At one point there were three portages which, added together, totalled about ten miles. These were practically unused trails, and some very soft muskig which was very refreshing to the feet and legs. The flies also considered it their special business to keep us amused, but even they became bores. This journey was very much like other canoe journeys—e.g., running rapids, chopping one's way through narrow creeks, living like aldermen, etc.? but even a canoe journey comes to an end, and so on July 8th, we paddled past Mosquitoe Point on the Churchill River and arrived at the little Mission House at Fort Churchill, having completed a canoe journey of about five hundred miles.

The welcome given us by Mr. and Mrs. Sevier was quite worthy of the traditions of Churchill, and the delights of canoeing were forgotten in a very short time. Between Mosquitoe Point and the Mission, a distance of about two miles, the Bishop performed a feat worthy of himself. He exchanged the famous "Empire trousers" for an ordinary pair, in an 18-foot canoe with three men besides himself in it, and a fairly heavy swell on.

One would have liked to analyse his thoughts and emotions as he entered the Mission House, for 18 years he had lived and worked here; here he had brought Mrs. Lofthouse when they were married, here his only child was born, surely here the memories of a thousand incidents rushed into his mind as his thoughts wandered over the bygone years. Then, too, the little church which he had built, every board and nail of which had its own peculiar history, and with every turn and corner of which, something could be re-associated recalling the days of long ago.

The Sunday following our arrival was a busy day at the Mission, the Bishop preached four times. Two services were held during the morning, one for Chipewyan Indians, the other in English. In the afternoon a Confirmation was held when six candidates were presented, and in the evening another service was held in English.

There is one special gathering which is not included in the list of services and Mrs. Sevier reigns supreme. I refer to afternoon tea at the Mission House. On this particular Sunday there were present, one Bishop, two clergymen, two Hudson's Bay officials, and two surveyors. Who can estimate the value of a good woman's influence over men up in a country like this. This is the end so far as the writer is concerned, but the Bishop is already looking forward to the return half of his journey, via York Factory, with all the pleasure and advantages of canoeing.

Some day the story may be told, and then the unrecorded events of the lives lived by these Northern men and women will be revealed; then we shall hear more of those things which make up their lives, than they are willing to tell. Their Master is not quite ignorant of all they have endured for Him, and yet they will no doubt be the

first to say that they are not worthy to receive so great a reward as will be given them. Perhaps He will remind them of the promise of long-standing that "Everyone that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or child or lands, for my sake, shall receive a hundred-fold, and shall inherit everlasting life."

Yours in His service,

W. H. J. Walter.

Churchill, Hudson's Bay, July 14th, 1914.

Books and Bookmen

"The Mission of Christ and the Title Deeds of Christianity," by the Rev. Canon R. B. Girdlestone (London: Robert Scott, 3s. 6d. net).

In the words of the author, "this book is intended for students and workers," and purports to set forth in a somewhat fresh light what is meant by Christianity. The author's method is to trace back the New Testament to the Apostolic age, and to show what Christ and Christianity were to those who wrote the separate books. There is an interesting comparison between ancient and modern missions in Ch. 7, and the book closes with a few useful notes on the age and authorship of the New Testament.

"Christus Redemptor," by the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge (Robert Scott, 1s. 6d. net, Purple Series).

The five addresses in this little book are meditations on 1 Cor. 1: 30, and were delivered in St. Paul's Cathedral. They are admirably thought out, and will be found extremely suggestive for a Lenten Course. The Christian Message, Dr. Tait tells us, cannot be separated from the Messenger, "The Lord Jesus Christ is at once Messenger and Message. He came not merely to speak to man from God, but to be in His own Person wisdom from God." So, too, He is our righteousness, and sanctification and redemption.

"The Hibbert Journal," July, 1914. London, England, Williams and Norgate, 10s. per annum.

A curious interest attaches to the first article, "Creed, Heresy, Hunting and Secession in German Protestantism To-Day." In the light of the war we can see how far rationalistic criticism can affect life and morality. Mr. J. M. Thompson, of Oxford, writes on "Post-Modernism," and Canon Adderley on "Sacraments and Unity," in which he uses some of his familiar but patently fallacious arguments. The Dean of St. Paul's discusses "Institutionalism and Mysticism" in his own able way and among other topics are "Criminous Clerks," "The Higher Anthropology" and "The Hereafter." The usual discussions, etc., will also add to the interest and value of this quarterly as the leading exponent of "broad," critical and (often) very rationalistic thought.

The Family

HOW WOMEN CAN HELP DURING THE WAR.

By Mrs. Creighton.

Confronted by the unexampled calamity of an European war, it is natural that we should each one of us be eager to do something to help our country. But if we stop to think at all, it is not easy to see how we can help. Everywhere we hear of working parties being formed and of Red Cross classes being held. To learn a little about first aid to the wounded will do no one any harm, even though the authorities are asking only for fully trained nurses, and will send no ordinary Red Cross worker to the front. But it might be more useful if some of those eager to help their country were to offer themselves as probationers to our hospitals and go through the regular training of a nurse. Even before the war the supply of nurses was inadequate for the demand, and now that so many of our best nurses have gone to the front, the need will be still greater. Yet our sick at home, in our hospitals and, in their own houses need nursing as much as ever.

PROBLEMS OF WORKING PARTIES.

The many working parties suggest even greater problems. On all sides we hear of girls and women being thrown out of work and likely soon to be in grievous distress. Yet ladies of means and leisure believe that they are doing a good work in joining sewing parties, and by their voluntary labour doing work which, if given to their poorer sisters, would save them from want. It is imperative at the present moment that all those who are willing to give voluntary work should ask themselves whether what they are prepared to do might not be better done by someone who depends for her living on her earnings. This applies with equal force to those who are willing to give secretarial or clerical work. Numberless clerks, typists, and secretaries are already out of work, and their case is in many ways harder than that of the working girl. Surely it is very shortsighted to organize relief committees with voluntary clerks and secretaries, and then use them to dispense doles to those who might have been kept from want if they had been given the work to do. When we have used all our ingenuity to find out every possible means to help those who are thrown out of work by supplying them with paid work, there will still remain much for the voluntary workers to do. Care Committees, Schools for Mothers, Babies' Welcomes, always in need for workers, will have special demands made upon them during the distress which must inevitably result from the war. It is too early yet to speak with any certainty as to the way in which all our charities, our educational work, our social and health work of every kind, will be dislocated by the war. But one thing is clear: in every department of it more and not less work will be needed.

PEOPLE AT HOME.

The well-being of all classes of the people at home is as vital for the future prosperity of the country as is the well-being of our soldiers and sailors. In London and all our large towns the working girls are an important element of the population. They are amongst the first to suffer from the closing of workshops and factories. For many of them the girls' clubs which abound in our cities are an invaluable means of social and moral training. Clubs need workers at all times; more than ever they will need them now when their members will be disheartened by loss of work, anxious and frightened in the midst of a crisis which they but dimly understand. The worst of it is that so many who have now been stirred by a wish to help in some way are untrained and inefficient, and the experienced workers are so pressed that they feel hardly able to trouble themselves with untrained assistants. We would urge all those who can to use this time in getting training of some sort. Whatever the issue of the war may be, its effects will be felt for a long time, and the need we have to meet is not a merely temporary one. And let those who are already efficient workers feel that the time is not wasted which is spent in the patient training of new workers. The Settlements should prove to be most valuable centres for relief work of all kinds. It is to be hoped that many women will offer themselves as residents, to help in the varied work of every kind and sort which will gather round all our Settlements. Of course, there will

be little that is exciting about much of this work; much of it may seem very like drudgery. But we cannot all go to the front, and the possibility of the restoration of our country to conditions of prosperity after the war will largely depend upon the way in which the patient work that lies before us at home in the immediate future is done.

THOUGHT AND WISDOM NEEDED.

In reality we have at present a great opportunity. An enormous fund is being collected for the relief of distress; this money must not be spent merely with an eye to present needs. If it is used to provide work which will be of public benefit, work which in many cases may be chosen so as to educate the workers and develop their powers, it may prove the beginning of a better state of things for the workers and for the whole nation. But it will need much thought, much consultation to use this fund wisely, and even to give the smallest relief wisely. Here we can all help and make our knowledge and experience available for the common good. We want big plans well thought out, not individual doles and grocery tickets. The individual has to give friendship and sympathy, to hunt out and bring to notice the cases of need and hardship, always remembering that amongst those who complain least will be found those who suffer most.

LIVE ORDINARY LIFE BETTER.

But it will be asked, is there nothing that those who have little or no money or experience or knowledge can do to help? Surely there is much if they will be guided by the experience of those who have thought out the whole question. Comforts and luxuries for the soldiers and sailors may be made, magazines and newspapers collected for them, poor girls out of work may be sheltered and taught. As the whole need is faced and plans to meet it are thought out, ever new ways of helping will be suggested. Perhaps the greatest help we can all give is to live our ordinary life better. Life has to go on; let us test our ways and habits in the light of this awful calamity. Let us find out what is of real value in them, and see things as they really are. Our nation is going through a fiery trial; women have to learn the lessons of that trial and bring them home to themselves and others. We are urged not to change our ordinary ways more than necessary for the good of trade, but we can study how to spend wisely, how to avoid waste. Life is going to be difficult for us all, ordinary pleasures and occupations are going to be interrupted, for many time may hang heavy on their hands. It will be well if they can fill their anxious hours with work for others, even if it be drudgery. All the ordinary work of the parish has to go on, the sick have to be visited, the Sunday Schools taught, our work for foreign missions must not be allowed to languish. Let those who already know the joy of work use this opportunity to win other workers. There will be fewer pleasures in the coming months; let there be more work, more study, more thought, above all, more prayer. To women it is given in large measure to make the atmosphere of home, the atmosphere of society. We are called now to be calm and serious, but full of hope and courage. There must be no panic, no excitement, no readiness to credit evil of our enemies. We have to help to make the atmos-

phere which will bring peace quickly, and a peace which shall be lasting and not leave bitterness behind. We must beware not to lose our hold on the lessons about the brotherhood of mankind which God has taught us so abundantly during the last years. Day by day we must bring ourselves, our allies, our enemies, all the sufferers at home and abroad into the presence of God and try to look upon them as He does.—The Church Family Newspaper.

TENNYSON'S LATEST POEM.

London, Sept. 8.—Lord Tennyson, son of the poet, at a patriotic meeting last night quoted the following hitherto unpublished poem of his father:—

"O who is he the simple fool
Who says that wars are over?
What bloody portent flashes there
Across the straits of Dover?
Are you ready, Britons all,
To answer 'Yes' with thunder?
Arm! Arm! Arm!"

"Nine hundred thousand slaves in arms,
They seek to bring us under—
But England lives and still will live—
For we'll crush the despot yonder.
Are you ready, Britons all,
To answer 'Yes' with thunder?
Arm! Arm! Arm!"

VALCARTIER.

Believing that the reference may be of some interest to our readers, Mrs. Harriet A. Boomer, now of London, Ont., but at one time Mrs. A. R. Roché, of Toronto, sends us an item which she tells us she has found amongst some old papers of over fifty years ago. The item is a link between the past of that quiet, little corner of the world, then known but to few, but which now, as "Valcartier," the chosen training-ground for Canada's brave soldiers, is a familiar name of daily utterance amongst us all.

Her former husband and his friend, Major Ranken, had taken a deep interest in the early settlement of Valcartier when both their names were well known amongst the then settlers, whose welfare they earnestly tried to promote. "Probably now," she says, "no one lives who could point out the sites of the sawmill which they erected for the convenience of the newcomers, or of the roughly-built Immigrants' Home, designed as a temporary resting-place for those who, landing upon our shores, elected to settle in Eastern Canada instead of passing onwards into Canada West."

The death of Major Ranken and the later return of Mr. Roche to the Old Land made personal supervision impossible, and so the happily conceived and really patriotic effort of the two friends of that long ago has passed into oblivion. Not altogether, however, if the little church still stands, and the stained windows to the memory of Major Ranken remain unbroken. Mrs. Boomer would be glad to know who now is Rector of the dear little church she remembers so well, and if the camp is pitched anywhere near it.

The following is the item entrusted to us:—

CANADA.

DIOCESE OF QUEBEC.

NEW CHURCH AT VALCARTIER.

"On Christmas Day Christ Church, Valcartier, was opened. We learn from the 'Churchman' that the church, which is exceedingly neat in its exterior, is built of stone, in the early English style, consisting of nave, 57 x 23 feet, chancel, 18 x 20 feet, and south porch, with high pitched roof, the interior filled with open pews. On the left of the porch entrance is a neat, substantial font, which is the gift of the Rev. Charles Hamilton, of Quebec.

"The east window is a triplet of richly-stained glass, representing the Crucifixion, the Burial, and the Ascension. It was erected by Mr. A. R. Roche, Toronto, to the memory of the late Major Ranken, R.E., who was killed at the close of the Crimean War. This window and the two side windows, also of stained glass, the gift of Mr. A. R. Roche, and the lofty, open roof, formed of a series of framed rafters and collared beams, presents a very pleasing effect.

"The Rev. E. C. Parken is the incumbent, who obtained subscriptions in England for his church, in addition to liberal contributions from Mr. Roche and the late Major Ranken."

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Personal & General

Rev. Dr. W. H. Griffith Thomas has sailed for Canada.

Canon Davis, of Sarnia, was a welcome visitor at this office last week.

The Rt. Rev. Bishop Thornloe was in Gore Bay on Tuesday of last week.

Archdeacon Davidson, of Guelph, will spend his vacation at Caledonia Springs.

Mr. Percy S. Broughton has returned from England and is now at Port Beckerton, N.S.

The Bishop of Fredericton and Mrs. Richardson are now expected in Winnipeg as the guests of Archdeacon and Mrs. Fortin.

The Rev. J. B. Pyke, M.A., Anglican Missionary General, of Montreal, who formerly served in a city regiment, has volunteered as military chaplain.

Rev. A. W. L. Smith, Rector of River John, N.S., and Mrs. Smith, who have been visitors in Halifax for several days, left in their motor car for home last week.

President Wilson on September 8th signed a proclamation calling on the people of the United States to pray for peace in Europe, and set aside Sunday, October 4th, as a day of prayer.

Sir John Henniker Heaton, "father of the Imperial penny postage," died in Geneva, September 8th. Sir John had been ill in Carlsbad for some time, and recently went to Geneva. He was 66 years old.

The Venerable Archdeacon and Mrs. Fortin have returned to Winnipeg from the east. Their summer was spent in Massachusetts, New Brunswick, and they spent a few days with Dr. Fortin at Valcartier, Quebec.

Work of wiring the dials of the St. James' Cathedral clock was completed last week, and the lamps will shortly be turned on. The dials have all been reconstructed, and the hands gilded. The work has taken some months to do.

"Why do you sign your name Norah?" asked a teacher of one of the Chinese boys in his class. "Don't you know that Norah is a girl's name?" "Oh, no," was the reply. "Norah is the name of the famous American who built the ark."

Prince Albert, second son of King George, was operated on for appendicitis. His condition is reported as satisfactory. Prince Albert was taken from the British cruiser Collingwood the early part of this month and brought to Aberdeen for the operation.

A great evangelistic campaign in Japan to last three years is projected. It will be under the direction of a committee of twenty-two Japanese leaders

and missionaries. The fund of 50,000 yen for expenses is provided partly through Mr. Mott and partly by the Japanese churches and the missionary body.

The following prayer is used daily in England as the clocks strike the noon hour, and it has been suggested that it be used here by people who cannot attend the services of intercession each day: O Lord, guard and bless our soldiers and sailors, and grant us victory and peace, through Jesus Christ our Lord. Amen.

The new Canadian hospital for Indian women at Nasik, Bombay Presidency, was opened last week by Mrs. Palmer, wife of the Bishop of Bombay, according to advice received from a missionary of the Zenana Bible and Medical Mission. The Bishop of Bombay, Canon Haywood, and the collector of Nasik, were among those present at the ceremony.

The reading September 10th in Simla, India, of King George's address, in which he thanked the people of India for sending troops to aid the English soldiers, was greeted with wild enthusiasm. The Indian subjects of Great Britain immediately afterward passed a resolution in which they pledged themselves to send financial aid to England as well as military aid.

Dean Starr, of Kingston, has been accepted by the War Office for active service and is now on duty with the Irish Guards, taking rank as major. The Dean has the distinction of being probably the first Canadian accepted for active service. He was in England to recruit his health and the day the war broke out he offered his services, which were promptly accepted. Just now he is busy going around to the ports where the wounded and refugees arrive.

Among a party of nurses who left Folkestone recently for the front were a number of women wearing riding breeches and spurs and long coats and helmets similar to those worn in the tropics. Their duties will be to ride over the battlefield and look for the wounded and render first aid, after which other nurses will convey the stricken soldiers to the base hospital in motorcars. It is pointed out that many wounded have died owing to not having received immediate attention.

I shot an arrow into the air; it fell in the distance, I know not where, till a neighbour said that it killed his calf, and I had to pay him six and a half (\$6.50). I bought some poison to slay some rats, and a neighbour swore it killed his cats; and, rather than argue across the fence, I paid him four dollars and fifty cents (\$4.50). One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot; it never hits in the

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proprietor; and the joke you spring that you think so smart, may leave a wound in some fellow's heart.—Exchange.

Rev. W. H. Fry, Anglican missionary to the Eskimos, who was in Winnipeg September 7th, on his way to England on furlough, states he received a letter on June 8, the day he started on his journey from Kittigagjuit for the south, stating that Stefansson, the Canadian explorer, has gone from Herschell Island on to the ice and that because of it unexpectedly breaking away he was marooned on the ice with two companions, Anderson (not Dr. Anderson) and Storkinson. The Eskimo from whom the information came stated also that a party of natives had helped Stefansson on to the ice with provisions and then three of the party had returned. After this the water opened up and Stefansson and his companions were unable to get off. They have plenty of ammunition and large supplies, and if they can subsist until winter they will be safe and able to get back to terra firma.

The Rev. R. A. Armstrong, of St. John, N.B., had an experience on Friday evening in Orillia which is likely to lay him up for a month or more, and which might easily have had more serious consequences. In company with his brother-in-law, Mr. Arthur Waters, he was burning out a hornet's nest in a stump on the pro-

perty of Mrs. Waters. They were using gasoline. When the match was set, it evidently had vapourised, and flamed up, setting Mr. Armstrong's trousers on fire. He turned and ran towards the lake, but stumbled over a root and fell. Mr. Waters promptly beat out the flames with his coat. Mr. Armstrong was severely burned about the lower limbs, particularly round the knees. One of his hands also was badly burned. Painful as his wounds are, he was fortunate to escape worse injuries. Dr. Ardagh, who is attending him, anticipates that he will be laid up for five or six weeks.

Bishop Lucas, of Mackenzie River, has arrived in Toronto after travelling continuously since last April. The Bishop said that he had met Stefansson in the north. The last heard of the party was that they were on their way towards Banks Land with sleighs, ammunition, and food. Stefansson's partners, Storkinson and Anderson, were with him. Supplies which had gone by Vancouver on their way to the North-West Mounted Police, the Stefansson party, and the missionaries, have been unable to get past Point Barrow, where they have been held up for the winter, said Bishop Lucas. On account of the war, fur traders were not purchasing the usual quantities, consequently the price of furs had dropped very low, and the Indians and Eskimos were confronted with hard times.

The missionaries will ask the Government to assist them in meeting these serious conditions. The first news of the war, the Bishop said, reached him on August 10th. The far north would not hear the news until next February. Port Simpson, in the Mackenzie River district, receives mails only five times a year.

British and Foreign

Bishop Montgomery once enjoyed the strangest of episcopal rides. While travelling in China he covered forty-five miles in two days in a wheelbarrow. "Bishop Scott and I," he writes, "were on one barrow; Lancaster followed on a second, the luggage in a third. We did it luxuriously, with three men to each barrow—one in front, one behind on the handles and a third with a rope in front of all. Are there springs to the barrow? Certainly not. It would be no fun if there were. Bumps? Of course? On the first day we calculated we had 25,000 of them—the best were caused by drops of six inches or more from one stone to another. I got quite used to them and found I could sleep stretched luxuriously on my mattress."

That Church of England clergymen should not enlist as combatants is the opinion expressed by the Archbishop

of Canterbury in a letter to the Diocesan Bishops, prompted by inquiries he received from a large number of the younger clergy. He writes: "I have given careful attention to the question which some people feel is a very difficult one. By every line of thought I have pursued I am tied to the conclusion that I am right in maintaining that the position of an actual combatant in our army is incompatible to the position of one who has sought and received holy orders." He adds that clergymen should regard their ministry, whether at home or in the field, in time of warfare, as their special contribution to the country. He rejoices to know that far more clergy have offered to serve as chaplains in the army and navy than can possibly be accepted.

Kilmun, Holy Loch, where the Duke of Argyll was buried, has been for five centuries the last resting-place of the chiefs of the Clan Campbell. The land about the Holy Loch was acquired in 1442 by the first Lord Campbell, who found there a collegiate house on the site of a former Columbian establishment, designating it as the burial place of his race. A modern church now adjoins the Argyll mausoleum. The burial vault is a plain stone chapel, unornamented on the outside except by a few pilasters with carved capitals, and bearing the simple inscription, "Ne obliviscaris," above the entrance. A striking coincidence in the Duke's death occurring in May lies in the fact that it was in that month fourteen years ago his father, the eighth Duke, was buried at Kilmun; while fifty-three years before that, to the very day, the seventh Duke was laid to rest.

Recent explorations in the Nile Valley has resulted in the discovery of a buried Egyptian city as well preserved as Pompeii, according to the Rev. Professor A. H. Sayce, the famous Egyptologist, in an address at the Royal Society last June. The discovery was made by Professor Garstang, investigating at Meroe. Walls fifteen feet thick surrounded a royal city containing two palaces, public baths, gymnasia, streets and private dwellings. Trees set in pits lined with brick bordered the streets, and walls, quays and landing stages were built along the riverside. This city was the centre of the iron industry of the time, and the slag from the smelting furnaces show that enough metal was worked there to supply the whole of Northern Africa. An observatory at the bottom of an underground bathing establishment, found by Professor Garstang, is of interest to modern science, as its walls were covered with astronomical calculations.

Boys and Girls

THE DOVE OF PEACE

(From the New York American.)

They've shot the feathers off him,
They've busted both his wings,
They've closed one eye and he is shy,
An awful lot of things.
If he should hop up to you,
You'd run and yell "police!"
He looks so grim, and yet it's him—
The same old Dove of Peace.

His face is lined with anguish,
His form is lank and lean;
The only food he's lately chewed
Is nitro-glycerine.
He's lost his mild expression,
He's lost his gentle coo,
To state the fact in terms exact,
He's pretty nearly through.

G

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BAPTISM

TREZISE (SYDNEY)—Of Essex, England, Age 21, Baptized in St. Luke's Church, Fort Vermilion, Peace River, on Sunday, 16th of August, by the Reverend R. E. Randall.

MARRIAGE

MAHAR-SMITH—On the 28th of July in St. Luke's Church, Fort Vermilion, Peace River, by the Ven. Archdeacon Scott (of Winnipeg), John Mahar of Ottawa, to Eliza Smith of Stoney Point, Fort Vermilion.

BIRTHS

LAWRENCE—On the 15th of July, at "The Renche," Fort Vermilion, Peace River, a daughter to Mr. and Mrs. Sheridan Lawrence. Baptized "Kathleen Mary" in St. Barnabas' Church, Stoney Point on Sunday, 9th of August, by the Ven. Archdeacon Scott (of Winnipeg).

A STRANGE ACCOUNT
BOOK.

A fire broke out in Farmer Dike's barn one night. As the hired man had been smoking his pipe out there during the evening, it was supposed that he had tossed a burning match into some hay or litter, or had emptied his pipe ashes into some inflammable stuff. The spark had probably smouldered and the thin streak of fire had spread, until at last it had burst out into full flame.

Jacob Dike, the eldest son, was the first to discover the conflagration. A smell of smoke and the lurid shadows dancing on the wall had awakened him.

With a few wild cries, he roused the rest of the family, and they were all soon rushing in and out of the burning building, attempting to save the animals, the grain and hay, and the tools and machinery.

It was evident that the fire was making such rapid progress that very little could be saved. One of the neighbours, who had hurried half-dressed to the scene, was therefore astounded to see the old farmer himself calmly working away with a screwdriver at the hinges of the barn door.

"Man, you're crazy!" he shouted. "Let that old door burn! There's two calves in there yet, and the corn-sheller, and lots of other things. Come on!"

But Farmer Dike still worked away at the tough old door, while one by one valuable living creatures and expensive tools were left to perish.

Just as the roof dropped in with an awful crash, and a shower of sparks and brands fell all around him, he staggered out into the open, with his big barn door on his back.

"I hope you're satisfied now," sneered the neighbour. "You might have saved a hundred dollars' worth of stuff while you have been unscrewing that big piece of kindling wood."

"I couldn't stop just then to explain," said the old farmer calmly, "but I'll let you know now, that all my accounts for the last seven years are on that barn door. It's worth more to me than the whole barn besides and all that was in it."

It is generally wise to reserve one's opinion until one knows the facts in the case.—Christian Herald.

WHEN BOBBY CHANGED
HIS MIND

"I hate school," muttered Bobby as he sat on the curbstone in the bright spring sunshine, holding under one arm a much-worn arithmetic and in

the other hand three shining marbles. "Besides, there's plenty of time to learn multiplication-tables and spelling lessons without doing 'em on days like this," Bobby grumbled to the arithmetic and the marbles.

"Yes, but when you have learned those things you'll find there are many more to learn. Because there are many more things to learn in this world than there is time to learn them."

Bobby looked up in surprise at these strange words. There was no one in sight. Then he heard a strange swishing noise overhead, and he saw it was the big maple nearby that had spoken.

"Do you see the flowers on my branches?" asked the tree.

Bobby's eyes searched the spreading branches overhead. The tree was covered with a soft haze of greenish yellow, something Bobby thought must be leaves.

"Why, your leaves are out. I hadn't noticed them before," he said.

"No, no! Not leaves, but flowers! I am very busy now, more so than at any other time of the year," replied the tree. "Just as soon as the ground warms in the spring, and the sun searches into the hearts of the buds on my branches, I am very busy with these opening blossoms. Do you smell them?"

Bobby sniffed the air, and, sure enough, a delicious, spicy odour came from the tree.

"You said my pretty flowers were leaves, but you had never noticed them before, or you would have known. These flowers will open wide and be full-blown before my little green leaves will come. But you see when the flowers are open my work is only half done. The blossoms have a tiny seed in the heart of each, and the sun and light and water cause this to grow and ripen until it is as large as the blossoms itself. By the time the seed is full-grown the blossom has become withered and old, and has fallen off. Then I have to shake my branches, and hold them out to the winds."

"The winds?" interrupted Bobby.

"Yes, the winds," replied the tree. "When the seeds are full-grown they look as if they had wings. They are picked up and whirled about by the spring winds. Sometimes they fall on the ground, where they soon sprout and take root."

"You think you are worked hard," continued the sweet, whispering voice, "because you have to learn the multiplication-table on a spring day. Let me tell you of the things I have to do. I am sending my roots down into the ground for moisture. I am bending and stretching all my branches to get the sunlight and air, and by doing these things well I can produce the buds of the pretty flowers you see now; the little, winged seeds follow the flowers, the seeds are blown to the ground, where they often grow into young maple-trees. Then, later come the cool, green leaves which shade you children. I cannot do these things one at a time, as you may learn the multiplication-table, but I must be working at them all in the selfsame moment."

"You are busy, aren't you?" Bobby said.

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The next day Bobby's teacher did not have to correct him once when he repeated the multiplication-table as far as the sevens.—Alice R. Griffin.

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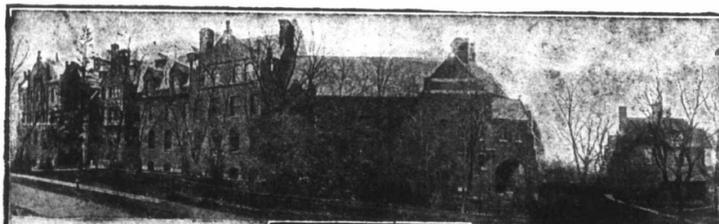
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