

# Canadian Churchman

ESTABLISHED 1871

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Family Newspaper

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

Vol. 42.

TORONTO, CANADA, THURSDAY, AUGUST 26th, 1915.

No. 34.

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Holy Communion: 259, 397, 525, 553.

Processional: 10, 612, 624, 626.

General: 22, 491, 535, 651.

Children: 710, 719, 731, 733.

Offertory: 556, 565, 627, 679.

## The Outlook

### A Centenary of Peace

In February last services were held in Churches in Canada and the United States in commemoration of the centenary of peace between the two countries, and plans were on foot to celebrate this great event in a worthy way during the summer. But the war has come, and Canadians are bending all their energies, and devoting all their thoughts, to the work of fighting for the British Empire, and our friends of the United States have been confronted with anxious and absorbing problems. In the circumstances, the plans for a great commemoration of the First Century of Peace between the Great Empire and the Great Republic had to be reconsidered. Those in charge of the movement, after consulting the leading men connected with it in both Canada and the United States, decided on a modified programme. That aspect of the plans which contemplated public rejoicing has been postponed, but those portions—the larger portions, it should be said—of the plans, which laid emphasis on education and on the cultivation of a reasonable frame of mind in the conduct of international relations are being prosecuted. The public rejoicings are only postponed, and the organizations formed to carry out the commemoration were encouraged to continue their work of preparation and education, so that when the war is over and victory has crowned the British and allied forces, fitting festivities might be held. These festivities are likely to be all the more impressive in view of the fact that we shall be

celebrating not only the conclusion of a century of peace with our neighbours, but the overthrow of those forces which have, for so many years, menaced the peace of the whole world.

### What is the Church?

An Oxford Tutor, Rev. E. A. Burroughs, whose recent letters to the "Times" have created such widespread attention, made use of an interesting phrase in his last letter which deserves careful attention. Here it is:—

Has the Christian Church (and I use the word "Church" in the Christian sense) anything to contribute to the nation at the present time?

This is significant. What is the "Christian sense" of the word "Church"? Doubtless it means what our Prayer Book calls "the blessed company of all faithful people," or, as St. Paul terms it, "the body of Christ." This is the supreme idea of the Church, as meaning all those who are vitally united to Christ. This is the true "high" Churchmanship; indeed, it is the "highest" Churchmanship, and, as Bishop Moule has said, all other uses of the word "Church" are derivative from it. Newman put it well when he said that the Church of Christ came into existence, first, as an organism, and only next as an organization. This is the distinction made by our Church between the Church as "visible" and as "invisible." The Church thus means all who belong to Christ.

### The Primary Purpose of Punishment

In connection with a recent crime in America the New York "Nation" has some significant words on the object to be kept in view in all punishment. After speaking of the necessity of doing all that can reasonably be done for the reform and rehabilitation of the prisoner, it is urged that this must not be done by the sacrifice of the primary purpose of the criminal law:—

That primary purpose, it must never be forgotten, is not the reformation of the criminal, but the prevention of crime. And of all agencies the most powerful is the instinctive association of the idea of crime with the idea of punishment and disgrace.

And it is pointed out that many are kept from crime by the intuitive abhorrence of prison and gallows, by the life-long association of disgrace and misery with crime. Now if this is true of human law, why may it not be true of Divine? Shall we not say that the primary purpose of God's judgment here and hereafter is not reformation, but prevention. It is becoming more and more evident that reformation cannot be the primary object of punishment. Judgment is, indeed, God's "strange work," but it is the inevitable outcome of sin, because God is righteous.

### "A Scrap of Paper"

Testimonies to the power of Holy Scripture continue to appear and to provide one of the strongest proofs of their Divine origin. A recent account of work in connection with the American Bible Society gives particulars of marvels wrought in Mexico. The writer says:—

Hundreds of Bibles have been burned by the priests' orders; but in many cases a torn, half-burned page has brought the Holy Spirit's message to a hungry soul, and the history of more than one Evan-

gelical Church begins in a scrap of printed page saved from a bonfire! One church and twelve chapel services resulted from the reading of two bits of a burned page, one of which said: "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath . . ."; and the other: "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators nor idolators. . . ."

In a land like Mexico the Bible often comes to the soul with freshness and force because of its unfamiliarity. Once again we are reminded of the text: "Thy Word is truth."

### Truth in War

Is it possible to maintain absolute veracity in connection with war? The question is a serious and pressing one. For instance, Prince Rupprecht of Bavaria recently said that 50 per cent. of the shells used by the French were of American make, though up to the present the shipment of shells has been insignificant, while, when the Prince spoke, France had not bought any shells of the United States. Then, too, Germany has announced a Belgian conspiracy with England against Germany, and has asserted that the "Lusitania" was "armed." Again, a postcard depicting a fight on the Suez Canal, but which was really a picture of the Kiel Canal, and the Emperor's yacht was being sold in Constantinople two months before Turkey commenced war. Surely a cause need not be supported by untruths. If lying and deceit are "necessary," the nation and its aim stand condemned. Whichever may be the side, righteousness of word and action ought to dominate everything.

### Church Work

What constitutes genuine service for the Church? A writer in the ever-welcome S.P.G. Quarterly, "The East and the West," tells of a young woman who, having finished her college course, went home eager to undertake Christian work. She asked the Rector of the parish for something to do, and the good man gave her the task of seeing to the flowers on the "altar" on Sundays. This, remarks the writer, was not work which could fill the heart and hands of the young woman, and the result was that the Church lost her services, which were then accepted by "social service" organizers. The application is evident. We lose help by giving too small and too unworthy tasks. Let us get a higher conception of what Christian service really is and not be afraid of putting large, important and spiritual undertakings before our people.

### Genesis and Criticism

Very often the practical common-sense view of a layman is refreshing after fine-spun theories which have little or no relation to facts. At a recent meeting of the Victoria Institute, when Professor Naville read a valuable paper on the "Unity of Genesis," Lord Halsbury, formerly the Lord Chancellor of Great Britain, made some pungent comments:—

I am not certain that I may not be treading on the corns of some who are present, but I wish to make a general protest against the notion that a gentleman who calls himself a "professor" should be allowed to make statements without a particle of evidence to support them. When lawyers asserted anything

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in Court they were expected to give some evidence proving their statement, and if they did not it was naturally assumed that it was because they could not. A professor appears to be relieved from any such anxiety. He seems to think that all he has got to do is to say so-and-so, and as he is a professor he cannot be contradicted. This appeared to be the attitude adopted by the so-called Jahavist and Elohist theories in regard to Genesis, and often there was not a scrap of evidence to support their statements.

Then came the declaration: "I think a great deal of it is absolute rubbish." So think many more. Let us have facts supported by evidence. Mere assertions are almost valueless.

### A Plea for Truth

We reproduce, as it stands, an editorial paragraph from our English Church contemporary, "The Challenge":—

As keen supporters of Episcopal Church government, we wish most heartily that some of its advocates would not use arguments which amount to nothing else than false pretences. For example, the Organizing Secretary of the Bromley (Kent) Branch of the E.C.U. has just declared that "Our Lord appointed" the Episcopal form of government. We have only to say that there is no evidence for this statement. The speaker went on to define the type of Episcopacy then "appointed." It was "not the absolute rule of each diocese by its Bishop," but by the Bishop "surrounded by his clergy as his senate or council." This, of course, is the form of Episcopacy which we advocate in "The Challenge"—only that we do not ignore the laity. But what evidence for "Bishop," and "senate," and "diocese" can be found in the recorded words of Christ? The whole picture belongs to a different world from that which confronts us in the Gospels. It is one of the most dangerous tendencies of the ecclesiastical mind to support a transparently good cause by transparently bad arguments.

Just so. It is, indeed, dangerous to support a good cause by bad reasoning, and it is this that does more than anything else to alienate men who know the patent facts of history. Truth never needs error to substantiate it; on the contrary, error is truth's greatest foe.

### Ideal and Vision

The Bible Champion has a very useful suggestion on the fundamental differences between ideals and visions. Ideals, of which much is heard to-day, are human conceptions and standards, but visions represent divine revelations intended to touch and transform human life:—

We have heard preachers of considerable note announce a text relating to visions; the sermon that followed was on ideals. The text declared, say, that where there is no vision the people perish. But the doctrine of the sermon, not deduced or inferred from the text but taken for granted as lying right on the face of it, is that ennobling conceptions, lofty views, redeem the life of a mother, the profession of a lawyer or physician, the career of a statesman, etc., from what is sordid and mean. Now, in the Scriptural sense Visions and Ideals in any meaning are by no means the same. To take them as being

so, to confound and identify them, is to miss the mark, is to blur the truth, is to fall into error of the most serious kind.

It would be well if this distinction were borne in mind. It is the need of divine revelation not of mere human ideals that constitutes the truth of the text referred to above. And this revelation is given to us in Christ through the Bible. An ideal may or may not be true, but a vision from God is assuredly true and no guesswork. Man cannot live by ideals, but only by the word of the living God.

## SAFETY

God wishes His children to rejoice in the Almighty keeping power of their Saviour. There may be faith where there is no assurance, but if any have doubts as to the perfect safety of the people of God they should not rest until the Apostle's confident language becomes their own (2 Tim. 1:12). The believer's safety is assured by God's plain word. "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing" (St. John 6:39). "They shall never perish, neither shall any man pluck them out of My hand" (St. John 10:28). Amid all the waves of human opinion and reasonings we have here an immovable rock upon which to rest our faith: a Divine assurance upon which to plant our feet with unwavering confidence.

God does not make our security to depend upon our grasp of Him, but upon His grasp of us. Think of a child on board ship with her father. A heavy sea is rolling. The child is walking the deck, grasping the hand of her father. At every lurch of the ship she clings the more. All the while her heart is full of fear lest her grasp should break and she be hurled into the angry sea. Presently her father says, "My child, let go my hand and let me hold your hand." The child lets go; the father takes hold. Now there is a notable difference; the safety of the child henceforth depends not upon her own weak grasp of the father's hand, but upon his strong grasp of hers. As a consequence all fear goes from her heart and she is kept in perfect peace. And this is the picture the Word of God gives of our safety. Trusting our own strength to hold on robs us of peace; trusting God's power to keep rids us of all anxiety. The believer is also safe because of God's eternal purpose. We were saved when we trusted Christ, and we delight to sing of the day when we fixed our choice on Him. But we can go further back still, even to the time when all our sins were put away at the Cross. And even there we should not stop. There is the past eternity, when God purposed our salvation. "Chosen in Christ before the foundation of the world" (Eph 1:4). We rest on His unchanging and sovereign grace. "He cannot deny Himself." He will not change His mind and alter the decree that gave His people to Christ. It gives a blessed sense of security and peace to be thus taken out of ourselves and to rest on the eternal purpose of the Father as well as upon the work of the Son. Furthermore, the work of Christ makes us eternally safe. Someone may say, "But what about the sins I have committed since conversion? And how about those I may commit in the future?" All those sins were future when Christ died, and now they are all under the Blood. God does nothing by halves or imperfectly. The work of Calvary takes in the whole life in its entirety, not merely that portion of it before we were saved. Sin committed after we knew the Lord is more heinous

than sin committed before; and if one single sin, whether committed before or after conversion, is not covered by the Blood we are lost. But the eternal God views the entire lifetime as one; and when Christ put away our sins He put them all away forever. How, then, can there be any such thing as condemnation? This gives blessed assurance, leading to a peace that passes all understanding!

Then, too, we are safe because we are sealed by the Holy Spirit (Eph. 1:13). Let us illustrate. On one of our rivers the logging season is at its height. Away up in the mountains thousands of logs have been set adrift by the lumbermen. All these have first been stamped with the owner's initials. Every log so sealed is protected by law. No man, save the owner, dare take it, under penalty. But sometimes in the busy rush of the lumbermen a log is missed in the stamping and launched into the river without the usual seal. These are called "prize logs," and can be taken at will by whoever finds them adrift in the river. Thousands of logs were once floating past in a swift current. In the midst of them were a couple of men in a boat on the watch for "prize logs." Time after time they rowed up to the logs and then turned away. They dared not touch them; they were sealed with the magic initials of the owner. Some of the logs were of poor quality, but the men dared not touch them, for they had the seal. Satan is ever on the alert against the sons of God. He would gladly take us as prizes if he could. But the presence of the seal keeps us safe. We belong to the Lord, we are His purchased property, His blood-bought possession; and the seal of the Holy Spirit denotes the mark of His ownership. It is also both the guarantee and foretaste of that eternal inheritance to which we have been called and of which we are heirs. The Lord Jesus prayed, "Holy Father, keep through Thine own name those whom Thou hast given Me." We are safe because we have been given by the Father to the Son. God will not take away any part of the gift which He has bestowed upon Christ. The glory of both the Father and the Son are bound up with the safety of the believer, who is the Father's gift to the Son. Not least, we are safe because our Saviour is living to intercede for us. Now that He has ascended to the throne of the majesty on high He is still carrying on a blessed ministry on behalf of each one of His own. With boldness, therefore, we can take up the language of the Apostle and say: "We are confident of this very thing, that He which hath begun a good work in us will perform it until the day of Jesus Christ." And so we realize that we shall most certainly be "kept by the power of God through faith unto salvation ready to be revealed in the last time."

### "GO YE, THEREFORE—"

His lamps are we,  
To shine where He shall say,  
And lamps are not for sunny rooms,  
Nor for the light of day,  
But for the dark places of the earth,  
Where shame and wrong and crime have birth;  
Or for the murky twilight gray,  
Where wandering sheep have gone astray;  
Or where the light of faith grows dim,  
And souls are groping after Him,  
And as sometimes a flame we find  
Clear shining through the night—  
So bright we do not see the lamp,  
But only see the light,  
So we may shine—His light the flame—  
That men may glorify His name.

# THE GRAND FLEET

Ten Days' Visit. A Retrospect and a Tribute.

By the ARCHBISHOP OF YORK

Sailor, what of the debt we owe you?  
Day or night is the peril more?  
Who so dull that he fails to know you,  
Sleepless guard of our island shore?  
Safe the corn to the farmyard taken,  
Grain ships safe upon all the seas—  
Homes in peace and a faith unshaken,  
Sailor, what do we owe for these?

These lines [from a poem in *The Times* of September 16, 1914], came into my mind when from the bridge of a destroyer I saw the Grand Fleet stretched before me, the grey ships silent and ready in the grey light of the northern seas. It may perhaps serve to enforce the debt of gratitude which the nation owes to the officers and men of the Fleet if I give a short account of a memorable fortnight which, at the invitation of the Commander-in-Chief, I was recently allowed to spend among them. My desire was to bring them a message of thanks and remembrance from the Motherland and of benediction from the Mother Church which has the great majority of them under her care.

It is difficult for them to realize the value of their long-drawn vigil. Their one longing is to meet the German ships and sink them; and yet

officers and men were grouped, was very different. The third service, if less romantic in its setting than the first, was as a spectacle the most impressive of the three—indeed, I have never seen anything like it. Nearly 9,000 officers and men were gathered in a vast dry dock. The weather was beautiful; the acoustics of the dock were perfect. I shall never forget that sea of upturned faces frank and bronzed, the stillness with which they listened to every word, the sense of an unseen Presence in our midst.

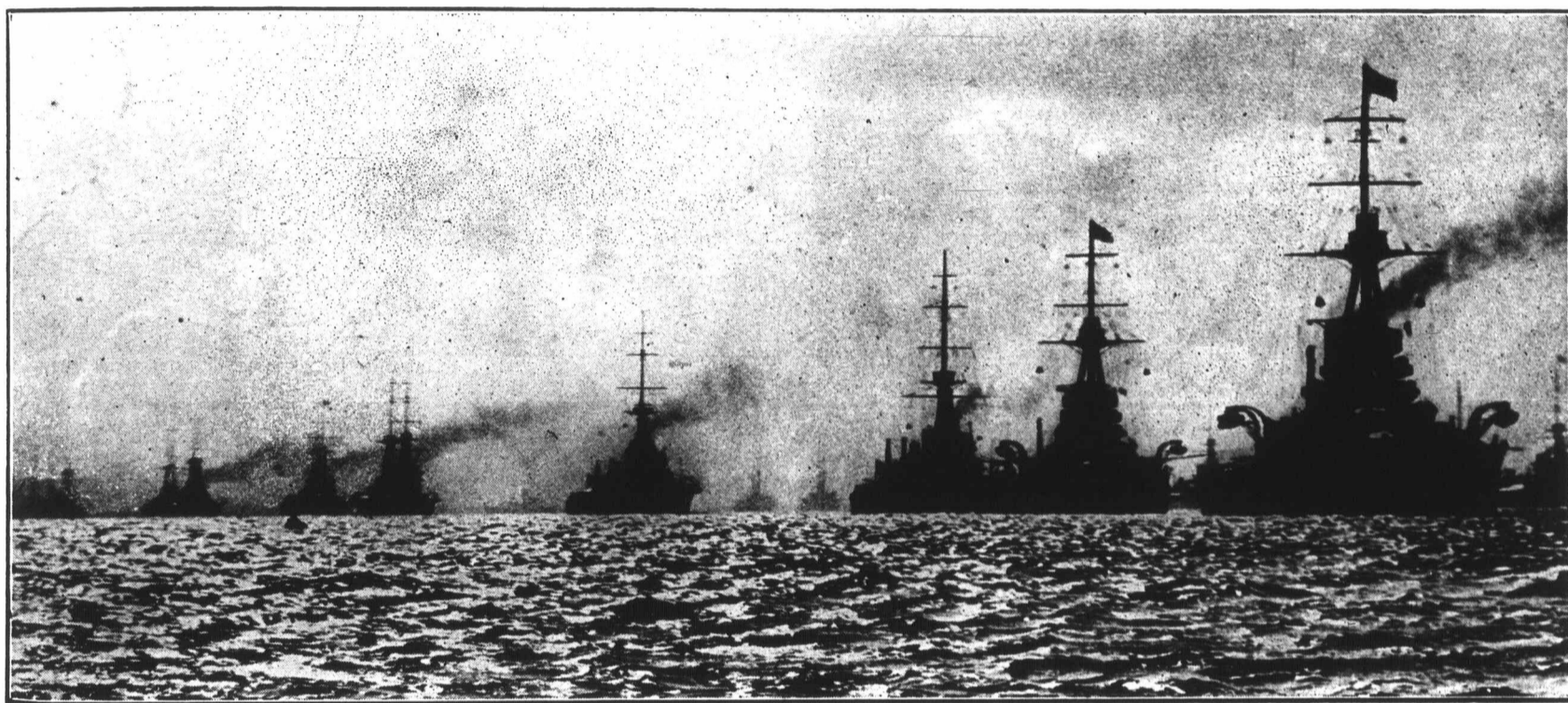
## TEN DAYS' WORK.

There were four Confirmation services—two of them in the flagships of the Admirals in command, attended by hundreds of men. About 180 were confirmed—warrant and petty officers, artificers, men and boys, and one or two midshipmen. One afternoon, wet and squally, I consecrated a field as a new naval cemetery. The congregation was about 1,800 men from the destroyer flotillas, who sang and listened with a true naval indifference to weather. One whole day, in a shelter extemporized as a chapel, one afternoon and one morning in churches ashore elsewhere, I spent with the Chaplains in quiet thought and prayer. Every day there were visits to selected ships, to

ceaselessly over waste northern and western seas at full speed, often in wild weather, with the water covering the decks, in a region where the winter light lasts only a few hours, each ship moving hither and thither in the dark, her hundreds of men shut down below. It is almost impossible to realize the perpetual strain of such an experience. Officers and men have all the responsibilities of war without the thrill and excitement of battle. Day by day they have to be ready for action. Leave is almost impossible. Many of them have not had 48 hours' leave, few of them have had more, since the war began. No men have a greater love of their homes. They have often been within reach, sometimes even within sight, of them. Yet none can be spared. Week by week they are waiting for a chance which never comes. Some of them, to the envy of their comrades, have had their day—in the Dogger Bank, the Heligoland Bight, the Falkland Islands, the Dardanelles. But for most of them "the day" is still to come. It is impossible to describe the strain of waiting for it.

## THE SPIRIT OF CHEERFULNESS.

(2) Yet in spite of all they are full of cheerfulness. Every captain had the same word—nothing could be better than the spirit of the whole crew. On deck you may see officers wrestling with the mighty "medicine-ball," and men playing cricket or quoits and every variety of ingenious game. Thanks to excellent food, fresh air, exercise, and the absence of shore temptations the health of the Fleet is admirable. When



month after month the German ships decline the challenge. The men have little time or chance or perhaps inclination to read accounts in serious journals of the invaluable service which the Navy is fulfilling by simply keeping its watch; and naval officers do not make speeches to their men. I think, indeed I know, that it was a real encouragement to them to hear a voice from the land of their homes telling them of the debt their country owes them for the command of the seas—the safety of the ships carrying food and means of work to the people, supplies of men and munitions to the fields of battle—which is secured to us by the patient watching of the Fleet. As for the deeper message in God's name which it was my main desire to give them, it is not for me here to write. All I can say is that no man trying to speak a word of God and from God to his fellow-men could wish for a more ready and inspiring response.

The arrangements for the visit were made by the Commander-in-Chief and the Admirals commanding the other bases, whose guest I was. They were models of careful organization. They proved that by the Navy, whether in arranging the visit of an Archbishop or in preparing for a fight, nothing is left to chance. I wish that the masters of ecclesiastical ceremonies at home could learn some lessons from the flag captains of the Fleet. It proved to be possible to arrange great voluntary services on two Sunday afternoons and on a week-day morning. At the first there were the Commander-in-Chief and his staff, the other Admirals, and nearly 5,000 officers and men. The ships of the Fleet were lying around, looming out of a dull grey mist—it was a most moving experience to commit that distant Fleet to the care and blessing of God. The scene of the second, bathed in sunshine, where about 3,000

which drafts of men from neighbouring ships were sent; and there I spoke and gave God's blessing to crowds of men standing on deck or sitting among the turrets in every variety of picturesque grouping. Never again can I hope to find such keen and ready listeners. Altogether, during ten days, I gave over 40 addresses. It was impossible to feel tired in an atmosphere of such generous attentiveness and welcome.

As I left the last base the Commander-in-Chief sent me this telegram:—

"On this eve of your departure from the Grand Fleet on completion of a visit which to us all will ever be memorable, please accept from the officers and men their grateful thanks for your self-sacrificing labours, the result of which will be of lasting benefit. May I also express my personal gratitude in all sincerity?"

I can only hope that the unfailing sympathy and support which he and all the officers and men so ungrudgingly gave me were not given wholly in vain.

Let me try to describe some of the impressions which this visit has left indelibly printed on my heart and mind. It is not easy. The Grand Fleet is a world apart, with its own life, its own task, its own wonderful and incommunicable spirit. It is difficult to speak of it to those who inhabit a world so different.

(1) To share the life of the Grand Fleet even for a short time enables one to realize the sacrifices which its officers and men have made and are making for their country. We are entering the second year of the war. Let it be remembered that not for three or six, but for 12 months the Fleet has been enduring the strain of immediate readiness for battle. Almost all of its ships have been constantly at sea. They had no harbours secure from danger. They roamed

I was with the largest section, the rate of sickness (including accidents) was just under one per cent. The men at work on board ship are a vision of smartness and alacrity. They are all splendidly "fit" in body and spirit.

(3) The organization of a great fleet mobilized for war is something which cannot be realized until it is seen. This is the place to mention with grateful remembrance a class of men of whose brave services we at home think too seldom—the skippers and crews of the trawlers who day by day and night by night are facing the dangers of patrolling and mine-sweeping. Their crews are men with their own notions of discipline, rough, hearty, infinitely patient, devoid of fear. The war has brought the Navy and the fleet of coasters and trawlers into a new comradeship. Let none of our people at home forget what they owe to these hardy and fearless men.

(4) I must say one word about the Chaplains. Theirs is not an easy place to fill. But in ship after ship I heard expressions of the most cordial esteem and appreciation of the "padre" and his influence in the ship. One of his difficulties in most ships is the want of any place set apart for his use. In some of the large new battleships and battle cruisers a small chapel has been constructed; and I hope that this precedent may be followed. The Chaplain is not likely to forget that his ship is his church as well as his parish; but it makes a great difference to his work if he can have a quiet corner within it in which to celebrate the Holy Communion, to hold voluntary services and classes, and to have undisturbed talk with the men. In the Navy the difficulties which seem to have beset the Army in the way of a sufficient provision of Chaplains scarcely exist. Every ship of any size has her own Chaplain, who lives in her, shares her life with his comrades,

and goes where she goes. Let me commend this work of our naval Chaplains to the prayers of my fellow Churchmen.

A "BAND OF BROTHERS."

(5) Of the efficiency of the Fleet it is not for a mere outsider to speak; but even he cannot fail to be impressed by the all-pervading sense of readiness. It seemed as if there was one word written on every ship, on every part of her, on every man within her—the word Ready. There was no haste, no bustle, no confusion. Every ship in her place and every man at his post was ready.

(6) I have kept to the last the deepest and most moving impression of all—the splendid spirit of comradeship and unity which binds the Grand Fleet together. At dinner or luncheon every day I met all the Admirals, most of the captains, and many of the other officers of the Fleet. Of course they have had their anxieties about questions of naval policy which are not within their sphere; but no word has reached the public ear. As for their relations with one another and with their superiors in command I never heard one word of criticism, never felt the slightest breath of jealousy. In manner, in word, in spirit they justified the boast of one of the Vice-Admirals—"We are all a great band of brothers." It was refreshing and exhilarating beyond words to find oneself in a world governed by a great tradition, so strong that it has become an instinct of unity and mutual trust. But to the influence of this great tradition must be added the influence of a great personality. I cannot refrain from saying here that I left the Grand Fleet sharing to the full the admiration, affection and confidence which every officer and man within it feels for its Commander-in-Chief, Sir John Jellicoe. Here assuredly is the right man in the right place at the right time. His officers give him the most absolute trust and loyalty. When I spoke of him to his men I always felt that quick response which to a speaker is the sure sign that he has reached and touched the hearts of his hearers. The Commander-in-Chief—quiet, modest, courteous, alert, resolute, holding in firm control every part of his great fighting engine—has under his command not only the ships but the heart of his Fleet. He embodies and strengthens that comradeship of single-minded service which is the crowning honour of the Navy.

I think as I write of the scene on his flagship when in the presence of the whole ship's company I took my leave; and I feel again the emotion which it stirred. It was hard enough to hear his warm and generous words; but when, as I went down the ship's side, the band struck up "Should auld acquaintance be forgot" I had no strength left in me. No, that acquaintance with the Grand Fleet will never be forgot by me. Will its officers and men accept these sincere, unstudied words as a poor token of my gratitude for the inspiration which it brought me? But I hope that what I have written may remind those who read it of the debt which the whole nation owes to its Navy at this momentous time. By one great man that debt has been acknowledged in no grudging terms. Said General Botha on his return from his victory in South Africa—"Were it not for the British Navy keeping the seas clear, it would have been absolutely impossible for me to have achieved what we have done." We at home have even more cause to be grateful. But there is a danger lest we forget. We read daily accounts of the bravery, the endurance, the achievements of our soldiers at the front, and it is not less but more that we want to read. But for good reasons we can read little or nothing about the long watch kept by our sailors on the sea. Though they are out of sight, let them never be out of mind. Let us keep a place for them continually in our thoughts and prayers.

But there is something more that must be said. The Grand Fleet does not ask for our gratitude; it does ask for our support. It was simply intolerable to be greeted on returning from the Fleet by the news that one of our unworthy domestic disputes threatened the coal supply which is the first necessity of its life. It has become more plain than ever that it does not rest only with the Fleet and the Army to win this war. It rests also, and perhaps mainly, with the nation at home. I tried to take a message from the country to the Fleet. I would that I could now bring a message from the Fleet to the country. "We are doing our part, day and night. We look to you to do yours." It will be well with our cause if the people here at home will do their part with something of that willingness to listen to the call of God, of that spirit of readiness, of self-sacrifice, of patient cheerfulness, of comradeship and unity which I felt everywhere around me during my visit to the Grand Fleet.—(*The Times*.)

## Missionary Work Among the Jews

By the Rev. A. C. Silverlight.

THE Jewish problem is of ever-present interest to the Church, and as the present war will undoubtedly influence the future of the Jews, that interest will be keener than ever, especially as the Church has during the past year undertaken the entire responsibility of Jewish Missions in Canada. Perhaps, therefore, it will be of interest to give a bird's-eye view of Israel's present condition and attitude to those who wish to bring them to Jesus Christ, their present Messiah.

Speaking broadly, the Jews of Canada may be divided into three classes, differing from each other very vitally. To begin with, the Talmudical or Orthodox Jews, who form the largest class, to this very day take up the same position towards Jesus Christ and His Gospel as the Pharisees during the time of our Lord's earthly ministry. They still make their appeal to the Law of Moses, and also to the Talmud—even more than to the Mosaic Law—whence their name. In fact, to them the so-called "oral law" of the Talmud is as authoritative as is the Bible to us. In their eyes Jesus is a blasphemer, a deceiver, and a false prophet, and His Gospel is utterly abhorred. Churches in which God is worshipped in the name of Jesus Christ are regarded as unclean places, unlawful for a Jew to enter. But this is not quite without explanation. He must realize that the great bulk of these Orthodox Jews live in Russian Poland, where the only Christianity they know is such as is taught by the Greek and Roman Churches. Small wonder, then, that they so easily regard Christianity as a superstitious and idolatrous religion! For there is, alas! much that is of an idolatrous and superstitious nature in the belief and practices of both Churches in Russia, which the writer can witness to from personal observation. Thus we may say that the Orthodox Jew regards Christ as a false prophet because he does not know what is the real nature of Christ's Gospel to mankind. Hence it is among this class of Jew that mission work has been most successful, and this is surely a matter for joy, for the Orthodox Jews are in the majority. The 222 Hebrew Christian clergy in the Church of England throughout the world were all Orthodox Jews before their conversion.

Next in numbers to this class are the Reformed Jews, who had their origin in Germany, at the beginning of the nineteenth century, the founder of their party being the famous Moses Mendelssohn. These Jews seem to have come under German critical and rationalistic tendencies, which has influenced their attitude to the Scriptures. While the Orthodox Jews adhere to the five Books of Moses and the Talmud, the Reformed Jews care for neither as such; they have simply selected from the Old Testament and the Talmud such portions as best suit their rationalistic purposes, and these form their scriptures. Consequently, their position to the claims of Christ and His Gospel is not so simply defined as that of the Orthodox Jews. They have drawn deeply from the well of modern thought and education, and to them Jesus was merely a Jewish reformer, a good and true man, a religious genius. To them He differs no whit, even in His death, from the rest of the prophets; He was but a man, not the Son of God, not the promised Messiah of the world. Further, they claim that all that is good and true in Christianity is neither original nor new, but all Jewish, and in its original purity is still to be found in Judaism.

There is still another class of Jews who have gone beyond even the Reformed Jews, and who call themselves Radical. They, too, are a product of German rationalistic tendencies. To them Moses is nothing more than a Jewish Lycurgus, and the prophets are merely to be placed in the same class as Cicero or Demosthenes. Thus radical, they place Christianity on the same level with Judaism as to permanence. Both are to be swept away, and all religions based on revelation will finally give place to philosophical cults, pure and simple.

Mission work among the two classes of Reformed and Radical Jews, as may be expected, is disappointing. Conversions among them are rare, though members of both classes are willing to acknowledge themselves as Christians in order to gain political positions; these conversions are, of course, purely nominal.

Such, then, is a brief outline of the present condition of the Jews. How their future will shape itself no one can say, but we can all pray that God may, in His goodness, bring them to a realization of their need of Jesus Christ and His Gospel, and that in doing so they may turn to Him and be saved.

## Chinese Motherhood

By the Rev. N. L. Ward, M.S.C.C., Honan.

SO much has been said against Chinese mothers for throwing away their little girl-babies that it is about time some few words were said in their defence. All their cruelty and unkindness comes from the fact that they are brought up in ignorance. From early childhood the Chinese mother never has much attention paid to her. No lessons, no school-life, no social intercourse with boys and girls of her own age. When she is quite a little "tot" she is married, or rather betrothed, to some other little "tot" in another family. These two little boy and girl babies never see one another until the day they are formally married. When once they are married, they generally return and live with the husband's people. The new bride has to wait upon her mother-in-law, and be trained by her into the mysteries of the new life! Needless to say, the mother-in-law leaves no stone unturned to make the life of the new bride as miserable as possible. No notice is taken of her until she presents her husband with a "child." The word for "child" in Chinese means a "boy." To go through the dangers and travail of child-birth, and then only give birth to a "girl-baby," is considered a misfortune! But we Christian missionaries are here to teach them differently—not to condemn the poor Chinese mother for the ignorance for which she is not to blame.

When a little girl-baby is born, great arguments take place in the home as to whether or not she is to be allowed to live. Of course, the poor mother is not consulted. The father has the final decision. If the little girl-baby is to be discarded, she is then wrapped up in a small basket with straw, taken out to the West Gate, and left there for the dogs and vultures. A favourite trick is to take the baby and leave her outside the house of a wealthy family. It has also been known for a missionary, living inside a Chinese city, to find a girl-baby left on his doorstep.

I once heard of just such a case happening to a foreign missionary. And it appeared afterwards that the woman servant, belonging to the missionary's wife, was an accomplice in the affair. After the missionary's wife had brought in the little girl-baby from the front doorstep, her woman-servant asked her if she might procure a nurse for the child. When told she might do so, she brought in a woman, who afterwards turned out to be the real mother of the child!

So much has been said and written in the past about foot-binding that I do not wish to say much about it here. Suffice it to say that girls still have their feet bound. The idea seems to prevail that unless a girl's feet are bound she may run the horrible risk of never becoming a man's wife. According to Chinese custom, a father is in disgrace if any of his daughters are unmarried.

Everything is turned the other way around in this topsy-turvy East. Men wear long dresses, and women wear trousers! It is quite a common sight to walk down a crowded street in China and to see women wearing green, red or blue trousers. These trousers are always neatly tied up around the ankles, and below the ankles come the still smaller stumps (feet). The aim of the Chinese mother is to tie up her infant daughter's feet so tightly that when she is a grown-up woman her feet will have become no larger than they were when she was a little baby.

But all this is done out of supposed kindness to the little ones. Mothers are mothers all over the world. And whether it be in China, or whether it be in Canada, the love which a mother has for her child is the same. I have often been going down a dirty, filthy Chinese street, and have seen the beggar-women sheltering their little babies from the sleet and rain most unselfishly and lovingly. No heathen customs, no heathen barbarism, is able to crush out the love which God has placed in a mother's heart towards her own child.

We would willingly have others perfect and yet we amend not our own faults. We would have others severely corrected and will not be corrected ourselves. The large liberty of others displeaseth us and yet we will not have our own desires denied us. We will have others kept under by strict laws but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbour in the same balance with ourselves.—Thomas à Kempis.

# THE RAISING OF LAZARUS

Sermon by the Warden of Keble

(The following is the full text of a sermon preached in St. Paul's Cathedral by the Rev. Walter Lock, D.D., Warden of Keble College, Oxford.)

"The Teacher [R.V., margin] is come, and calleth for thee."—St. JOHN xi. 28.

THERE are very many critical doubts raised about the Fourth Gospel—doubts as to its authorship, its date, its literary method—but of one thing there is no doubt at all, that when at any crisis, at any hour of individual need, men turn to it, it always rises to the occasion; and whether they be educated or simple, they find a response for their need and a solace for their grief.

## A PARALLEL.

I have sometimes thought that we might, without want of reverence, compare it with the earthly life of our Lord Himself. When He appeared on earth there was a mystery about His birth and parentage; when He began to move among men there was a visionary aloofness about Him; He seemed to be always looking at men and the world as from a higher plane; He could be heard talking to His Father in prayer or thanksgiving; He saw visions of spiritual forces of good and evil; when He spoke, even His most intimate followers scarcely knew whether His words were literal or metaphorical; and yet with all this there was a magnetic personality in Him which drew all men and women to Him in their hour of need, and all, whether the upright, educated Rabbi or the simple, sinful woman, brought their questions to Him, and none went away unhelped.

## A SPIRITUAL GOSPEL.

So is it with this "spiritual" Gospel. The circumstances of its composition are uncertain; it views the life of the Lord as from above, as a manifestation of the Word; we are often left uncertain whether its narrative is to be taken literally or metaphorically; its utterances are often hard to understand; and yet it comes home as none other to our simplest and most elementary needs. Take, for instance, one striking fact. Its words colour and give the chief tone to nearly all those Occasional Services of the Prayer Book which deal with those great needs of life for which we ask the Church's blessing. It brings the promise of regeneration to the child at Baptism; it brings its message of the Lamb of God and its "comfortable word" to the communicant; its first miracle sheds a halo over marriage; its words of absolution comfort the penitent; its good news of resurrection welcomes the mourners for the dead; from font to lych-gate the Fourth Gospel sheds an atmosphere of blessing upon us. This is equally true of the special needs of individuals. Let me quote one illustration. We are told in Bishop Creighton's Life (II., p. 253) that, when consulted by a dying man who had lost all faith, he wrote back in answer, "The only thing that I can recommend you is the Gospel according to St. John. Read it and weigh it. Consider the view of life which it contains."

## THE GOSPEL AS COMFORTER.

Now at this time when the message of death comes so often and so suddenly to many, let us consider a few of the lessons of comfort which are taught us by one chapter of this Gospel, the chapter that tells the story of the strong man struck down in the middle of life, of the sisters broken-hearted at their brother's death, the story of the raising of Lazarus.

## OUR LORD AS TEACHER.

My first lesson is suggested by the words of my text. "The Master" or, as it would be better translated, "the Teacher is come, and calleth for thee." That should be our first thought when the message comes that one we love has died. Jesus is coming to us as a Teacher; He is making a call upon our discipleship, upon our willingness to learn. We must rise, and, like Mary, rise quickly above our sorrow sufficiently to be able to listen to His teaching. It may be that He will teach us some entirely new way of looking at life and death; or, it may be, if we have been brought up already in His faith, that He is only going to drive home to our hearts, with all the illumination that comes from personal loss, some old truth which has been on our lips often before, but which has never grown to be quite real. If only we will rise and answer to His call and listen to His teaching, we shall be truer disciples, more brave, more wise, more able to tread securely the dark labyrinth of sorrow and of death.

## OUR LORD AS FRIEND.

My second lesson shall be drawn from a comment of the Evangelist upon the scene. "Now Jesus loved Martha and her sister and Lazarus," or more exactly it might be translated, "Now all the time Jesus was loving Martha and her sister and Lazarus." Never for a moment did His love cease for each member of the household, in spite of all appearances. Though He lingered when they all expected Him to be prompt, though He let the brother die, when the sisters expected Him to save Him from death, though He let the full stress of sorrow fall on each sister, though He let others be before Him in the kindly task of sympathy, yet all the while His eye was upon each member of the family, His heart had a thought of love for each. Now can there be a more comforting thought than that when the message of death comes? We are frightened, we are perplexed, we are stunned, we begin to doubt the goodness of God, and our faith wavers; or, if we have strength to bear up, we dread the effect of the shock upon some member of the family; "it will break down my mother," "it will be too much for my sister," "his old father will never hold up his head again," so we say with anxious hearts; and then St. John reminds us that the Lord does not forget ourself, He does not forget the sister, or mother, or father; He does not forget the brother who has fallen on the battlefield. We shall learn in His own time that His love was upon us all. In His own time, I say, because we are not told that Mary or Martha were conscious of the Lord's love at the time, during those first days of sorrow, or that Lazarus was conscious of it—as he fell asleep. It is only the comment of the Evangelist who knew the heart of the Lord as always full of love; and who also had seen afterwards the effect of the whole scene upon at least one of the sufferers; he had seen how it had produced a deeper devotion to the Lord, a more entire dedication of all that she had to His service, for "it was that Mary which afterwards anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick."

## THE CONSECRATION OF SORROW.

The third lesson is even simpler still. It lies in the words "Jesus wept." There is the consecration of human sorrow and of the expression of it in tears. There is no stoic apathy in the Lord's heart; Mary is weeping; the Jews are weeping; there is no word of rebuke for them—there is only the sympathy of personal loss. He too wept. It is true that He was troubled—troubled, it may be, at the sorrow that sin and death had brought into the world; troubled, it may be, that those so intimate with Him had not yet taken in more of His deeper teaching about life and death; yet in spite of that His own loss is real, and He does not hesitate to show it, that we may not be ashamed of our tears, that we may let them flow freely and naturally, even though we may have to check them and rise above them when duty calls and others need us to be strong.

## THE MIRACLE AND ITS TEACHING.

We come now to the central teaching of the miracle. Lazarus came forth; and here it is most difficult to be sure of the exact lesson that the Lord would have us learn. I confess that when I have read this chapter to mourners I have sometimes half wished that the Lord had contented Himself with some spiritual teaching and had not worked the miracle, because one is so sure that the dead man, whose loss the mourners are feeling, will certainly not be raised again in the present. It seems almost like a mockery to read the story and to seem to raise hopes that will not be fulfilled. But the Lord's method in this miracle is the same as in all His miracles. He is never content with spiritual teaching, but He performs a striking symbolical act, one never likely to be repeated in its literal form, and leaves His disciples to draw the permanent spiritual lesson. It was so with the simpler miracles, the Healing of the Leper, of the Blind Man, the Withering of Fig-tree, the Turning of Water into Wine. And so it is here. What then is the lesson? Is it not that the dead are in the hand of God as soon as they have passed hence, and that He can and will give them back to us as real, living influences in our present life? This is akin to the teaching of Maeter-

linck that the dead live when the living are consciously thinking of them; it is even more closely akin to the truth that they live again in their influence upon the survivors, which is best expressed in George Eliot's poem where she speaks: "Of those immortal dead, who live again In minds made better by their presence."

## THE LIFE OF THE DEAD.

But the Christian truth is a deeper and a stronger thing; according to it the life of the dead does not depend upon our thought of them; it depends upon their union with the life of God, upon His gift to us of their new life as a presence with us. For in the first place they do not remain exactly as they were on earth. The hand of death seems in some marvellous way to clear away all that was petty or unworthy in their lives; they are prepared to influence us not by anything that was narrow or prejudiced in their thoughts, but as they are in God, the weaker elements being cleansed away, the stronger and the purer being strengthened. As Archbishop Trench has said:—

"Where thou hast touched, O wondrous Death,  
Where thou hast come between,  
Lo! there for ever perisheth  
The common and the mean.

No little flaw or trivial speck  
Doth any more appear,  
And cannot from this time, to fleck  
Love's perfect image clear.

Clear stands Love's perfect image now,  
And shall do evermore,  
And we in awe and wonder bow  
The glorified before."

Then, when so glorified and purified, they influence our lives. It is not simply that we are thinking of them, but it is that in some mysterious way they seem to take the initiative, and through God, Who holds them in His hand, their thoughts come to us.

## THE BARRIER OF TEARS.

The thought comes to us, borne, it seems from without, that they will grieve if they see us grieving, and our tears are stayed. There is a beautiful little poem by the Dorset Poet, entitled "The Mother's Dream," in which a mother who has lost her little lad dreams that she sees a train of little children carrying lamps in heaven, but her own lad's lamp was not burning:—

"Then, a little sad,  
Came my child in turn,  
But the lamp he had,  
Oh, it did not burn:  
He, to clear my doubt,  
Said, half-turned about,  
'Your tears put it out:  
Mother, never mourn.'"

So her tears were stayed. Let me read words written to me by the father of a son whose life seemed full of promise, and who has fallen in this war:—"I felt at first simply despair, and could find no relief in emotion. Then suddenly I thought that nothing would grieve my boy so much as the thought that his death for this great cause would be a source of weakness in those left behind. We all feel great comfort in this thought, and we shall come to feel joy and pride in his life and in his willingness to give it all up, with all to lose and nothing to gain for what he thought right." Thus the son is given back already to be a living influence upon his parents.

## "KINDLIER WITH OUR KIND."

Or, again, the living dead makes us "kindlier with our kind," like the tender-hearted little national schoolmaster in Mrs. Ewing's exquisite story, "Jan of the Windmill." The poor man had lost both wife and only boy, and folks thought that he could never have the heart to go on teaching boys. "Folks has said to me—'Master Swift, I don't know how you can keep on schooling; I reckon you can hardly abide the sight of boys now you've lost your own.' But they are wrong, Jan; it seemed to give me a kind of love for every lad I lit upon." Or, once more, the lost one is a perpetual stimulus to our spiritual life; he strengthens us against temptation; he restrains us from sinning; he urges us to deeper penitence and to higher spiritual effort, as we are filled with the desire to be worthy to see him hereafter.

## SPIRITUAL INFLUENCES.

So in ten thousand ways the dead are given back to us now in the present life, and Christ can say to us, "I am the Resurrection and the Life." Your brother shall not only rise at the last day;

he shall rise now and here as a living force in your life. Only we need to remember that they can only be safe influences if we think of them not simply as they were with all their faults and prejudices, but as they are in Him, as their best side is purified and glorified in Him. And we need to remember that Maeterlinck and George Eliot teach a real truth—that they will cease to be living influences unless we consciously and deliberately think of them. We need to have the reminder of them about us; we need to picture them to ourselves, as near as when we kneel to pray; we need to keep the "year's mind" of their birth and death; we need to be constantly looking forward to meeting them and having some spiritual achievement to show them. But if this is done then Christ gives the word of command. They come forth. We free them at His command from the grave-clothes that bound hand and foot, and the napkin that was bound about the face. The dead are loosed from all that suggests death, and let go to bring a new peace, and joy, and devotion into our life.

#### THE CONSECRATION OF DEATH.

Dear brothers and sisters, the message of the death of some one dear to you may come to any one of you any morning. If it does, turn back to the Fourth Gospel—"Read it and weigh it; consider the view of life which it contains"—of life as a mission, with a definite work to do for God, of life as finding its perfection in self-dedication, in facing death for duty's sake, and you will be comforted by the thought that your friend has followed in his Master's steps. Turn back specially to this one chapter. You will feel that your tears and grief have a consecration upon them, that you are weeping as your Master wept. But remember that you have to rise out of your sorrow; the Teacher is making a call upon you. He is ready to teach you deeper lessons about death and life than you ever knew before. Rise and listen to Him; think of your dear one as purified in Him; think of him as a new gift given to you by Christ to lift your own life; so shall he live again for you; so shall the Lord's gift stir you to fresh service and a keener devotion, and you will know in time that Jesus loved you, as well as the dead friend and each member of your family, and others will be sure of the love of Jesus to you as they see and bear witness to the response which you have made to that love; as they watch your own character mellowed and softened and deepened by this strange touch of the love of God.

### WOMAN'S WORK

#### A Wonderful Instance

**D**URING the past month the C.M.S. heard of the "Home-call" of one whose story is truly remarkable, Mrs. Saunders, well known as being the mother of the Misses Saunders, who were martyred at Hua Sang, Kutien, August 1, 1895. She had wished to accompany her daughters to China, but financial losses obliged her to remain in Australia till she could arrange her affairs. Meanwhile came the terrible massacre at Hua Sang. When Mrs. Saunders heard of the loss of her beloved daughters, she exclaimed, "Then I must go to China!"

In the year 1897 Mrs. Saunders landed in Foochow, and a friend who had known the home in Australia gave the sorrowing mother a loving welcome. That afternoon she took her to the cemetery to see for the first time the graves of those killed at Hua Sang, where side by side her daughters had been laid to rest. From this sad spot she was taken next to a wealthy Chinese Christian home where there were young men full of the deepest zeal in those early days for the Lord. They could speak English, and Mrs. Saunders could rejoice with them over the results of their evangelistic work.

Mrs. Saunders went out too late in life to make much way with the language, but she was one of those who did what she could. The two prominent ideals of her life were to proclaim the Gospel—she was a true evangelist—and to bear witness to the return of our Lord.

As to her work, her first efforts were to start day schools, which she visited and examined regularly, preparing carefully beforehand her questions on the Scripture taught. She visited constantly with her Bible women, and as a result of this patient work was used of the Lord to lead to Christ some of the brightest Christians that are to be found in Foochow.

During her later years Mrs. Saunders, being unable to do outdoor work, taught English to several young men who came to her house. Her one book was the Bible, which some of her young

men had read through from Genesis to Revelation several times. Two of her students were workers in the Y.M.C.A., two others were masters in the Foochow Industrial Homes, another who was constantly at her house is a master in St. Mark's School, Foochow. Great was her joy when she first heard from his lips that he had been led to decide for Christ through attending the Sunday class taught by one of her daughters at Kutien.

Many were Mrs. Saunders' visitors. She was a brilliant woman, full of life, taking the keenest interest in the extension of the Kingdom of God and in the passing events of the political world, as she believed all was working out the fulfilment of prophecy, and preparing for the Lord's return whom she so loved.

Her "Home-call" was more like a translation than death. On May 7, after her lunch, she lay down as usual with her book to read. Later her servant came in, and, finding she could not speak, went at once for medical aid; but this was of no avail, for she had already departed to be with Christ and had already heard the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

She was laid to rest near her daughters at the advanced age of 82 years. The funeral was largely attended by missionaries and Chinese, prominent amongst whom were her sorrowing young men whom she had so loved and taught up to the last.

### Brotherhood St. Andrew

#### AS IT LOOKS TO THE SECRETARY AT HEAD OFFICE.

Just a year ago from the time of writing word was flashed across from the Old World that the British Empire was at war. Canada was heart and soul with her Motherland in the conflict and unanimously in agreement with the offer of troops which her responsible Ministers immediately made. On the acceptance of the offer and the call for volunteers men swarmed to the colours and speedily made up the quota for the First Canadian Expeditionary Force, which has since added such glorious records to the annals of Canadian and world history. Brotherhood men were not backward in answering the call to service, and word began coming into the office from here, there and everywhere of this and that Chapter having been disrupted or weakened on account of the many men who had enlisted for home or overseas service. It was calculated that with the First Contingent nearly one-tenth of the active membership of the Brotherhood in Canada left our shores; with the raising of the Second and Third Contingents this number increased to one-sixth, and it is still mounting. Those who are left are still carrying on the work of Prayer and Service none the less determinedly, although their numbers are so greatly depleted. It was not only the prospects of diminished income, although that was, of course, a great factor, that led the leaders of the Brotherhood to reduce expenses in the drastic manner used a year ago and to postpone the Dominion Convention. It was the feeling also that every expenditure not absolutely essential should be dispensed with, so that more money might be available for the immediate cause in hand, that men might not be held back from giving of their means to the cause of Empire, the care of widows and orphans, and those dependent on those who were called to serve. It was this same feeling that inspired the opening and operation of the Reading-room and Canteen at Toronto and Niagara, to help and serve in any way possible. Many of our members have fallen in the conflict that we know of, and doubtless there are very many more that we do not know of, but our hope and prayer is that when those who are left have fought their fight to a victorious conclusion, not before, they may come back to us and take up the threads of their work in more peaceful fields for the spread of the Kingdom.

#### THE EXTENSION FUND AND NOTES.

Not since the very earliest days of the Forward Movement has the Extension Fund been so meagrely subscribed to, and this is especially true of Chapters. There has been a great falling off of individual contributions, but, on the whole, those who are interested in the welfare of the Brotherhood have stood by us nobly in the midst of many other calls, and our grateful thanks are due to many helpful friends. There must be many Chapter members, however, who could spare a little for us at this time, and they can be assured that there was never a more opportune time than the present. The annual report, which will soon be issued, will show that the

lack of Travelling Secretaries in the field, in addition to all the other drawbacks in the way of organization work at the present time, has had a terrible effect on the number of new Chapters and the lapsing of a very great many more. The only way in which it is possible to check this latter is to get our Secretaries on the road again as soon as possible, and that cannot be done unless the funds are there to do it with. If there are any who could help at the present time they would be of great service to the Brotherhood by sending in their contributions before the end of the financial year on the 15th of September. We are glad to be able to report that the work amongst soldiers at Niagara-on-the-Lake is now completely under way and is progressing most favourably. Our tents are crowded nightly, and the congestion has become so great that it has been found necessary to hire another tent in which services and entertainments can be held without interfering too greatly with the freedom of those who are making use of our facilities for reading and writing. The quantity of writing paper used is amazing, and has been running into something like 20,000 sheets a week for some little time. Congratulations are due to Mr. Francis H. Gisborne, parliamentary counsel of the House of Commons, and a member of St. Matthew's Chapter, Ottawa, on his having been honoured with an Imperial Service Order in recognition of his services to the State. Mr. Gisborne is one of the Old Guard of the Brotherhood in Canada, and is very active in all branches of Church work. His many friends in the Brotherhood are glad of the honour bestowed upon him.

### Church News

#### THE GENERAL SYNOD.

The Seventh Session of the Synod will be held in Toronto, beginning September 15th, 1915.

The session opens with Divine service in St. James' Cathedral on Wednesday at 11 o'clock, which will consist of the Litany and the Holy Communion. The Right Rev. A. S. Lloyd, D.D., President, Board of Missions, Protestant Episcopal Church of the United States, will preach.

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

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

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

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

#### M.S.C.C.

The arrangements in reference to the M.S.C.C. are:—Friday, September 10th.—1. 8 a.m., Holy Communion. 2. 9.30 a.m., Executive Committee, M.S.C.C. 3. 11 a.m., S.S. Commission. 4. 8 p.m. (a) Church Camp Mission Committee; (b) Prayer and Study Union Committee. Saturday, September 11th.—1. 9.30 a.m., Indian Committee. 2. 11 a.m., Apportionment Committee. Monday, September 13th.—1. 9.30 a.m. (a) Committee on Policy; (b) Committee on Moral and Social Reform. 2. 2.30 p.m., Board of Management M.S.C.C. Tuesday, September 14th.—1. 9.30 a.m., Holy Communion. 2. 10.15 a.m., Board of Management.

#### PREFERMENTS AND APPOINTMENTS.

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

FENWICK, Rev. A. C., Curate of Christ Church Cathedral, Fredericton, to be Rector of Springfield. (Diocese of Fredericton.)

RYERSON, Rev. J. E., Curate of Trinity Church, St. Thomas, to be Rector of the Church of the Holy Cross, Ticonderoga, New York State. (Diocese New York.)

WILKINSON, Rev. W. J., Rector of Springfield, to be Rector of Kingsclear. (Diocese of Fredericton.)



## NOVA SCOTIA.

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

**HALIFAX.—ALL SAINTS' CATHEDRAL.**—The Rev. Canon Hind, who has been temporarily indisposed, is now rapidly improving in health and he expects to be able to take up his work again at the Cathedral on September 1st.

**OBITUARY.**—After an illness, which has lasted for several months, the death took place at her home in this city, on the 23rd inst., of Mrs. Worrell, the wife of the Archbishop of Nova Scotia, aged 61 years. We beg to express our sincere sympathy with the bereaved Archbishop, and her four children, which survive her, in their great loss.

**NORTH DARTMOUTH.**—A new organ costing \$500, half of which has been given by the Carnegie Corporation of New York, has been placed in this church, and it was lately dedicated by the Archbishop, who preached on the occasion a helpful sermon on "The Place of Music in the Services of the Church."

**NORTH SYDNEY.**—The 136th meeting of the Ruridecanal Chapter took place lately. At the opening service the sermon was preached by the Rev. J. W. Godfrey, R.D., on the words of St. Paul, "Not slothful in business." At this meeting an important paper was read by the Rev. H. Watson on the subject of "The Apostolic Ministry in its Relationship to the Question of Church Union." The next meeting of the Deanery is to be held at Louisburg about the middle of September.

**MILTON.—ST. JOHN'S.**—This church, after having had the interior thoroughly restored and redecorated, was reopened on a recent Sunday.

## FREDERICTON.

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

**KINGSTON.—TRINITY.**—On a recent Sunday a brass mural tablet was unveiled in this church at a special service attended by the Grand Lodge and members of the Free and Accepted Masons of New Brunswick. Evensong was read by the Rector, Rev. C. Gordon Lawrence, assisted by the Rector of Hampton, Rev. A. H. Crowfoot. The tablet bears the following inscription:—"To the glory of God and in memory of the Reverend John Beardsley, Junior Grand Warden, of the Provincial Grand Lodge of New York and First Worshipful Master, of Hiram Lodge, No. 17, A.F. and A.M., at Saint John, September, 1784, who came to New Brunswick with the Loyalists and whose body rests beneath this church. This tablet is erected by the Grand Lodge of Free and Accepted Masons of New Brunswick as a tribute of regard for one of the pioneers of the craft in this province. Obit. August 23, 1809."

**SPRINGFIELD.**—The Rev. A. C. Fenwick, Curate of Christ Church Cathedral, Fredericton, has been appointed Rector of this parish. He expects to enter upon his new duties about September 1st.

## MONTREAL.

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

**MONTREAL.—ST. JOHN THE EVANGELIST.**—As a result of ill-health and failing strength, the Rev. Arthur French, Rector of this church, has addressed to his parishioners a circular letter, in which he states that soon he may be forced to resign. Though doing all possible to renew his strength, he is doubtful whether it will be possible for him to continue, and he asks that, at the end of the summer, the congregation arrange to meet the Rector so as to decide a policy that will best maintain the interests of the Church.

Lieutenant Bertram G. French, of the 15th King's Liverpool Regiment, a son of the Rev. Arthur French, Rector of this church, was wounded at Gallipoli on July 1st, according to a cable received from the British War Office. Lieutenant French is Mr. French's youngest son, and was an undergraduate at Oxford when he enlisted. He left Montreal early in September. His wounds are not severe. Another son is serving with the Royal Artillery.

**ST. MATTHEW'S.**—On a recent occasion, at a successful social meeting, which was held under the auspices of the Ladies' Guild, a pleasing feature was the presentation by Mr. Elliott, on behalf of the congregation, to Rev. E. P. Judge, Incumbent, of a handsome study chair, to mark

the completion of a year of service at St. Matthew's. Mrs. Judge was presented with an electric iron. Mr. Judge replied, congratulating the members of the congregation upon their ability to keep a secret, and thanking them warmly for their gifts. A new organ, with two banks of keys, has been placed in the church, the whole cost of which has been entirely shouldered by the Ladies' Guild.

**STANBRIDGE EAST.—ST. JAMES'.**—A new brass altar desk, which is beautifully engraved, was dedicated by the Bishop on his recent visit to this church. A very appreciative letter has been sent from the vestry to Mrs. M. Allen Cornell in recognition of her able and willing service as organist.

**CAMPBELL'S BAY.—ST. GEORGE'S.**—This church has been entirely re-seated through the energy and enthusiastic work of the Ladies' Guild, which though small in numbers, has already accomplished much. The seats, which are of red oak and of a pleasing and substantial design, were made by the firm of Smith Brothers, of Campbell's Bay, at a total cost of \$109. The fund for veneering the outside of the church with brick is growing and it is hoped to have this very necessary work completed early next spring.

## ONTARIO.

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

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

**KINGSTON.—ST. GEORGE'S CATHEDRAL.**—On Wednesday evening of last week at a meeting of the congregation, which was called by Dean Starr and held in St. George's Hall to consider the chaplaincy offered to him by the Militia Department, the Dean said no definite statement was contained in the offer as to whether his work would be in Great Britain or on the firing line. He stated that he would decline to accept a chaplaincy in Britain. In the event of his going to the front a committee was appointed to confer with him as to the administration of the Cathedral during his absence. It is understood, "The Standard" says, that Dean Starr has offered to contribute two-thirds of his \$3,000 salary to his temporary successor at St. George's Cathedral.

**A TIMELY GIFT.**—The next donation to the 50th Overseas Battalion will take the form of a field kitchen, as a gift from the clergymen of the city. A few days ago Archdeacon Dobbs, who is the originator of the campaign to raise the desired amount for the field kitchen, made a thorough canvass of the clergy of the city, with most satisfactory results. Those who have already given to the fund are Archdeacon Dobbs, Canon W. F. FitzGerald, Canon R. S. Forneri, Dean Starr, Canon Grout and Rev. J. O. Crisp.

**BROCKVILLE.—TRINITY.**—The Rev. Rural Dean Woodcock, the Rector of this parish, who has arrived at home from an extended vacation in England, speaking of the war, he expressed the opinion that conscription is bound to come both in Great Britain and Canada. In the Old Land there are sufficient men for present needs, but six months hence heavy drafts will be necessary to fill the ranks, and these must be trained. The people of England, he says, are not alarmed over the German submarine blockade, and in this connection he said that 36 of the enemy's under-sea craft have been caught in the North Sea and destroyed, his information coming from a relative of a naval officer who is serving with the converted cruiser "Clancastle." Dean Woodcock adds that the Canadian soldier in England is treated splendidly.

## OTTAWA.

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

**CORNWALL.—CHURCH OF THE GOOD SHEPHERD.—OBITUARY.**—The Rev. Samuel Gower Poole, the Rector of this church, died at the rectory on the 23rd inst., in the 69th year of his age and the funeral took place two days later, the interment being at Woodlawn Cemetery. The deceased gentleman died after a lengthy illness. He had been for many years Rector of this church. He leaves a widow, one son, Owen Poole, of Montreal, two brothers and four sisters, with all of whom we desire to express our sincere sympathy in the loss which they have sustained. His two brothers are the Rev. M. G. Poole, of Cornwall, and Mr. Percy Poole in South Africa. The four sisters are: Mrs. Mountain, widow of the late Canon Mountain, who is now in the Isle of Wight, Mrs. Sparrow and Mrs. Shaboe, of Boston, and Mrs. Walsh, of Virginia.

## TORONTO.

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

**TORONTO.—THE BISHOP'S ENGAGEMENTS.**—The Bishop of Toronto spent last Sunday on the Island and he preached at three different centres at St. Andrew's, Centre Island, at Fisherman's Island and at Hanlan's Point, in the morning, afternoon and evening respectively.

**RECRUITING.**—At the recruiting meeting, which was held on the 17th inst., in the City Hall, the Bishop of Toronto was among the speakers, and he was given a splendid reception by the 4,000 people who were present thereat. Bishop Sweeny in an eloquent appeal called upon every young man who was untrammelled, and fit, to obey the dictates of conscience and come forward to join the ranks, and see to it that the men who had already died had not given up their lives in vain. There were three arguments, he claimed, why the young man should not hesitate in offering himself. In connection with the moral argument, the Bishop claimed the truth of the Bishop of London's phrase that this was a holy war, and that any man who believes in honour is bound to take part in the conflict. The patriotic plea might seem to be hackneyed, he said, but it ought to be a powerful factor in making a decision. The Bishop made an appeal for men to think imperially and not colonially, that each man should consider himself an individual contributor to the greatest empire the world had ever seen. He asked the people of Toronto to make good the professions made in their name on the occasion of King George's visit to Toronto in 1901. "The only thing for the Empire to do now," concluded the Bishop, "is to have every man to contribute. A long pull and a strong pull, a pull from every corner of the empire is what is necessary to bring down the menace of Europe, and then to enjoy a time of peace and prosperity."

**EARLSCOURT.—ST. CHAD'S.**—The Right Rev. Bishop Reeve dedicated a new organ, which has been placed in this church, last evening and after the service was over Mr. H. W. Freeman, the organist of St. Matthew's, gave a recital on the newly-installed instrument.

**WYCLIFFE COLLEGE.**—Last week Principal O'Meara returned from Northfield, Mass., where he was taking part in the Christian Workers' Conference. Mr. C. M. Alexander was the speaker at the morning sessions with Prof. Robertson, whose great New Testament Grammar has brought him deserved fame. Dr. O'Meara was the speaker at the auditorium meetings in the evening. Rev. Stuart Holden and Dr. Campbell Morgan, from England, were expected to take these evening meetings, but neither could leave England on account of their sons returning home from the front wounded. At a fortnight's notice Mr. W. R. Moody requested Dr. O'Meara to be their substitute. About 700 were in attendance. A decided sympathy for the cause of the British Allies was the feeling of the delegates present.

**WESTON.—ST. JOHN'S.**—A patriotic social was held in the Parish Hall on the 19th inst., which was very well attended. This parish has already dispatched to the front goods to the value of \$400.

**LONG BRANCH PARK.**—The Rev. J. H. Barnes, of the Church of the Epiphany, Parkdale, took the service at the Union Church on Sunday last and preached a thoughtful sermon. A good congregation was present in spite of the storm.

**SILVERTHORNE.—CALVARY.**—The Sunday School held its first annual picnic on Friday, the 13th inst., to Island Park, when about 120 children with 50 adults spent a most enjoyable day. Returning in the evening the picnickers stopped in front of the parsonage, where cheers were given for Mr. McKittrick, Mr. Colbourn, superintendent, and the teachers and officers. "God Save the King" brought to a close a very happy day. Only one year ago the above Sunday School had its beginning with 12 children and two teachers.

**ORILLIA.—ST. JAMES'.—OBITUARY.**—One of the leading members of the congregation of this church recently passed away after a long illness, in the person of Mr. E. A. Wood, who has been both a sidesman and a churchwarden of this church. The deceased gentleman was greatly beloved and respected by both his fellow Churchmen as also by the townspeople generally.

**BATTEAU AND DUNTRON.**—The Ven. Archdeacon Ingles preached on Sunday last at Christ Church, Batteau, in the morning at the Church of the Redeemer, Duntrou, in the afternoon, and at St. Paul's, Singhampton, in the evening.

**NIAGARA.**

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

**NIAGARA-ON-THE-LAKE.**—The Bishop of Toronto has returned from a brief stay at Niagara-on-the-Lake, where he visited the camp, addressing the soldiers at the early morning service and preaching in St. Mark's Church on Sunday, August 8 and 15th. He also addressed the men in the Brotherhood of St. Andrew and Y.M.C.A. tents. Bishop Sweeny was deeply interested in the sanitary and other arrangements of the camp, and reports the greatest enthusiasm on the part of the officers and men for the work they have in hand, in fitting themselves for the defence of the Empire.

**ST. CATHARINES.**—**BISHOP RIDLEY COLLEGE.**—Mr. V. R. Irvine, of this College, has won two scholarships in the recent matriculation examinations at the University of Toronto. Mr. Irvine captured the fourth Edward Blake Scholarship and the second Mary Mulock Scholarship. As an athlete Mr. Irvine has won Province-wide reputation. He was captain of the Bishop Ridley College football team and one of the stars of the "Little Big Four," captain of the champion cricket eleven and captain of the gymnasium team. In addition he was the head boy of the school. This is the fourth year in succession that Bishop Ridley boys have won scholarships at the University of Toronto.

**HURON.**

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

**BRANTFORD.**—**GRACE CHURCH.**—The bells which have recently been hung in the tower of this church, rang for the first time on the 23rd inst. The largest of these bells weighs 3,700 pounds. The tone is excellent.

**ST. THOMAS.**—**TRINITY.**—The Rev. J. E. Ryerson, the Curate of this Church, has resigned, he having accepted the rectorship of the Church of the Holy Cross, Ticonderoga in the State of New York. He will enter upon his new charge on Sunday, September 5th.

**TARA.**—**CHRIST CHURCH.**—This church was reopened on Sunday, the 15th inst., for Divine service after a thorough renovation. The Rev. R. Perdue, M.A., the Rural Dean and Rector of Walkerton, conducted the opening service and preached both morning and evening. The choir for the first time wore surplices. The total cost of the renovation is \$600 and the offertories of the day amounted to \$80, and this sum was given to the Renovation Fund.

In regard to the work of remodelling and renovating this church the following has been accomplished:—The walls had become somewhat dingy and soiled and the roof, etc., needed repairs. The seating arrangement has been improved by making a wide centre aisle with two side aisles. New matting and new lights replace the old ones. The ceilings are in cream with the walls done in light fawn. The pillars, woodwork and seats are in dark oak. Around the walls a pretty stencilled effect is done in chocolate. Over the arch in front of the reading desk and pulpit are the words, "Praise Ye The Lord," and over the two arches in the chancel are the texts, "Holy, Holy, Holy, Lord God Almighty," and "Do This In Remembrance Of Me." Altogether the church presents a greatly improved appearance, which reflects credit upon all concerned.

**ALGOMA.**

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

**PORT CARLING.**—**MUSKOKA SUMMER CLERICUS.**—The second annual meeting took place on August 11th, at Port Carling, when 14 visiting and local clergy gathered in the church for morning service. A brief address was given by the Bishop of Ottawa, and then in the school-room all listened with deep interest to Principal Waller, who spoke on "The Creed in the Acts of the Apostles." After lunch the Clericus gathered at the parsonage and held a business meeting. The Clericus will meet each year at Port Carling by invitation of the Rev. Richard Haines, and gives an opportunity for the Muskoka clergy to meet visitors from the cities and the United States. Amongst those present were the Bishop of Ottawa, Dr. Cayley, Dr. Waller, Rev. J. Hughes-Jones, Rev. H. G. Kingstone and Rev. Louis Wood, of Charleston, S. Carolina.

**BEAUMARIS.**—The summer sale of work held by the W.A. in aid of Red Cross and church funds on August 12th, realized \$376, in spite of heavy rain and damp weather.

**MOOSONEE.**

John George Anderson, D.D., Bishop, Cochrane.

**COCHRANE.**—Here is an interesting item from this northern town:—On the 4th of August, at the union service held in the Holy Trinity Pro-Cathedral at 10.30 a.m., it being the anniversary of the declaration of war, the special lessons were read by Rev. Mr. Edwards, of the Baptist Church, and Mr. Armstrong, of the Presbyterian Church; special intercessory prayers were offered on behalf of the Allies. The wardens handed the collection, which amounted to \$10.65, to the Cochrane Patriotic Society to be sent to the Red Cross Society for that work.

After a journey lasting two months, and during which time 1,600 miles were travelled and 3,500 Indians met, Rev. R. J. Renison, D.D., of Hamilton, and party reached here after a tour among the Indians and Eskimos of the far north. In an interview, Dr. Renison, who was in charge of Party No. 9, said they left Hudson on Lac Seul, June 22, and visited Osnabruk, Fort Hope, English River, Martin's Falls, travelling 800 miles down the Albany River to the coast of James Bay and thence by way of Twin Islands to Fort George, back by Moose Factory and back by the Abitibi and Frederickhouse River to Cochrane. The object of the trip was to pay treaty to the Indians throughout the district and then to investigate conditions of the Indians and their economic resources, especially along the north shores of the Hudson Bay. At various points Dr. Renison, who is well known throughout northern Ontario, and who speaks Cree and Ojibway perfectly, held council with them. At the same time he told them about Kitchieogonaw George (King George), and everywhere he found them intensely sympathetic and patriotic. The Indians deeply appreciate the fairness, good faith and generosity the Canadian government has shown them until the great world war caused a depression which affected the fur market very seriously, thereby decimating the Indians' source of revenue. It seems providential, said Dr. Renison, that when money is scarce the Indian suffers less than his poor white brother, for this year rabbits, moose and other game appear to be more plentiful than ever, and, as an old chief pointed out, the Indian is not obliged to send his son to fight for his country in war time. To illustrate the attitude of the Indians in this war, Dr. Renison told a couple of stories which plainly show the patriotism of the tribes. One old Indian told him that if he was sent after the Kaiser he would take his Winchester rifle and creep after him in the night, the way he would after a moose. None of the Indians, however, liked the thought of bayonet charges. The Eskimos on the Whale River are suffering to a certain extent through a decrease in the number of reindeer, but the government has made ample provision for any emergency which may arise. Dr. Renison stated that this year he noted a very marked improvement in the matter of tuberculosis among the Indians. This was very largely due to his own urgent appeals to the Indians to leave cotten tents and wooden shacks, and go back to the primeval wigwam. Dr. Caldwell, of Port Arthur, who was with the party, performed several very critical operations with splendid success. Other members of the party were:—H. F. Kenny, London University; H. N. Awrey, Department of Indian Affairs, Ottawa; and P. C. Grisdale, St. John's College, Winnipeg.

**RUPERT'S LAND.**

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

**THE SUMMER SCHOOL.**—Ideal weather conditions greeted the third annual Summer School held recently in St. Mary's Church and Parish Hall, Portage la Prairie. Eighty-four persons registered from 40 different points in addition to 75 who attended from the local parish. The Primate and the Dean were unable to attend, and the Provincial elections were responsible for certain disappointments in connection with the programme. In spite of this, interest never flagged and the school was considered in several respects to be the best held yet in the West. At the opening reception in the Parish Hall, Rural Dean Parker gave the address of welcome, which was replied to by Revs. H. W. Baldock, B.D., of Middlechurch, and G. W. Findlay, M.A., of Carberry.

A musical programme was rendered under the direction of Mr. C. H. Simpson, organist of St. Mary's Church. The Summer School proper extended over three days. Holy Communion was celebrated at 7.30 a.m. each day. At Morning Prayer addresses were given by Revs. H. W. Baldock, Rural Dean Thomas, General Missionary, and Prof. Ferguson, of St. John's College, Winnipeg, respectively, on "Prayer," "Unfeigned Belief in the Canonical Scriptures," and "The Psalms." The Mission Study Classes, under the auspices of the W.A., were both interesting and profitable. Miss Hilliard, All Saints', Winnipeg, conducted a Model Mission Study Class on "India," using diagrams and maps, and having several ladies in her class who all took part. Mrs. R. MacFarlane, ex-president of the Diocesan W.A., contributed a paper on "Missionary Heroes of the North," and Dr. Dymond, of Winnipeg, a paper on "China." Discussion followed each paper. Sunday School teaching received its due share of attention, the topics being "Lesson Building," by the Field Secretary, "How to Get the Pupil to Study," by Rev. G. W. Findlay, and "Music in the Sunday School," by Mr. C. H. Simpson. All were well discussed. Good use was made of the "Question Box." An excellent display of S.S. and missionary literature, as also of models, pictures and curios, was carefully examined. The evening sessions proved to be of exceptional interest. Evensong was said at 7 o'clock in the church. There were Open Air Talks on "Ideals of Citizenship," by Rev. G. H. Broughall, M.A., on "Our Empire," by Mrs. J. J. Garland, on "Magna Carta," by Eber A. Findlay, B.A., president of the McGill Historical Society, and on "Indian Reserve Mission Work," by Rev. C. B. Price, B.A., of Swan River, who illustrated his address by a good map prepared by himself. Rev. C. S. Quainton, M.A., Rector of St. Matthew's, Brandon, conducted a short service of Intercession each evening, and gave helpful addresses on "The Church and the Bible," "The Church—Catholic and Protestant," and "Why I am a Churchman." Lantern lectures were given in the Hall by Miss Millidge, Travelling Missionary of the W.A., on "Japan," and on "Jerusalem and Environment," assisted by Mrs. H. Anderson, Winnipeg, and by the Field Secretary on "Scenes in Palestine." A motion of condolence with Mrs. Phair and relatives over the death of the much-beloved Canon Phair was carried by a standing vote, Mr. G. W. Dawson, of St. John's College, Winnipeg, paying a touching tribute to the departed. The usual votes of thanks were passed.

Much credit is due to the local W.A. who served excellent meals at a reasonable rate in the Parish Hall. Messrs. D. Bennett, T. Cadham, W. Osborne, a local committee, arranged a good programme for the afternoons, which were given up to recreation. This included motor drives to points of interest, boating on Crescent Lake, tennis on St. Mary's courts and a cricket match between the local eleven and a picked team of delegates. The Field Secretary and Mrs. Fyles gave an afternoon tea on their lawn, and Rural Dean Parker and Mrs. Parker, assisted by the S.S. teachers, gave a supper in the Island Park. A pleasing feature of the Summer School was the large attendance of young men from country points. One S.S. superintendant cycled 66 miles and a St. John's College, Winnipeg, student, 40 miles, to attend the Summer School. The delegates came from points as far south as Roland and as far north as Swan River. After meeting all expenses the efficient Registrar, Rev. J. H. Hill, was able to pay a substantial refund to the delegates, proportionate to distance from Portage la Prairie. The singing of the Doxology and pronouncing of the Benediction concluded a most enjoyable and helpful Summer School.

**SASKATCHEWAN.**

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

**DIOCESAN NOTES.**—The church at Manville is being enlarged to double the accommodation and provide a chancel.

A church 20 x 32 is being erected at Monitor, Alta., in the Consort Mission. Rev. C. W. Downer is in charge.

A chancel has been added to Holy Trinity Church, Maidstone, the means being provided by the congregation.

The Archdeacon preached a special sermon at Margo on Monday, July 12th, on his return journey from the Ardsley Mission.

The Rev. Raymond Andrews, of Skipton, has enlisted in the 3rd University Corps.

**THE RURIDECANAL CONFERENCE.**—As it was decided not to hold a meeting of Synod this

year the Bishop arranged a series of Ruridecanal Conferences to be held at four centres. The combined deaneries of Battleford and Lloydminster met at North Battleford on Tuesday and Wednesday, June 22nd and 23rd; the Deanery of Scott at Wilkie, on June 24th and 25th; the Deanery of Saskatoon at Saskatoon on June 29th and 30th; and the combined deaneries of Melfort and Prince Albert at Prince Albert, July 6 and 7. There was a small attendance of lay officials at each centre. The programme of all four conferences was practically the same, the chief differences being due to the different leaders in opening up the various topics and the different ways in which they presented them. The devotional periods, taken by Revs. W. E. J. Paul, Rural Dean Wright, H. R. J. Canham and C. L. Mortimer, were specially helpful, the subjects for the addresses "The Day of Small Things or God's Call and the Church's Opportunity" and "The Ministry of Assurance" being very suggestively treated. The quiet half hours at noon conducted by the Bishop could not but help to deepen the spiritual life. The papers on the work of the Christian ministry were of a distinctly high order as were all the papers and addresses. The public meetings addressed by the Bishop and Archdeacon and in the case of the North Battleford Conference by Rev. C. R. Weaver as well were fairly well attended. The Bishop spoke on "Lessons from the War," and the Archdeacon on "Sacrifice and Service as Expressed in Finance." Diocesan relations were dealt with by Canon Matheson, Rural Dean Wright, Rev. A. Love and Rev. Rural Dean Clarke. Interesting papers were read on the "Kikuyu Announcement," on "The W.A., its Sphere and Relationship to the Vestry," and on "Organized Work amongst Men and Boys." Papers on "What the Church Stands For" and "The Sunday Problem" proved interesting.

**EDMONTON.**

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

ST. PAUL'S.—The Rector of this church, Rev. Canon Howcroft, is spending the month of August with the St. Paul's Alpine Club, near Mount Robson, on the left bank of the Fraser River. During his absence the services have been taken by the Bishop, Archdeacon Webb, Rev. Everard Edmonds, Rev. G. H. Snell and Rev. E. E. Winter. The Sunday School and parish work are being taken care of by Mr. Harold Ince, the lay-reader.

ST. JAMES'.—The Patronal Festival was observed at this church by an early celebration of the Holy Communion and a special evening service at which Rev. Canon Boyd was the preacher.

BEVERLEY.—ST. ANDREW'S.—Since the coming of Rev. J. A. Partridge, this church has been greatly benefited within, and one cannot but be impressed by the quiet dignity of the interior, now adorned with beautiful hangings.

**NEW WESTMINSTER.**

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

THE CHURCH AND THE SAILOR.—The object of the Missions to Seamen is the spiritual welfare of the seafaring classes at home and abroad, and in pursuance of this object the Society uses every means consistent with the principles and received practice of the Church of England. The method used to reach and help the sailors is two-fold:—(1) Ship visiting; (2) the institute. Each ship is visited when she berths, and, as far as possible, every day while she is in port. The men are given a cordial invitation to the institute and are asked to make use of the institute and those in charge as much as they like. Whenever possible Divine service is held in the institute church. It will interest the readers of this paper to know that in Vancouver, B.C., this great work is going on actively and that Vancouver is the only port in Canada in which there is a Missions to Seamen station. There is a small but very comfortable institute on the water-front. In the front room there is a three-quarter-sized billiard table and there is also a reading and writing room. The large basement is used for concerts and entertainments of all kinds. Behind the folding doors in the reading room is a small altar, carved by sailors, and that room is used for services. The Chaplain or Lay Reader is always welcomed when he goes on board the ship, and he has access to every part

of her. When in port the sailors have their dinner between 12 and 1 and that is the time to go down to the "glory hole," as they call their quarters and have a chat with the men. When working in port the men have little opportunity of keeping themselves or the ship clean, but when they come up to the institute at night they are a different looking set altogether and a credit to the ship. The men from the Canadian-Australian liner R.M.S. "Niagara," have given many a concert and entertainment at the institute. Divine service is held on Sunday evenings and the men come fairly well. It is only through the Missions to Seamen that pastoral care can be given to those "men who go down to the sea in ships and occupy their business in great waters," the men on whom we depend not only for our luxuries but also for our necessities. We are often apt to forget the special risks and temptations that sailors have to face, more especially in these troublous times. The results of this great work are perhaps best summed up in the words of a Chaplain. "The unvarying experience of years leads us confidently to anticipate a welcome from the crew of each vessel. It is the flag that is the passport in most cases. Under it some of the men have received blessings and benefits, in ports and harbours, at home or abroad, and, with the grateful heart of the seaman, they recall what was done for them and are ready to give a cordial greeting to those who come to visit the ship."

**COLUMBIA.**

Ven. A. Scriven, M.A., Bishop-Elect, Victoria, B.C.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The Ven. Archdeacon Scriven, Bishop-Elect of this diocese, was duly consecrated to the episcopal office in this Cathedral on Tuesday last (St. Bartholomew's Day), the 24th inst.

**CALEDONIA.**

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

PRINCE RUPERT.—The trial trip of the new Anglican Mission launch, which has been named the "Western Hope," took place up the harbour on the afternoon of August 11th. Before leaving the wharf Bishop DuVernet, Rev. James Gillett, and a few others, joined in a brief service, the Bishop offering up the dedicatory prayer committing the launch and its skipper to the Divine protection of God and praying that it might help to carry the hope of the Gospel to the islands of the West. The "Western Hope" is a companion launch to the "Northern Cross," only smaller, and was designed especially for the work round Porcher Island and other adjacent islands, which is in charge of Rev. Mr. Gillett, who came from the north-east coast of Newfoundland where every boy learns to handle a boat. The launch is 30 feet long with 8 feet beam, and is rigged as a sloop, with the pilot-house set well back on account of the heavy seas. The launch was built by H. Johnson, at Seal Cove, and is a credit to Prince Rupert workmanship. The eight horsepower Frisco Standard engine was supplied and installed by the Rupert Marine Iron Works and propels the launch at a speed of over eight miles an hour. Towards the total cost of \$1,600 the Bishop has received already a few kind donations, one donation being for \$480, from the generous donor who gave the first contribution towards the "Northern Cross." The W.A. of St. Andrew's Church, Prince Rupert, contributed \$25, and the Junior Branch \$5. We trust that the "Western Hope" and its genial skipper may long ride the waves of this western coast.

**Correspondence**

**THE WAR AND SCRIPTURE.**

Sir,—I have read several articles on the relation of the war to the fifth chapter of St. Matthew. In most of them there seems a tendency to lower the meaning of Jesus' precepts. I do not think these precepts were meant to be impossible to keep, or are so, but they do require for the fulfilment great faith, love, and a complete surrender to God the Holy Spirit.

Many years ago, in the little Chapel of Wycliffe College, a speaker pointed out that the word "strengthened" in our Bible (Phil. 4:13) was altogether too weak; that the word in the Greek implies not that Christ will give us more strength, but rather that He takes absolute pos-

session and works through us. In this power of Christ the precepts in the above chapter are not impossible of fulfilment.

We must be very careful at this time of war not to absolve the nation or community from the individual obligation, as some writers are doing with regard to the 44th verse of this chapter. We must always remember that the righteousness that exalteth the nation and brings a blessing is the individual righteousness of those who are living according to Christ's precepts.

While we are agreed that the responsibility of this War does not rest with the rulers of our Empire, yet we must acknowledge that St. James 4:1, 2 is right as to the origin of war, and that if the rulers of the countries now at war had even been trying to act up to the teaching of Jesus in the Sermon on the Mount, there would have been no war. Christianity is no failure, but Christian rulers are.

Let us not only think of "German atrocities," but of our own many national sins, and let our prayer not be for victory, which God will give us in His own good time, but rather let us pray that we may be worthy of victory, and that we may humbly learn the lessons God would teach us through the war. Charles R. Weaver.

**WORK AMONGST SAILORS.**

Sir,—I beg to enclose a little account of the work being done by the "Missions to Seamen" in Vancouver. Owing to the slackness of shipping, brought about by the war, we are only marking time. Before the war began we were making great progress under a splendid Chaplain sent out from England. When the war is over the Institute under this well-known Society will again be going with all the force we can put into it but, in the meantime, some little account of this work (see "The Church and the Sailor," on this page) will be interesting.

F. C. C. Heathcote, Archdeacon of Columbia.

**FAITH AND CREDULITY.**

Sir,—The daughter of an Irish clergyman writes thus to the "Church of Ireland Gazette":—

"Allow me to correct a misstatement which has been published widely in England in several papers, without our permission—i.e., that we know, or have met, the officers who saw the angels at Mons. We do not know them, nor their names, but simply heard the story, and may have mentioned it in the hearing of the lady who wrote to a clergyman in Hereford, who sent her letter to a newspaper there."

So we still need absolutely first-hand evidence of the story about the angels at Mons. Till this comes, we shall do well to accept the obvious explanation your editorial note gave.

Fact.

**BIBLE TEACHING FOR CHILDREN.**

Sir,—The teaching in primary classes in our Sunday Schools strikes many of the older generation as defective, and this letter in the "Southern Churchman" is illustrative:—

Mr. Editor,—After reading a quoted article on "Story Sermons" in your last issue, I am moved to send you the following incidents as told me recently by a very intelligent and practical Churchwoman, a grandmother. They illustrate forcibly the folly and inanity of much of the attempts at religious teaching in our primary classes to-day. On Sunday, Aunt Mary prepares to read to Isabel, aged six. "Well, Aunt, don't read those books that begin, 'And now, my dear children.'" "What shall I read, then?" asks Aunt Mary, and Isabel replies, "Read me the Bible." "But you are not old enough to understand," Aunt Mary says. "Well, try me and see," was the child's answer.

On another occasion the primary teacher had drawn two pictures on the blackboard, one a heart, the other a supposed sketch of the two Tables of the Law. The former was preceded by the words, "If ye," and the latter by, "Keep My." After various unsuccessful efforts by the pupils to guess the biological function of the heart in this well-meant simplification (?) of this simple text, some saying "breathe," and some "feel," there was the usual encouragement, "Yes, dear, but—" When all efforts failed one red-headed boy, with an unmistakable and knowing look in his eye, held up his hand, and the teacher joyfully exclaimed, "Here is a boy who knows." He did, and this was his decipherment of the mystic puzzle: "If ye heart me, keep my tombstones."

It would seem that a return to the old-fashioned method of our grandfathers, who "from a child had known the Holy Scriptures," would be a much more scientific pedagogic plan than that which commends itself to the modern learned psychology of childhood. I am not objecting to other good stories—I believe thoroughly in their use—but best of all are the undying stories of the Bible, and its simple truths in its own simple words. Of Scripture it has been wisely said: "It is a stream in which an elephant may swim, and the youngest child may wade." Children are forever losers by the failure to store their plastic memories with its stories. Milk is good for babes, but watered, skim-milk, in the form of pointless manufactured stories, or namby-pamby songs instead of definitely Christian and churchly hymns, is robbery of the child, and cruelty.

Walker Gwynne.

Summit, N.J.

Trusting you can use for enlightenment the above.

Yours,

Subscriber.

### THE CHURCH HYMNAL.

Editor, "Canadian Churchman."

Dear Sir,—I have received from the Oxford University Press a cheque for £398 14s. 9d., royalty on sales of the Book of Common Praise from August 2, 1914, to August 1, 1915. By terms of a resolution passed at the Sixth Session of the General Synod in 1911, this sum is paid over to the Missionary Society of the Church of England in Canada.

Sums previously paid as royalties have been as follow:—

	£	s.	d.
1910 .....	2,398	3	8
1911 .....	337	9	6
1912 .....	459	0	1
1913 .....	475	18	10
1914 .....	504	5	2

Herbert McDonald,  
Hon. Treas., General Synod.

Brockville, August 20th.

### REVISION OF THE PRAYER BOOK.

Sir,—I understand that Revision of the Prayer Book is to come up for discussion at the Provincial Synod next month. I have also received a letter from Montreal asking for signatures to a petition to be presented against any changes in the Prayer Book at present. I am not a liturgical scholar, but I do think that many changes for the better could easily be made in our Prayer Book and if they are for the better then the sooner they are made the sooner the benefit will be felt. Putting myself with the average man who thinks of things from the practical standpoint only, and who is not controlled by either sentiment or prejudice, I would suggest some such changes as follows:—

(1) All obsolete expressions or words to be modernized.

(2) The Prayer Book services to be arranged in the following order:—(a) Morning Prayer; (b) Evening Prayer; (c) Psalms; (d) Litany; (e) Holy Communion offices; (f) Collects, Epistle and Gospel as per calendar; (g) occasional services, prayers, etc., to form a separate division of the Prayer Book, following the Epistles and Gospels; (h) Gloria to be sung once at end of Psalms for that particular service; (i) the Exhortations and Proper Prefaces to be placed at end of the Holy Communion office instead of breaking in in middle of service as at present printed.

A cheap edition of Prayer Book in good print to be published containing only the first half—i.e., to the end of Collects, Epistles and Gospel. Lessons to be shortened, and permission given to the clergyman to use the Epistle or Gospel instead of any Lesson for the day or to use any of the Lessons for the day at any service on that day.

August 18th.

E. J. McKittrick.

### Books and Bookmen

"The Life that Pleases God." By A. T. Schofield, M.D. Glasgow: Pickering and Inglis. 25 cents.

The author is a well-known English consulting physician, and having been brought into contact with many people and become aware of many problems of Christian living, he has been impressed by the sad fact that Christian lives

are often lived far below the proper standard. The result is this book, which is written to indicate the need and duty of Christian reality in the sense of sincerity and uprightness. Various aspects of the believer's privileges and duties are delineated in the eight chapters, including the importance of personality, the force for good and evil and some of the causes of failure with their remedies. The closing chapter discusses awards and emphasizes the great incentive of the future life. The book is marked by much Scripture teaching, and a wealth of practical experience. No one will ponder its truths without deriving benefit for spirit, soul and body.

"Child Study." By the Rev. G. H. Dix, M.A. London: Longmans, Green & Co. 50 cents net.

Religious education has assumed a position of paramount importance in recent years, and of necessity this forward movement has called forth what is now almost a literature of its own. This book is not by any means superfluous. It is the work of a man who knows children, not merely in a theoretical way, but by practical, intelligent and sympathetic experience. Mr. Dix takes up the subject in a thoroughly scientific manner, for he bases his results upon the observation of children and their ways. He applies the now somewhat well-known facts of child life to the teaching of religion. The book will prove useful to those teachers whose aim is to do the very best work of which they are capable.

"The Hibbert Journal." July, 1915. London: Williams & Norgate. Boston, U.S.A.: Sherman & Co.

Most of the articles are concerned in one way or another with the War. The first is by Prince Eugene Troubetzkoy on "Unity Beneath the Present Discord." A thoughtful discussion by Professor Norman Smith on "The Moral Sanction of Force" is very timely. Cloudeley Brereton writes suggestively on "A Spiritual Balance-Sheet of the War." Mr. J. A. R. Marriott, the well-known Oxford tutor, has a valuable treatment of "The War and the Theory of the State." An illuminating article on school life in Germany, "Behind the Scenes," by Eva Madden, will give material for thought and surprise, and equally important is another American's discussion of "America's Bondage to the German Spirit," by J. H. Crooker. There are several more interesting articles, and these, together with the usual Discussions, Surveys and Reviews, provide a number of great value on its own line which will be read with interest and profit whether we agree or disagree with the conclusions.

### The Family

### The Torn Heart of Belgium

By Amy B. Barnard.

My first meeting with Thérèse took place beside the cradle of a sick baby, a pretty little Belgian refugee of seven months, like so many infants from across the water, very ill as the result of the journey and change of food. During eleven years Thérèse had tended five successive babies of the same family, and it was evident she passionately loved this last one, lying so still with wide-opened blue eyes staring blankly at the ceiling. Must this sweet child be added to the awful toll of infant life?

With his wife to help him out with French an English doctor appeared, and to the relief of everyone gave a favourable report. Thérèse was carefully told what to do, and before many hours had passed the child had turned the corner. Thérèse, in her gentle handling and fondling of her charge, showed she possessed the true mother instinct. I noticed this pretty girl, with her tender brown eyes, dark hair and rosy cheeks, wore an engagement ring, and I wondered what tale lay behind.

Some weeks later she told me her story. Away in a small village, far from the Belgian coast, her mother and sister kept a little shop where they sold groceries—"épicerie, Ma'mselle." In July Thérèse had accompanied her charges to the country for their summer holiday, and when the Germans began to swarm over the land the family retreated to the coast. For Thérèse it was then a question of crossing to England with the baby she so loved or returning to her mother and sister.

"But I was pulled three ways, Ma'mselle. I feared Bébé would come to harm if I left her—

the rough crossing, the strange country; yet I could not bear to leave my mother and sister; and then there was my fiancé, who had urged me for years to marry him. But one after another the babies wanted me, and I said, 'No; not yet.' Now I do not know where they are—my mother, my sister, and Jean. I have heard nothing all these months we have been in London—no, not one little word to say they live. I came to England with la petite on the understanding I should return, but, once here, it was not possible to go back. And oh, they must think I have deserted them!"

Poor, tender-hearted Thérèse! She nearly broke down at the thought

"At night, Ma'mselle, I lie awake and I think, 'What has become of mother?' and I fancy all sorts of things. I do want to go and see if they are all right. How soon can I go? Will the war last much longer? See, Ma'mselle, I grieve so: I get quite thin."

What could one say to comfort a sorrow like this? I did my best. I pointed out these dear people of hers might have fled to France, or even be in England. I asked for their names and description, and promised to inquire in London. I said le bon Dieu had spared her from the awful fate that had befallen many Belgian girls. Was it not a mercy that she had not married her Jean, and there were no little ones of her own who might have suffered so terribly? Desperate snatches at comfort, but how could I tell this poor girl of the devastation of her countryside, of the homeless, starving villagers, of the probability that her Jean, if alive, was a prisoner in Germany, of the long time that must pass before her country is clear of the invader and it is safe for her to return.

At Aldwych I obtained a form of inquiry, and left it at Somerset House. The names were not in the register of refugees; and then, before another step could be taken, a Belgian who managed to get through to England brought the joyful news that mother and sister were safe in their own village, and that Jean was fighting in the Belgian Army—unwounded so far. Peace has come to the mind of Thérèse, and I like to picture her future in a little flower-embowered cottage, where she will bring up a family of fine boys and girls in the glorious Belgium yet to be.

There is another woman I would fain think of as a race-builder of the new Belgium, one I recently met in the skating-rink at Aldwych. She is the wife of a Belgian soldier, and had landed in England with her sturdy big-limbed boy of five the day before. Her home, she said, was in a coast village near Ostend. Her husband was fighting, and when the Germans came to the village five or six were billeted upon her. The situation became intolerable, and she fled with her boy across the border into Holland, where she remained till her money was exhausted and they were both in danger of starving. Then news of her husband reaching her, she and her boy made their way somehow to the Belgian camp. There she found her husband ill, worn out with the long hardships of months of warfare.

"Go to England," he urged; "you will be safe there."

"And mercifully you have escaped with your life?"

"Yes, my husband was right."

And so the distracted wife left her husband, hoping they would take him to a hospital, and brought her bonny, black-eyed boy to England.

"The image of his father," she said, as she called the boy to her, and proudly showed a photograph of her husband in uniform among a group of soldiers. The boy, like other Belgian children, mercifully oblivious of aught but the warmth and food of the Aldwych haven of refuge, delightedly brought her a few cardboard plates someone had given him to play with. Here was the motive, in flesh and blood, that had sent that Belgian soldier's wife across the water far from harm to the child.

There is a sweet little story of a small, shy girl at Aldwych hugging to herself a box which she could not be persuaded to put down or open to the view of curious eyes. At last, at her mother's bidding, this little compatriot of Maeterlinck removed the cover, and there lay revealed, not some precious pet animal or a doll, but just a little earth, some stones, and a few blades of grass. To the imagination of the child these were home, country, la Belgique, a symbol to her elders of reunion with the land to which by every instinct of loving attachment they belong. Happy little one with her "piece of Belgium," saved from the fate of the little ones who by the way-side stretch out thin hands—starved child hands—for bread.

**Personal & General**

The general sympathy of the whole Church goes out to the Archbishop of Nova Scotia in the loss of his wife, which took place at her home in Halifax, N.S., on Monday last.

His Lordship Bishop Mills and Mrs. Mills have returned to Kingston.

There is general satisfaction that at last cotton has been declared contraband.

The townspeople of Alliston, Ont., have raised over \$5,000 for the Patriotic Fund.

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The Bishop of Montreal is staying at Clevelands, Muskoka, until the meeting of the House of Bishops on September 6th.

The visits of Sir Robert Borden to Canadian troops and hospitals in the Old Land must have given great pleasure to all.

The Rev. Stanley J. Stocken has returned to Calgary and is at the Sarcee Mission. He has been at Kootenay Lake, B.C.

School Examiner.—“What is the meaning of false doctrine?” School-boy.—“Please, sir, it's when the doctor gives the wrong stuff to the people who are ill.”

Queen Alexandra paid a visit on Monday to Netley Hospital. Among the wounded were a number of Princess Patricia's men, whom she singled out for special recognition.

The Bishop of Hereford has advised his clergy to offer to undertake the school work of any young school master in their neighbourhood who may wish to join the army.

A subscriber in Vancouver, B.C., sent a postal note for \$1.50 to us on August 4th to renew subscription, but sent no name or address. If remitter reads this, please write us at once.

Principal O'Meara reports his arm as almost well again. The accident necessitated the arm being carefully kept in a sling for over two weeks, and during his recent visit to Northfield.

The Bishop of Winchester and the Hon. Mrs. Talbot have lost their youngest son, Gilbert, who has been

killed in action. The Bishop has two other sons serving at the front as chaplains.

The sinking of the SS. “Arabic,” although fortunately not attended by such an awful loss of life as in the case of the SS. “Lusitania,” proves the utter callousness to every consideration of the German rulers.

The destruction of the great German battle cruiser “Moltke” by a British submarine and the loss by Germany of many more war vessels during the past week is splendid news; the Russian and French fleets did great work.

General sympathy will go out to Sir John and Lady Gibson in the loss of their brave and youngest son, Lieut. Frank M. Gibson, who has been reported killed in Flanders on Thursday last. He went with the 15th Battalion and was a member of the 48th Highlanders.

Many friends of the late Mr. V. E. Ashdown, who was so well known to all engaged in the co-operative work of the Laymen's Missionary Movement, will sincerely regret his untimely death by drowning on August 16th in Lake Simcoe. It was ever a pleasure and a privilege to work with Mr. Ashdown.

W. H. Ingram, of St. Thomas, has been notified by his brother, the Lord Bishop of London, that all efforts to locate his son, Pte. Harold Ingram, of the First Canadian Contingent, who was thought to be a prisoner in Germany, had failed. Pte. Ingram was at first reported killed at the Battle of Ypres, but as his body was never found, it was supposed he had been taken prisoner by the Germans since that time.

A contemporary says:—“An interesting visitor who is coming to town next month is Dr. H. M. Speechly, of Pilot Mound, Man. Dr. Speechly is an Englishman (a son of the late Bishop of Travancore), and has all of an Englishman's love for birds and flowers. He has coaxed to grow in Manitoba, flowers that nobody thought would survive its climate, and has written a number of interesting articles relating his experiences.”

The Rev. L. A. Cooper-Ellis, who resigned the curacy at St. Alban's Cathedral in June on account of ill-health resulting from an attack of typhoid fever contracted in England last summer, and who has been assisting at St. Thomas' Church until

a permanent assistant could be appointed there, is leaving the city this week to visit some friends in Long Island previous to entering the General Theological Seminary, New York, in October to take a post-graduate course there before receiving priest's orders.

Judging from the unfamiliar words occasionally to be found in his speeches, Mr. Balfour commands a remarkably extensive vocabulary. Speaking some years ago before the National Society on dualism in education, Mr. Balfour used the word “dichotomize.” This expression so puzzled the reporters that, after holding a consultation, they sent up a message to the speaker asking if their note was correct. The reply was a typical Balfourism. “Did I really use such a word? Was it a verb or a substantive? Make it ‘biseet.’” And we might save another syllable and say “halve.”

The winter palace of Emperor Nicholas at Petrograd has been converted into a hospital for the wounded, with one thousand beds. The row of gorgeous state chambers facing the Neva River is being used for wards. Only the Emperor's personal quarters are undisturbed, being maintained for his accommodation when in Petrograd. The beautiful Pompeian gardens are being utilized for baths. The English and American hospitals have been requested to increase their operations as far as possible. The hospital facilities of the city are overtaxed owing to the removal to this city of wounded men from Bialystok, Vilna, Kovno and Riga.

The American Truth-Teller was in form. “Talking of ants,” he said, casually, “we've got 'em as big as crabs out West. I guess I've seen 'em fight with long thorns which they used as lances, charging each other like savages.” The Quiet Man blew a cloud of smoke up to the ceiling. “They don't compare to the ants I saw in the East,” he said. “The natives have trained 'em as beasts of burden. One of 'em could trail a ton load for miles with ease. They worked willingly, but occasionally they turned on their attendants and killed them.” But this was drawing the long bow a little too far. “I say, old chap,” said a shocked voice from the corner, “what sorts of ants were they?” “Elephants,” said the Quiet Man.

Pending the reorganization amongst the chaplains corps Major Stacey and Major Almond are both in London on leave. Rev. Mr. Stacey will be made colonel as director of the chaplains, while Rev. Mr. Almond becomes lieutenant-colonel, and will be the chief chaplain of the first division while Major Beattie will have the same position for the second division. After a year's arduous work, covering Valcartier Camp, Salisbury Plain, and at the front, Major Almond has been granted two months' leave of absence, one in England and one in Canada, and has sailed for Montreal. “The year's work with the division has been the joy of my life,” Major Almond said. “The Minister of Militia and other officers have shown appreciation of the chaplains' efforts for the men, who themselves have been splendid in action, discipline and morals.”

A romantic incident of the war is told in the German papers regarding a charming couple who were recently to be seen in the streets of Warsaw. The one is a young Russian officer, who moves along with the aid of crutches and leaning on the arm of a still younger-looking Russian private. The youngster has an arm in a sling. Both were wounded in battle and wear the decoration of the Cross of St. George. The young soldier is the wife of the wounded officer and is the daughter of a Russian

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Princess. These young persons met in a train en route to Warsaw recently and fell in love. The officer was on his way to join his regiment in Warsaw, and the young lady was going in the same direction to visit some friends. The journey required more than two days, and when they left the train the young couple sought a priest and were married. As the young officer had to leave at once with his regiment for the front, the young wife enlisted as a private, donned a uniform and accompanied her husband to the front under an assumed name. It was in the battle of Rawak that both were wounded.

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

### BIRTH

McCAUSLAND—At "Birchholme," Long Branch, on August 22nd, to the wife of Major Alan McCausland, a daughter.

### DEATH

POOLE—At the rectory of the Church of the Good Shepherd, Cornwall, Ont., on Monday, the 23rd inst., the Rev. Samuel Gower Poole, in the 69th year of his age.

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## British and Foreign

Lord Scarsdale, Lord Curzon's father, celebrated his 85th birthday lately. He was ordained in 1854, and has been Rector of Kedleston, Derbyshire, since 1856.

The Very Rev. Dr. Freemantle, the aged Dean of Ripon, has announced his intention of resigning next month. He has been Dean of Ripon for the past twenty years.

Mrs. Moule, the wife of the Bishop of Durham, who has been in ill-health for some time, died recently at Auckland Castle, Bishop Auckland. She was a daughter of the Rev. C. Boileau Elliott, F.R.S.

The Ven. Archdeacon E. L. Bevan, Archdeacon of Brecon, has been appointed to succeed the late Bishop Lloyd as Bishop-Suffragan of Swansea. He has done a great work amongst the soldiers and is a strong temperance worker.

Efforts are being made by the Dean and Chapter of Manchester to erect a new Episcopal Throne in the Cathedral as a memorial to the late Bishop Moorhouse, who accomplished a great work in the diocese. The Bishop of Manchester intimates that the project has his hearty approval. "The Present Throne," says Dr. Knox, "is quite unworthy of the beautiful wood carvings which is the glory of our choir. It has also threatened to come down on the head of the occupant, but that threat has, happily, been averted. Quite apart from the question of security, a new Throne has long been needed, and it would be a most worthy and fitting memorial to the distinguished scholar and prelate, who is worthy of the most honoured remembrance that we can pay him."

The war has already brought to an end one Mission. The Archbishop's Mission to the Assyrian Christians closes its work at the end of the year. In the words of the resolution adopted at the Annual Meeting: "The present unhappy circumstances, and the withdrawal of the Mission staff, make it necessary to terminate the operations of the Mission at the end of the current year." The Mission was founded thirty years ago, with the object of revivifying the Churches, and whatever may be the result of the war, the conditions of the Churches will be so changed that the operations of the work cannot be maintained on the lines adopted when the district was under Turkish domination. The help to be given until the end of the year will be relief of the temporal necessities of those who were under the influence of the Mission which has given the Assyrian Christians "a background for a new departure in their lives." The future will give opportunity for great Christian progress, and it is to be hoped that the elevating influence of the Mission that has now come to an end will live, and lead to the adoption of higher ideals and a more practical treatment of those problems that arise in the daily life of the Churches.

### NATIONAL EXHIBITION NOTES.

The agricultural and implement building is the largest on the grounds. It contains 76,640 feet of floor space. The Art Gallery, with 7,084 feet of floor space, is the smallest of the more important buildings.

The permanent buildings at the Exhibition cost over \$2,500,000. An additional expenditure of \$500,000 is planned.

The live-stock department provides stabling for 1,500 horses, 1,200 cattle, 900 sheep and 600 swine.

The Grand Stand is 725 feet long, built of brick, steel and concrete, has a seating capacity of 16,800 people, and cost \$262,000.

It is estimated that there will be 60,000 globes used in the lighting scheme this year.

## Boys and Girls

### THINGS BOYS SHOULD LEARN

- To run.
- To swim.
- To be neat.
- To be punctual.
- To make a fire.
- To cut kindling.
- To do an errand.
- To sing if they can.
- To hang up their hats.
- To respect their teacher.
- To hold their heads erect.
- To sew on their own buttons.
- To cultivate a cheerful temper.
- To read aloud when requested.
- To wipe their feet on the mat.
- To speak pleasantly to an old lady.
- To put every garment in its proper place.
- To help the boy smaller than themselves.
- To remove their hats upon entering a house.
- Not to tease boys smaller than themselves.
- To keep their finger nails from wearing mourning.
- To be kind and helpful to their sisters as to other boys' sisters.
- To close the door quietly, especially when there is a sick person in the house.
- To take pride in having their mother and sisters for their best friends.
- If they do anything, to take their mother into their confidence, and above all, never to lie about anything they have done.
- Not to take the easiest chair in the house and put it directly in front of the fire and forget to offer it to their mother.
- To make up their minds not to learn to smoke, chew or drink, that they are terrible drawbacks to good men.

### THE VOICE OF LOVE

I like to hear a mother call  
To some wee lad at play,  
Who has not seen the shadows come  
That mark the close of day.

It is a voice of love to me—  
None sweeter is of earth—  
It gently warns him he must cease  
From games and boyish mirth.

I like to hear a mother call,  
Because I know some day  
That One with tender voice shall bid  
Me come from earth away.

I know that I shall want to stay  
And play a longer while;  
I may complain, but He will watch  
And wait with gentle smile.

And I shall wander from the dusk,  
And, folded on His breast,  
Discover I was wearied out  
And really needing rest.

I think of this, and so I like  
To hear a mother call  
To some wee lad who plays too long  
When evening shadows fall.

—Arthur Wallace Peach.

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### FROM A SOLDIER HERO

The following inspiring letter from the son of Colonel Violand, of Bologne, France, is reproduced here. It breathes so magnificent a spirit of patriotism that it seems to deserve world-wide publicity:

My Dear Father.—If this letter reaches you, you will have had the honour of having your son killed by the enemy. I was yesterday proposed for promotion and for the Cross of the Legion of Honour. I do not think I have done anything to deserve such a reward, for I have only done my duty.

If I die, know that I shall die happy, without regret, proud of having mixed my blood with that which so many heroes before me have shed that France may be more beautiful and more respected. I shall die, if God wills, a good Christian and a good Frenchman.

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My last thought will be of mother, whom I shall have rejoined; of you, my dear father, who are so brave; of my poor little sweetheart; but I wish my last breath to whisper, "Vive la France!"—Your son,  
CAMILLE VIOLAND.

Lieutenant Violand, who was twenty-three years old, was killed some days later before Mesnil-les-Hurlus.

## EMPERESS OF RUSSIA UP A LADDER

The Tsarina's popularity in Russia has been enormously increased since the war on account of the noble work that she has been doing for the Russian Red Cross.

At the present time it is interesting to recall that Her Majesty once had an extraordinary experience for a Royal personage whilst on a visit to Germany. She was out shopping one day, attended only by one lady companion, and she had hoped to remain unrecognized by the people. While she was making some purchases in a jeweller's shop, however, the news of her identity got abroad, and in a very few moments there was a large crowd outside the premises.

Exit through the front door was out of the question, so the Tsarina asked the jeweller to let herself and her

companion out at the back of the shop.

The jeweller replied that it was impossible as the backyard was inclosed by a very high boarding which would effectually cut off their retreat.

"That does not matter," said the Empress. "Get us a ladder, and we will climb over it."

A ladder was brought, and the Tsarina and her companion rushed up it, climbed over the boarding, jumped into a quiet street, and made their escape as quickly as they could.

A minute later, the jeweller's shop window was smashed to atoms by the surging and excitable crowd.

"If German chivalry compels an Empress to run up a ladder," said her Majesty to her companion afterwards, "I do not think much of it!"

## MAMIE'S BOAT RIDE

By Margaret Whitney.

"Mother, father said that I could go fishing after I had finished my work in the garden," said Scott Harding one warm afternoon in June as he came to the side porch where his mother sat with her sewing. "Bert promised to meet me at the pond, and as soon as I get my pole and some bait I am ready to go."

"When you boys have both learned to swim a little better I shall feel much happier while you are around the pond," said mother. "I wish the men were working at the hay this afternoon, for there will be no one near if one of you should fall into the water. You had better stay only about two hours, for we are to have an early supper and then go to town. Be careful not to go near the side where the water is so deep, but fish along this side of the pond."

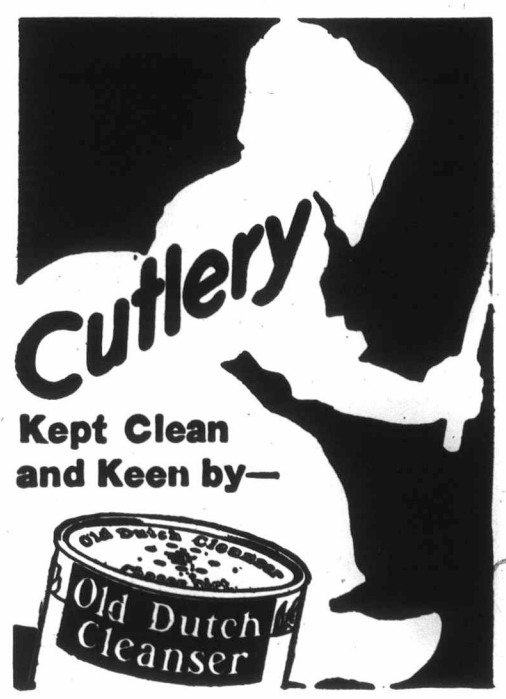
"All right, mother," said Scott. "I'll not be gone long." Then calling to Tramp, his dog, he was soon down the road on his way to the pond. This pond was on Scott's father's farm, and lay close to the road that ran along one side of the place and connected the main road with another several miles away. Bert's home was a short distance beyond this pond on the same road.

Scott was eleven years old, and Bert almost twelve. They were good friends. Scott had no brothers or sisters, but Bert had a little sister about five years old. Scott was always kind to Mamie, the little sister, and she liked him almost as much as she liked her brother.

Scott could not see the pond as he was walking down the road, for it lay in a hollow back of a large hay barn that stood near the road; but he supposed Bert was there waiting for him. There was a boat on the pond, but the boys were not allowed to go out in it, as their parents had forbidden this until both had learned to swim. Scott, as soon as he started around the hay barn, saw that this boat was not in its place, and when he got a full view of the pond he saw, not Bert, but Mamie sitting in the boat in the middle of the pond! She did not seem to be afraid, for she called to Scott, "Mamie is having a ride. Mamie is having a ride."


Scott was frightened when he saw her danger. There was no one near to help him get the little girl back to the shore, and he did not dare go away and look for help. So he called to Mamie to sit still in the boat, and all the time he was trying to think of some plan to get it back to shore. Just then he saw, in the hay barn which was near, the long rope with which the men had been pulling up the loads of hay into the mow. He was sure this rope was long enough to reach to the boat, and thought that if he could get Tramp to swim out to it with one end in his mouth he could get Mamie to hold it fast while he held the other end and drew the boat gently to the shore. So he quickly ran to the barn, cut the rope from the fork to which it was fastened, and hastened back.

"Now, Mamie," he called to the little girl, "when Tramp comes alongside the boat with this rope you take hold of it very carefully and I will draw you to the shore. Sit quietly, and don't be afraid." Then, whistling to the dog, he said, "Here, Tramp, take this out to Mamie," and he held out the end of the rope toward him. "Call the dog, Mamie, and he'll come to you."



Mamie called to Tramp, and he was soon close beside the boat with the rope in his mouth. Scott called to her again, telling her to reach for the end and hold it fast. She caught the rope the second time she reached for it, and then the boy began to draw the boat gently to the shore.

Scott soon had the boat close enough to the shore to reach it and pull it up on the bank. He lifted the little girl safely to the ground, and they started for home. When they reached the house they found Mamie's mother hunting for her everywhere. Do you think she was glad when she saw Scott bringing Mamie into the house? When she heard of the danger from which her little girl had been rescued she almost cried; but how she did thank Scott through her tears! Just then Bert and his father drove into the yard. They had been delayed in getting home. When they heard the story they both thanked Scott, too, over and over; and Mr. Ashley told the boys that the next week he would teach them both to swim, so that they would be in no danger when around the water. It was not four o'clock by the time this had all happened, so the two boys decided that they could fish for an hour at least; and they were soon sitting on the bank of the pond watching for a bite.  
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Principal, Miss Walsh, M.A. (Dublin).  
Vice-Principal, Miss Watton, M.A. (Trinity College).  
Head Mistress, Junior School, Miss A. M. V. Resetter (Higher Certificate National Free School Union, late of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

School opens in new buildings on Wednesday, Sept. 15th, at 10 a.m. Boarders enter Tuesday, Sept. 14th.

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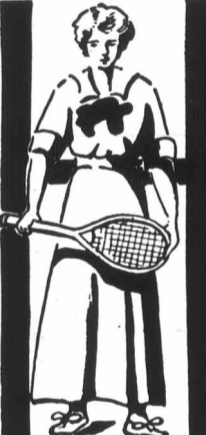
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