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Family Newspaper

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and Church Record (Incor.)



Vol. 12.

TORONTO, CANADA, THURSDAY, JULY 8th, 1915.

No. 27.

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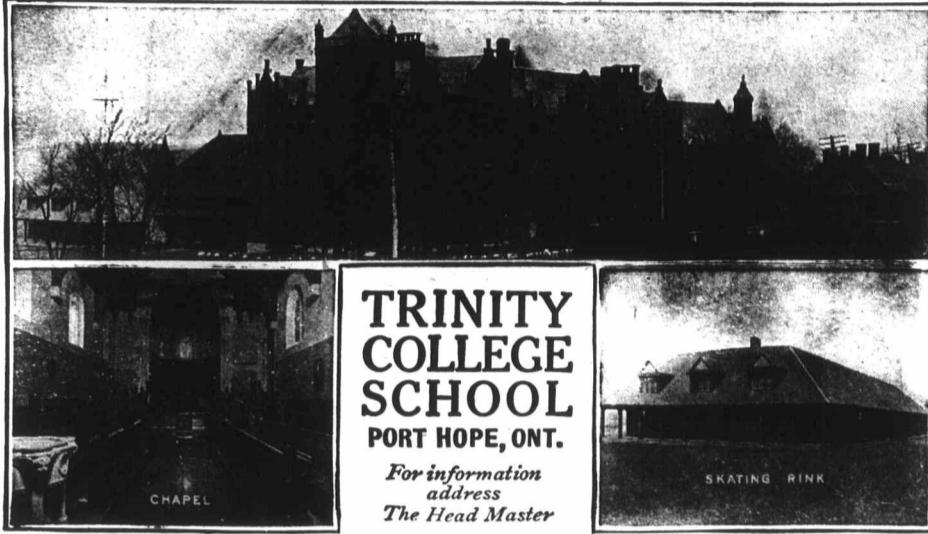
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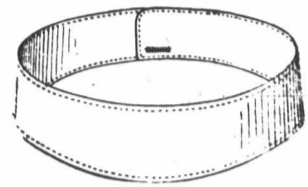
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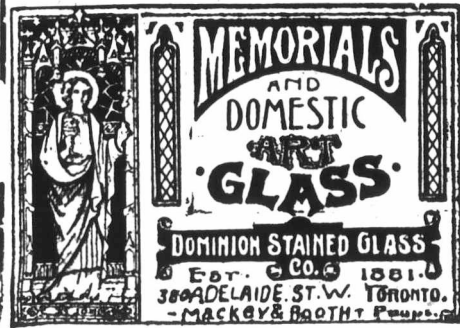
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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

SEVENTH SUNDAY AFTER TRINITY.

(July 18th.)

Holy Communion: 256, 258, 386, 646.

Processional: 385, 448, 653, 664.

Offertory: 390, 393, 397, 426.

Children: 443, 703, 707, 710.

General: 5, 22, 392, 404.

The Outlook

John Huss

On July 6th it will be 500 years since the martyrdom of John Huss, the famous Bohemian religious reformer, and the event is being commemorated in various parts of the world. We hope soon to give a brief account of this great man. It is curious that there is so much ignorance of Bohemia in this country, for the Bohemians are a highly cultivated people. They have developed a rich literature, they have poets of world-wide fame, and numerous dramatists, historians, and men of science of very high rank. Their system of education is perfect. To-day there are two Universities in Prague—a German and Czech—the latter with more students than Oxford and Cambridge together. With regard to the effect of the war on Bohemia, it is curious that, although part of Austria, almost every man, woman and child sympathizes with Russia, and longs for the victory of the Allies as their only hope of salvation. Yet they are compelled to sacrifice their sons in fighting against their friends and in trampling on their dearest traditions and aspirations. In October last a Czech regiment left Prague with banners flying and bands playing and the people singing the national Slav hymn, which contained a verse in honour of the French and Russians. A man walked in front carrying a white flag on which an additional verse to the national hymn had been inscribed, stating in substance, "We are marching against Russia, but nobody knows why." The officers and the authorities dared not stop this, but when that regiment reached the front and it was decimated, it was by no means the only Czech regiment to meet that fate. The censorship in Bohemia is so complete that

no one dares make a comment on the war, and when the Russians took Lemberg several months ago the news was suppressed for seventeen days. But the Czech population has long since acquired, by bitter experience, the skilful habit of reading between the lines and of saying things without saying them, and nothing could prevent the wounded soldiers from returning and telling their kinsmen what was happening at the front. John Huss was definitely influenced by John Wycliffe, and influenced Martin Luther, who, in turn, was the main instrument in bringing about the Reformation. We have, therefore, much for which to be thankful to Huss, and the commemoration of his martyrdom should lead us to renew thanksgiving for what has been rightly called "the blessed Reformation."

The Church and Temperance

We are compelled to say that we read with extreme regret the account of the recent discussion at the Huron Synod. When the proposal was made to approve of the dry canteen, several laymen took exception to it and advocated moderate drinking rather than total abstinence. In view of the facts that are only too familiar to all in connection with English life, civil and military, during the last few months, it is incredible that such a decision should be taken, and the idea that the moderate drinker is a stronger man than the total abstainer is not worthy of the name of argument. The whole debate was calculated, we fear, to misrepresent the Church of England in the eyes of the public, but it is a satisfaction to know that the position taken in the Huron diocese was not that taken in the Diocese of Toronto. It is astounding that anyone cannot see the ravages caused by drink in almost every class of the community, and for this reason alone our Church should speak with no uncertain sound about the absolute necessity of total abstinence. We understand that no clergyman in the Huron Synod took a stand against temperance, and so far the result is satisfactory. But unless our Church is prepared to take a firm position with other Christian communities in the face of this evil, it is bound to be left behind in the moral progress of the country, and will suffer in the eyes of all those who, beyond everything else, desire the land to be free from one of the greatest curses of the present day.

Family Prayers

We rejoice to read the full account of the recent meeting in London, England, on the subject of family worship, when the Archbishop of Canterbury presided, and earnest speeches were made by him, the Chaplain-General, Lord Grenfell and others. There is no doubt that the family altar is the secret of almost every blessing in our domestic and national life, and nothing can make up for it. The Chaplain-General in the course of his address told the audience some interesting stories concerning the prayers of little children. One little boy known to the Bishop was very grateful to God for His goodness, and after giving expression to his gratitude in a spoken prayer, he turned to his father and said: "Daddie, do you think I've thanked Him enough for being so good to me?" "Yes, my little man," said the father, "I'm sure He understands; just get into bed." "But, daddie," said this five-year-old boy, "don't you think He'd like to see me turn that somersault you taught me the other night?" and he turned over head-and-heels on his bed. The audience naturally smiled, but as the Bishop remarked, "That child knew

how to pray and made everything a matter of prayer." The Chaplain-General spoke most pathetically of his experiences with soldiers who had never been taught to pray as children. On one evening when he was with thirty men of all ranks and suggested that they should close the meeting with prayer, he found that not one of them could pray. They were speechless. Then he recalled some of the things they had been discussing, and asked them to close their eyes and just speak to God about those things. Then there came some natural prayers, and for one the Bishop would never forget the simple prayer of a big sergeant, who said, "Lord, help me not to be so hard on the recruits." No wonder the young fellows responded "Amen" with great heartiness. We trust that both in England and in Canada, and, indeed, throughout the whole Empire there will be more effort made to cultivate regular habits of family prayer.

A Great Problem

In the correspondence between the Premier, Sir Robert Borden, and the Canadian Manufacturers' Association, one point of great interest and practical importance was mentioned which has a much wider application than the particular question raised. We cannot do better than give the exact words of the letter of the Association to the Premier:—

In some quarters the impression seemed to prevail that war material could not be sold to the Government on its merits, but only through influence, and it was accordingly suggested to the Premier that the business should be thrown wider open, and placed as far as possible with manufacturers or producers direct, instead of through middlemen, thus insuring competitive prices and at the same time giving the Government the satisfaction of dealing with responsible parties.

It is this question of the middleman that constitutes one of the gravest problems of modern life. Is it or is it not possible for actual workers to be brought into direct contact with buyers without the interposition of the middleman? We happen to know of one case that illustrates the whole complex system. A milliner was engaged in making a lady's hat, which, including material and work, cost \$1.50, and yet that same hat was sold in a store for \$5.00. Now, it is obvious that either the purchaser was overcharged or else the milliner did not obtain adequate remuneration for her work. The explanation is due to the charge made by the middleman who purchased from the milliner and sold to the store. How this injustice is to be set aside is a problem of real difficulty, and yet we believe the idea of the middleman is at the root of a great deal of our commercial unrest and injustice. We are, therefore, thankful that the Canadian Manufacturers' Association has called attention to the matter in connection with their own specific topic, and we now wish to widen the issue and call attention to the seriousness and real injustice of the present condition. How is the matter to be settled?

Religion at the Front

Much is being said in regard to the effect of the war on our soldiers, and a recent book, entitled "With Our Fighting Men," tells the story of their faith, courage and endurance. The book presents a convincing case for the power of religion in the hearts and lives of those who are fighting our battles, and it is a great satisfaction to know that the com-

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plaint of marked failure in the Chaplaincy Department of the War Office has no real basis. It seems that those who said there were not enough Chaplains meant that there were not enough of their own particular type, for, as a matter of fact, the number of Chaplains of all types is said to be most encouragingly large. While it does not equal all the needs—nothing can quite do this—it far exceeds anything that was ever contemplated, and the various Churches are using their opportunity with splendid results. The following words from the review of this book in "The Times" deserve special notice:—

The presence on active duty of all these communions in the persons of their recognized ministers tends to give everybody the advantage of the help of all of them. With the exception of the Roman Catholics and of those Anglicans who style themselves Catholic and despise others, the sympathy of all these Chaplains is as wide and as generous as the sympathy of the officers and the men. Even if the Y.M.C.A. had not been there to focus all these efforts, the tendency to seek a focus would have been satisfied somehow. For the man in the trenches is face to face with realities; the barriers between system and system vanish altogether as far as he is concerned; it is not so much that for him ecclesiasticisms are discredited; he simply ignores their existence. So he goes to Holy Communion in a barn and forgets to ask himself if he has been confirmed. When he returns home in his thousands, we shall all feel the effect of these things in the religious sphere and the effect will be good.

There is no question that this war will give our soldiers an idea of reality in the Christian religion such as they have never had before, and we should not be surprised if, among other beneficent results, the cause of Christian unity will not be furthered in a remarkable way. More and more we need to emphasize the fundamental reality of the Gospel: "To me to live is Christ."

"The Gospel According to You"

A small card bearing the title at the head of this article was recently issued and arrested the attention of readers. We all know the Gospels with which the New Testament opens, and which bear the names of the four Evangelists by whom the Holy Spirit of God was pleased to communicate to us His fourfold account of the Advent, Life, Death, Resurrection, and (in two instances) Ascension of our Lord Jesus Christ. But what about this "Gospel according to You?" Is it something outside of the Scriptures? If so, we will have nothing to do with it, for it cannot possibly have Divine approbation. Is it another Gospel? If so, the Apostle Paul, inspired by the Spirit of God, has written about it in unequivocal language of the most condemnatory nature (see Gal. 1:8, 9). But when the words under the title are read, everything becomes clear. We reproduce the contents of the card in their entirety:—

"THE GOSPEL ACCORDING TO YOU."

"You are living a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.

Men read what you live,
Whether faithless or true,
Say! What is the Gospel
According to you?"

There is, therefore, no doubt as to this "Gospel" being scriptural to the last degree. It is not "another." It is a continuation of that story which is presented in such a wonderful way in Holy Writ. His walk, His words, His works are so narrated that we are filled with wonder and worship as we behold in Him, who was here in lowly grace, "The Glorious Greatness of God!" St. Luke 9:43 (New Translation).

It has been suggested that probably one reason that the fourth Gospel closes in a sort of unfinished way is because God desired that we should finish it, and that the works of our Lord Jesus Christ which could not be tabulated in books should be recorded, or rather reproduced, in the lives of His people. So that there appears to be a great deal in it. We have sad reason to fear that the world at large does not read those records which to us are of such priceless value; on the other hand, we have cause to know that they do read us. As a theologian has said, "The Christian is the world's Bible, and often they will read no other." And we recall a saying of another servant of Christ: "To-day we want Christianity, not in books, but in boots." This means that just as we now can read the Book of books and write across its pages the name of Christ, so, as the men of the world watch us, where we go, what we do, how we speak, in fact, our general manner of life every day of the week, and all the day at that, they may be led to inquire wherein we differ from others, and may ultimately be able to spell in our lives—C-h-r-i-s-t! We remember how this "Gospel according to you" seemed to influence men after Christ had gone back to glory. The enemies of Christ took knowledge of the Apostles "that they had been with Jesus" (Acts 4:13). The tale of the triumphant progress of the early Christians, as told in the Acts of the Apostles, is the proof that in their lives they were exemplifying the Gospel, and as men saw the revolution that was wrought in their lives they were attracted, not to them, but to Christ, and, thus enrolled under His banner, the ranks of the Redeemed were increased every day. And then we recall those of whom we read in the Epistles, all of whose lives were Gospel sermons. They were found among young and old: Timothy, the youth, and "Paul, the aged"; male and female; "the brother whose praise is in all the Churches," and "Phoebe, our sister"; those of exalted and lowly birth; "the elect Lady," and "Quartus, a brother." These Epistles constantly breathe forth the earnest solicitude of the writers that all those who had received, and believed, and benefited by the Gospel should henceforth live it. Have we not there every encouragement to do it? The way in which it may be done is most simply set forth. We are assured, again and again, how pleasing all this is to our blessed God.

In Revelation 19:8 we seem to reach the close, may we say, of the printed volume to which we are all contributing. For, we apprehend, "the righteousness of the saints" represent the graces and beauties and loveliness of Jesus as expressed in our lives, so that in measure as we are preaching "the Gospel according to you," we are adorning the robe in which the Bride of the Lamb will set forth Christ for the admiration of a wondering universe. Thus God writes "Finis" upon the Gospel inaugurated with Christ's first coming here. The foundation of it was laid in Christ's death and resurrection. The

propagation of it has been entrusted to the Holy Spirit of God, who brings sinners under its power, making them in turn the instruments for the preaching of it by life and lip. And the testimony of it will end when "the Lord Himself shall descend from Heaven with a shout" and summon all His people to meet Him "in the air" (1 Thess. 4:16, 17).

All this seems to place us at once in a position of dignity, yet grave responsibility. If it depended solely upon us, we might well shrink from it; but the power for it is outside ourselves, though communicated to us by the indwelling Spirit. There is no effort, no fuss, no noise, no obtrusion of self about it; we have simply to "let our light so shine." The light that illumines the darkness at night is unconscious of its shining, while we gratefully derive the benefit. Sometimes a feeble light is not the fault of the illuminant. It may be due to a faulty burner, or a soiled globe; so we, by the allowance of the flesh, or by association with the world, may obscure the light. Hence our Lord's words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Our lives are to be such that we shall radiate the light wherever we go, and men, not hearing our good words, but seeing our good works, shall not extol us, but glorify our Father. This was true to the very uttermost of our blessed Lord when He was here. And what child of God does not desire that it should be true of him in ever-increasing measure while left in this dark world, awaiting the return of our Lord Jesus Christ? Thus will we daily be preaching "The Gospel according to you"; for "The Gospel according to you" is the practical demonstration in the lives of His children of "the Gospel of God concerning His Son Jesus Christ our Lord" (Rom. 1:1-4). God would have everyone to preach it; the Lord Jesus Christ would seek to attach our hearts more and more to Himself in order that we might preach it; the Holy Spirit would endue us with the power necessary for the preaching of it, and the world that refuses to read God's Book is ever ready to read God's children. A Chinese student wrote to a missionary that he had been reading the Bible and "behaving it." This is "the Gospel according to you." And a poor girl when dying said to a Christian lady who had helped her: "I have not found it hard to think about God since I saw you." Thus we shall be "living Epistles known and read of all men."

TRUST.

Every morning I would thank Thee
For the dawning light,
And remember Thou hast kept me
Safely through the night.

Every morning I would trust Thee
Simply for the day,
Knowing Thou wilt never leave me,
Never let me stray.

Every morning I would thank Thee
For the hours unseen,
And believe that Thou wilt guide me
All the way between.

Every morning I would trust Thee,
Fearing not the night;
Pillowed on Thy love, I rest me,
Guarded by Thy might.

After night another morrow
Breaks with light more fair,
And I find that after sorrow
Peace shines everywhere.

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The Duty of the Hour

The Centenary of Waterloo—A Review and a Contrast.

A Sermon preached on June 20th

By Rev. J. R. H. WARREN, M.A.

(RECTOR OF ST. MATTHEW'S, TORONTO.)
ISAIAH vi. 8.—"Here am I, send me."

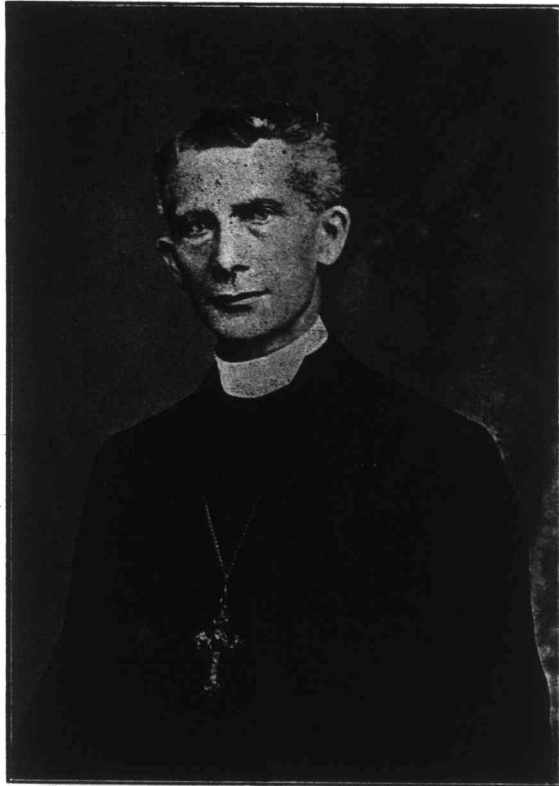
LAST Friday, as you know, was Waterloo Day. It is just one hundred years since Napoleon met his defeat at the hands of Wellington and Blucher. On the 18th of June, 1815, he made his last bid for European Sovereignty. Probably a no more extraordinary military genius has ever appeared than Napoleon Bonaparte. From an unknown Corsican Cadet he rose through a remarkable series of military exploits, not only to the highest position of power in France but also in Europe, making himself the dictator for a time of the terms on which it should be allowed to live in peace. Not a single European nation but felt the power of his hand; and England stood almost alone in not experiencing the devastating march over its soil of his victorious armies—a freedom she owed to her insular position and the possession of a powerful navy. Compelled to take up arms against France in 1793, owing to the latter's violation of the neutrality of Holland, which she had pledged herself to defend, England was forced to continue the struggle with little intermission for twenty-two years, owing to the insatiable ambition of Napoleon which would not be satisfied with anything short of the complete subjugation of Europe to his dictatorship. At times she carried on the war single-handed, and to her belongs the glory of ending it practically single-handed through Wellington's victory at Waterloo, the result of which was the banishment to St. Helena of Napoleon for the remaining period of his life, the confining of the power of France within the borders of her own territory, and the restoration of freedom to the nations of Europe. Britain stood then where she stands to-day—for the political freedom of Europe, and some of her greatest achievements both by land and sea were won during those days of hard fighting; but it is well for us to realize that she did it at the cost of a tremendous sacrifice in men and money, and that the close of the war left her feverish and exhausted, burdened with a heavy taxation, with the national debt increased to 800 millions sterling, and face to face with general distress throughout the country. It is well to realize also that so far from being in the war for the purpose of her own aggrandisement, she retained possession of very few of her many conquests by sea.

TO-DAY.

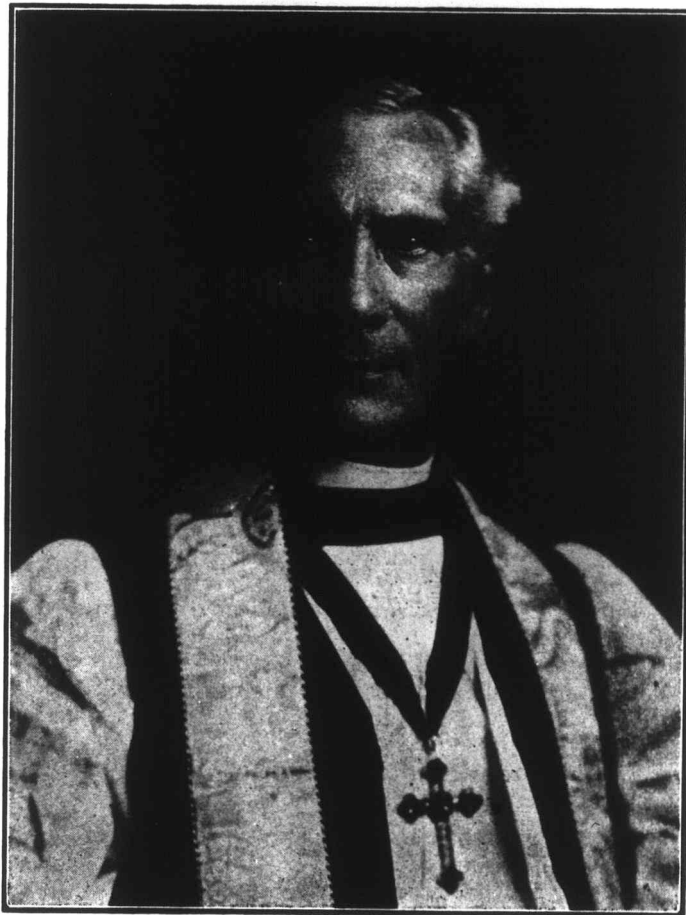
The hundredth anniversary of Waterloo finds her once more engaged in a gigantic struggle, this time as the ally of France, in opposition to powers which owe much to Britain's stand against the ambitious schemes of Napoleon. Indeed, it has been said that, had it not been for that bold stand, these very powers could not have been anything like as aggressively strong as they are to-day. Once more she is fighting for the cause of political freedom, as the champion of the weak against the strong. She is making a stand in behalf of a principle without which there could be no security to peace among the nations, namely, the sanctity of a nation's plighted word. To this cause, and for the sake of her own freedom, she is devoting her resources in men and armaments. It is a war that has been thrust upon her; in no sense has it been undertaken for her own personal aggrandisement.

THE NEW METROPOLITAN

AT the adjourned meeting of the House of Bishops of the Ecclesiastical Province of Ontario, held on the 29th of June, the Festival of St. Peter, in the Chapter House of St. Alban's Cathedral, Toronto, the Right Rev. George Thorneloe, D.D., Lord Bishop of Algoma, was elected Metropolitan of the Ecclesiastical Province of Ontario, in the place of Archbishop Hamilton, who has resigned. This election has been postponed in order to allow of the Diocese of Ottawa being represented by its newly-appointed Bishop, the Right Rev. Dr. Roper. A celebration of the Holy Communion was held in St. Alban's Cathedral the new Archbishop being the celebrant, the Bishop of Ontario the Gospeller, and the Bishop of Huron the Epistoler. The Bishops considered many matters of importance,



THE RIGHT REV. GEORGE THORNELOE, D.C.L.,
Third Bishop of Algoma, as he appeared at the date of his consecration, Jan. 6, 1897.



THE MOST REV. GEORGE THORNELOE, D.D., D.C.L.,
Archbishop of Algoma and Metropolitan of Ontario,
St. Peter's Day, 1915.

most of which will be dealt with at the approaching meeting of the General Synod on September 15th next.

The name of the Rt. Rev. G. Thorneloe, D.D., Bishop of Algoma, has been prominently before the public in recent months. He was unanimously elected Bishop of Ottawa last November, but he would not accept the appointment. Bishop Thorneloe is the son of the late Rev. James Thorneloe, a native of Coventry, England, and at one time Rector of St. Luke's Church, Montreal. He was born in Coventry on October 4, 1848, and was educated at Bishop's School and College, Lennoxville, Que. In 1874 he married Miss Mary Fuller of Lennoxville, and in the same year he was ordained a deacon, being priested the following year. After serving as Rector at Stanstead, Que., for ten years, he filled the same office at St. Peter's, Sherbrooke, for three years, and then, in 1888, became Canon of Quebec Cathedral. On January 6th, 1897, he was consecrated Bishop of Algoma in the Cathedral at Quebec. In 1900 he was elected Coadjutor Bishop of Ontario, but declined the appointment.

A GIGANTIC STRUGGLE.

I bring this matter before your notice this morning not only because the anniversary of Waterloo suggests such a reference, but also because: First—It is very important that we should realize that the struggle in which our Empire and its Allies are engaged is a gigantic one. We have been warned that a great conflict lies before us, that all is not by any means over but the shouting. We are fighting a foe who has been for years preparing for such a struggle as this, and though there must by this time have been a tremendous drain upon its resources, yet we dare not assume that these are nearing their limit. (Since these words were written we have learned that Germany is making use of the factories of Belgium for the purpose of increasing her supply of ammunition). Lord Kitchener spoke of this war last year as a three years' business, and sober opinion seems to be coming more and more to his side. After ten months' warfare we find the enemy still in possession of Belgium, strongly entrenched in France, and holding the Russians in check in the East. The one word in England today is *concentrate*. Bring every available energy and resource to bear upon the business in hand and upon all matters relating to it. The feeling over there is that this is a critical epoch, and the whole nation is being tested in strength and spirit as it has never been tested before. The call has gone out to the people of the land to show themselves equal to the task and prove themselves worthy to be conquerors. The sooner we realize the formidable nature of the task before us and set ourselves to meet it in every proper way, and by a wholesouled concentration of our available resources, the less number of precious lives will there ultimately be sacrificed, the sooner will this awful war be brought to an end, and the enemy of Christian civilization be crushed; and this brings me to my second reason for bringing this matter before your notice this morning, and that is the character of

THE FOE

with whom we have to deal. He has shown himself utterly unscrupulous as to the methods he would employ to gain his ends. No means seem too foul for him to use. Devastation and destruction everywhere mark his path. Like another Attila he harries the land he has ruthlessly invaded, laying waste its villages, its valuable libraries, its monuments of an historic past, every token of its civilization, putting to death gray hairs and innocent children. Nothing is too sacred, apparently, for him to lay his polluting hand upon to satisfy his cruel lust. He meets his foes with poisonous gases. He drops his destructive bombs upon unfortified places, glorying in the destruction wrought though it means death to innocent non-combatants. He creeps under the sea, and lying in wait launches his deadly torpedo against unarmed vessels carrying men, women and children travelling on peaceful errands, and hurling them into the air leaves them in their fall to the mercy of the waves—and laughs.

Is the enemy, who has so wantonly torn up his treaty contracts, whose doctrine is that might is right and that anything is justifiable so long as it is a means to his aggrandisement, and whose acts have been so atrocious as the Bryce Report has shown them to be, to have his way? Is this the power we would see predominant in Europe? Is this the power and culture we would like to see established in Great Britain, the beloved Motherland, and spreading its baneful clutches out over our shores? Napoleon, with all his insatiable ambition was a conqueror to be preferred far above the foe who is straining every nerve to reach the Channel if so be he may wreak his relentless hatred upon England and

England's homes. God avert the danger of such scenes as were enacted in

BELGIUM

being repeated in England. When we think of what happened there we shudder with horror at the prospect of what might happen and would happen should the Hun ever land as an enemy upon the shores of the Motherland.

THE CAUSE SACRED.

Surely our eyes have been opened to see that our cause is not only just but *sacred*, for not only in fighting the Hun, are we fighting for the sacred cause of liberty, but, in the last analysis, we are fighting for the sanctity of the home. In such a cause no sacrifice can be too great, and this brings me to my third reason for laying this matter before you this morning—for a new call to service has just been sounded through the land. The Minister of Militia has issued a fresh call for 35,000 more men to go to the Front. "After all the men we have sent," says the "Canadian Churchman" of this past week, "this will mean a great deal, and it will make it imperative that we should all work together as never before to support our leaders and to provide them with what they need. In his call we hear

THE CALL OF THE EMPIRE

to enter with new seriousness upon our great task of preserving liberty and restoring peace to Europe and to the rest of the world. We must stand shoulder to shoulder on behalf of our common cause and do everything in our power to meet the

situation. We have now reached that stage at which all great enterprises sooner or later arrive, when steady, serious, hard pulling is necessary. This is the stage where we are tested as to whether or not we are worthy to succeed. We are all united in the conviction that the cause of Britain and her Allies is the cause of justice, but the practical test is that which now comes, and we are challenged as to whether we can now lead our native Canadians to enlist in numbers that will make them take their place in full measure with the British-born who had come to make their home with us.

OUR CANADIAN LIFE

is therefore now in the crucible, and we have come to the crucial test. The supreme duty of the Canadian people at this moment is to spring to the support of the Minister of Militia and provide him at once with all the men that he needs. These are days when the help of everyone is needed, and no one must hold back and hinder the great enterprise for King and Country."

How will this appeal be answered? Canada, we say, is loyal to the core. Now is the time for proving the truth of this statement. Surely if she realizes what is at stake in this conflict, and values her heritage in the Empire, will she give fully and freely of her sons and her means to the great cause in behalf of which the Motherland has been forced to don her armour—take her full share in bearing the British Flag, and with it Christian civilization, through to victory: and her sons will, of themselves, anticipate her gift by coming forward and in one voice, exclaiming, "*Here am I, send me.*"

MAGNA CARTA

By the Rev. James S. Stone, D.D.,
RECTOR OF ST. JAMES' CHURCH, CHICAGO.

ON the fifteenth day of June, 1215, seven hundred years since, at the demand of the Bishops and Barons of England, King John signed the document to which has been ascribed more than to any other document the liberties of the English-speaking peoples, and which is known everywhere as Magna Carta. There is no doubt that the principles it enunciates would have been insisted upon in some other way sooner or later, for they had been inbred in the English mind; but it so happens that they are here for the first time brought bodily and emphatically to the front, and laid down for all time. These principles, and much more the spirit which formulated them, made possible that political and social development which has set the Anglo-Saxon race in the forefront of civilization. Without its fundamental principle, the supremacy of law over all classes in the community, the King included, there had been no such freedom as is ours to-day.

More than this, Magna Carta enacted that parliaments or assemblies of the people were to be held, and to them was given the right to control the taxes and expenditures of the State. To every man was conceded the right of trial by jury, and to prompt and inexpensive justice—"To no one will we sell, to no one will we refuse or delay, right or justice." Within six of its sixty-three clauses may be found the germs of such liberties and rights as we have long since come to regard as necessary to our well-being, if not to our existence, individually and socially. Upon these doctrines have been built up little by little, in persistent progression, such memorable acts as Habeas Corpus, the Declaration of Rights, the Declaration of Independence of the United States, and the English Reform Bill of 1832.

The first clause of Magna Carta pertains to things ecclesiastical, and therefore we direct to it more immediate attention. "In the first place," says the Charter, "we have granted to God, and by this our present charter confirmed for us and our heirs forever, that the Church of England shall be free, and have her rights entire and her liberties inviolate." Earlier charters spoke of "holy Church," but Magna Carta speaks of the "Church of England" or the "English Church," thereby at least indicating the growth of a national feeling, and possibly preparing unconsciously the way for a break in the confederation of churches which had its head in Rome. It did not of course mean that at that time the Church of England should be free of the Supreme Pontiff. In Magna Carta the Archbishop of Canterbury is described as a Cardinal of the Holy Roman Church, and he was nearly always the papal legate in England. In those days no one in Western Christendom entertained the notion of separation from Rome. Men might dispute some

of the claims of the papal see, but everywhere all men recognized the Pope as the spiritual head of the Church.

No more delusive inscription could have been devised than that on the pulpit of the unfinished Cathedral at Washington: "Let the Church of England be free." First, it is not a true translation of the words of the Charter, and secondly, it entirely ignores the context in which will be found the reason for the declaration. It was not freedom from the Pope or from the King that the Charter referred to, but, as the Charter expressly says, "that freedom of elections which is considered to be of chief moment and the more necessary for the Church of England." Indeed it is doubtful if in the Charter the term "Church of England" meant more than the clergy of the Church—they should be free to elect their Bishops and other officers of the Church without let or hindrance from the King. The papal supremacy in matters of faith, order and worship may have been a usurpation, as it was of slow and imperceptible growth, but nothing is gained by affirming that it did not exist in England, or that it was contrary to the will of the people of England. On the contrary, at this time, and for centuries before and centuries after, it was freely acknowledged and warmly cherished by English Churchmen. As a fact there is no church in Christendom more directly and distinctly a daughter of the Roman Church than the Church of England, and her succession of Bishops comes exclusively through Roman ordination. There is no strain of the ancient British Church in the Anglican episcopate.

But for all that the freedom of elections conceded in Magna Carta, and in the Charter issued by John in the preceding November, does give countenance to a principle of vital importance to the Church. Not only, as the King said, "in all and singular the churches and monasteries, Cathedral and conventual, of all our kingdom of England, after the prelaties are vacant, the electors should, whenever they will, freely set a pastor over them,"—the elections of all prelates whatsoever, greater or less, shall be free for ever; but this principle recognized, as of right it should be, it is evident that, as circumstances developed and exigencies demanded, freedom to the Church to manage its own affairs would be claimed as both reasonable and just.

For this freedom the Roman Church contended from the very first; to maintain it people in England have separated from the historical church, and formed themselves into independent societies; and upon it the Episcopal Church in the United States laid its foundations. The State shall not interfere, not simply in the election of Bishops, but in anything else that concerns the spiritual functions of the Church.

In this particular at least England has not stood by Magna Carta. There may be advantages in the present condition of the Church of England; to the State there are decided gains: but the Church is tied and bound. Her Bishops are appointed by the King; her liturgy is prescribed by Parliament. The words of Magna Carta, "the English Church shall be free," are without meaning or application to the English Church of to-day. Nevertheless, even in her captivity the Church of England does a work of which all Christendom may be proud.

This ecclesiastical question, however, need not take us away from the recognition of the important position of Magna Carta in the development of our political and social economy. They who would enter into the study of that Charter farther than it is possible for us to do in the space at our disposal should read the chapters on the subject in such works as Stubbs' "Constitutional History of England," and in Green's "History of the English People." An article on Magna Carta in the April number of the "Edinburgh Review" is full of information.

It will be remembered that among the kings of England none ever incurred such universal unpopularity as did King John. He was without a single redeeming feature. "An unmitigated tyrant," says Bishop Stubbs; "a sovereign whose power no constitutional limits as yet restricted, and whom no scruples, no counsels, held back in the exercise, the abusive exercise of it." "John has neither grace nor splendour, strength nor patriotism." "There is nothing in him which for a single moment calls out our better sentiments: in his prosperity there is nothing that we can admire, and in his adversity nothing that we can pity." He went on from bad to worse, till at last the clergy, the barons and the people were forced to unite themselves against him. Without consideration he had disregarded their lives, trampled upon their rights, and reduced his kingdom to shame. Vain, atrociously ungrateful, unprincipled, utterly lacking in truth and honour, notoriously unclean even in an age that was itself not over clean, obstinate, parsimonious, idiotically vindictive and incompetent, he was beyond question the worst monarch that ever held the crown of England.

After sixteen years of oppression, injustice and cruelty, the King was forced to meet the Bishops and barons of his realm. He was left with only seven knights and a handful of men. Against him was arrayed almost every other man in the kingdom, with such dignitaries at their head as Stephen Langton, Archbishop of Canterbury, and William Marshall, Earl of Pembroke. In the meadow of counsel, or, as the place is designated in the Charter, "in the meadow which is called Runnymede between Windsor and Staines," on the fifteenth day of June, the armed league unfolded the scroll in which were contained the articles of peace. The luckless monarch had no alternative. He signed the Charter, and then the prelates and earls appointed a council to see that the king kept his word. "Four-and-twenty overkings!" furiously exclaimed John, when on his return to Windsor in his impotent rage he flung himself on the floor and gnawed the sticks and straws. Copies of the Charter were made and sent for preservation to the Cathedrals and churches.

As soon as possible John sought to make the Charter of none effect. A fierce struggle plunged the country in woe, but the spirit of law and freedom lived. Thirty times within two hundred years were the Kings of England compelled to renew and confirm the Charter. Later the people dethroned Kings that refused to rule according to law. One they beheaded. From the day that John signed Magna Carta to the present hour the will of the people has been supreme. Every attempt to disturb that supremacy has been met and overcome. Neither government nor army may rule against the people. Individualism has triumphed in England and in America, and it has triumphed in both countries because for the protection of its own rights and for the good of the community it has placed itself under law.

With gratitude, therefore, we look back over these seven hundred years to that day when valiant and wise men laid the foundations on which succeeding ages have built so glorious a superstructure as that which is ours to-day. Their work made possible not only an Edward the Third, a John Hampden, an Oliver Cromwell, a George Washington, an Abraham Lincoln, and a William Ewart Gladstone, but also the happiness and prosperity which we now enjoy. Our mission is so to extend the principles we have inherited till every man and woman in the world shall be free in every sense possible, and shall be glad in that peace which only freedom can give.

GOD AS THE SUPREME FACT

By the Very Rev. W. R. Inge, D.D., Dean of St. Paul's
(Preached before Oxford University.)

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—HEBREWS xi 6.

THE Epistle to the Hebrews is the one book of the New Testament which was written by a scholar for scholars. It is, and claims to be treated as, an essay in the philosophy of religion. No doubt it was written with a special purpose to meet a definite situation. It expounds a doctrine of the sacramental aspect and meaning of human history, which is intended to comfort and reassure those who had come to Christianity through Judaism, and who were distressed by the fading of the apocalyptic dream. But the arguments are of universal validity. When the author speaks of the transformation of human hope, he gives the final answer to all pessimistic reflections on the vanity of human wishes and the mockery of human prayers. It is true, he says, that good men have lived in hope and died in disappointment. It is true that the just cause is often defeated, and its champions destroyed. But it is not true that God has played them false. They have died in faith, receiving not the promises; nor are their hopes fulfilled even after they are dead. But that is because God has prepared some better thing—something which they themselves would recognize as better, if their eyes were opened. No pure hope shall wither, except that a purer may grow out of its roots. And then he speaks of faith, telling us what faith is, in words which cannot be studied too carefully and thoughtfully. "Faith is that which gives substance to things which we hope for, and tests, or establishes, the reality of things not seen." After this noble definition follows the magnificent roll of honour, the heroes of faith; so that in this chapter the writer does for faith what St. Paul has done for love, or charity, in 1 Cor. xiii. But just before the first name on the list comes the verse which I have chosen as an appropriate text for Trinity Sunday: "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The thought is as profound as the words are simple. I have just come upon an interesting and obviously quite unconscious commentary upon them in a book which only came out, in an English translation, a few weeks ago—a volume of philosophical lectures by Höfding, the celebrated Danish metaphysician. He is criticizing Bergson's doctrine of intuition, and especially Bergson's claim that his philosophy points to belief in God.

THEOLOGICAL DOGMAS.

"A philosopher," says Höfding, "should always be careful not to employ theological expressions. Theological dogmas are problems of philosophy, and it suffices to think on the concept of God in order to see that it contains the greatest problem of all—namely, whether the ultimate foundation of value and good can be identified with the ultimate foundation of the reality which experience displays to us. We have no right to put this great problem away. It is rendered more pressing because the series of values—the series of means and ends, and the series of reality—of causes and effects—are each infinite. It is always possible to imagine higher values, deeper causes, more distant effects. Since the problems are thus perpetually resetting themselves, intuition can only give us a point to start from. It is only by an act of faith that a harmony is supposed between the series of value and of cause." Compare these last words with my text. There are two things that we must believe about God, if we wish to believe rightly about Him. The first is that He actually exists, objectively and eternally, now and always. And the second is that the moral law is also a fact—that our trust in the final victory of right over wrong is sanctioned by the deepest laws of the universe. And we can only believe these two things, which are the obverse and reverse of the same coin (we cannot have one without the other, for the idea of God requires both alike), we can only believe these two things by faith. Faith asserts that God exists, and that He is the source of the moral law. Faith asserts that God is a fact, not an ideal, and that He acts in the world as a power that makes for righteousness. God, who is the source of all reality, is also the source of our value-judgments, so far as they are just, and He will defend the right.

GOD NOT FIGHTING FOR HIS EXISTENCE.

This identity of the foundations of reality and value is assumed, or, rather, asserted, in Christianity. There have, I know, been attempts to suggest that we can worship our own ideal of what ought to be, even though that ideal has no existence outside our own will to "make it so." But this notion, when we analyze it, is simply due to the tendency to construe the ideal as the future, a tendency which, as we have been lately told with justice,* is almost a disease of modern thought, and is fatal to all sane idealism. We are engaged in a still undecided battle of right against wrong here below; but God is not fighting for His existence, nor is He striving to realize Himself for the first time on this little planet of ours. God *is*; He is the supreme and eternal fact. And in spite of all appearances to the contrary, He governs as well as reigns. As Julian, of Norwich, says: "In my folly I often wondered why the beginning of sin was not letted; but Jesus, in this vision, answered and said, Sin is behovable; but all shall be well, and all shall be well, and all manner of thing shall be well."

How do we know this? Do we simply say it to keep up our spirits? I do not think that many of us would care to live on blind hopes and vain imaginings. Or is it, as some have thought, a matter of immediate intuition? Have we a direct and clear consciousness of God, which needs no argument or further proof? It has been urged that this is the only possible way in which we can know God. "If God were not immediately present to us through His image in our hearts, what is there that could make Him known to us? Just as man feels himself, and pictures himself to himself, so with greater power he represents to himself the God-head."† I cannot help suspecting that those who use this argument are a little too conscious of the advantage which it gives them in controversy. It is hard to refute a man who declares that he has received private and authentic information that what he says is true. Not that I have any doubt whatever that this immediate experience of God's presence is possible. Many have had it; many have it now. But surely it is a privilege reserved for those who have striven for it as the ambitious man strives for worldly success. It is not and cannot be the foundation of faith; it is the crown of that spiritual love in which faith finds its fulfilment, its justification, and its reward. We cannot see God until the image of God in which we were made has been converted by a life of service and devotion into a likeness of God stamped upon our own souls. Until we are "like Him" we cannot "see Him as He is." Most of us, I think, have had glimpses of what this vision may be. Prayer at times draws the veil aside, or at least shows us the light behind the curtain. But these experiences are so fugitive, and above all so formless, that we cannot afterwards picture them to ourselves, much less explain them to others, and they answer no particular questions; they add nothing to our knowledge—nothing that can be made the subject of a definite statement. We should like to know more; but do we not know very well that we do not deserve to know more; that being what we are it is impossible that we should see God and live? We have not earned a clear sight of the King in His beauty; the land where He dwells is still very far off from us. When we approach the great problems of this reasonable spirit of humility, we understand why the apostle insists that the religious life must begin with faith. Faith is an act of self-consecration, in which the will, the intellect, and the affections are alike involved. It is the resolve to live as if certain things were true, in the confident hope and assurance that they are true, and that we shall one day find out for ourselves that they are true. On the whole, the process of verification begins as soon as we have honestly set out to climb. We ourselves change, and the world changes to our sight. The landscape opens out more and more as we get further up the hill.

SET-BACKS AND DIFFICULTIES.

But there are set-backs and difficulties—trials of faith which make us very unhappy. The in-

* Bosanquet, "Gifford Lectures," Vol. 2.
† Jacobi.

justices of life are terrible; and from time to time great clouds roll over us which hide the heaven completely from our eyes. Sometimes these are private and personal; the soul is left in darkness for a time, and passes through the valley of the shadow of death. Sometimes the eclipse is national or world-wide. The whole structure of human civilization seems to be shaken as if with an earthquake, and the possibility of a reversion to barbarism—a hideous idea to the modern man, for whom belief in progress is often the first and the last article in his creed—is no longer to be denied. Such a trial of faith is now going on for us all. We are confronted with a great conspiracy against the peace and freedom of Europe, planned in a way which recalls Gladstone's indictment of the Neapolitan government—"the negation of God" erected into a system. We see all the principles that we care for—honour, chivalry, good faith, humanity, justice, treated calmly as foolish superstitions, and thrown to the winds. "Tush, say they, how shall God perceive it? Is there knowledge in the Most High?" There has been nothing like it in modern history—for there was an element of generous idealism in the French revolutionary armies—and it has dealt a very serious blow to the religion of Christ and to the moral foundations of European civilization. Men have begun to ask whether we can protect ourselves without becoming moral savages like our opponents. I fear, indeed, that the comity of civilized nations will not recover from this felon blow during the lifetime of any of us.

WAIT AND PRAY.

But we must not allow these sad events to shake our faith in God, as a Being who *is*, and who is a rewarder of them that diligently seek Him. "God does not make up His accounts every Saturday." We must wait and pray, like the author of that wonderful 73rd Psalm. "Yea, and I had almost said even as they, but to them should I have condemned the generation of Thy children. . . . Then thought I to understand this, but it was too hard for me, till I went into the sanctuary of God; then understood I the end of these men. . . . Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." One cause of faithlessness may be removed if we will remember the wise words of Tolstoi. "There are two gods. There is the God people generally believe in—a God who has to *serve them*. This God does not exist. But the God whom people forget—the God whom *we all have to serve*—does exist, and is the prime cause of our existence and of all that we perceive." In war as in peace it is not for us to shout that God is on our side, but to see to it that we are on His side. If we do this, He will not suffer us to be tried above what we are able to bear.

AN ACTIVITY OF THE SOUL.

The Epistle to the Hebrews makes it clear that faith is from the first, and remains to the last, an activity of the soul. It is not merely an acceptance of dogmas, or of a scheme of salvation. Hartley Coleridge has an admirable stanza about this:—

Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given;
It is an affirmation and an act
Which bids eternal truth be present fact.

This is exactly the meaning of the famous definition with which this eleventh chapter begins. But we must remember that it is a formidable task to "bid eternal truth be present fact." It is to translate spiritual into temporal values, and we cannot do this without losing something and changing much. We must, therefore, distinguish between faith and the forms of faith. The latter are imperfect symbols, and there is no infallibility about them. The hopes, too, to which our faith gives substance, may have to undergo great changes, as the Apostle warns us by the example of the Old Testament heroes. But we shall not be cast down by disappointments, if we remember that the substance of our faith, our hope, and our love is among "things not seen"—in the spiritual world. God is Spirit; and they that worship Him must worship Him in spirit and in truth. And "we know that if the earthly house of this tabernacle be dissolved, we have a house not made with hands, eternal in the heavens." And this earth, now so full of darkness and cruel habitations, is God's world, the shadow of heaven. God made it, and He will not desert it. For God is, and He is the rewarder of them that diligently seek Him.

"Yet Have I Set My King."

By Mrs. Albert A. Head

IN these days when well-nigh everything that can be shaken in individual and national life is being shaken in many lands, and when "men's hearts are failing for fear, and for expectation of the things that are coming on the earth," there is a sense of stability and assurance brought to us at once as we turn back to the second Psalm and read those great words, "Yet have I set My King upon My holy hill." They bring us into the place of vision from God's standpoint, and seem to bid us look out on this sin-tossed world of to-day, and see beyond the present strife and turmoil, the great and unchanging purpose of God. The day is surely coming when His ultimate purposes of blessing shall take more tangible shape, and when the personal reign and rule of Christ shall be a blessed reality. These words were placed over a group of "imperial" pictures in one of our pictorial papers lately.

"ONE KING; ONE EMPIRE; ONE PURPOSE,"

and we may well take them as suggestive. We look abroad and on all sides see or hear the clash of arms, the clamour of voices, the noise and din of a warring world. The lust for power and possession, for territory and "greatness," has turned this fair earth of ours in many places, into a "howling wilderness," and everywhere the effect of the awfulness of this time, is being felt.

The question is being asked by some: "How can God allow this?" and others are turning away from all belief, while yet, again, others are very sorely puzzled and shaken. We are living to-day under conditions which even twelve months ago we would have considered to be absolutely impossible in the 20th century, and this modern "frightfulness" in warfare is so anti-Christian that it is very difficult to face things calmly and look straight off to the Lord Jesus. "Looking through the things that are seen to the things that are not seen;" but it can be done, if we will give ourselves more steadfastly than ever to the study of the Word of God and to prayer. "The Word of God standeth sure," and beyond the rise and wane of all earthly kingdoms, rings out His proclamation: "I have set My King upon My holy hill." Notice, it is as though it were already done ("I have set"), and we may be assured that the time will not be long till that great purpose of the Father be accomplished. I fear that the thing most likely to retard it, may be the apathy and indifference of the Church of God on the one hand; or on the other, its worldliness and selfishness or over busy-ness. Is it not true, alas! that there is a great deal of a very easy-going "form of godliness," but there is nothing to make the profession a living aggressive "power."

I. We who profess and call ourselves Christians need to rise up at this time with one heart and one voice and proclaim to the world in every way we can, that we have "One King," even Jesus! and that we are determined to give Him no half-hearted allegiance and service, but to say to Him: "Behold Thy servants are ready to do whatsoever my Lord the King shall choose." King David's servants said this to him, not in his prosperity, but in the time of adversity and banishment from his rightful place in his kingdom, and now when our Greater David is being denied His rightful place in the world for which He bled and died, is the time for us to show that we are loyal to the core to our King. In every belligerent nation to-day, the appeal to take up arms and go forth to the deadly conflict is "In the King's name," and millions of men in all these lands are "ready to do whatsoever the King shall choose." Can we, dare we, be less ready and responsive to the call which bids us "follow" the King of Kings, and who, as we obediently and whole-heartedly do so, leads us on to be "more than conquerors" over all the power of the enemy.

II. "One Empire." The day is surely coming when these earth-born Empires shall have an end, and though much has yet to take place before that day dawns, "yet" God has set His King in the position of universal power and authority, and even now He is as a "Priest upon His throne," interceding for us and continually reminding us through His spirit, that "all authority" is His in Heaven and on earth, even while things may appear to contradict it. In spite of all that is so contrary to it in words and deeds at present, in spite of all that looks as if the Devil were ruling in the world, the fact remains that "the earth is the Lord's, and the fulness thereof,"

and that "though ten thousands of the peoples . . . set themselves round about" the Lord "hath set His King . . . of whose government there is to be no end. His Kingdom is an everlasting Kingdom," and one that has no limit. Are we going to try in all ways possible to hasten the day when "the Lord shall be King over all the earth? . . . In that day the Lord shall be One and His name One." Do we belong to that "One Empire?"

III. "One Purpose. Is it to be from henceforth more distinctly our purpose to "make Jesus King" and to extend His Empire? The purpose for which our brave men are fighting in this awful war is that their King and his Empire may be kept secure and free from permanent harm or loss: they fight and die "for King and country," and we honour them and help them and pray for them all we know how. Are we doing less for our coming King? Is our purpose regarding His Kingdom less evident, or is there in each of our lives "an increasing purpose" to live for Him alone, and for the extension of His world-empire? This is a time when we need to be not only on the defensive regarding our spiritual foes, but to be aggressively Christian, and "take the offensive" and carry the warfare into the enemy's kingdom—that kingdom of darkness which is bringing a "darkness that may be felt" into even Christian nations, and which will surely deepen the intensity of that which broods over non-Christian lands. "The rulers of the darkness of this world" are daringly aggressive in these later times, and their purpose is to overthrow the rule of Christ wherever possible. Let us be equally—nay, supremely aggressive, and for the sake of the glory of our King and His Kingdom, go forward dauntlessly and with a mighty courage inspired by love. The hosts of evil serve their leader because they fear him, and because of their hatred to Christ, but we "serve Him without fear," and because He has won our loving devotion, and "victory remains with love." Let us "purpose in our hearts" that we shall let nothing turn us aside from this "one thing," the hastening by all means in our power, the return of our King (2 Peter 3: 14), and the extension and consolidation of His Empire so that God's purpose may be the sooner fulfilled and His King visibly "set" and ruling on "His holy hill of Zion."

Brotherhood St. Andrew

HAMILTON.—The Hamilton Assembly of the Junior Chapters of the Brotherhood of St. Andrew held a most interesting meeting in St. Mark's Schoolroom last evening, when the Intermediate and Junior Chapters conducted a spirited debate. It was resolved, "That the Brotherhood Chapter shall not be disbanded during the summer months." The speakers were, for the resolution, A. S. Mitchell, Cecil Pond, Jack Griffith and Frank Smith; against, Morris Gray, Delbert Higgins, Willie Sylvia and J. S. Mitchell. The judges, Revs. Canon Owen and C. L. Riley, gave their decision for the affirmative. The debate was very closely contested. Mr. John Bowstead, of the Cathedral Chapter, gave a very stimulating address on "Doing My Little Bit." Cecil Pond acted as pianist for the evening. The following Chapters were present: Christ Church Cathedral, St. Luke's, St. Stephen's and St. Mark's.

PRINCE ALBERT.—The St. Alban's Intermediate Chapter of Prince Albert recently instituted a campaign to organize a Teen Age Boy's Bible Class, with the result that there is now a splendid class of lads who are meeting each Sunday afternoon for study of God's Word. During the week they are kept in touch with one another by sports, such as football and baseball. There are already twenty-two names on the roll, and the Chapter makes it a special point of looking up absentees each week, and also bringing in new members from a list of names supplied recently by a Teen Age canvass of the city.

The Churchwoman

A CHAIN OF INTERCESSION.—The Woman's Auxiliary have decided on a beautiful and practical plan for continuous prayer for our men at the front, a cycle of prayer from 7 a.m. till 11 p.m. daily, not for one day, but to continue until the end of the war. Not one Branch, but every Branch in Canada may join by signifying their desire to the Secretaries of their Diocesan W.A.; then a definite time will be allotted to their Branch, and said time subdivided locally among those desirous of joining in the prayer

cycle. "It is, and will be, a matter of individual faithfulness and individual responsibility to God." Prayer will be made for our King and his advisers; for all in office and authority; the rulers of the Allied Nations; the generals, admirals, and all who bear command; for the men on land, on sea, and in air, in all times of stress and in the face of death; and for chaplains, doctors, nurses, the wounded, the dying, and the prisoners. Then there will be prayer for a deeper realization of our national needs and for a true repentance of all our sins, both personal and as a people. Prayer in your own words for the most part will be encouraged, also in the petitions of the Litany, the Prayer for the Church Militant and other beautiful prayers of the Prayer Book and those suggested in the Archbishop's Form of Intercession. It is already assured that a large number of women will join in this necessary and blessed bond of intercessory prayer.

Church News

PREFERMENTS AND APPOINTMENTS.

ROBERTSON, Rev. Frederick, late of the Diocese of Huron, to be Incumbent of St. Mary's, Sunderland. (Diocese of Toronto.)

SIMPSON, Rev. Cecil, to be Curate of Trinity Church, Galt. (Diocese of Huron.)

NOVA SCOTIA.

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

HALIFAX.—ST. MATTHIAS.—The Rector, the Rev. T. H. Perry, is at present having a vacation of three months, which he is spending for the most part in the vicinity of Toronto and Peterborough respectively. During his absence from the parish, the Rev. S. R. R. Armitage is acting as locum tenens. The tennis courts adjoining the church are now completed and they were formally opened on the 3rd inst. They occupy an excellent site and they are amongst the most complete in the city. The spacious grounds around the new building are being beautified.

FREDERICTON.

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

ROTHESAY.—A "retreat" was held at this place from June 28 to July 1. It was an ideal place for the meeting of the clergy, the rooms of the pupils at the Collegiate School being used by the visiting clergymen. Six of the seven deaneries in the diocese were represented. The Bishop wrote regretting his inability to attend. Rev. Arthur Henchman Crowfoot was chosen conductor. He gave seven excellent addresses on the "Seven-fold Gifts of the Holy Spirit." Amongst those present were the Rector of Rothesay, Canon Daniel, the Headmaster of Rothesay Collegiate School, the Rev. G. Fred. Scovil, the Curate of Trinity Church, St. John, and 18 others. At Morning and Evening Prayer different clergymen were requested to officiate, some to read prayers and others the Lessons. All were good readers and seemed to understand that the best in them must be given at such a time. When the first Bishop of Fredericton was addressing the candidates for Holy Orders at Trinity, 1875, he said to them:—"My dear brethren, prepare yourselves in private, for reading the Lessons in church, for if they are properly read, you will do more good than by your preaching." The gathering was a most successful one in every way.

QUEBEC.

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

QUEBEC.—ST. MATTHEW'S.—The annual S.S. picnic was held at the Island of Orkaus on June 29th and was largely attended. The Rev. A. R. Kelley, Curate-in-Charge, has left for a month's vacation, to be spent in Toronto and in the White Mountains.

TRINITY.—The S.S. and congregational picnic was held on July 1st at Montmorency Falls.

MONTMORENCY FALLS.—The Rev. Canon Scudamore has taken charge of Montmorency and Lake Beaufort for three months. He resides at Lake Beaufort.

ISLE OF ORKAUS.—The Rev. G. H. C. Murray, of Danville, is in charge of St. Mary's Church during the month of July.

OTTAWA.

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

OTTAWA.—ALL SAINTS'.—The annual church parade of the Governor-General's Footguards was held on Sunday, the 27th ult., to this church, the Ven. Archdeacon Mackay, Chaplain of the regiment, conducting the service. A crowded congregation listened to an inspiring sermon preached from the text, "Greater love hath no man than this, that a man lay down his life for his friend." The Guards' band played sacred selections of music at the close of the service.

CORNWALL.—A public reception was given to the Bishop of Ottawa by the Churchpeople of this place generally, in Trinity Hall, on the evening of the 26th ult., on the occasion of the Bishop's first visit to this place since his enthronement as Bishop of the diocese. The hall was tastefully decorated with flags and the stage made attractive with plants and flowers. During the evening the Rev. W. Netten, M.A., the Rector of Cornwall, requested Mr. G. A. Stiles to present to the Bishop an address of welcome, in the course of which it was mentioned that Cornwall was the mother parish of the diocese and also that there was in the early part of the last century as Rector of Cornwall, and founder of its famous grammar school, one of the Bishop's most distinguished predecessors in the Canadian Episcopate, the Right Rev. John Strachan, afterwards first Bishop of Toronto, whose name is writ large in the early history of this country. In his honour and to commemorate his memory, the parish church was erected. It was mentioned also that another church name which bulks large in the history of Cornwall, as well as in that of the Canadian Church, is the name of Mountain, a family whose loyalty and generosity has meant much to Church work, not only in Cornwall, but elsewhere in the Dominion. This address was signed by Mr. Netten and the two Churchwardens. The Bishop, in his reply, said that he was much interested in the historical facts, particularly because he, as an Oxford man, had been invited to come to Canada as a Professor in Trinity College, Toronto, an institution which Bishop Strachan had described as "the child of his old age." The fact that Mrs. Roper was a Bethune, and a member of a well-known Canadian family, several of whom had received their education at Dr. Strachan's Grammar School, made him feel a personal interest in Cornwall and its history. The Bishop also stated that the reference to him in the address as a Missionary Bishop affected him profoundly. Notwithstanding his career at Trinity and his incumbency of a large city parish in Toronto, and afterwards no less than 15 years spent in the heart of New York City, at the very centre of the busiest hive of North American population, where over 750 young men passed through his hands in preparation for the ministry, he felt that none of this work approached in interest and importance the work to which he was called on Vancouver Island some five years ago. Dr. Roper related many human incidents in his career on that island, and intensely interested his audience by his description of life and conditions and the needs of the far West. On the following day the Bishop held two Confirmations in Trinity Church and the Church of the Good Shepherd respectively.

TRINITY.—The children of the Sunday School have decided for themselves to give up their annual summer treat this year and to give what might have been spent upon it to the Red Cross Fund.

CHURCH OF THE GOOD SHEPHERD.—The Bishop of Ottawa confirmed 15 candidates in this church on the evening of June 27th.

ONTARIO.

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

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

SHANNONVILLE.—The Rev. Alfred Bareham, Incumbent of this parish, passed away on June 2nd. Before going to Shannonville he was in charge of the parish at Wolfe Island. He was a well-known and a highly-esteemed clergyman in the diocese. He was ordained a deacon in

1879, after a successful collegiate career at the Montreal Diocesan Theological College, and his first parish was at Sorel, Quebec. An Englishman by birth, he held many important charges in the Provinces of Quebec and Ontario. The late Mr. Bareham was about 60 years of age and his death is widely regretted. The service in church was conducted by the Bishop of Kingston, and at the graveside by the Rev. R. C. Blagrove, D.D., Rector of Christ Church, Belleville.

BELLEVILLE.—THE SUMMER SCHOOL.—The Eastern Ontario section of the annual Summer Schools, under the joint auspices of the Sunday School Commission and the M.S.C.C., met at St. Agnes' School, Belleville, last week, from Monday, June 28th to Saturday, July 3rd. The attendance and interest were most encouraging. Seventy workers were enrolled, including 54 worker students, drawn from Eastern Ontario parishes as far east as Ottawa and as far west as from some of the Toronto parishes; 13 clerical and lay leaders and three missionaries on furlough. Ontario diocese, in which Belleville is situated, supplied 27 of the students attending. The splendid equipment and the spacious and beautiful grounds of St. Agnes' School made this an ideal spot for a Summer School. Miss Carroll, the School Principal, and the domestic staff, by their arrangements and efforts, left nothing lacking in the housing and general comfort of the school. The whole daily programme, beginning with the Holy Communion in the morning at a quarter to seven, was participated in by all of those present in a most eager and whole-hearted spirit. An intense interest was evident in the Mission Study and Teacher Training Classes and conferences held in the mornings and a deep earnestness pervaded the devotional meetings of the early mornings and evenings. The results of the school in at least the lives of those who attended, should make for a clearer, wider vision of the Church's real work and business in the world and for greater efficiency in our attempt to do that work. At the last conference of the school held at Friday noon, the following resolution with regard to missionary effort by boys, was unanimously carried:—"That this Summer School, assembled at Belleville, desires to hereby express its warm appreciation of the efforts and work of the Sunday School Commission and the M.S.C.C., in increasing the number and efficiency of the Sunday School and Missionary workers of the Church; and further we do recommend that as soon as a Field Secretary can be appointed, he be sent to organize Boys' Club Missionary Auxiliaries in every diocese in the Canadian Church." In the carrying out of the week's programme, the work of the school was taken by the following leaders. The celebrations of the Holy Communion and conducting of Family Prayer with address:—The Bishop of Kingston, the Bishop of Toronto and Canon Beamish; Mission Study Classes—The Biographies of Henry Martyn, Samuel Marsden, Bishop Patteson and Allen Gardiner, led by the Revs. L. E. Davis, T. W. Savary, J. H. Dixon and Mr. D. M. Rose; Bible Study—"The Acts of the Apostles," the Bishop of Kingston; Teacher Training Classes, Revs. R. A. Hiltz and R. C. Blagrove; Conferences on "Missionary Service," the Church and Social Work, Making Effective the inactive resources of the Church, Canon Gould, Rev. Prof. Wright and Rev. J. S. Broughall; Open Air Talks on our Dioceses in China and Mid-Japan, Rev. F. Ward, Mrs. Simmons and Miss Lennox; Prayer Book Studies, Rev. Prof. Wright; Closing Addresses each evening on "God's fellow-workers," God's Grace—the doer of the work, The Mind of Christ in our Work, the Rev. J. S. Broughall.

TORONTO.

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

TORONTO.—THE BISHOP'S MOVEMENTS.—The Bishop of Toronto attended the Summer School at Belleville during the latter part of last week and on Sunday last he consecrated the two churches in the Missions of Albion and Caledon. On Friday last in St. George's schoolhouse, the hospitality committee met and advanced arrangements for the welfare of the delegates to the General Synod of the Church of England in Canada, which will open in Toronto on September 15.

ST. STEPHEN'S.—The Rev. Professor Haire-Forster, of Trinity College, preached in this church last Sunday morning. Professor Haire-Forster spoke on the two texts: Deuteronomy 7: 6, "The Lord thy God hath chosen thee to be a peculiar people unto himself, above all peoples that are

upon the face of the earth," and Colossians 3: 11, "Where there cannot be Greek and Jew, barbarian, Scythian, bondman, freeman, but Christ is all and in all."

CHURCH OF THE ASCENSION.—The congregation of this church, one of the few downtown edifices of the city, on Sunday morning last, celebrated the 40th anniversary of their church. Rev. J. A. Gibson, the Rector, conducted the special service, while the sermon was preached by Rev. Canon O'Meara, Principal of Wycliffe College, who is intimately connected with the history of the parish. Taking for his text the first line of the 93rd Psalm, "The Lord Reigneth," Canon O'Meara spoke of the tendency to criticize the Scriptures during the last few years, and dwelt upon the necessity of accepting the Gospels in the same spirit as in the old days when the Church of the Ascension was founded. The great difficulty of to-day, he said, was the men down-town did not accept, but doubted. Many men have been heard to say that on August 4th of last year the Lord left His throne; that He ceased to reign, and that the world became deluged in a floor of blood. That is but another fallacy of the men downtown. The fact that 'The Lord Reigneth' was never illustrated more strongly than on that fateful day of August 4th. On that day the whole world and civilization was tottering to a fall. While the vast Germanic armies were arming themselves and marching forward on a mission of destruction like a gigantic demon of the night, we were unprepared. But as the fatal blow was about to fall God raised up little Belgium to defy their might with an unconquerable courage, and raised up and mobilized the British navy to save Christianity from havoc and destruction. In these dark days we must remember the great care which God has taken to guide us through the first days of the crisis. We must not fear that He has made some terrible mistake; we must have faith and realize the evidence of His goodness. I believe that the very moment that England will learn to acknowledge God that moment we will achieve a glorious victory for our nation. I believe that it is that lesson that God wishes to teach our Empire." In concluding Canon O'Meara spoke of the history of the church. He recalled prominent names of former members, long since past and gone, and spoke of the great service given by them and by Mr. K. C. Bickerstaff, the only original member still living, who had been Sunday School treasurer during the entire life of the church. Canon O'Meara traced the development of the church and spoke of the many clergyman connected with it, one of whom is now serving his King and country with the soldiers in the trenches of France and Flanders. In concluding, the speaker spoke of the success achieved by the congregation during the many years. "It could not be otherwise," he said, "for the church was established on the two great basic principles of simplicity of worship and of simplicity in the teaching of the Gospels. While we stand by these principles success is assured." In the evening, the Rev. A. C. Silverlight preached, taking for his subject, "The Prisoners of Hope."

CHURCH OF THE REDEEMER.—During the months of July and August the hours of service on Sunday will be:—Morning, 11 to 12; evening, 8 to 8.45. The Rev. Professor Hallam is in charge during the present month.

CHURCH OF THE MESSIAH.—The Rev. H. R. Trumppour, B.D., Professor at Latimer College, Vancouver, will act as locum tenens at this church during the time that the Rector, the Rev. R. A. Sims, is away for his holiday.

BALMY BEACH.—ST. AIDAN'S.—Word received from the Rector is that his health is showing a marked improvement and that, if all goes well, he hopes to be able to resume his duties in September.

WEST TORONTO.—ST. JOHN'S.—A special vestry meeting was held last week to consider the matter of procuring a temporary change in the clerical staff. A final settlement of the question was not reached. The Rector's physician is most anxious that he should take a further change.

HUMANE SUNDAY.—June 27th was observed in many churches. The Humane Society had sent out requests to 399 clergymen, and as a result many sermons were preached in the interests of the dumb creation. The Bishop of Toronto, who is President of the Toronto Humane Society, spoke in Christ Church, Scarborough, from the text, Romans 8: 22, "The whole creation groweth and travaileth in pain together until now." The Bishop pointed out the passages in the Epistle and Gospel for the day which determined the selection of this Sunday as Humane Sunday. He

said that here and in the Old Land doubtless over 10,000 sermons would be preached in behalf of "those who cannot speak for themselves," the dumb creation of God. He asked if many in the congregation knew that in Toronto there was such a repository of mercy as the Humane Society. He wondered whether they were interested enough in the other creatures of God to inform themselves about this work. Did they know that the Society existed to prevent all kinds of cruelty to animals, to promote their well-being by the improvement of conditions that bore hardly upon them, and that it aimed at spreading humane principles among the young as the best and surest guarantee of mercy when they grew up? He invited all to call and see the shelter which the society provided for the homeless and strayed animals of a great city, and said that its efforts were carried on both night and day. Speaking of the war, the Bishop referred to the Blue Cross movement as in affiliation with the Society. He drew a striking picture of the wounded war horse left to its sufferings on the battlefield. It was for the relief of this noble servant of man that this movement of mercy existed.

NATHANIEL INSTITUTE.—By this suggestive name the work among Jews in the diocese of Toronto will now be known. The name is coupled with the motto "Come and see," and indicates the committee's hope and prayer that many of the chosen race in this diocese will follow the "Israelite indeed," first in coming to seek the truth, and eventually in being led by God Himself to see in Jesus Christ, "the Son of God" and the "King of Israel." Those who have been receiving "The Hebrew Messenger," will be interested to know that it has been decided to resume this publication as a quarterly leaflet, issued in January, April, July and October. The object of this leaflet is to keep those interested in touch with the work. The superintendent, the Rev. D. B. Langford, will be glad to have, as soon as possible, from any who have not previously been receiving this leaflet and would like to do so, the following particulars clearly written:—(1) Name; (2) Address; (3) The church they attend. No charge will in future be made for the publication, but liberal contributions are invited from those interested, to supplement the grant made by the M.S.C.C. for this purpose. Contributions should be sent to Mr. F. A. Blatchford, 80 Roxborough West. There is also ample opportunity for the personal help of those who are able to assist in any of the following branches of the work:—Open air services. On Saturdays and Sundays. Workers meet at 64½ Edward St., at 7 p.m., and, after prayer, proceed to the place of the open air service. This is followed by a short service in the Institute Hall. English classes for men from 8 to 9 p.m. on Mondays, Wednesdays and Fridays. The teaching is quite simple and men teachers are needed. A splendid opportunity for Brotherhood of St. Andrew work! The Girls' sewing classes, Sunday School, Children's outings, and hospital and other visiting, afford ample scope for earnest Christian workers, who have the time to devote to it. The carrying of the Gospel of Our Lord to the Jews, from whom, under God, we first received it, is a sacred duty of the Christian Church, expressly enjoined by our Saviour. We ask for it the earnest prayer of all. A devotional meeting for workers is held on the second Thursday in each month at 8 p.m., at the Institute, 64½ Edward St., and all who are interested are cordially invited to attend.

SUNDERLAND.—ST. MARY'S.—The Rev. Frederick Robertson, formerly of the diocese of Huron, has been appointed by the Bishop to the incumbency of this parish, in succession to the late Rev. A. C. Miles.

NIAGARA.

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

HAMILTON.—ORDINATION OF A DEACONESS.—The Right Rev. Dr. Clark, Bishop of Niagara, on Sunday morning the 13th ult., in Christ Church Cathedral, admitted Mrs. F. H. B. Cary, to the office of a deaconess in the Church by the solemn laying on of hands. The Ordination sermon was preached by the Rev. Canon Sutherland, the Sub-Dean, from the text, Romans 16: 1-2. The preacher dwelt at some length on the office and work of a deaconess in the Church of God and at the conclusion of his sermon, he addressed the ordinand directly in a few pregnant and helpful sentences as follows:—"Sister in Christ, you who are now to be set apart, you know that the word deaconess stands for service. Your difficult task it will be to spiritualize the most commonplace duties. You will need

very special powers of sympathy, of earnestness, and of devotion. You will not be content with the superficial teaching or the merely routine visiting of a graceless and unloving temper. You will give more than that. With the wholeness of a balanced nature, you will give all that by the grace of God you are. You will let the great Shepherd lead you as you go. You will do your duty not from momentary love of it, but from persistent love of God who gives it. You will forget your young years, placid as the summer sea, and bend yourself with hearty and athletic will to bear the burden and the heat of the day. When weariness comes to you, that comes to all, bringing the despondency of saddened enthusiasm and of disappointed hope, then, in the darkness, cast all your care upon God. Say to yourself, 'Mine is the great ordination of the pierced hands.' And you will be comforted." Mrs. Cary is the widow of the late Rector of Washago and is a graduate of the C. of E. Deaconess and Missionary Training House, Toronto. Miss Connell, the Head Deaconess, and a party of friends from Toronto, were present at the service.

ST. JAMES'.—On Saturday afternoon, the 26th ult., the corner-stone of this new church was duly laid by the Bishop of the diocese, in the presence of a large concourse of people, including a number of the clergy. Prior to the ceremony, the officers, teachers and pupils of the Sunday School and the church choir formed in procession at the present church quarters, and marched to the new building, where Marjorie Greatrex and Dorothy Clark, pupils of the Sunday School, on behalf of the congregation and school, presented to Mrs. Clark and Mrs. Tebbs, wife of the Rector of St. James', beautiful bouquets of cut roses. Under the corner-stone copies of local newspapers, various coin of the realm, church records, war tax stamps and a copy of the telegram announcing the sinking of the "Lusitania" were deposited in a metal casket. Devotional exercises, conducted by Bishop Clark, assisted by a number of Anglican clergy followed, after which his Lordship gave a brief address on the history of St. James' congregation, and he expressed the hope that under the inspiration of the new building and the consequent increased opportunity, the future work of this church would be one of great spiritual uplift to the part of the city in which it was located. The Diocesan W.A. presented the Rev. G. W. Tebbs with a private silver Communion service, following which the ladies of the congregation served lunch. The new building is located on the west side of Ottawa St., immediately north of Barton. It is to be of brick construction, Gothic in design, with basement and auditorium, the basement being designed for Sunday School purposes, and with a view to the future needs of a rapidly-growing school. The total cost is estimated at \$15,000.

ORANGEVILLE.—ST. MARK'S.—Rev. Arthur Howitt was on Sunday, the 27th ult., inducted as Rector of this church by Archdeacon Davidson. Rev. Canon Howitt, of Hamilton, the new Rector's father, preached the induction sermon.

HURON.

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

WINDSOR.—ALL SAINTS'—OBITUARY.—CAPTAIN JOSEPH GRANT HELLIWELL.—

"The saints of God, their conflict past
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before the Lord
O, happy saints forever blest
At Jesus feet how safe your rest."

With bowed heads a large representative congregation stood in All Saints' Church on the afternoon of the 27th ult., as the surpliced choir entered singing the above hymn. The solemn occasion was the memorial service in memory of Windsor's gallant officer of the 21st Regiment, Capt. Joseph Grant Helliwell, the son of Mr. and Mrs. Grant Helliwell, of Toronto, who laid down his life for his King and Empire, June 15, on the battlefields of Flanders. The service, which was military, was conducted by the assistant Rector, Rev. Percy Harding, who read the impressive burial service and an address was given by Major Tolmie, M.P.P., Chaplain of the 21st Regiment, who eulogized the brave and gallant officer, who was one of the first to offer his services for the just and righteous cause. The Chaplain took occasion to make a strong plea to the young men of the border cities to fill the ranks of the 21st Regiment depleted by those who were already giving their lives for their freedom and forcibly showing their duty and loyalty by joining the

Home Guard, or for overseas service. Beautiful music was rendered by the choir and the regimental band, which rendered Chopin's funeral march. At the conclusion of the service, Corp. Brake, of the Windsor Guard, sounded the last post from the chancel, where the colours of the 21st Regiment draped stacked rifles. Attending the service were Col. F. H. Laing, R.O., Major S. D. Robinson, C.O. 21st Regiment, Majors W. R. Isaacs, J. F. Smyth, Captains McGregor, Paddon and Kenning, Lieutenants Daniels, Meadows, Green, Peddie, Bartlet, Pym, Watts, Jessop, Springle, Moncrief, Mills, Morton, Bradley and Smyter, and fifty men of the Windsor Guard, in command of Lieut. Brooke Baxter, accompanied by the regimental band.

GALT.—TRINITY.—At a special vestry meeting, which was held on the 28th ult., the Rev. Cecil Simpson, a graduate of Huron College, who was recently ordained deacon in St. Paul's Cathedral, London, Ont., was selected to act as Curate at this church, under the Rev. Canon Ridley, the Rector.

ILDERTON.—Just prior to the departure of the Rev. Mr. Turnbull, the late Rector of the parish, and Mrs. Turnbull, members of the congregation waited upon them at the rectory and presented him with a handsome club bag, and Mrs. Turnbull with a beautiful armchair, accompanied by an address, to which Mr. Turnbull, on behalf of himself and Mrs. Turnbull, feelingly replied. The proceedings closed with the singing of the National Anthem and the expression of earnest good-byes and well wishes for Mr. and Mrs. Turnbull in their new sphere of work at Port Stanley.

ALGOMA.

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

MANITOULIN ISLAND.—Mr. Vokey, a student of Bishop's College, Lennoxville, P.Q., has been placed in charge of the Providence Bay Anglican Mission for the remainder of the summer.

MUSKOKA CLERICUS.—At the beginning of the holiday season it is well to remind all clergy whose thoughts turn to Muskoka that an organization exists with a social and practical purpose. It is a good thing for the rural clergy to have intercourse with the city clergy, and the Clericus enables us to get into touch one with the other. Often additional services can be arranged by the voluntary aid of visiting clergy; celebrations are possible and services in hotels at a distance from any church. The secretary, Rev. R. Haines, of Port Carling, will gladly receive names and addresses of any clergy who will join this society. Wednesday, August 11th, will be set apart for a meeting to take place at Port Carling, a quiet morning held in the church, followed by a lunch. Last summer, a similar meeting was held, when a paper was read by Rev. E. C. Cayley, D.D., who warmly approved of such a movement as a Muskoka Clericus. A large number of Canadian and American clergy attended, and a committee was appointed as follows:—Rev. Dr. Cayley, Rev. A. J. Oakley, Beaumaris, and Rev. R. Haines, Port Carling.

PORT ARTHUR.—ST. JOHN'S.—Rev. F. G. Sherring, for four years assistant to Rev. Canon Hedley in this parish, has been appointed Chaplain to the 37th Batt. C.E.F., and will leave at once for Niagara Camp. At a farewell social held recently in the Parish Hall, a presentation was made to Mr. Sherring by the Rector in the name of the congregation in the form of an order on an English firm for a silver Communion set, for use at the front. The presentation was accompanied by the following address:—"To the Rev. Frederick George Sherring. Dear Mr. Sherring,—It is nearly four years since you came to this parish, and during the period of your labours among us you have endeared yourself to a very large circle of friends and fellow-workers. Among the boys your work has been invaluable, and you have sown seeds of true manliness that will bear fruit in future years; and your energy, enthusiasm and devotion have helped to draw together the young people in the service of the Church, and to quicken the devotion of the elders; thus old and young alike will treasure happy memories of your sojourn among us. And now when your eagerness to serve in this great war for Christian civilization is leading you to the front, to take your part as Chaplain with our forces, you will carry with you countless good wishes and be followed by many earnest prayers that you may be enabled to do good service in your high office, and may return to us again in peace; and we ask

your acceptance, as a token of our affection, of a silver Communion service for your use at the front. On behalf of St. John's Church and the Mission Chapels, Charles W. Hedley, Rector; W. J. Crooks, H. B. Hardy, Wardens."

RUPERT'S LAND.

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

STOCKTON.—ST. JOHN'S.—For the first time in its history this parish has been visited by the Primate, who, on Sunday the 27th ult., dedicated this church for Divine service. The church was filled with people some 200 being present. At the close of the processional hymn, the Rev. C. H. Bristol conducted his Grace to the chancel, where he unveiled a beautiful stained-glass window presented to the church by Mrs. Badham in memory of her brother, Lieutenant C. H. Walker, who was killed during the Boer War in 1900. The Archbishop preached from the text, "I was glad when they said unto me, Let us go into the House of the Lord." The church has received many handsome gifts—a splendid carved oak altar, cross, vases, curtains, fair linen cloth and a rich blue chancel carpet. The scholars of the Sunday School gave the Communion cruets. After the service at St. John's, Stockton, the Primate was driven to St. Stephen's, Glenboro, where he administered the rite of Confirmation at the evening service.

SASKATCHEWAN.

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

SASKATOON.—CHRIST CHURCH.—On Sunday, the 27th ult., Rev. Principal Lloyd preached very strongly in favour of total abstinence, in this church. He chose for his text the words:—"If meat make my brother to offend, I will eat no meat as long as the world lasteth, lest I make my brother to offend."

ST. JAMES'.—The Bishop of Saskatchewan held a Confirmation service in this church on the 27th ult., when he laid hands on 17 candidates.

RURI-DECANAL CONFERENCE.—A Conference of the members of the Rural Deanery of Saskatoon, was held in this city on the 29th and 30th ults. On the opening day the devotional address was given by the Rev. H. Canham. Later on the Bishop gave an address, which was followed by the opening session of the Conference, at which interesting papers were read by Ven. Archdeacon Dewdney, and Revs. E. Hodson and W. Chipping. This was followed by a Quiet Half-Hour, conducted by the Bishop. Later on in the day the Conference was resumed, when papers were read by Revs. Dr. Carpenter, H. Therstune, A. Walker and H. Wilson. In the evening a public meeting was held, at which addresses were given by the Bishop, Rev. Principal Lloyd and Ven. Archdeacon Dewdney. On the second day of the Conference, papers on various subjects were read by Ven. Archdeacon Dewdney, Canon Smith, and the Revs. A. Love, J. Whiting, W. S. Wickenden and R. W. Pullinger. The Bishop presided at all of the meetings throughout the whole of the two days during which the Conference lasted.

ST. JOHN'S.—On the 24th ult., about 16 men of the congregation held a "bee," for the purpose of giving the finishing touches to the Mission Church in North Park, in anticipation of the opening by Bishop Newnham on the following Sunday. A prayer desk was made some days ago and H. W. Hewitt has presented a lantern and the ladies of St. John's W.A. are making and donating the frontal and the hangings for the prayer desk and lectern. The formal opening ceremony took place on Sunday afternoon, the 27th ult., when the Right Rev. Bishop Newnham preached the sermon and the Rev. Canon Smith and Mr. Luckhart, a student from Emmanuel College, assisted in the service. The collection was in aid of North Park Mission building fund.

COLUMBIA.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—On the eve of their departure for the front, some 700 men of the 48th Battalion attended Divine service in this Cathedral on Sunday, the 18th ult., when a very large congregation was present. The interior of the Cathedral was tastefully decorated with flags. The Dean preached from the words:—"Fear God, Honour the King," 1 Peter 3: 17.

Correspondence

NOTE:—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

A PERVERSION.

Sir,—I crave leave to protest respectfully against the perversion, of course I presume unintentional, of the language of a great Archbishop of our Church in a note headed "Free and Sober" on the first page of your issue of the 17th ult. Archbishop Magee was not "implying that total abstinence meant the curtailment of liberty," but was referring to the enforcing or attempting to enforce total abstinence by compulsory civil legislation. The Archbishop may have been as strict a total abstainer as yourself, while yet holding that to coerce others to adopt the same rule would be morally wrong or futile.

It is reported that a great Churchman of the present day (I think the Dean of Canterbury) declines to pledge himself to total abstinence with his brethren during the war, because he finds that to take a little wine is as necessary on account of his physical infirmities as St. Paul thought it would be for Timothy. Surely there must be many Bishops not "mercifully of a past generation," who would revolt at the idea of depriving him of his Christian liberty by the operation of a prohibitory liquor law.

If the good Archbishop used the words imputed to him, his obvious meaning was that a sobriety secured at the expense of the liberty of the subject, was not worth the sacrifice. He never could have meant that total abstinence of one's own free will from liquor any more than from tobacco or anything else, would be an abnegation or curtailment of freedom.

An Old Subscriber.

[Whatever the Archbishop meant, his words have been universally taken to mean a protest against total abstinence, and advocates of the drink traffic have often used them in this way. The words of the other Churchman mentioned, as they were reported over here, have caused great harm and on this account are much to be regretted.—Editor, "Canadian Churchman."]

CAPTAIN J. G. HELLIWELL.

Letter (in part) received from Captain Joseph Grant Helliwell, No. 3 Co., 1st Battalion, 1st Infantry Brigade, 1st Canadian Contingent. Killed in action near La Basse, France, on June 15, 1915:—

Sunday, June 13, 1915.

Dear Dad,—Your welcome letter of May 27th to hand, enclosing photos from my wee cousin, along with her letter. Very glad to hear from you again.

I'm feeling quite fit, and hope to keep so, being assisted by an almost daily dip in the canal.

We had a very nice service this morning by one of our Chaplains. He preached on Shadrack, Meshach and Abednego being thrown into the furnace, having for a text, "and not a hair of their head was singed, not even the smell of fire was on their clothing." He came back to our billet with one of our new officers, and before he went for a swim with us, he said, "half the success of a service rests with the responsive spirit of the congregation."

This morning all the men responded like "a buoyant canoe being paddled." We thanked him for his splendid address.

Our men may seem rather crude, but on the whole they are a splendid lot of chaps. I try to do my share for the Master by setting a good example. In response my servant tells me all the men have the utmost respect for me "as an officer and a gentleman." This may sound like bragging, but I don't mean it as such. You understand, don't you, dad?

[We know the many friends of Mr. and Mrs. Helliwell will read with warm sympathy these words by their brave son only two days before his death.—Editor, "Canadian Churchman."]

WHAT ARE THE CHURCHES DOING?

Sir,—After reading the letter in your issue of June 24th on "A Perplexing Problem," I must say I do not agree with the writer when he states that the Church is doing well for the spiritual and intellectual requirements of man. If it were

there would be no "Perplexing Problems." It is the almost entire lack of spirituality in the Churches that is causing men and women to look elsewhere for something to satisfy. When we see so-called Christians throughout Canada support-baseball associations, who are defying the commands of God by desecrating His day by hiring men to play baseball on that day, and see men high in State and Church patronizing such games, the question naturally presents itself, What have the Churches been doing, when such a state of things exists in Canada? I have been watching and listening for a denunciation of such acts from the pulpits, but all in vain. When the Churches get back to the spiritual the "Perplexing Problems" will disappear.

Yours truly, R. M. McElheran.

EVENING COMMUNION.

Sir,—I was brought up to regard Evening Communion as something to be dreaded and disliked, but while I have never taken part in an Evening Communion, I can't help thinking that it meets a real want in the Church. I am quite sure that a good many people never go to Communion, because they are overworked on Saturday, and Sunday evening is the only time they can go to church, if they are to get any physical benefit from their day of rest. It may be true that any man can go to early Communion, if he really wants to make the effort, but I think it is equally true that a large class of people need Sunday rest very badly, while at the same time, they ought to go to Communion. Is it not the work of the Church, as a living body, to provide some way in which both of these needs can be met? The first question to be settled is, "Is there any real need for Evening Communion, or is it a fad, or concession to laziness?" We are assured by many, in a way that convinces me, that Evening Communion meets a real want. The only objection that seems to me to involve any principle, comes from the man who believes that fasting is a necessary adjunct to Communion, and takes it for granted that fasting Communion in the evening is a practical impossibility. I once heard a great preacher of the extreme school, say that he had no objection to Evening Communion *per se*. To him, it was purely a question of fasting. He went on to explain that any real objection to Evening Communion would apply equally to the late Communion at which he was preaching; and that none were expected to receive at that particular service, except those who were fasting. This is in line with the remarks of your contributor. As he says, however, many objections to Evening Communion come from "moderate" men, and those objections seem to be inconsistent with their practice. The objection that Evening Communion is purely modern, even if true, carries no real weight with it, as far as I can see. The Church of to-day is as competent to start a custom, as was the Church of older days as stated above, the question is, "Is the custom needed?" If it is needed, and there is no principle involved, the church should start it. She must bring out of her treasures things new as well as old. It is a great thing to belong to a Church with centuries of history behind her, but it would be a sad state of affairs if the possession of a great past, makes it impossible for her to deal with the requirements of the present day. Taken by itself, the objection that such a practice is a novelty, ought not to stand in the way of its introduction.

Then again, as your writer points out, Evening Communion is just as lawful (on Prayer Book grounds), as the many adaptations of the book, found among moderate Churchmen. The early service, the custom of omitting the ante-Communion when there is no Communion, the sermon omitted at early Communion and preached anywhere but after the Nicene Creed, the omission of the Litany when the Holy Communion is celebrated, these are all contrary to Prayer Book usage. These variations have all justified themselves (I think), and some have received a certain amount of sanction, but the upholder of Evening Communion claims the same liberty of adaptation, which these departing from the Prayer Book represent.

If Evening Communion is really needed, why apologize for it? The moderate Churchman does not apologize when numbers of leisurely people come to church at 11 o'clock; and yet, in many cases a midday Communion is just as "lazy" a practice, as the Evening Communion is in other cases, if the question of "laziness" is to be introduced. There may be some ground for discussion as to the advantage of early vs. Evening Communion, as a means of self-discipline, but there seems to be absolutely no ground for such

discussion, when we are thinking of midday Communion, and in moderate churches, the great majority of Communion are made at midday. It is surely, a question of liberty. If I dislike Evening Communion, I am not compelled to go to them, but that is no reason why I should interfere with my brother who finds them helpful and useful.

I do not find that the "moderate" man apologizes because numbers of people never come to the morning service, but come at night. It is quite common to hear a clergyman say that his evening congregation is different from the morning one, but he does not apologize for that fact. Why should the charge of "laziness" be confined to the question of Communion. We accept it as a recognized fact that a large number of people worship on Sunday night, and not in the morning, and why not add the Holy Communion to their evening worship?

It is a great pity to allow Evening Communion to become a party cry. I know a clergyman who has worked wonders in a slum parish, has filled his church with men as well as women and children, has early Communion with many communicants, has daily Morning and Evening Prayer, with Litany on Wednesdays and Fridays, has Communion on Saints' Days, and yet his extreme brethren dispose of him and all his work, by the remark, "But you know, he has Evening Communion!" On the other hand, it is possible that the Evangelical brethren may attach a certain importance to it, because it is a party question. Let it be a question of doing what is best for the spiritual welfare of the people.

A "Moderate."

Sir,—In your issue of the 17th ult., an article on the above subject appeared. I would like to add a few words on this question and will try to be as brief as possible. The opponents of Evening Communion, especially those of them who favour fasting Communicating, strive to make it appear that our Lord instituted the Sacrament, not before, but after, midnight.

In an argument consisting of ten paragraphs quoted from the late Rev. Dr. Gray, of the diocese of Springfield, Ill., a recent writer has sought to prove the following proposition:—"Holy Communion not an Evening Meal at its First Institution." It is asserted that the killing of the lamb, the skinning, the draining of blood, the cleaning and the roasting could not be accomplished after 3 p.m., so as to have the feast ready for the Master and His disciples to sit down at table before 9 or 10 p.m. To prolong the time till after midnight he dwells on the discourse and the various incidents which occurred at the feast bringing in the washing of the disciples' feet, mentioned in St. John 13. And for these reasons he concludes that the "celebration, therefore, did not take place before midnight but after." In the last paragraph of his argument he says, "it synchronized exactly with the Resurrection, which occurred very early in the morning, as it began to dawn, but when it was yet dark."

Now I think that this teaching should not be allowed to pass without question. The proposition Dr. Gray seeks to prove is a direct contradiction to the statements of the three Evangelists, Matthew, Mark and Luke. St. Matthew says, "Now when even was come he sat down with the twelve." St. Mark says, "And in the evening he cometh with the twelve and as they sat and did eat," etc. St. Luke says, "And when the hour was come, he sat down, and the twelve Apostles with him." The second watch of the night began at 9 p.m. It seems to me absurd to suppose that St. Matthew and St. Mark would use the words "even" and "evening" to the second watch of the night. And all three of the Evangelists give the institution of the Sacrament immediately after the Passover feast, while they were still sitting at the table. According to St. Matthew and St. Mark they were still eating (St. Matthew 26: 26; St. Mark 24: 22), when Jesus began the institution of His Sacrament. It is therefore most probable that the institution of the Sacrament took place not later than 9 p.m. At the first Passover, Ex. 12, the lamb was to be killed between 3 and 6 p.m. It is quite clear that the lamb was killed, dressed, roasted and eaten and the remains burned with fire before midnight, for it was at midnight that the destroying Angel smote the first-born of the Egyptians. There were many ceremonies connected with the first Passover, which it would be unnecessary to repeat at future celebrations of it, but even if the Master and His disciples did not sit down to the Passover feast till 9 p.m., I maintain that there would have been ample time for what is recorded

in St. Matthew, St. Mark and St. Luke, including the institution of the Sacrament, to have taken place before midnight, and no amount of ingenuity or quibbling can separate between the conclusion of the Passover, and the institution of the Sacrament. It would seem that the Divine Author and Inspirer of Holy Writ, foreseeing how men would in later days strive to pervert His truth, put it into the minds of St. Matthew and St. Mark to use those words, "As they were eating" and "As they did eat." It is quite evident that the Master instituted His Sacrament and administered it to men who were not fasting, but on the contrary, to men who were just finishing a hearty meal.

I am no advocate for Evening Communion as a rule, though where a city Rector finds a certain number of communicants who for various reasons cannot come to a morning celebration, I think he would be doing them a wrong by practically excommunicating them, in not holding an evening celebration occasionally. I have not attended, nor assisted at an evening celebration for over 30 years, and I go as often as I can to my parish church for an 8 a.m. celebration, and then take breakfast at 9 a.m. I drink freely of water when I rise, but I do not eat, not because I think it would be wrong to do so, but simply because I am not hungry at that hour. If I were, I would obey St. Paul and eat at home before I went to the Lord's Supper. I have an abhorrence of what is known as fasting Communion, because there is no authority for it either in the Word of God, or the Prayer Book of the Anglican Communion.

E. McManus.

PROMOTION IN THE MINISTRY.

Sir,—I send you a few thoughts on a subject which has been occupying the minds of the clergy for some time past, that is, the system, or want of system, in filling vacancies in the parish.

It is a matter of great regret that "pull" and "influence," quite as bad as the political brand, prevails in many cases. This, in face of the fact, that the Holy Ghost is supposed to be the guide in such cases.

In some dioceses the Bishops make it a rule that in the filling of big parishes, they will not accept men from another diocese, so long as good men are available in their own dioceses. If this is a good rule for some Bishops to follow, why not all? Cases have occurred in recent years, where men have been brought into a diocese, who were no better, and sometimes worse, than the best men in the diocese. Who deserves a reward for faithful service more than the man who has made good in a diocese? But he does not always get it.

The question has often been asked, Why do not the best of the young men of Canada enter the ministry? At present I will venture to say that 50 per cent. of the clergy in Canada came from the Old Country. The reason in my opinion is that the young men know that promotion for having made good is not the rule in the ministry. They know that in a commercial establishment, or in a bank, if they make good, promotion is certain, without "pull," influence, or the social influence of their wives.

Then again the question arises, How long is a man expected to work in a parish after he reaches three score years and ten? One would suppose that a man ought to be compelled to resign after his usefulness is gone.

In many country places in Ontario clergymen are looking after a few sheep, while in many of the cities hundreds are lost to the Church. Take for instance a city in Ontario of 10,000 population, the attendance of all Churchpeople is actually 270. Another city, with a population of 14,000, two churches, the attendance is 380. Another, with a population of 9,500, two churches, the attendance is 360. There are many churches in the country with 60 and 70 families, where the attendance is quite as good as in the cities above mentioned. It used to be said that the Church was dead in the country, but in my opinion the Church has lost her members in the cities in hundreds. It is time that those in authority should look the matter seriously in the face and provide a remedy. A remedy could be provided by the Bishops refusing to appoint to the best parishes men from outside, so long as capable men are available in the diocese; second, promotion as the result of merit, without "pull," or influence, as in banks; third, compulsory retirement when a certain age is reached, or when a man's usefulness is over; and fourth, the establishment of Mission churches in the cities, which would in time become self-supporting.

ALPHA.

WOMEN, VESTRIES AND MR. HEATON.

Dear Sir,—My attention was drawn to a report in the "Mail and Empire" of June 12th of the discussion in the Toronto Synod re "Votes in the Vestry for women." I quote from same: "The attack upon the proposal was led by Mr. E. Heaton, who declared that it meant feminizing the Church for all time to come. If women were in the vestries it would drive away men. He, for one, would not run the risk of getting into a position where he might be called upon to argue with a woman. He did not think women would be capable of choosing a clergyman," etc. To these extraordinary statements Mr. Heaton adds this: "The Diocese of Huron had been saved from the pernicious step by the wisdom of Canon Tucker." Take Mr. Heaton's first statement, that "it meant feminizing the Church for all time to come." It seems to me the Church is already feminized, judging by the proportion of women in contrast to men who attend church services, work in the different church organizations, and give generous financial support. They certainly obey the apostolic injunction, "Be not weary in well-doing." Why should they not have a voice in parish matters? Mr. Heaton and men of like mind, who fear the Church may be "feminized," have the remedy in their own hands by attending in larger numbers and showing the masculine strength of the Church.

Mr. Heaton's next statement is: "That if women were in the vestries it would drive men away, and that he, for one, would not run the risk of getting into a position where he might be called upon to argue with a woman." This seems like a sad confession on the part of Mr. Heaton and the men he represents of the lack of earnest devotion to the Church and her needs to say that the presence of women could drive any man from the post of duty. The men of apostolic days did not feel this way, as the Holy Scriptures show. Read Acts 1:13-26 and note the fact that at that meeting in the "upper room" it is said, "They all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus, and with His brethren." These men and women must have found it a great blessing and help to be together and pour out their hearts before God on behalf of the Church bereft of the human presence of its Lord and Master. Notice the apostolic mode of the early Church recorded in verse 26 of the same chapter, that after prayer they proceeded to transact the business of the Church, and cast lots (voted) for the appointment of an Apostle to replace Judas. This shows the position of women in the early Church, and the 16th chapter of Romans shows still further the esteem in which they were held and regarded as "fellow-helpers in Christ Jesus." Had Mr. Heaton lived in those apostolic days he would likely have imbibed the spirit which controlled the men of the early Church, who evidently thought it helpful to confer together with women about the Church and its needs, even on so important a thing as electing an Apostle. This will be quite sufficient to show that women are equally able with men to "choose a clergyman."

May I be permitted further space to reply to Mr. Heaton's closing argument before the Synod, viz., "that the Diocese of Huron had been saved from the pernicious step by the wisdom of Canon Tucker"? Now, Sir, it seems to me that Mr. Heaton is a very unsafe and unreliable guide when he seeks to influence members of the Synod to vote against "women as members of the vestry" by quoting Canon Tucker as being in opposition. In the Synod of Huron, June, 1913 (and he has not since changed his mind), he made a powerful speech in favour of giving women their rightful place in the Church. In fact, it was considered by many the finest and most convincing speech made during the debate on the subject. Knowing personally the mind of Canon Tucker on this question, I take great pleasure in rescuing his name from the false imputation given by Mr. Heaton regarding his attitude to "women in the vestry." As Canon Tucker is a man whose opinion on Church matters is greatly valued, I have no doubt that when Mr. Heaton quoted him as "saving the Huron diocese from the pernicious step" it turned many votes that would otherwise have rolled up a large majority for "women in vestries," instead of the small one to which Mr. Heaton now takes exception as being illegal.

Thanking you, Mr. Editor, for kindly giving space to this letter,

London, July 3rd.

Elizabeth M. Tilley.

Why not make big money during the holidays? Get subscribers in your home town. Write "Canadian Churchman" at once.

Books and Bookmen

"My Friends." By H. T. Burgess, LL.D. London: Charles H. Kelly. 6d. net.

A study in personal relations. A little book whose aim is to show the great privilege and blessing of friendship with Christ. There is throughout the book a deep spirit of devotion, and those who desire to know more of what relationship with Christ may mean will find here that which will help them.

"Prisoners of Hope." By Right Rev. Bishop Brent. New York: Longmans, Green and Co. \$1.50 net.

A volume of sermons under the following divisions: Revelation; Christian Thought and Life; the Nation. The prefatory note says, "These sermons cover many years and girdle the world. They represent many of the ideals I hold for Church, State and individual." There are many utterances we may well con in these times. Bishop Brent's preaching is always sturdy and thoughtful, and his ideals are both lofty and spiritual. These sermons will help all who read them to look at many of our modern problems—not from a merely humanitarian—but from a Christian point of view. Here and there the views will not be endorsed by those who believe that a truer idea is to be found in the New Testament, and the book, as a whole, does not give the impression of being one of the Bishop's strongest works. But it contains much food for thought.

"The World Problem and the Divine Solution." By Charles S. Eby, D.D. Toronto: Wm. Briggs. \$1 net.

This is a book by a returned Methodist missionary from Japan and endeavours to give a philosophy of the world and to show how the work of influencing the world for Christianity should be attempted. Unfortunately, in its treatment of its theme it leaves the New Testament and endorses certain aspects of modern historical and scientific thought which are admitted, even by scientists, to be not yet proved. Thus evolution is accepted in spite of severe criticisms and its view of the Old Testament favours the position of extreme Higher Criticism. But the most serious feature is the author's attitude to the New Testament, which, to say the least, is not in harmony with the evangelical position of his own Church. One of the supreme tests of all such books as this, is the treatment of our Lord's death, and here the author reveals an animus against the view which has been accepted by the great majority of believers through the centuries. History compels us to face the New Testament presentation whether we agree with it or not, and this the author has certainly not done. He also

deals severely with almost everything connected with what may be called old-fashioned Evangelicalism, and criticises men like Moody, Torrey and others with great force. Indeed, the only people who are spoken of without serious criticism are persons like Mrs. Besant, while the reference to Dr. Horton shows that the author has not become acquainted with the latter's repudiation of his approval of Mrs. Besant, to say nothing of that lady's connection with a recent notorious case in India. While there is much in the book that is attractive, able and eloquently written, its only real value as a whole is its revelation of the author's mind, for it has no message for sinful men. Its ethics will be accepted with sympathy, but it is futile in regard to Christian dynamics, and so while we would accept much that the author says about the world programme, we are convinced that he has little or nothing to provide about "the Divine solution," because his treatment is nowhere near that of New Testament Christianity.

The Family

FIGHTIN' FOR GOD

A Story by Stanley Gilbey.

Specially written for the "Canadian Churchman."

Mummy looked dreadful disturbed when the postman gave it to her. I saw him take it from his bag an' I saw it was a yellow letter. She opened it kinder in a hurry an' her face went white as anything. I thought sure that it must be from Daddy who is away—'fightin' for God' Mummy says. She tore it open too quick I guess 'cause the letter was all crumpled up when she took it out. An' then when she looked at it—my, it nearly makes me cry agen when I remember it—she caught hold of the table cloth an' went kinder limp, an' slipped from her chair—an' lay on the floor—like she was asleep—only ever so still an' white. It frightened me an' I started to cry, I yelled too I guess—an' Nurse came runnin' in an' saw her a lyin' there on the floor. Nurse is very brave I think 'cause she didn't cry—but just kinder gasped, an' got some water an' kneeled down an' dabbed it on Mummy's forehead. An' then she lifted up her head an' spoke to her—an' Mummy didn't answer her nor open her eyes—an' I was cryin' all the time I just couldn't help it. After a while though Mummy did open her eyes an' tried to speak to Nurse, but the words wouldn't come I guess 'cause she only cried an' cried. I couldn't see Mummy very plain, nor Nurse, nor anything—I—my eyes had got tears in um an' I couldn't see outer them very much. I was really tryin'

not to cry though an' was wipin' my face where tears had been goin' down. Mummy was gettin' better too an' was sittin' in her chair agen now. When I had stopped cryin' I went over an' stood agenst her, I just acked to get on her knee. Nurse looked at me kinder sad an' told me I must be quiet till Mummy was quite better,—but Mummy, she saw me an' burst out cryin' agen. I cried agen too then an' climbed on her knee an' put me arms 'round her neck, an' kissed her lots of times. Mummy only said "My poor boy, my poor little boy" an' cried more an' more an' I cried an' Nurse cried then an' we all cried for a long time. After a while though Nurse said to Mummy "Now don't take on about it Ma-am, th' Lord's will be done" an' went out sobbin' an' left Mummy an' me together. Then Mummy hugged me very tight an' told me to look at her. I did—an' she said my eyes were just th' same colour as Daddy's, an' kissed me an' stroked my hair. Then she said to me, very quiet—almost in a whisper like "Gerald darlin', do you know where Daddy's gone? an' I said I thought that he was a long way off a fightin' for God. Mummy smiled very gentle like then an' said "No darlin' he isn't fightin' any more 'cause God has taken him to live with him." I thought that he muster fighted very good for God to take him to live with him, an' I said that to Mummy. Mummy looked kinder surprised when I said that an' it seemed that her face got much brighter like. She said to me "Yes darlin' Daddy did fight with all his heart an' strength, but you know"—an' she nearly cried when she said it—"we won't see him for ever so long a time now." I couldn't help cryin' then when I thought that Daddy wouldn't come home fur a long time, but I remembered what Mummy had told me before an' I said "Some day we will go an' live with God though, won't we Mummy?" an' Mummy smiled very gentle an' said "Yes if we was as good as Daddy was." Then I said "Can a little boy like me fight for God? 'cause if I can I'd just love to fight like Daddy." An' Mummy said "Yes my darlin'—if you alwus try to be a good boy an' fight agenst all thuts wrong an' wicked you will be fightin' for God." That kinder made me glad an' I said to Mummy "An' if I fight for God I will see Daddy some day an' Daddy'll be ever so pleased, won't he?" An' Mummy said "Yes darlin' an' God will be pleased with you an' that will make you, oh so happy." Then I said kinder thoughtful "Well if you an' me Mummy fight good an' hard for God an' go an' live with him, will we be us happy us we was when Daddy was home here?" Mummy gave a lovely smile then an' said "Yes darlin', happier" an' kissed me an' said I was her little comforter, an' that she wasn't goin' to cry any more. Then I hugged her an' got down, an' both of us started fightin' for God right away. Some day we will see Daddy agen an' will live with God an' be ever so happy.

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Personal & General

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send me?"

The Rev. G. F. Saywell, of the
Church of the Redeemer, has gone
away for a six months' rest.

The Bishop and Mrs. Sweeny en-
tertained the visiting Bishops at the
"Prince George" last week.

Nineteen deaths due to celebrating
the 4th of July in the United States
this year. No comment is necessary.

Sold 120 times, a small pig worth
30s, realized £130 for the Red Cross
Society's funds at Haverhill, Suffolk.

Tag Day yielded over \$5,000 for
the work of the Humane Society.
This work well deserves this splendid
response.

Good for the Summer Schools!
Lennoxville, total, 87; Belleville, 70,
and St. Catharines, 140, and this
war year, too.

The Ven. Archdeacon Fortin, of
Holy Trinity Church, Winnipeg, and
Mrs. Fortin spent a few hours in
Toronto en route to the sea.

The Bishop of Ontario and Mrs.
Lennox Mills expect to leave shortly

for England, to be near Mr. Arthur
Mills, who is with the overseas forces.

"Charles," said the teacher, "do
you know what the word 'celerity'
means?" "Yes'm," said Charles.
"It's something you put hot plates
down with."

General Smuts, has made an offer
on behalf of the Union of South
Africa to organize a contingent for
European service, also a force of
heavy artillery.

Major-General Hughes has sailed
for England. He will inspect the
troops at Shorncliffe and will prob-
ably visit the Canadians in France
before returning.

"The Christian must remember
that the soul above all else is to be
kept clean. Sin stains the soul be-
fore it touches the mind or the body."
—Dr. Floyd W. Tomkins.

Sir Charles Tupper, in a quiet,
secluded spot, Bexley Heath, near
London, England, celebrated his 94th
birthday last Friday. His mental
vigour is stated to be phenomenal.

The shooting of Mr. J. Pierpont
Morgan is a most regrettable occur-
rence, and we earnestly trust that
the present favourable reports of his
progress towards recovery will be
continued.

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BLACK, MIXED OR GREEN

late Dr. O'Sullivan was educated in Trinity College, Dublin, in which he held the degrees of B.A. with Divinity Testimonium (1858), M.A. (1866), and B.D. and D.D. (1888). He was also a member of the University Senate. In 1858 he was ordained deacon, and he was priested a year later. He was consecrated Bishop of Tuam in Armagh Cathedral by the Archbishop of Armagh and the Bishops of Down and Clogher on the 15th May, 1890. Prior to his consecration he ministered as curate in the parish of Kilbrogan, in the Diocese of Cork, from which he was preferred in 1868 to the incumbency of Rahoon, County Galway. He became in the same year a Canon, and, at a later date, Provost of Tuam. His other appointments included Bishop's Commissary, Archdeacon and Rural Dean and Chaplain and Secretary to Bishop Bernard. He was also Chaplain to Galway Prison and Dean of Residence in Queen's College, Galway, from 1867 to 1890, in

which latter year he was consecrated Bishop. The late Bishop is survived by his widow, who is a daughter of the late Rev. Canon T. H. Fleming, M.A., Rector of Clifden, County Galway, Ireland. Bishop O'Sullivan was a cousin of the late Bishop Sullivan, so well known and beloved when Rector of St. James' Cathedral, in Toronto, years ago. The Bishop discontinued the 'O' before his surname before he left Ireland for Canada.

ANTIPON IN CANADA

Spreading the Fame of the Great British Specific for Rapid Fat-Reduction.

The burden of obesity is so distressing and so unappreciating, and is generally so difficult to get rid of with any degree of permanence, that the introduction to Canada of the famous British Specific, Antipon, will be welcome in many quarters. The preparation is not unknown here already, but the obstacles in the way of its supply to the general public were necessarily great. All difficulties are now removed.

Ere the important discovery of Antipon the treatments usually employed for the reduction of weight included starvation dietary rules, sweating and purging, together with mineral drugging. All these things are weakening in the extreme, and, when obstinately persisted in, ruinous to the constitution. Antipon is diametrically opposed to such drastic methods.

To expel the superfluous fatty matter from the system is all very well, but the body must be amply nourished at the same time. Now, Antipon not only rapidly eliminates the excess of fat, but overcomes the unfortunate tendency to "run to fat." Ample wholesome food therefore becomes Antipon's strength-giving ally, and there is no need to dread that the extra nourishment taken will bring about a re-development of excessive fatty tissue.

Every dose of Antipon is a sure step in the direction of the recovery of beauty of form and vigorous nervous energy.

The decrease of weight is not a tedious process. Within twenty-four hours of the first dose there is a reduction varying, according to individual conditions, between 8 oz. to 3 lb. The scales will be the unerring recorder. The daily decrease is eminently satisfactory. When normal weight and symmetrical proportions are regained the treatment is no longer necessary.

Antipon contains only the most harmless vegetable substances in solution, the liquid being in appearance like a light red wine. It is palatable, refreshing and slightly tart, and never occasions any unpleasant reactionary effects.

Antipon can be obtained at all drug stores, from stock or to order.



Boys and Girls

LIONS ARE WEATHER PROPHETS

Captain Bonavita, who for many years has made the study of wild animals both his vocation and avocation, has recently discovered that the twenty lions, under his supervision at the Bostock Arena, Los Angeles, are expert weather prophets.

Captain Bonavita has a world-wide reputation, not only as a lion tamer but also as a lecturer, author and hunter. Numberless times, while training some especially ferocious lion, he has had to fight for his life when the beast turned upon him; and only a few years ago Baltimore, the lion with whom he has done tricks the world over, suddenly became furious and before Bonavita could subdue him Baltimore had torn off Bonavita's left arm. However, he still enters their cages with the deportment of a society woman entering a Louis XIV drawing room, and continues to perform the same daring acts with only one arm, an accomplishment which is regarded by experienced animal trainers as truly marvellous.

In order to get the best possible results from the lions, Captain Bonavita has found that it is absolutely essential to watch them closely, and it was during these observations that he discovered that their actions prophesied the coming weather.

Captain Bonavita declares: "It is a sure indication of rain if the lion changes his 'roar-tone' or shows reluctance to leave his lair, and by careful study of the variations of these habits it is possible to tell whether or not the storm will be severe.

"The extremes in weather for the day are forecast by the brutes in their seeming indifference in drinking. When leisurely and intermittently lapping the water or when greedily taking the last drop, as if fearing to be deprived of it they herald a bright day.

"It is also possible to tell by the way the lions act after they have taken their water. If they sneak back to their lair it is sure to rain, but if they linger close to the bars a good day can be expected.

"If the lions are at all restless it denotes unsettled weather."

Depending upon the forecasts of the lions, a weather report is posted every day outside the arena, and crowds of people gather about it, as they rely more upon their report than they do upon the weather man.

Under Captain Bonavita's careful training the animals are fast becoming excellent motion picture actors. The brightest and most intelligent pupil is a three year old cub by the magnificent but treacherous Baltimore. This precocious baby is the only captive bred lion in the collection and for that reason has been christened Mina, the component letters of which stand for Made in America.

HORSES AND THE WAR

The wastages of the war will mean a scarcity of horses for years to come, says the London Times. The deficiency will not be confined to the belligerent nations, but will be general in all horse-breeding and horse-using countries. Even if it were to end at once, the war would already have decimated the studs of the world, for the neutral, as well as the combatant territories, have been drained to an extent unparalleled since the breeding of horses became an organized industry. This aspect of the war has a direct and double bearing upon farming. It has already reduced the supply of animals of all types below normal requirements, and further reductions are threatened, and will undoubtedly occur, if hostilities be prolonged.

Farming perhaps feels the lack of horses more acutely than any other industry, now that motor vehicles have acquired the ascendancy on the streets and roads, but the farmer has left to him the comforting knowledge that he alone can restore the supply to the normal level. No one can deprive him of the advantages of a market, the requirements of which will be insufficiently supplied for some years to come. The existing dearth of horses will no doubt give an impetus to the process of substituting motor for horse power, but when full allowance is made for the diminished needs of the future there remains a bright prospect for the man who breeds a class of animal serviceable either for draught or saddle purposes.

There might be some hesitation in advocating the breeding of horses on an extended scale if it were conducted as a separate enterprise, but managed as an adjunct to other pursuits, as it usually is, it offers exceedingly liberal prospects for those who produce a useful type of animal. As far as the market is concerned, it seems to matter little whether the farmer breeds for the collar or the saddle. The supply of riding horses has been the more severely depleted, and a rich reward

will await the man who can help in replenishing the hunting stables; but the outlook is bright for draught animals also, and the farmer may consider himself fortunate who includes in his working teams a class of mare which, when suitably mated, will be capable of breeding a type of foal for which the market will be impatient long before it has attained maturity.

SWARMS OF LOCUSTS OBSCURED THE SUN

After doing millions of dollars of damage to cereal and fruit crops of Nicaragua, great swarms of locusts, so vast as to obscure the sun for hours during their flight from place to place, have invaded the Atlantic coast section of Honduras and are ravaging the great banana plantations near Ceiba and Truxillo. Passengers who arrived in New Orleans June 14th from Ceiba describe the appearance of the locusts over the City of Ceiba on June 9 as one of the most spectacular sights they have ever witnessed, and assert that many of the inhabitants were so frightened that they fled from their homes to the church, where they cast themselves prone before the altar and images of the Blessed Virgin.

The approach of the great swarm of locusts changed daylight into darkness so quickly that the inhabitants at first feared that a cyclone was upon them. Others of the alarmed natives believed a great earthquake was imminent, and the more superstitious looked upon the spectacle as a supernatural phenomena foreboding some dire disaster.

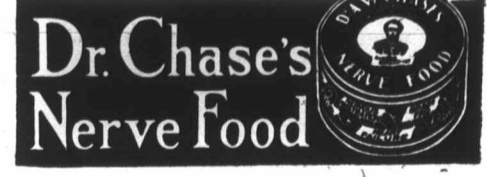
For several hours the sky was hidden by the millions upon millions of devastating insects. They had the appearance of a great cloud, moving rapidly and getting more dense every minute. The tall mountains back of the city were entirely obscured for more than an hour.

After hanging over the city for a long while the locusts began to settle down in the rich banana valleys to the south, where they began their work of eating the plants and otherwise injuring that industry.



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