

# Canadian Churchman

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Family Newspaper



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

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TORONTO, CANADA, THURSDAY, OCTOBER 29th, 1914

No. 44

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# The Canadian Churchman

TORONTO, THURSDAY, OCT. 29, 1914.

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## The Outlook

### War and Unity

One of the most encouraging results of the present war has been the effect it has had in uniting all sections of the people. Nothing has been more striking than the remarkable response of the colonies on behalf of liberty and justice, and there are other hopeful signs all around. The other day a Presbyterian Clergyman in London, England, threw open his Sunday School premises for the shelter of Belgian refugees. But when they came he discovered that they were all Jews, so he sent for a Jewish Rabbi to minister to their religious needs. Then he had a second batch of refugees to care for, and this time they were Roman Catholics, and the Clergyman sent for a Roman Catholic priest to conduct their devotions. It is said that the Jewish community in London has shown their gratitude by sending a contribution to this Presbyterian Church to help them to care for the Roman Catholic refugees. "One touch of nature makes the whole world kin."

### A Historic Incident

Among the many touching incidents of the last few weeks nothing quite equals the impressive conclusion of the historic session of the British Parliament. No one could have imagined in the earlier part of the session when strife reigned and raged that so dramatic an ending would have been possible. The account given in the "Times" is particularly interesting and impressive. After the reading of the King's speech.

"Mr. Crooks, the well-known Labour leader, astonished the House by asking

the Deputy Speaker whether it would be in order for the members to sing 'God Save the King.' The Deputy Speaker did not answer the unprecedented question. Nor did the House wait for an answer. Mr. Crooks had struck a chord that vibrated in all hearts. With one consent Ministers and members, strangers and journalists, rose to their feet and, with bared heads, joined in as he intoned the first notes of the National Anthem. The noble music, which no Englishman can ever hear quite unmoved, has been sung generation after generation by untold millions of our race on the great occasions of our wondrous story. But never has it been heard at a time more solemn or momentous, in circumstances more impressive or pregnant with deeper import, than when the British House of Commons, with one mind and one heart, made the roof of the Chamber ring with the notes, well-nigh sacred to us all."

It must, indeed, have been a moving scene. Mr. Crooks is a general favourite in the House, and it is worth remembering that this man, from the very heart of the people, reared in the parish poor house, led the ancient Mother of Parliaments in its anthem and prayer.

### Sunday Scholars and Belgian Refugees

Canada is being invited to help the poor Belgians who have suffered so much through this war, and it is interesting to observe how widespread and keen is the sympathy. Even among children this is seen, and a Sunday or two ago a service was held in a Church on behalf of the refugees stranded in the particular neighbourhood. At the commencement of the service the whole Sunday School marched past, each scholar placing some little gift on a table. At the conclusion the table presented a varied appearance, every kind of article being represented, from a cabbage to a tooth brush. A similar splendid response had been made by the scholars of the local public schools. At one place where children of the poorest inhabitants attend, children had actually brought up little paper packets of salt and mustard, and one little girl brought a cent enclosed in a letter "with her love." Such a spirit of intense sympathy cannot fail of blessing both to giver and receiver.

### A Serious Charge

At the recent Convention of Baptist Churches held in Toronto, Dr. Mabie, of Boston, warned his hearers against the dangers of German theology and German influence in the mission field. He said that he knew of a letter written from Germany to mission stations in the East, alleging that English and American missionaries were simply utilizing their position for the purposes of political propaganda on behalf of their two countries. Dr. Mabie is the last man to make a charge of this kind without warrant. And the seriousness of the information is evident to all. It only shows what difficulties are being placed in the way of the native converts and inquirers when such baseless statements can be made by a presumably Christian people. But once again we shall doubtless have the experience that "truth is mighty and prevails."

### German South West Africa

It has long been known, and recent events have only given force to the conviction, that German culture and civilization do not seem to

fit her for successful work among inferior races. In South West Africa the Germans have found the labour difficulty very serious, and indeed almost insuperable. It is curious that in 1904 the very Colonel Maritz, who has now rebelled against Britain and joined the German forces, was "lent by Britain to Germany to help to subdue the natives which Germany admitted its own inability to do. And now we have the testimony of a German expert who was called in to instruct the members of the Reichstag on the principles of colonization. These are his words with regard to the native people, the Hereros:

The Hereros must be compelled to work, and to work without compensation and in return for their food only. Forced labour for years is only a just punishment, and at the same time it is the best method of training them. The feelings of Christianity and philanthropy, with which the missionaries work, must for the present be repudiated with all energy.

When a German General was sent among them he issued a proclamation ordering these people to leave the land under penalty of death, announcing that he would take charge of no more women and children, but would drive them back to their people or let them be shot at. This was done, and we are told that thousands were killed and thousands driven into a waterless desert where they perished of hunger and thirst. All this seems to have happened without public protest or official rebuke. It would seem as if official Germany has regarded the milder colonizing method of Britain as weakness. Under these circumstances it is impossible to avoid feelings of profound satisfaction at the news which comes almost every week of the capture of German colonial possessions. The Divine law of humanity in relation to weaker races will always rule effectually, and mankind does well to heed the counsels of necessity and sympathy.

### A Timely Message

The hero of Mafeking, Sir Robert Baden-Powell, has written a little book intended for young officers and recruits. It is entitled "Quick Training for War," and it is illustrated by pen and ink outline sketches. Sir Robert deals chapter by chapter with the "Four C's of Soldiering"—Courage, Common Sense, Cunning and Cheerfulness. The book is the outcome of his own wide, practical experience. With very little modification these requirements may be adapted and applied to the work of Christian warfare. We certainly need courage to fight manfully under Christ's banner. We also must have common sense in dealing with the various problems that face us. And although the word cunning does not sound particularly Christian, its counterpart in tact and wisdom is certainly essential. Then, cheerfulness is one of the supreme requirements in all that we do for God, since not only is the joy of the Lord the strength of the worker, but he is able to recommend the Gospel as "glad tidings of great joy."

### National Self-preservation

"Do not be afraid of emphasizing the sacred duty of national self-preservation," writes Bishop Moule, of Durham. "I have long thought that the Germanic Power has aimed at the political ruin of Britain. The evidence is now overwhelmingly complete, while the fact is psychologically quite credible. Is it Britain's duty to resist this aim to the uttermost? Yes, a thousand times over. I say

nothing, though I think much, of our responsibility for loyal service to mankind at large and of God's equipment of us for it. I speak now only of the nation's duty to itself. Britain as the State is bound to protect Britain as the population. In concrete application this means that the strong within the nation are bound to protect the weak; the many to champion the one; the man to ward violence from the woman and child. On such grounds I have long supported Lord Roberts' appeal for universal training to arms. His ideal is the antipodes of militarism. It means the preparation to resist that monstrous militarism which has outraged Belgium, which has tried to outrage France, which aims and craves to outrage Britain, and which, in its logical and avowed development, would kill everywhere the righteous liberties of man."

### The Other Side of War Glory

Over 17,000,000 men of eight nations are now engaged in war or preparing for it. Seventeen million men have been removed from productive occupation, from useful citizenship in order that they may kill one another. What they and the world will lose can hardly be over-estimated. Non-combatants in Argentina face ruin from the stoppage of their wheat trade. Peru declares a moratorium. China will miss her ginseng from the Virginia mountains, and must otherwise make medicine. Children the world over will miss their Nuremberg toys at Christmas. Non-combatants are in the vast majority, even in the countries at war, but they are not immune to its blight. Nothing is too petty, nothing too great, nothing too distant in kind or miles from the field of war to feel its influence. The whole world is the loser by it, whoever at the end of all the battles may say that he has won. The whole world is paying the penalty of this war madness, neutrals as well as belligerents. War is economic waste, as much as an earthquake, and the wider the area over which it extends, the greater the number of human beings who are engaged in it, the longer it continues, by so much greater and more exhausting is the waste, by so much more is the expenditure of productive effort necessary to repair, so far as it may be repaired, the net losses it inflicts. Under the highly developed credit system of the modern world burdens of this sort are distributed with marvellous certainty, directness, and completeness.

### A Universal Treaty

The Federal Council of the Churches of Christ in America urges President Wilson to take steps at an early date to urge on the Governments of the world a universal treaty to compel an interval of time to elapse between the declaration of war and the beginning of actual hostilities; that in the meantime a committee of the signatory Powers shall make a careful investigation and report the findings to the world; and that the signatory Powers agree to enforce the observance of the agreement on the nation that transgresses the treaty by immediate military intervention. The excellence of this suggestion is obvious. Such a treaty as this might have prevented the present war. A nation that would not sign or agree to such terms would show that it did not seek peace. But the policeman again has his part, even in this proposal. "Immediate military intervention" means war. Suppose some future Germany should feel strong enough to challenge the world at arms, what then? We must go to the basis of things. There must be limitation of armaments as one of the terms of the World Treaty which, please God, may soon close this war. The only time the lamb may dwell with the wolf is when his fangs have been drawn, otherwise the lamb is in danger of dwelling within the wolf.

## The Forgotten Factor

It seems almost impossible to avoid calling special attention to the war because it affects the whole of our national life, and there is one point that demands particular attention. It is now pretty evident that most of the confident calculations with which Germany entered on the war have gone wrong. Almost from the outset things have not proceeded in the way that forty years of careful calculations had led the authorities to believe. Everything, with one exception, was calculated with mathematical precision, and all was expected to work with the efficiency of a machine. What that one exception was we shall see, but meanwhile it is interesting to observe the way in which matters worked out. The first thing that went wrong was the diplomacy before the war. The German military authorities were confident that Belgium would not resist their troops; that Britain was so full of domestic trouble that her presence would not count; that Germany and Austria would have only France and Russia to face, and that France could be bought off before it would be necessary to take Russia with any seriousness. Then, too, the plan of campaign was to overwhelm France by sheer weight of numbers in the early days and weeks of the war. Rapidity was the great necessity, and it was to secure this and to get the war in France over as quickly as possible that Germany broke her own solemn promise to preserve the neutrality of Belgium. This was Germany's "necessity," and, as all the world now knows, and their own Chancellor admitted, the excuse for the breach of neutrality was the cynical observation that Germany's necessity "knew no law." It was supposed to be to Germany's interest to break that law, but even this calculation went wrong, for whatever may be the result of the present conflict in North East France, it is clear that the time Germany hoped to save by going through Belgium has now been utterly lost, for the German army is no nearer Paris than it would have been if it had avoided Belgium altogether.

But the most remarkable error of calculation was that which concerned the attitude of the various parts of the British Empire, which it was thought would fall to pieces at the very first touch. A Moslem rebellion could be stirred up in India with the aid of Turkey, Egypt would assert its independence, and the moment Japan was asked to help, Canada and Australia would sever their connection with the Empire because of their hatred of the "Yellow Peril." South Africa, too, would utilize the opportunity of throwing off the British "yoke," while England's difficulty would be Ireland's opportunity. Once again, however, the German mind failed to estimate one factor. The rule of Britain is not a "yoke," and the various parts of the Empire are united by something infinitely stronger than material bonds. We enjoy a freedom of speech which is not understood, and indeed does not exist, in Germany, and when the Germans saw political parties in the Mother Country and even in the Dependencies quarrelling with each other, they arrived at the conclusion that there was no real unity. But the ineptitude of the German mind is unable to distinguish between unity and uniformity. We have found the way to unity without uniformity, while Germany's one aim is uniformity. It is freedom of speech which is the essential strength of British institutions; and is really the great British gift to the world.

Then, too, the German people have been taught to regard England as a nation of shopkeepers who are jealous of a successful commercial rival. Not only is this utterly baseless but in reality the very last thing for which England would desire war at present is increase of trade. The country has never been so prosperous as during recent years. And

England has never been seriously jealous of Germany's trade progress, but only rightly concerned with the lack of enterprise shown by its own commercial circles in the face of the marvellous and admirable German efforts. England has allowed Germany freedom to send in her goods without any taxation, and the people have always resisted attempts to make them tax imports. German trade has had full facilities in all parts of the British Empire.

What, then, is the one factor that has been overlooked? It is this and this only—the German inability to estimate the human factor. Whether in diplomacy, or in the violation of Belgian neutrality, or in connection with the British Empire, the German mind has been utterly unable to estimate the mental and moral human factor. It is clear that Germany has not yet learned the old lessons that there is such a thing as a human conscience and will and also that it is righteousness that exalts a nation. Her philosophy has proceeded along biological rather than moral lines, but while biology is suitable for the animal world, human beings possess minds and wills and it is at this point that recent German teachers have gone astray. The march through Belgium, the treatment of non-combatants, and the disgraceful destruction of some of the treasures of the world, show the whole attitude of the German mind. We are also told of spies being found wearing French, British and Belgian uniforms. This is not fair fighting, and not according to the rules of civilized warfare, but it shows again how far Germany is prepared to disregard the laws of ordinary humanity.

This is the one thing that stands out perhaps beyond all others, to which we do well to take heed and also to impress it upon all our people, in sermons and Bible classes, that nothing which is morally wrong can ever be politically right. Righteousness, justice, truth, love may be set at naught for a while, but they have a peculiar habit of reasserting themselves and compelling attention and adherence. And if we are wise we shall give heed to these things and in so doing accomplish a work for our day and generation which will be of permanent value.

### FOR THE MEN AT THE FRONT.

By John Oxenham.

Lord God of Hosts, whose mighty hand,  
Dominion holds on sea and land,  
In peace and war Thy Will we see  
Shaping the larger liberty.

—Nations may rise and nations fall,  
Thy changeless purpose rules them all.

When Death flies swift on wave or field,  
Be Thou a sure defence and shield:  
Console and succour those who fall,  
And help and hearten each and all!  
O, hear a people's prayers for those  
Who fearless face their country's foes!

For those who weak and broken lie,  
In weariness and agony—  
Great Healer, to their beds of pain  
Come, touch, and make them whole again!  
O, hear a people's prayers and bless  
Thy servants in their hour of stress!

For those to whom the call shall come  
We pray Thy tender welcome home.  
The toil, the bitterness all past,  
We trust them to Thy love at last.  
O, hear a people's prayers for all  
Who, nobly striving, nobly fall!

For those who minister and heal,  
And spend themselves, their skill, their zeal—  
Renew their hearts with Christlike faith,  
And guard them from disease and death.  
And in Thine own good time, Lord, send  
Thy Peace on earth till Time shall end!

## Four-Square Ministry

By the REV.  
CANON R. C. JOYNT, M.A.

(The following is the full text of the sermon preached on Sunday, Sept. 27th, at the Bishop of Southwark's Ordination in Southwark Cathedral, by the Rev. R. C. Joynt, Honorary Canon of the Cathedral, Vicar of Christ Church, Gipsy-hill, and Rural Dean of Dulwich).

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. iv. 5.

Here is an inspired quadrilateral embracing the entire field of the pastoral and personal duty of the man designated to even the humblest office in the Church by his Ordination. Into the questions about Orders and authorship, which have been raised by a criticism not always clothed with humility, we do not enter here. For us the words proclaim a high ministerial ideal on a page over which has, while yet the pen is in the writer's hands, begun to creep the shadow of his approaching death, a time when the well-polished phrases of the commonplace are peculiarly out of tune. Of St. Paul as he writes we might say that he—

"Saw eternity the other night  
Like a great ring of pure and endless light,  
\* \* \* \* \*

And round beneath it, Time, in hours, days,  
years,  
\* \* \* \* \*

Like a vast shadow moved."

From such a scene, then, we would hear a Voice, which needs no technical theory to accredit its inspiration, telling us what are the features of a lawfully-ordered ministry, of a service of God and man which aspires to something far above the niceties of a petty priestliness, and yearns to apply the balms of redemption to the awful sores of the human spirit.

### THE DUTY OF WATCHFULNESS.

"Watch." Here, as often elsewhere in a wealth of precept and illustration, is watchfulness enjoined. Especially is the word impressively often on the gracious lips of our Lord. And, "in all things." Watch the gateway of the heart with rigid censorship of all arrivals and outgoings; watch against the machinations of the devil; watch to preserve unimpaired the fences which screen off our hours of personal devotion, and so mount guard against the fussy and unquiet busyness of an unspiritual life from which the holy oil of consecration has evaporated; watch for occasions when speech is timely or when silence is the more precious metal; to inhibit the waywardness (or worse) of what Darwin called the roving instincts of the affections; watch for, or against, the splendid, or often sordid, visions which decorate or defile the walls of the chambers of the imagination, remembering that by a law of spiritual absorption what hangs there long enough and often enough will unalterably become a part of the fabric of the character.

### WATCHING FOR SOULS.

Or, passing into the ministerial realm, the deacon will share with the other Orders of the Church a watching for souls with the prospect (not of morbid terror but of radiant hope) of having one day to give in his account, detecting with the jealous eye of unsleeping love the first symptoms of a cooling devotion to Christ as Lord and Lover, or of a relaxing loyalty to the means of grace. He will watch against slovenliness or unreality in the awful employments of the pulpit and the Table of the Sacrament, lest the unconsidered things of dress, attitude, or intonation might ill beseem one who has to speak or act for Him:—

"Who maketh souls to shine  
With light from better worlds above."

And the searchlight of the watchman's view will not fail to fling its beams on the realms of evil whence emerge those seducing spirits and doctrines of devils which not unsuccessfully in our day, under various specious names, uncrown the atoning Lamb of Calvary, and weave fair garlands for the hideous brow of human sin.

### SELF-DISCIPLINE.

"Endure afflictions." The word has a harsh and foreign sound, perhaps, in an age which demands that, in the spiritual realm anyhow, we must be happy at all costs. Yet here it is, unrevised, and as yet unwithered by the desiccating breath of German or other criticism. Afflictions! Not, of course, the barbarities of the rack, or the horrible ingenuities of Torquemada and his subservient instruments the Sovereigns of the Spain of his day. But, still, afflictions. And, believe me, the measure of our influence with men is the

hardness we are willing to endure for our Lord's and His people's sake. That dim light in your room which tells the artisan on his way to his hard toil, in the raw airs that precede the winter dawn, that the new Curate or the old Incumbent is at even that early hour already on his knees or seated before his open Bible will preach far more pleadingly to him than the most melodious cadences of the popular preacher or the seductive fragrance of the sweetest incense creeping through the long-drawn aisle, with the stern discipline of the preacher's or priest's own soul left out. If we would move men towards God we must bear in our body the *stigmata* of Jesus as Lord, brands not now imprinted there by the Roman's magistrate's lash, but by the loving and merciless self-discipline of an unselfish life which is, in the Apostle's own phrase, being poured out every day in devotion to the Shepherd and His beautiful flock.

### THE USELESSNESS OF PERFUNCTORY MINISTRATION.

No nice preciseness of mechanical "use" in worship, or punctilious attention to the *minutiae* enjoined by our "school of thought" in the Church, will count for much if the beautiful filaments of love and self-surrender to our Redeemer do not bind us to the horns of His Altar:—

"Talk they of morals? O Thou bleeding Lamb,  
The grand morality is love of Thee."

As true is it as that the marks of his Master's wounds passed after long gazing into the hands and feet of the Umbrian Saint that the scars of his people's hearts become the true minister's very own, and that a world which admires unselfishness but hates to practise it will be quick to recognize them if they are there. How infinitely higher, my brothers and sisters, is all this than the dull drab of mere conventional religiousness, that ugly and forbidding caricature of the tender lines of the face of Jesus Christ! How different, too, from the perfunctory ministering which "pays" so many calls every day and is content to tabulate with the often frostbitten arithmetic of parochial statistics, its round of Celebrations, Committees, and the rest, without perhaps having touched one single torn cord of a single bleeding soul or conscience, or being followed by one grateful "God bless you; you have been a help to me."

### THE WORK OF THE EVANGELIST.

"Do the work of an Evangelist." Beautiful word which has been, like Him of Whom it speaks, sorely wounded in the house of its friends. "He is only an evangelist," has indeed come to be a phrase of reproach on the lips of a class of religious opinion which seeks to be accounted superior because it prefers to preach German culture (filtered down to it at third or fourth hand) rather than God's remedy for sin. "Only an evangelist!" a bearer of the good news which floated down the stairs of God on the first Christmas Day, making the entire firmament vibrant with its music on the way. An evangelist, to tell the weary sinner that there is ineffable rest in Jesus' breast, and cleansing in His Blood that makes whiter than snow. To tell men tied and bound with the chains of their sins—clinging, tyrannous, galling—that no evil habit is too strong to be broken by the almighty solvent of the Blood of the Lamb. To tell bewildered souls taken in the snares of life's anxious way that the Good Shepherd is by their very side, and that He will lead them home; and to make known to those who are caught in the barbed entanglements "of outrageous fortune" that God is Love, and that through all the baffling problems of circumstance and of the mind runs a thread of loving purpose woven by the Hand that was nailed to the Cross.

### NARROW OR PARTY SHIBBOLETHS.

We would rescue this melodious word "evangelist" from the hard, crabbed fingers of a pietism which says that little children must be versed in saintship before God can love them or seal to them the merits of their Saviour's death in the Sacrament of their adoption; and warns us that we must be careful not to expect too much from or give undue affliction to the "royal dainties" or the sweet Feast of Love Divine. And yet if this may not be we will let this name of precious

meaning sink into a grave unwatered by a single tear rather than that the joybells of pardon and peace and victory over sin which ought to be heard in it should be replaced by the raucous clangour of mere party shibboleths.

### THE NECESSITY OF HONEST TOIL.

Mark, too, the word—the "work" of an Evangelist. The trustee of the grace of Christ must put honest toil into his ministry. Labouring fervently in prayer; labour in the word and doctrine; travail in birth till Christ be formed in you; warning day and night with tears—these, and many like them, are not the terms which give sanction to the mere repetition of the threadbare commonplaces of our own special section of the Church, and call that doing the work of an evangelist. To think that anything will do for the pulpit if but it be theologically orthodox is to dishonour Christ, to discredit the noblest of all duties intrusted to men, to irritate the congregation, and empty the pews of the church. The gold of the great Temple candlestick was wrought gold, and bore in every detail the impress of the hammer and the anvil. And, depend upon it, while it is true that the scales of the sanctuary are in the hand of God, there are other scales in the pews and cottages and mansions to which the Church's chief Pastor to-day sends out her newly-commissioned sons, and all that the ministers of the Church do will be estimated there in proportion to the cost which they suffered in doing it.

### THE IDEAL OF A RADIANT SERVICE.

"Make full proof of thy ministry," of your diaconate, or, more literally, bring full measure. A full-measure ministry, filled with love, loyalty, diligence, watchfulness, prayer, self-discipline. Here, and nowhere short of here, is our ideal of the radiant service that has all its master's goods under its hand and the limitless fields of human need for its sphere. Make full proof of it to yourself. Well will it be with us if we often recall the wonders of this great day, when the key of authority opened to us the door of a unique opportunity. Well might we often spell over on our knees those liturgical pages which detail the solemn ceremonial of such a day as this. Oh prove, my brothers, your ministry by great ventures of claiming faith, as Elisha challenged the Lord God of Elijah with his Letters of Orders, his master's mantle, in his hands; and prove it by the pleading, expectant prayer which knows that the servant of Christ is not sent on his high embassy at his own charges, but has at command the never-failing treasury filled with boundless stores of grace:—

"Speak to Him thou, for He hears,  
And spirit with spirit can meet;  
Closer is He than breathing,  
And nearer than hands and feet."

### ITS EFFECT UPON OTHERS.

Make full proof of thy ministry to others. Not, surely, by merely showing that the legal business of our Ordination has been duly executed—though even this is not unimportant in these disorderly days when authority is heavily discounted, and every one that hath a doctrine or an interpretation is qualified, he supposes, to execute his own license to teach or preach. But the minds of men will make small account of our credentials unless the life of the minister carries upon it the unmistakably legible stamp of "holiness to the Lord," and there are seen in him the convincing prints of sacrifice, humility, love and peace, and on him that "beauty of the Lord our God," for which Moses, the man of God, prayed, and which, all unknown to himself, but seen by others, shone on his face.

### THE NECESSITY OF SACRIFICE.

Sacrifice. That is the word of words for every Christian, and therefore most of all for the Christian minister. He is redeemed by a Sacrifice unique and complete, which, like the pearl of great price, can receive no addition of beauty in quality, form or value; and he must in his measure reproduce the pattern of Golgotha in the dusty pathways of common opportunity, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in our mortal flesh." It was—remember it well—the breaking of the box which liberated the odour that filled the house where the infant Church and her Master were gathered, and which was to be recorded in the deathless page.

### A GREAT COMMISSION.

Such, then, is our commission, simple, grand, privilege-laden, and we would fain pass from this great church with its phrases clasped to our

hearts. With its inspiration tingling in all our faculties we would go out into our South London—this immense agglomerate of sorrow, sin, saintship, heart-hunger, weariness, hopefulness, class-antagonisms, service; into these acres of dull stucco and brick, these palaces of gaudy pleasures and devilish enticements; yes, and into these quiet, holy fanes where the name of Jesus sounds sweet in the believer's ear, and where is unweariedly repeated the call of His heart of pity inviting burdened lives to—

"Come to Me and rest,  
Believe Me, and be blest."

Into the swirling eddies of this vast tide of human need these young men, my friends, now fling themselves. They enter in doing so as grand a field of ministerial service as the Church of England can provide for her most devoted sons. They go not unent. They bear a saving message. They have felt the constraining power of the love of Christ, and the tender embrace of the Lamb of Calvary has drawn them, we will believe, so near to His heart that they have heard its throbbing longing for the home-coming to God of the multitudes on this side the river. They have heard, too, "the deep sighing of the poor" which floats over the wide sea of South London's

tears with a moaning as pathetic and pleading as can be heard in any city of the world. They come to live "crowded hours of glorious life" in doing good here. We welcome them to their places in our Diocesan vineyard and thank God that our Church can reinforce the ranks of her lieutenants with so much promise. And if they come to this high enterprise in weakness and in fear and in much trembling, they may well ask us to assure them that when they move among their people they will be received as the messengers of Christ in their homes, heard as His ambassadors in their pulpits, and trusted as He trusts them who has counted them faithful. Oh that by the faithful preaching of Christ crucified, by the holy living which is the most eloquent of all ministries, by the tender touch of sympathy with the sorrowful, by the sweet omnipotence of tears with those who go astray, by the gentle solemnity which marks the true man of God in the rooms of the dying, by the sense of the priceless preciousness of each human soul, and by the streams of saving Blood from the veins of Jesus ever in their view they may have a great part in the extension of His authority, and see through their labours—

"Laden souls, by thousands meekly stealing,  
Kind Shepherd, turn their weary steps to Thee."

## BISHOP TAYLOR SMITH

The Chaplain-General of the British Forces

THE duties of an Army Chaplain are almost beyond enumeration. He is pastor and counsellor, instructor and friend, under circumstances far removed from those of civil life, since even in the piping times of peace a soldier is still a soldier, ready for war. But when the "special train for Atkins" starts, and the troopship waits to carry the regiments to the scene of conflict, the Chaplain's activities are even more indispensable. Then, when the actual fighting comes, there are farewell messages to receive from the dying and forward to bereaved relatives at home; there are unofficial and unconventional services to conduct; there are words to be spoken directing attention, in solemn hours and under conditions fraught with danger and threatening death, to the Lamb of God, which taketh away the sin of the world.

It is not too much to say that the Chaplain-General, Bishop Taylor Smith, has endeared himself to all who love our Lord Jesus Christ, by his unflinching courtesy, his warm evangelistic endeavours, and his consistent efforts in the highest interests of the British army, to nourish a truly Christian spirit among both officers and men.

His ministry has fulfilled the promise of his early youth. He said on one occasion:—"I was a boy of eleven when God first revealed Himself to me. It came about in a very simple manner; there was a praying mother; there was a loving Heavenly Father, so the work was done! Not that there was no struggling and no reserve, for there were six months of struggling and six months of reserve, this latter arising from the fact that I did not want my mother to think that I had not been a Christian before. During those months I often cried myself to sleep, looking for Christ and not finding Him. Then the text came to me: 'Whatsoever ye shall ask the Father in My name, He will give it you.' I asked for peace and I got it, and that peace, and the assurance of sins forgiven, I have never lost from that day to this."

After an early manhood consecrated to the service of Christ, came varied and valuable experiences, beginning with a London curacy—at St. Paul's, Penge, 1885-90, and followed by service in the colonial field, as Sub-Dean and Canon of St. George's Cathedral, Freetown, and diocesan missionary of Sierra Leone. Another appointment, clearly in the line of Providential preparation for the position held at the present time, was that of Chaplain to the forces of the Ashanti Expedition of 1895. The operations were on a considerable scale. Trouble had arisen with King Prempeh, and it was decided to put an end to the misgovernment at the Ashanti capital. Prior to the arrival of the expeditionary force, natives were employed in establishing camps, and no fewer than 12,000 men were organized as a force of "carriers." Kumasi was eventually occupied, and the expedition returned to the coast, completely successful, without having had to engage in fighting; it was not surprising, however, in view of the reputation of the country as a peculiarly unhealthy region, that while none fell by sword

or spear, not a few were lost by disease, among them being Prince Henry of Battenberg, son-in-law of Queen Victoria, who died from fever, and in whose welfare Canon Taylor Smith showed loyal and kindly interest. Made honorary chaplain to Queen Victoria, in 1896, the Canon was next appointed to the Bishopric of Sierra Leone, which post he held from 1897 to 1901.

During his occasional visits, in those years, to this country the Bishop came increasingly into prominence and acceptance as a speaker at conferences and conventions, his addresses being marked by close intimacy with the Bible, and by happy lucidity of exposition.

There is never any doubt as to the Bishop's meaning, everybody understands him; the illustrations are invariably felicitous and interesting, while the main thought is always spiritual, and centred in Christ. We may truly say that the Bishop is essentially a spiritual teacher, but this does not set him apart from the busy ways of active men; indeed, it would be difficult to find anyone who is less of a recluse, for, as all recognize, he is gifted with a special aptitude for dealing with men, and is equally at home in a chat with a trooper or a passing civilian by the wayside as upon Keswick platform or in his office at the Horse-Guards. The Bishop's readiness upon all occasions to speak of his Master is understood when we consider his views regarding daily Bible-study. His plan is, as he has himself expressed it, "to ask the Author of the Book to open my eyes":—"Perhaps the answer is made: 'We all do that.' Yes, but do we regard it as the most important thing of all, at the outset, to be in a right attitude towards God? The daily manna is to sustain in the daily walk—the walk which is in the way of the King's commandments. Manna was an early morning gift; and the reason why some professing Christians find themselves unhappy and irritable during the day is because, like petish and hungry children, they have had no morning meal! The manna had to be gathered, too, on bended knee—which teaches us to read the Word in humility of spirit; and surely it was a daily gift, in order that those who gathered might remember the daily Giver."

Humanly speaking, the Bishop has expressed his personal indebtedness to three distinguished men, for their guidance in the study of Holy Scripture: the late Dean Burgon, of Oxford—not so much, perhaps, by what he said, as by his love and reverence for the Word; the late Dr. Waller—so apt at bringing out from the Bible things not ordinarily noted, but apt to escape the attention of those who do not delve in the mines of truth; and John Ruskin—lecturing in spiritual fashion upon the clear and sparkling character of a mountain tarn.

The present crisis brings the Chaplain-General into innumerable activities and responsibilities, but it finds him prepared and ready, as a man of God should be; and it also finds him possessing the well-earned confidence of the troops and of Christians of all denominations.—The Christian.

## "EN ROUTE"

By Peripatetic.

From time to time, Mr. Editor, I come across things in my reading which seem worthy of being passed on, and I propose, with your kind permission, to express my mind, and also, it may be, relieve my feelings, by jotting down some of these matters. I do not at all suppose that your readers will always agree with me, but in any case your columns will doubtless be open for the expression of opinion on matters of general interest.

The Bishop of Manchester, Dr. Knox, explained not long ago how he came to give his first open-air address. While at a seaside resort he noticed someone he had known as an undergraduate at Oxford in the old days preaching atheism. "I stood listening for some time," said the Bishop. "I don't know whether he recognized my face, but he brought his remarks to an abrupt conclusion and started to make a collection. I thought it would hardly do to slink away from the collection, so when he came to me I said, 'No, sir; I am afraid I cannot contribute to such teaching as you are giving.' The man replied, 'There is my pulpit. Get up and answer me.' That was hardly what I was prepared to do. I had heard only a little of what he said and I had no text. I had to preach that sermon without any preparation whatever, but I felt I had to get up and say something. What interested me was that the crowd was on my side. They had been listening to the other man, and, although I made such a poor show of it, they did their best to encourage me." The Bishop felt, as a result of that experience, that open-air preaching might be conducted with very great profit. He did a little afterwards in his parish at Birmingham, and this led on in course of time to Blackpool.

Psychical Research has long had the attention of eminent people, but it can hardly be said to have made much definite progress. Dr. Schiller, the well-known Oxford philosopher, in addressing the Royal Society of Medicine in London some weeks back, actually expressed the opinion that something like a Society for Psychical Research was beginning to operate from the other side, as more scientifically-minded Researchers joined the majority. This is certainly amazing news, for up to the present the alleged communications from eminent personages in the other world have not been particularly illuminating or convincing. It is probable that too many efforts are being made to peer into the unknown, and it would seem as though the advocates of Psychical Research were prepared to accept as true what Christian people rightly regard with healthy scepticism.

It has been announced that the Roman Catholic Bishop of Southwark has withdrawn certain faculties from the Rev. Dr. Hitchcock for declining to submit his newspaper correspondence on religious subjects for the previous approval of the Bishop. Dr. Hitchcock was formerly a clergyman of the Church of Ireland; then became a Unitarian, and subsequently yielded allegiance to Rome. It seems that in the course of a press correspondence a few months ago as to the desirability of Convents being submitted to official inspection, Dr. Hitchcock offered a committee of ladies from a certain congregation an opportunity for thorough inspection of the Convent College of which he is the Chaplain, with freedom also to converse with the nuns in private. Evidently the adventurous priest was going too far in making so frank a proposal. As he did not submit his correspondence to the Bishop he is to be silenced. In connection with this dispute Dr. Hitchcock makes one remarkable admission: "It is notorious that the teaching of Scripture in the Catholic seminaries is utterly inefficient, so much so that one priest confessed that he felt a fool among Protestants, because they knew the Bible so much better than he did."

A well-known London clergyman lately passed away in the person of Dr. Allan, formerly of Bermondsey, South London. He was an indefatigable worker for home and foreign missions. He used to tell with some relish the reply he received to his request for his Bishop's leave of absence to visit Palestine. The late Bishop Thorold, then of Rochester, characteristically answered, "You may go to Jericho."

An interesting Public Debate has just taken place in Birmingham between a well-known Jewish missionary worker and an equally well-known Jewish gentleman on the subject of

"Judaism versus Christianity." It seems that the missionary work in Birmingham is making great inroads into Judaism; and the Jews have felt bound to resist these activities by every constitutional means, one of these being the challenge to debate in public. Intense excitement agitated the minds of the Jews present when the missionary contrasted the maledictions and invocations of sudden wrath and destruction upon sinners, enemies, slanderers, and heretics in the Jewish orthodox Prayer Book with the very different spirit shown in our Litany, but their excitement went beyond all bounds when a contrast was made between the cruel laws prescribed by the Talmud and the spirit of love which permeates the whole New Testament. This exposure of Judaism took the Jews by surprise, for they evidently never suspected that their religion contained such doctrines, and the Jewish champion, not being able to defend Judaism any longer, alleged that the quotations were mere missionary inventions. But the books were available for reference, and the audience was invited to verify the truth of the statements for themselves. There is proof of the unqualified success which attended this debate, by the results seen in Jewish mission work in Birmingham.

In a recent number of the "English Church Review" the Rev. F. W. Puller had an article on "The Beginning of the Cultus of the Saints and Their Intercession for Us." It was mainly a notice of a new book by a leading French Roman Catholic, Pere Delehaye, S.J. Some of the conclusions adduced by the book and admitted by Mr. Puller are very striking. Thus, it is said that no trace of public and corporate invocation of saints is found in the fourth and fifth centuries, and, indeed, not before the eighth, at any rate in the West. Pere Delehaye does not reckon the invocation of the saint among the essential elements of the Cultus. Further, during the Ante-Nicene period there was a very remarkable paucity, "if, indeed, there be not a complete absence of evidence in favour of invoca-

tion." This is said to be due to the fact that the condition of the Church was changed by the conversion of Constantine through the heathen population pouring into the Church, often with a very superficial change in their lives and their ideas. This inrush of half-converted pagans into the Church seriously affected, "and not for the better," the Cultus of the martyrs and of other saints. In the light of recent discussions the admissions that the invocation of saints is decidedly late, no part of the essential element of the Cultus, and also due to the inroads of the semi-pagans into the Church, will be regarded as a noteworthy vindication of those who hold that our Church nowhere teaches, or even permits, invocation.

As an illustration of the length to which some are prepared to go nowadays, it may be interesting to note that Archdeacon Wilberforce, preaching recently at Westminster Abbey from the text, "The eternal God is thy Refuge," said that, although attributed to Moses, it was obviously not written by him, and belonged to a very much later date. The Archdeacon said that the style and phraseology were characteristic of Jeremiah, who was "what in these days would be called a psychic." He added that "it is not impossible that it did come from Moses through Jeremiah by what we now call automatic writing."

A story is going the rounds about Sir Frederick Bridge, the organist of Westminster Abbey. He says that two ladies were at Westminster in the Abbey, when one of them suddenly raised her hand. "Hush! Listen!" she said, "there's the organ. Isn't it splendid? I always love to hear Sir Frederick play." "Beautiful, dear," replied the other; "for the moment I thought it was Sir Walter Parratt. Of course, one can usually distinguish them by their touch." "As a matter of fact," says Sir Frederick, "it was the vacuum cleaner buzzing away in preparation for the Coronation."

## FRENCH AND BELGIAN REFUGEES AT FOLKESTONE

By MR. S. LEVERMORE (Open-Air Mission).

ALTHOUGH in Folkestone, I might have been in Dieppe or Boulogne. There were French newspapers and French advertisements; I heard the resonant accents of the French tongue on every hand. There were people in tears, and some conspicuous for their untimely frivolity; but a tense, suppressed excitement prevailed everywhere. My satchel was filled with French Gospels and Testaments; a white band upon my sleeve bore the words: "La Mission En Plein-Air, 19, John Street, Londres, W.C.," and I became the centre of attraction for the Gauls, who straightway appropriated me as belonging to themselves.

Sunday, September 13th, was a great day. Out on the quay, at 9.30, the way was divinely opened for a really good meeting. Those good, old stand-bys, "Rock of Ages" and "Jesu, Lover of My Soul," were sung, first in French, then in English, and the people pressed around. One sober-looking French sailor was deeply affected, crying aloud in French, "Ah, Monsieur, we cannot do without God now!" It was a spiritual movement. The people pressed closer and closer. Later on, when surely not less than a thousand persons, French and English, were awaiting a cross-channel boat, we mixed with the people, talking and distributing, and the Gospels were, in most cases, received with gratitude. Suddenly I strike up, "How Sweet the Name of Jesus Sounds." There is a rush and we have got the crowd. Then I talk to them in an informal way—stories of our late beloved Queen Victoria.

TALES FROM THE BATTLEFIELD, stories of my Gospel travels, all pointing a Gospel truth. The soldiers form a strong bodyguard in the inner circle. Suddenly, a motor-horn is sounded. There is a cry: "A wounded soldier"; but the car has already passed out of sight and the crowd rushes back. I strike up, "Safe in the Arms of Jesus." The soldiers and the dense crowd take up the chorus, until the sound rolls like the waves of the sea. The effect was electrifying. Then comes more speaking, with much help from the blessed Holy Spirit, as we explain, with text and with illustration, what it means to believe on the Lord Jesus Christ.

But it is nearly dinner-time, namely, 8 p.m., and we have a big central meeting to attend. This is not our meeting, but I have been asked to take part. A rush to our "diggings" to "get a bite" and then—off! We have the help of a French refugee, and there follow earnest addresses interspersed with hymns, now in French, then in English. It was a time of real power and blessing. The hour of ten is approaching, and, as the sweet accents of "Tel que je suis" ("Just as I am") die away in the distance, the vast crowd seem to be under the sweet and gracious influence of the Holy Spirit. We were "dead-beat": so tired and so weary, but the sweetness and power of the Name which is above every name filled our hearts with a joy that was "unspeakable and full of glory."

I have preached in some large churches, but never in one like this mighty "open-air church" at Folkestone—from the Leas, among "la haute société," to the Harbour with the crowd of foreigners, with a liberal sprinkling of the military, and always a crowd of English—excited and curious.

Our motto is, *Omnia vincit amor*, for the difficulties are not to be despised, but surmounted. A French or Belgian aristocrat does not appreciate being summarily accosted in the street. But, armed with the *recherché* Gospels and pictorial leaflets supplied from headquarters, and last, but not least, a French edition of that incomparable booklet, entitled "Safety, Certainty, and Enjoyment," and a little *savoir faire*, the battle is won.

To know that "la reine Marie d'Angleterre" has put her imprimatur to the above-mentioned work secures its immediate acceptance. Then follows the query, "De quoi s'agit il?" (What is it about?), and a Gospel talk follows.

But the other side of my motto is, *Omnia vincit labor*; and for the nonce, the evangelist must be jack-of-all trades, if not master of all.

"I want my boots, and I cannot make him understand," cries a middle-aged Belgian, as he stretches out his arms in piteous appeal. The evangelist comes along, and all is well. Look at this poor fellow, weakened by the terrible mal-

de-mer, struggling with a heavy valise. The evangelist simply seizes the burden and the man's heart is won.

Here is a party struggling with an English newspaper. Over there in the little Belgian town are loved and dear ones, and these people have heard that the Germans are there. Their distress is pitiable; one of the women is weeping bitterly. "Permettez-moi," cries the evangelist. He translates. The tidings are good, and smiles take the place of tears. Naturally, the transition from temporal to spiritual things is easy. Sometimes it is a lesson in English for a crowd of Belgians, then a lesson in French for the English, with the Gospel for grammar, dictionary and vocabulary. Here are two Eton boys in a quiet corner; I present a Gospel of John, in French. "I'm afraid we can't tackle it," ventures one of them. Then follows a "brief, bright, and brotherly" lesson; they conclude that they had better study the French Gospel, thank me very heartily, and listen reverently to a personal appeal on spiritual matters.

A sporting lady accosts me with, "A thousand pardons, Monsieur, but my sister and I have a bet on as to whether you are French or Belgian." "Well, mademoiselle, if you will promise me faithfully to read this Gospel throughout, I will tell you." "Agreed, monsieur." "Good; then I'm neither French nor Belgian; I'm English." "Then the bet is off," she cries, "but

I'LL READ THE BOOK ALL THE SAME."

Certainly, I never had such a grand opportunity for reaching the English aristocracy. Curiosity, and a desire to exploit their knowledge of French, opened the door again and again for a word in season, and a gift of Gospel literature. A social tea for the refugees gave me a most gracious opportunity to speak, from Psalm 46, of "Dieu, notre refuge, notre force, et notre secours dans les détresses, et fort aisé a trouver" (very easy to find)—version Osterwald.

During the long waiting for the boats I approach, saying, "It is often more painful to wait than to suffer." "Vous avez raison," they cry. Then I say, "We have a little hymn in English that is often a great comfort to me." Translating it into French, I begin to sing, the people gather, and the rest is easy. Preaching, conversing, singing, translating, writing letters, and even giving lessons in French and English, all pave the way for "the one thing needful."

One Belgian attracts a crowd by his vehemence, as he tells me the old story of priestly rapacity, concluding with, "Let them come to England, and learn how these Protestants love us, and give their money and their time to do us good." A short, earnest talk on the glorious Gospel of the grace of God naturally follows.

"Here is my penny," says a Flemish woman, as she receives a Gospel. I explain that the Gospel is without money and without price. "How can that be?" she queries in amazement. The people gather and the opportunity is seized for a talk on Isaiah 55:1, and Rom. 4:5. Who shall estimate the results, under God, of these talks and silent messengers?

Surely, in view of this unique and strange opportunity one can only join with Amos, in adoring worship of the Eternal God, who "turneth the shadow of death into the light of the morning."

### Laymen's Missionary Movement

The Canadian Council of L.M.M., on September 15th last, passed the following resolution that:—"The Canadian Council of the L.M.M. recognizes that Christianity is now on trial, both at home and among the non-Christian peoples of the earth; that the present war is a most serious challenge to the Christian faith, and to the supremacy of the Prince of Peace. Unless the Church meets this challenge with courage and self-sacrifice, and triumphs over all difficulties, she will lose her claim to moral and spiritual leadership among the nations of the earth.

"In view of this grave crisis, its effect upon Christian Missions and the embarrassment of the work of Continental Missionary Societies through the ravages of the present war, a peculiar responsibility rests upon the churches of North America to assist in meeting the situation, by not only maintaining their present work at home and abroad at its highest efficiency, but by strengthening this work in every possible direction. Years of abounding material prosperity in Canada have turned the thoughts of many men away from the supreme claim of religion. The present serious attitude of mind on the part of our people, brought about by the war, presents

the Church with one of her commanding opportunities to rally all Christian forces in support of a movement for quickening the spiritual life at home, and for the world-wide extension of the Kingdom of the Prince of Peace.

"The Canadian Council urges upon every man the supreme importance of the present hour, and resolves to go forward with its work in the full assurance that God is able to over-rule the present distress, and make the coming year a turning point in the religious progress of the world."

## Brotherhood St. Andrew

### NOTES FROM THE 24th ANNUAL REPORT OF THE DOMINION COUNCIL, 1914.

We deeply regret that it has been impossible to present this report to the Brotherhood assembled in Convention in Winnipeg, but trust and pray that the time will not be long delayed until we can call our deferred gathering and meet with you for counsel and advice. The great war now raging in Europe, the immediate cause of the postponement of our Convention, will undoubtedly bring many sad and regrettable consequences in its train, but like a light shining through darkness there are to be seen many hopeful signs. After many years of great and almost undisturbed prosperity our people were in danger of becoming submerged in self, but now a national need has arisen and once more the propelling power of service is rousing us to sacrifice.

We wish first to draw your attention to the evidence of steady growth, which is reflected in Schedule A. In the Senior ranks there has been a net gain of 28 Chapters, the additional Chapters being fairly well spread throughout the different dioceses. Nineteen Chapters have been formed on probation and 45 old Chapters revived. Eleven charters have been issued to new Chapters. The total number of members also shows a slight advance. In the Junior department there has been a slight falling off in the number of active Chapters, although it is only fair to say that to all appearance those Chapters still on the roll seem to reflect a greater degree of activity than those of last year.

While the financial statement shows that an even larger amount has been raised this year through the Extension Fund, at the same time it has been very far short of our requirements and we have been placed in the unfortunate position of having to lose the services of two most valuable and efficient secretaries through our inability to raise sufficient funds to maintain them in the field. We do not ask more from those who have already given liberally, even to the point of self-sacrifice, but we do urge most strongly that those who have not helped the Extension Fund should realize their responsibility for the unfortunate position in which we have been recently placed. This lack of consideration for the welfare of our organization is even reflected in the amounts paid by the Chapters in quotas. Although we have more Chapters and more members than last year, we have received nearly \$100 less from Senior quotas, than in the previous year. Our policy for the present will be to maintain our expenses at the minimum until we have succeeded in clearing off our present liabilities, or until we are assured that we can once more go forward in our aggressive campaign without going further into debt. The statement shows that the Council closed the year with a bank overdraft of \$490.07 and private loans, to enable them to finance, from friends of the Brotherhood, of \$450; which means in plain words that the Chapters must raise an additional \$90.07 to wipe off this serious deficit, an easy matter if all will help.

Our due meed of praise for the work done by Mr. J. A. Birmingham, in the East, and Mr. F. A. Williams, in the West, must be tendered, although we can no longer claim them as our secretaries. The loss to the Brotherhood in Canada through the necessity of dispensing with the services of these two efficient secretaries cannot be estimated. We cordially wish them God-speed and success in their new work. With reference to our secretary-treasurer, Mr. C. C. Stenhouse, under his direction the management of the routine at head office is now thoroughly efficient, and your Council feel that in him the Brotherhood has a man both able and willing to successfully carry on the work there.

We again wish to call special attention to the work of the Follow-up Department. During the past year more use than ever has been made of our facilities in this direction, and it is a great satisfaction to be able to announce that no fewer than 1,071 names have been forwarded to us and

passed on for attention, notwithstanding that there has been a decided reduction in the number of immigrants, amongst whom, in former years, we had our largest work.

The other matter of which we would speak is the duty now incumbent upon Brotherhood men everywhere, particularly upon the members of this Council and our leaders in the different districts, of seizing every opportunity of forming new Chapters. We have no travelling secretaries in the field at the present time and yet the harvest is plentiful, and needs but the word in season to secure it. Let us rise to our opportunities and wherever there is a Chapter that may be formed, let us, each and every one, make of ourselves a voice of the Brotherhood and strive to establish that Chapter wherever it may be. Brothers, the Challenge has sounded once again. God grant us grace and strength to answer it effectively.

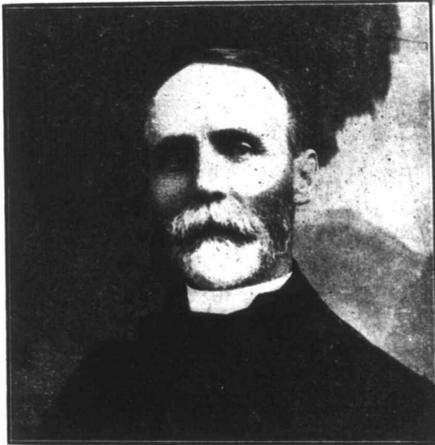
## The Churchwoman

### THE CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE.

The Building.—It stands now in a new dress, and one we must all admire. A new hardwood floor for our "Common Room" and the walls and ceilings re-decorated add to the improvements.

Miss Bryant sailed for England in May, where she contracted measles. As soon as quarantine permitted she continued her journey to Beyrout,

## The Rt. Rev. C. L. Worrell, D.D.



THE BISHOP OF NOVA SCOTIA.

Who celebrated the 10th anniversary of his elevation to the Episcopate on October 18th.

where she is now acting as Matron in the British and Syrian Training College. She has had a delightful summer in the Mountains of Lebanon. As a pastime she is studying the Aramic language. (Since writing the above Miss Bryant has been compelled to leave Syria, and is now in Egypt.)

On the 3rd of June two of our graduates, Miss Gladstone and Miss Wibby, were "set apart" by the Bishop of the Diocese in St. Alban's Cathedral. At the close of term, June 15th, Miss Gladstone at once took up work among the Jews in Hamilton. It is gratifying to know that three months spent there last summer resulted in her being engaged by the Bishop of Niagara as a missionary in that diocese long before her time of training had expired. She is encountering much opposition, but is struggling on bravely. Miss Wibby was received on her arrival in Edmonton by Bishop Sweeny, who happened to be on the platform as the train steamed in. He handed her over formally to the Bishop of Edmonton, who was there "to speed the parting guest." Mrs. Langford is now attached to St. Philip's Church, Toronto. Miss Jutting very faithfully took charge of the nursing work during Miss Phillips' holiday. Since then she has been preparing for her long journey to China. Miss Trent is now enjoying a well-earned furlough, having completed 20 years of service in Japan. Another of those associated with us in this way has recently been called to higher service. The call came to Miss Harriet Marsh early in August. For a year or more she had been patiently awaiting this summons in Victoria Hospital, London. She shared the fellowship of Christ's sufferings;

now she rejoices in His Presence. Miss Galop, from China C.M.S., spent a day or two at the House. Miss Field, of the C.C.S., was here for a night. We were glad to welcome Miss Maud Sedgwick from China.

September 23rd saw a very happy meeting of our Associates. Through the indefatigable labours of our President, Mrs. Reeve, we were the recipients of a jam and pickle shower; also sundry and divers garments, suitable for the "seven ages" of men, women and children, were contributed.

The Medical Report is as follows:—

Obstetrical cases attended .....	51
Visits paid to these .....	518
Dressings and treatments .....	70
Miscellaneous visits .....	78
Clinics held .....	18
Patients attending clinics .....	164
Operations in Dispensary .....	14
Operations in district .....	3

For the last six months our Medical Work has continued without much variation. We expect there will be a greater demand for our medicine this winter, owing to the fact that drugs have gone up considerably in price. Over fifty babies have been cared for. One of these was a very interesting little stranger, a Chinese baby, who was named Hing Lee. He was the dearest little fellow; we got quite fond of him. One little baby arrived a week after his father went to the war, and many of the women are bemoaning husbands out of work or gone to the front. In the interval between the commencement of term and the beginning of lectures Miss Thomas very kindly formed a class for our students, the subject being the study of Christian Doctrine. The students were delighted, and at the close wished they might have lectures from Miss Thomas all through term. The Mothers' Meeting re-opened on Thursday, October 1st, with a large attendance of mothers and children. Miss Kingstone is kindly giving a course of lectures on "The Care of the Baby." There is much distress and lack of work among these women. We have had many applications from the clergy for the help of Student Deaconesses. It is difficult to supply the need. For the work among the young women there appears to be greater need than ever. Miss Strangman has kept hard at work all summer. She receives from the chaplain at Quebec the names of immigrant women and girls; these she visits. The Station Work goes on regularly. Only a few days ago Miss Sprackett found in the Station a young woman sorely in need of help. She had come from Cobalt, having been told that in Toronto there were homes in which she would be cared for. She had no address, nor any letter of recommendation. She remained here in this House until the following Saturday, when Miss Hill made a place for her in her overcrowded home at "Humewood."

The field is wide, the need is great, and yet the labourers are very few. But we must not be discouraged. We look to you to help us, by your prayers and effort. We look to God for the supply of all our need, and we believe that we shall "Always have all sufficiency for all things."

## Church News

### PREFERMENTS AND APPOINTMENTS.

JENKINS, the Rev. David, Rector of St. Alban's, Riverside, to be Rector of Petersville. (Diocese of Fredericton.)

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### NOVA SCOTIA.

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

HALIFAX.—On the 18th inst., St. Luke's Day, the Bishop of this diocese, the Right Rev. Dr. Worrell, celebrated the 10th anniversary of his elevation to the episcopate. He is emphatically a working Bishop, leading his clergy nobly in all that can quicken the spiritual life of the Church of England and make her ever more and more fully a power worthy of her glorious traditions. He has demonstrated from the very beginning his profound sense of the fact that the Spirit must be in the wheels of the Church's machinery if it is to be effective, and she is to realize her mission. Of outstanding significance in his bishopric are the building of All Saints' Cathedral, a monument to zeal burning like a white flame and persisting in spite of every discouragement; the great Church Congress which marked its open-

ing and baptized the Church in Nova Scotia anew through the inspired eloquence of some of the greatest men in the Mother Church and in Canada; the passage of the D.M.B. canon, tending to unify the mission funds and their administration, and the development of King's College. The Bishop has during his episcopate very fully demonstrated his ability as a leader and more particularly has shown that he possesses the rare gift of being able to "discover" the right men for places of importance and his judgment in this respect has been amply vindicated. The Bishop has shown an active interest also in promoting the cause of Christian unity and taken altogether his episcopate so far has been one immensely rich in results. He has diligently planted and watered and the harvest is already a very plentiful one. We beg to congratulate his Lordship upon the attainment of this anniversary, and we sincerely trust that he may be spared for many years to carry on his useful work in and for the Church.

The Bishop of the diocese and Mrs. and Miss Worrell have returned from Montreal. It is pleasing to know that Mrs. Worrell has so far recovered as to permit of her return, and it is sincerely to be hoped that she will now speedily recover her former health and vigour.

Missionary sermons were preached and conferences were held in this city and in Dartmouth on the 25th and 26th inst. Amongst those who took part were Mr. H. K. Caskey, of the Laymen's Missionary Movement, and the Rev. Canon Gould, of M.S.C.C.

ST. PAUL'S.—On Children's Day, the 18th inst., the Rector preached at the 11 o'clock service on the text, "And a little child shall lead them." At 3 p.m., a united service was held in connection with all of the departments of the Sunday School in the Assembly Hall, at which the Bishop of the diocese gave an address to the scholars following which his Lordship presented the diplomas of the Sunday School Commission to five teachers in the school, who had passed the required examination.



FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—This church was consecrated by the Bishop of the diocese on the morning of the 18th inst. The service was a most impressive one and was attended by a very large congregation. The Bishop was assisted in the service by the Rev. R. P. McKim, the Rector of the parish, and the four honorary Lay Readers, Messrs. J. W. Goddard, J. K. Scammell, W. A. Steiper and H. V. Miller, all of whom were vested. The Bishop was also accompanied by the churchwardens, Messrs. W. F. Cronk and D. H. Nase, and the Rev. J. L. Cotton, the Curate. After the ceremony was concluded, the Bishop preached the sermon. In the afternoon Mr. R. H. Buchanan, of Montreal, addressed the children of the Sunday School, and the members of the Bible Classes. In the evening, it being Children's Day, a special service was held in this connection and Mr. H. V. Miller, the superintendent of the Sunday School, and one of the honorary Lay Readers, gave an address. The history of St. Luke's is as follows:—The present church was built in 1880, during the time when Rev. L. G. Stevens was Rector of the parish. The building was designed originally by the late D. E. Dunham but has since undergone many alterations to meet the needs of a growing congregation. Rev. E. L. Sibbald succeeded Mr. Stevens as Rector and in 1895, the Rev. R. P. McKim came from St. John's Church, West Toronto, to become Rector of the parish of Portland. At that time the parish was \$5,000 in debt and not only has this been wiped out, but many improvements have been made to the church, besides the building of the rectory last year and a total sum of more than \$25,000 has been expended on repairs and new buildings. The parish is now in a very flourishing condition and the Thanksgiving offering this year presented by the congregation without any special appeal, amounted to \$410. The debt of \$5,000, which was on the church when Rev. R. P. McKim assumed the rectorship, was wiped out ten or 12 years ago when all mortgages and other documents signifying any indebtedness were ceremoniously burned. The church could then have been consecrated according to the letter of the canon law, but there was still a floating indebtedness and until that had all been cleared up, the congregation felt that they would rather wait before they could feel that they were free to ask the Bishop to consecrate the church. The parish

of Portland is the oldest in the diocese and the first service of which there is any record in the province of New Brunswick was held by Rev. Thomas Wood on July 2, 1769, at the time when missionaries sent out from England visited from house to house holding services intermittently. The first church built in the parish was on Portland Point in 1829 and was known as Grace Church. This was afterwards moved on rollers near to the site of the present St. Paul's Church, and in 1838 the first St. Luke's Church was built. It was destroyed by fire in 1875 and was rebuilt about five years later; this is the church now consecrated. The present officers of the church are: Rev. R. P. McKim, Rector; Rev. J. L. Cotton, Curate; D. H. Nase and W. F. Cronk, wardens; W. A. Smith, J. K. Scammell, W. A. Steiper, G. C. Jordon, G. B. Taylor, J. A. Warwick, John McMulkin, A. L. Mowry, G. T. Martin, W. E. Craft, H. V. Miller and C. Harrison, vestrymen.

PETERSVILLE.—The Bishop of the diocese has appointed the Rev. David Jenkins, the Rector of St. Alban's, Riverside, to the charge of this parish. Mr. Jenkins has been for three years at Riverside where he has worked with great acceptance. He will enter upon his new duties on All Saints' Day.

QUEBEC.

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

QUEBEC.—ST. MATTHEW'S.—A church parade of the Boy Scouts of Quebec was held at this church on the morning of October 25th.

KENOGAMI.—ST. JAMES'.—The congregation of this church have donated \$12.75 to the Red Cross Society.

MONTREAL.

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

MONTREAL.—ST. THOMAS'.—October 18th was a notable day in the history of this parish, uniting Thanksgiving service and Children's Day, beginning with an 8 a.m. celebration of the Holy Communion, at which Canon Renaud gave a short address, emphasizing the special blessings vouchsafed our Dominion in a plentiful harvest, and commending the members, 21 in number, who had gone forth at the call of God and their country, as well as all who are engaged in this world warfare. He also commended to the parents and teachers the most important work of the education and training of their children, emphasizing the great opportunity and duty of winning the children to God. The 11 a.m. service was conducted by the Rev. J. S. Ereaux, Assistant, who preached an eloquent and impressive sermon. Special music was rendered by the voluntary choir. The church was beautifully decorated with palms, flowers and fruits. At 3 p.m., the church was filled with 572 children. A choir of 20 boys and girls conducted the prescribed service, doing great credit to their instructor, Mr. McKee, the superintendent, and Miss Brennan, the organist. The Rev. J. S. Ereaux, who has done such faithful, voluntary work during the past two years in this parish, took charge of this service, assisted by Mr. A. L. L. Ellis, Lay Reader. Mr. Ereaux gave a most interesting address. A special feature of this service was the receiving and dedication of gifts and fruits, etc., by scholars and classes, which were afterwards carried to the homes of 35 families connected with the parish, each gift being accompanied by an appropriate text. The Rector spoke most feelingly, congratulating the superintendent, teachers and officers on such a result of their self-denying efforts in this, perhaps the most important work in the Church of God. The Boy Scouts were present in numbers at this service. At 7 p.m., once more the church was crowded, when the Rev. F. Elliott Baker, Immigration Chaplain, preached an earnest and thoughtful sermon, explaining the origin and duty of General Thanksgivings to Almighty God, not only for harvest but for personal mercies received.

ST. JAMES THE APOSTLE.—The 50th anniversary of the opening of this church took place on the 25th inst., when special services were held both morning and evening.

CHRIST CHURCH CATHEDRAL.—The funeral of the late Colonel Burland, Red Cross Commissioner for Canada, which took place recently in England, took place on Saturday afternoon

last, and the service was attended by a very large number of people. The first part of the service was held in this Cathedral Church. Bishop Farthing conducted the service in the Cathedral, where the pulpit and the late Colonel Burland's pew were draped with Union Jacks and crepe, and at the grave, the Rector, Rev. Dr. H. Symonds, had charge of the service. One hundred men from the McGill officers' training corps, under Captain McKergow, formed the firing squad at the grave. The burial took place in Mount Royal Cemetery.



TORONTO.

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

THE BISHOP'S ENGAGEMENTS.—The Bishop of Toronto preached and celebrated the Holy Communion at the 11 a.m. service in St. Philip's Church, Spadina Avenue, on Sunday, in connection with the Harvest Festival. In the evening he preached the anniversary sermon in the Church of the Messiah, Avenue Road, at 7 o'clock. On Monday the Bishop went to Brampton, where he officiated and conducted "Quiet Hours" in connection with the Conference of the Archdeaconry of Simcoe, which were held in that town on Monday and Tuesday last.

TORONTO.—ST. JAMES' CATHEDRAL.—The Veterans of '66 and '70; '85, Batoche and Battleford Columns, and South African Associations assembled over 300 strong at the Armories, where, headed by the band of the 12th York Rangers, the Veterans marched to the Cathedral. The Ven. Archdeacon Forneret, of Hamilton, preached to a crowded church. The Archdeacon prefaced his strictures by stating there was some basis for the criticisms and complaints heard in various quarters that only a very small percentage of the 33,000 men who formed the first Canadian contingent were Canadian born, and that few of the latter enlisted in the Militia, compared to those who came from the Old Land. Yet it must not be forgotten that large numbers of young men had arrived in the Dominion within recent years who had formed no lasting ties here and it was only natural they should be the first to answer the Empire's call. Neither should it be forgotten that unemployment was an important factor in the situation. The Canadian Militia had rendered great service to the Dominion and Empire in the past, and would do even better in future. They were celebrating the 60th anniversary of the Battle of Balaclava and the famous charge of the Light Brigade. The immediate results of that charge were not much but it had been a great inspiration to new generations. To what extent no one knew, but they did know the same spirit of daring and valour animated the soldiers now taking part in the war, as was shown by the emulation of the deeds of the Light Brigade in the recent Battle of the Marne. The Canadian Militia had given abundant evidence that it too had been inspired by that famous charge. English-speaking and French-speaking Canadians, had shed their blood in the defence of Canada, home and Empire. From the time the Militia was organized on its present basis in 1862, down to the present time, it had always given a good account of itself. That was seen in the suppression of the Fenian raids, the North-West rebellion at Batoche, and in South Africa. Of late years, Canada had been enjoying a period of great prosperity, and the usefulness of the Militia had been lost sight of. An inordinate love of pleasure and sport had been all too common. It was time for all to wake up, and realize the usefulness of, and the necessity for the Militia. Lord Roberts, in England, and Sir William Otter, in Canada, had repeatedly warned us to prepare for coming dangers, warnings that were unheeded except by a few. Canada and the Empire did not want a German despotism, but it did need a patriotic force for defence purposes.

ST. PAUL'S.—The members of the Toronto Home Guard Sharpshooters' Association, some 1,500 strong, attended a special service in this church on Sunday afternoon last when they were addressed by the Ven. Archdeacon Cody. They were accompanied by a detachment of Senior Scouts and were headed by Major-General Sir W. Otter, K.C.B., the honorary Colonel, and Capt in W. T. Stewart, the officer commanding.

ST. PHILIP'S.—Harvest Thanksgiving services were held in this church on Sunday last. The Bishop of the diocese preached in the morning and the Rev. Dr. Griffith Thomas in the evening.

CHURCH OF THE MESSIAH.—Anniversary services were held in this church last Sunday, the

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special preachers being the Rev. Dr. Griffith Thomas and the Bishop of Toronto.

**ST. STEPHEN'S.**—The Rev. Professor Cosgrave, of Trinity College, addressed the Men's Club of this church on Monday evening last on the subject of "Personal Experiences Regarding the War." There was a large attendance.

**ST. ANNE'S.**—At the meeting of the Men's Association in the Parish Hall last Monday, the Rev. R. J. Patterson delivered an address on "Valcartier." Mr. Patterson gave a series of most interesting facts and data of the camp.

**ST. LUKE'S.**—Children's Day was observed in this church last Sunday, when the Rev. R. A. Hiltz, the general secretary of the Sunday School Commission, preached in the morning and the Rector in the evening. Special collections were made during the day for Sunday School work.

**HOLY TRINITY.**—Harvest Thanksgiving services combined with anniversary services were held in this church on Sunday last, which was the 67th anniversary of the consecration of the church. The Rector, the Rev. D. T. Owen, preached in the morning and the Rev. F. D. Woodcock, the Rector of Oakville, in the evening. The church was appropriately decorated for the occasion and the musical portions of the services were acceptably rendered.

**CHURCH OF THE EPIPHANY.**—Very large congregations were present at both services on Sunday, the Rev. Dyson Hague preaching in the morning to women, and at the evening service to men. On Sunday next the Rev. Canon Bryan will preach at the morning service and Rev. Dr. Griffith Thomas in the evening.

**ST. JUDE'S.**—On Monday last a combined meeting of the Girls' Auxiliary of the Church of the Epiphany and this church was held at St. Jude's, to hear the Rev. R. M. Millman speak on work in Japan. The greatest interest was manifested.

**MOTHERS' UNION.**—The annual meeting of the Mothers' Union was held on Monday, October 19th, at 2.15 p.m. in St. James' Parish House. Good reports were read of work done—increased membership and new branches starting. Afterwards the members attended service in the Cathedral at 3.30, to hear a most helpful address by the Rev. D. T. Owen on "Authority and Discipline in the Home." There was a very good attendance at both, 145 being present at the service; 6 new members were enrolled.

**GEORGINA HOUSE.**—The Georgina House Association hope to open a house for business girls who are without employment on account of the present war conditions. As far as possible, situations will be found for such girls. Any whose wages have been reduced will be given board and lodging at lowest possible rates. There will be a lunchroom for any who may wish to avail themselves of it. As this is a work of faith, based on the present necessity, the committee ventures to ask for contributions of groceries, fruit, vegetables, etc., as well as suitable furniture in good repair, to enable them to begin this much-needed work successfully. The house—Spadina Lodge, 184 Spadina Avenue—for boarders and transients and the lunchroom is now open.

**SCARLETT PLAINS, WEST TORONTO.**—**CHURCH OF THE ADVENT.**—Three well-attended Harvest Thanksgiving services were held on Sunday, October 18th, in the temporary place of worship on St. Clair Avenue. Special sermons were preached by Professor Cotton, of Wycliffe College, Mr. E. W. Wasson (Children's service), manager the Anglican Boys' Camp, and Rev. S. J. Moore, Curate St. James' Cathedral. The building was tastefully decorated, and a practical proof of hearty interest was the day's offerings for the building fund, totalling \$36.39, from worshippers who have very little to spare. On Thursday evening, October 22nd, a congregational social, with an interesting programme was held, at which voluntary contributions added \$6 to the building fund. Already, in response to an appeal, additional donations have been thankfully received for the completion of the unfinished church basement on Pritchard Avenue. The greatest possible effort is now being put forth to secure enough roof and occupy this badly-needed structure without further delay.

**KINMOUNT AND BURNT RIVER MISSION.**—The Right Rev. Dr. Reeve visited this Mission on October 19th and 20th, holding Confirmations at St. Luke's, Burnt River and St. James', Kinmount. The candidates included Rev. Mr. Hockley's son and a young man who has offered himself for work as Lay Reader in the diocese. The services were well attended. The Bishop kindly visited Union Creek (country-side) School, 35 pupils, and also addressed 120 scholars at Kir-

mount Public School, giving them valuable advice and inspiration.

**FALKBANK.—ST. HILDAS.**—On the evening of the 21st inst., a meeting was held in the basement of this church at which a Men's Club was formed and the following officers were elected:—Honorary president, Rev. H. R. Young; honorary vice-president, George Garrett; president, J. Caulkin; vice-president, A. E. Ainsworth; secretary, T. J. Pyke; treasurer, W. Cole.

**EARLSCOURT.—ST. CHAD'S.**—The members of the Men's Club of this church held a supper and concert in the basement of the church on the evening of the 21st inst., when speeches were made by the Rector, the Rev. A. J. Reid and the Rev. H. J. Swarth.

#### ONTARIO.

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

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

**KINGSTON.—ST. GEORGE'S CATHEDRAL.**—The Very Rev. Dean Starr, whose return or resignation this Cathedral congregation demanded, after he had enlisted in the British army as chaplain for three years, has cabled Bishop Bidwell that he will return to his post on January 1st, being able to secure his discharge.

**KINGSTON.**—The Bishop of Kingston, the Right Rev. Dr. Bidwell, has joined the Kingston



THE REV. R. S. FORNERI, M.A., B.D.,  
Rector of St. Luke's, Kingston.

Veterans' Association and has been elected Honorary Chaplain thereof. His Lordship has had five years' military experience in connection with the Bedfordshires, an experience of which he is proud.

**ST. LUKE'S.**—The Rev. R. S. Forneri, M.A., B.D., the Rector of this church, celebrated yesterday the Feast of St. Simon and St. Jude, the 50th anniversary of his ordination to the priesthood. He has been residing in this city for almost the past ten years and during that time has made a host of friends here who will all of them rejoice with him that he has been spared to celebrate this important anniversary. The reverend gentleman was born of Italian parents, his father being the late Dr. Forneri, who occupied a chair of Moderns at the University of Toronto. Over 50 years ago he entered Trinity College, Toronto, and took the course in Divinity. He was ordained to the priesthood by the late Bishop Strachan in the city of Toronto. Rev. R. S. Forneri has erected a number of monuments in the form of churches that he built and which will stand to keep his name in perpetual memory. It was through his talking, writings and work that the beautiful church of St. Alban the Martyr, full of memorials of the dead United Empire Loyalists, was built at Adolphustown, on the shores of the Bay of Quinte. It was through his ceaseless labours that the Church of St. John, at Belleville, was erected and he it was who was responsible for the erection of places of worship at Uxbridge and Hay Bay. On January 1st next, Mr. Forneri will have been ten years in this city as Rector of this church. In the half score of years there have been many improvements made to the church and a splendid addition has been made to accommodate the ever-increasing congregation. A service of praise and thanksgiving to Almighty God

for bringing Mr. Forneri so successfully through his half century term as a priest was conducted in the church last evening. In January the occasion of Mr. Forneri's jubilee will be again remembered at a banquet that will be held by the members of the congregation. The reverend gentleman has been made the recipient of many hearty congratulations in regard to this auspicious event.

#### NIAGARA.

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

**HAMILTON.—CHURCH OF THE ASCENSION.**—A memorial window to the Rev. Canon Wade, who was for many years associated with this church as Rector, was recently unveiled. The window consists of three compartments, with tracery above. The subject filling the three lights or openings is the Day of Pentecost—the Holy Spirit descending upon the Apostles and the Virgin Mary. This subject was selected for this window by Canon Wade himself several years ago, and it was therefore thought appropriate to place it in his memory. The window is placed in the chancel, almost completing the entire windows of the church, nearly all of which have been executed by the N. T. Lyon Glass Company, Limited, of Toronto, who designed and executed this window also. The window is very much admired by all who see it, and is considered one of the most artistic windows in the country. The colours of the window are exceedingly rich and varied, and are made of what is called the best English antique glass. This window was unveiled at the morning service on Sunday, October 18th, by the Right Rev. Dr. Farthing, the Bishop of Montreal, in the presence of a large congregation. His lordship also preached, taking for his text, John 16: 16. In the course of his sermon the Bishop paid a high tribute to the life of the late Canon Wade and referred to the widespread influence which he wielded during his lifetime. At the evening service on the same day, the Rev. Dr. Renison, the Rector of the church, unveiled a memorial tablet to the late Sir Emilius Irving, K.C., who was for a number of years a resident of Hamilton and a member of this congregation.

#### HURON.

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

**LONDON.—ST. JOHN THE EVANGELIST.**—The Harvest services at this church were held on the 18th inst., and it is safe to say that never in the history of the church have these services been better rendered. The decorations were most beautiful. This deserves special mention, it being all the work of the teachers and scholars of the Sunday School under the management of their valued, efficient superintendent, Mr. Wilmot. It being Children's Day, as well as Thanksgiving, a most pleasing feature of the service was the attendance of all the scholars at both services. The Rector, the Rev. Canon Craig, delivered two eloquent sermons, combining the subjects of Children's Day with the Harvest Thanksgiving. The churchwardens had asked for a special collection for that day, with the gratifying result that over \$480 were placed on the collection plates.

**WOODSTOCK.—ST. PAUL'S.**—Most enthusiastic meetings in connection with the Sunday School Association of this Rural Deanery were held in the schoolhouse on the 20th inst. Before the meetings were held the Holy Communion was celebrated in the church at 9.30 a.m., the Rev. H. H. Tancock, of Norwich, being the celebrant, assisted by the Rev. E. H. Shaw. A business session of the association immediately followed this service, presided over by the Rev. H. E. Bray, of Thamesford. The agenda paper provided a most interesting business programme and much wise action will result from proposals made. The afternoon session was opened by the Rev. R. A. Hiltz, general secretary of the Sunday School Commission, who dealt in a satisfactory manner with the "Teaching of the Church Catechism."

**WINDSOR.—ALL SAINTS.**—The Rev. Arthur Carlisle, the Rector of this church, has offered his services as a Chaplain at the front and he will go with the next contingent if he is accepted. He offered to go with the first contingent in a like capacity, but was prevented from doing so at the time owing to an illness from which he has now recovered.

**KINCARDINE.**—A large number of clergy attended the autumn meetings of the Bruce Rural Deanery, which were held here on the 20th and

21st inst. The proceedings were of unusual interest. On the evening of Tuesday the 20th, a service was held in the parish church, the Rev. R. Perdue, of Watkerton, the Rural Dean, being the preacher. Holy Communion was celebrated the following morning, at which the Rev. J. L. Homer, of Cargill, gave an address of a devotional character. Following this service a business meeting of the Chapter was held in the schoolhouse. The business transacted included reports upon the missionary condition of the Church in the county of Bruce and the A.Y.P.A. in the Deanery. A paper was read by the Rev. T. Inas, of Ripley. Tara was chosen as the next place of meeting.

**BRANTFORD.—GRACE CHURCH.**—It has been decided that the inscriptions on the bells which are to be installed in the tower of Grace Church will be as follows:—Trebble—Day by day we magnify thee. Second—We glorify thee. Third—We worship thee. Fourth—We bless thee. Fifth—We praise thee. Sixth—Glory to God in the highest, and on earth, peace, goodwill toward men. Seventh—Praise him upon the well-tuned cymbals. Praise him upon the loud cymbals. Eighth—May all in truth and harmony rejoice To honour Church and King With heart and voice. Ninth—May God bless all Whom we do call. Tenor (the big bell)—On one side: To the Honour and Glory of God and in loving Memory of Francis Henry Leonard and Elizabeth Catton, his wife. Reuben Leonard gave us. Mears and Stainbank made us. MDCCCXV. On reverse side: Grace Church, Brantford, Rector, G. C. Mackenzie, Archdeacon, Churchwardens, F. W. Frank, F. J. Bishop.

**ST. JOHN'S.**—The Bishop has appointed Mr. F. E. Morrison of this church, to be Inspector of Sunday Schools in the Deanery of Brant, which includes all Anglican Sunday Schools in Brant County. Mr. Morrison is the only layman holding such a position, the other 13 inspectors in the diocese of Huron being clergymen.

**RUPERT'S LAND.**

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

**WINNIPEG.—ST. LUKE'S.**—The splendid new parish hall erected in this parish, was officially opened last Sunday. It is a beautiful stone building, in perfect harmony with the architecture of the church, and is perfectly appointed in every detail. There is scarcely a finer parish hall in the Dominion.

**HOLY TRINITY.**—On Trafalgar Day, his Grace the Archbishop took charge of the service of Intercession in this church, and gave a most helpful address on the need of prayer in connection with the war. The Archbishop was assisted by the Rev. J. J. Roy, of St. George's Church.

**ST. PHILIP'S.**—The Rev. Canon Garton has returned from England and has taken charge of the parish again.

**ST. PETER'S.**—The 21st anniversary of this church was held on the 25th inst., when the Rector and Rural Dean of Dauphin, the Rev. A. S. Wiley, M.A., preached both morning and evening. On the following evening a congregational social was held, at which the Primate, the Rev. A. S. Wiley, and Messrs. G. W. Baker and W. Pearson gave short addresses.

**BRANDON.**—The Laymen's Committee has arranged for the following special preachers for the missionary appeals in the Deanery of Brandon:—Brandon, St. Matthew's, the Archbishop, the Rector; St. Mary's, Canon Matheson; St. George's, Rev. R. E. Park; Virden, Canon Phair; Alexander, the Archbishop, if present for Confirmation; Elkhorn, Rev. J. A. Shirley; Bradwardine, Rural Dean Robertson; Miniota, Rev. S. D. Thomas; Rivers, Rev. D. P. J. Biggs; Manson, Rev. T. Dewhurst. Kola. A special appeal in the above regard has already been made in this parish by the Rev. R. E. Park.

**OAK LAKE.**—Harvest Home services were held here on October 18th, the Rev. R. B. McElheran, of Winnipeg, being the preacher. There was an excellent attendance at each service, and the appeal on behalf of the mission funds of the church resulted in more than the apportionment being raised. This is especially gratifying in view of the fact that last year's apportionment was only raised a few months ago on account of the parish having been without a clergyman for some time. The work of the Rev. J. A. Shirley is meeting with very evident blessing.

**ELKHORN.**—The Rev. E. C. R. Pritchard, of Winnipeg, preached here on Sunday, October 18th, to large congregations.

**WEST KILDONAN.—ST. ANNE'S INSTITUTE.**—His Grace the Primate held a Confirm-

ation service here on the 18th inst., when six candidates were presented to him for the Apostolic rite. This was the first service of the kind ever held here. A massive gold offertory plate, the gift of his Grace to the Institute, and which had been recently brought by him from England, was dedicated by his Grace and used for the first time at this service. His Grace kindly presented this plate to the church and his gift is very much valued and appreciated by the members of the congregation.



**QU'APPELLE.**

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

**STONEY BEACH.**—A very interesting event in the parish of Pense took place in the Mission at Stoney Beach, a new town on the G.T.P., on October 18th, when the Bishop of Qu'Appelle dedicated the new Church of St. Saviour's. There was a large congregation present which overtaxed the seating capacity of the church. The choir from All Saints', Pense, kindly lent their assistance. The service commenced at the porch door, with a Collect, and was followed by the singing of the hymn, "All people that on earth do dwell." With great impressiveness the Bishop solemnly dedicated the font, reading desk, lectern, pulpit and altar, and afterwards preached on the subject of worship, from the 122nd Psalm. This was followed by the administration of the Holy Communion, when a large number communicated. The offertory, which was most liberal, went to the Building Fund. The church has a complete set of furnishings and within and without was greatly admired by all present and the congregation are to be congratulated on the completion of their efforts to provide themselves with a worthy place of worship, dedicated to the honour and glory of God.



**SASKATCHEWAN.**

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

**THE PAS BOARDING SCHOOL.**—This school was opened on October 1st. The school is situated on an island near the Big Eddy, about six miles from the town and the crossing of the Saskatchewan River by the Hudson's Bay Railway. The buildings were erected by the Indian Department. No expense has been spared to make the buildings comfortable and suited for the purpose for which they are designed. The main building has all the accommodation required for the pupils and staff, including dormitories, recreation rooms, class rooms, dining room, bedrooms, sitting rooms, offices, laundry, etc. The outhouses comprise a stable, piggery, poultry house, ice house, root-house, store house, and pump house. There is a water supply throughout the building, the pumping being done by a gasoline engine. The heating is by steam and the lighting by acetylene gas. Accommodation is provided for 80 pupils. The opening service was held in the large class room. It was conducted by Archdeacon Mackay, assisted by the Rev. A. Fraser, missionary at The Pas and Rural Dean, and the Rev. Louis Laronde, who has been appointed Principal of the school. Prayers were said by Mr. Laronde, and the Psalms and Scripture Lesson were read by Mr. Fraser. The Archdeacon gave an address, first in English and then in Cree. The service was closed with the singing of "God Save the King." A number of Indians, including the Chief, were present, and also some white people besides the members of the staff. The Indian Agent, Mr. W. Taylor, was present, also Dr. Orok, M.P.P., medical officer, and Mr. Turner, building inspector. At the close of the service, the building was thrown open to the visitors. Twenty-seven pupils were received on the opening day. Besides building the school the Government has supplied a large part of the necessary equipment. The Woman's Auxiliary has contributed a splendid supply of clothing and bedding for the school, also sewing and washing machines, etc. Two members of the staff, Miss Moody and Miss Hitchcox, have been sent out and will be supported by the W.A. This help is highly appreciated and will be very much needed, for, apart from such assistance, the running expenses of the school will have to be met by the Government grant of \$100 per capita. The Indian Department has also built a hospital near the school, which will be entirely maintained by the Government and this will be for the benefit of the Indian population generally.

**EDMONTON.**

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

**EDMONTON.—CHRIST CHURCH.**—On Sunday, October 18th, a Dominion-wide movement for the distribution of the historic Sailors' Bethel flag was initiated at this church. The Rev. Alfred Hall, of Toronto, senior Chaplain for Canada of the British and Foreign Sailors' Society, delivered a special address. Mrs. E. G. Dodman, of the Hudson Bay Company, presented to the Ven. Archdeacon McKim, the first of these flags to be issued to the Sunday Schools and educational institutions of Canada. The first of these flags to be presented to the public schools was given by the Hon. A. C. Rutherford to the Rutherford School in South Edmonton, on Monday, October 19th. It is intended to distribute 20,000 of these trophies throughout the Empire to deepen the interest of the young in the welfare of the men of the sea.

**Correspondence**

**THE FUTURE LIFE.**

Sir,—Please allow me to correct a misunderstanding by Mr. Winckler of a statement of mine in my letter in your issue of August 20. I did not deny that the story was well known to Jewish hearers, but I deny that it is a fable. Our Lord would not, and could not, endorse a lie. The thing is true or the Lord would not have touched it. He could not use a delusion (i.e., a lie) to convey truth. I do not apply immortality to man, or any part of him, for I am clearly told God only has it, and it is given to believers in His Son, who put it on at resurrection. Existence, life, and immortality are quite distinct. What immortality really is I do not know, but I am of opinion that it means "that which cannot be proved." My reasons I need not give now. Eccl. 12: 7, simply means that the spirit leaves earth. God appears to have created matter and spirit, and then used them as He saw fit. There was lots of dust. He took some and made Adam's body. There was lots of spirit. He put some into Adam's body. See Mal. 2: 15. This individualized it. When death occurred the spirit retained the mould, as jelly poured into a shape, hence the carcass is called "Man," though the spirit is the important thing. A ball of mercury dropped on a table breaks into many. These individual balls lose their individuality when they flow together again. Not so man's spirit. It remains distinct. Do we not read of "spirits of just men made perfect," and "spirits in prison" to whom Christ preached between death and resurrection? (this is controverted, but it is fact). In Rev. 7 we read of a great company in God's temple and as the resurrection has not then taken place they must be spirits. Death in Scripture is called "sleep." If I take a dose of opium I get a heavy sleep in which I am utterly unconscious of all of earth, but I am delightfully alive in dream-land. When I awake I catch the thread of earth again and my dream experience is a memory. One might as well pray to an opium sleeper as pray to the dead, one has as much knowledge of the prayer as the other. Sleep accurately describes death. Let us not forget the principle of "metonymy" in dealing with the words "man," "spirit," "soul," etc. That Hades is the foundation of Purgatory is certain and the spirit who urged Simon to make merchandise of the Holy Ghost, inspired the Church to use it for gain. See 2 Pet. 2: 9 R.V. Awful as it is, it is a fact that Hades is a place of torment, but from it there is no release till the Son gives up the Kingdom to the Father, and then only for a worse condition. "It is a fearful thing to fall into the hands of the Living God." "For our God is a consuming fire." There is nothing in St. John 5: 28, 29 (or any other Scripture), to disprove the fact of spirits at death going to Hades. There are two ways of testing doctrine. First, the Lord Jesus is "The Truth;" all doctrine that is true fits Him; 2nd, the written word of God is all true. All true doctrine agrees with it. The theory Mr. Winckler advocates cannot be fitted to the Person of the Lord Jesus, therefore it is false, and it belies the clear statement that God buried Moses, Deut. 34: 6. Therefore it is false doctrine. The Old Testament "Sheol" and the New Testament "Hades" are identical. If the Lord said "Sheol" the Holy Ghost says "Hades." Satan is always trying to undermine God's Word. This, that and the other, is allegory, or parable, or fable, or what not. But God never touches a

lie, and His people are too slow to realize that fact. That the Lord Jesus, speaking by the Holy Ghost, would use a lie as a medium to convey truth is certainly a Satanic suggestion, and I wonder Mr. Winckler does not recoil in horror from the thought. I could write much more, but your space forbids. Thanking you for your kind treatment of my letters,

Yours truly,  
Capel B. St. George.

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#### OUR HYMN BOOK USED AS A MODEL.

Sir,—Your readers will be interested in hearing some details of the fine, new Methodist book, which has recently been submitted to the General Conference at Ottawa. It is gratifying to notice that in the selections the Book contains many the same as the Book of Common Praise. Indeed, out of five hundred and seventy-five hymns, two hundred and eighty-three are common to both books. Two hundred and seventy hymns are common to the Book of Common Praise and the Canadian Presbyterian Hymnal.

The editors have cut down the number of hymns very largely, reducing the number in their previous book from 936 to 575.

In the tune book only 157 tunes survive from their previous book, whereas 325 of the tunes appear in the Book of Common Praise, which thus has more in common than the present Presbyterian book, in which only 216 tunes are common to both books. It is, indeed, surprising and gratifying that in the selection of 499 tunes in the new Methodist book, 325 are the same as in the B.C.P. This will tend to standardize the best tunes throughout the whole of Canada, and to wed tunes to hymns in a way that will help to popularize hymns as nothing else can.

In the new Methodist collection there is very little new matter in the way of words. Indeed, there are only eight hymns that are not found elsewhere. This, no doubt, shows admirable self-restraint on the part of the committee. Of these, one is said to be by the Bishop of Durham, and the first line is, "O Christ, Thine Eyes." As the draft does not contain the words in full, it is not easy to comment upon them. Three of the new hymns are by Dr. A. D. Watson, vice-chairman of the committee, and two by J. V. Smith, one by G. C. Workman, and one anonymous. One of Mr. Watson's hymns is a fine lyric, written to provide a hymn for the tune, "O Canada."

It is satisfactory to note that the committee have retained three of the late Dr. E. H. Dewart's hymns, some, if not all, of which might well have been included in the Book of Common Praise.

The new hymnal has some very striking hymns that have acquired considerable vogue, and which were crowded out of the Book of Common Praise, including the well-known Chataqua hymn, "Day is Dying in the West," "Once to Every Man and Nation" (James Russell Lowell), "Sometimes a Light Surprises" (Cowper), "Homeland" (Haweis), "The Spacious Firmament on High" (Addison), "We may Not Climb the Heavenly Steeps" (J. G. Whittier), "Watchman, Tell Us of the Night" (Bowring), "When the Weary, Seeking Rest" (Bonar), "When Wilt Thou Save the People?" (Elliott), with its striking repeated line, "God Save the People," Martin Luther's hymn, "Away in a Manger," "Courage, Brother, do not Stumble" (Norman Macleod), "Eternal Light, Eternal Light" (Binney), "I Lay My Sins on Jesus" (Bonar), "Lord of All, Enthroned on High" (Dr. O. W. Holmes).

Mrs. Plumtre's fine hymn, "Keep Thyself Pure," keeps up its record of finding entrance to each new hymnal. The present Bishop of Huron, Dr. Williams' version of "Must Jesus Bear the Cross Alone?" which appeared first in the Book of Common Praise, has been adopted.

The tunes in the Book of Common Praise for "Lord for To-morrow and its Needs" (Just for To-day) and "The Lord is My Shepherd" have been included.

The new hymnal is a great improvement upon the old, specially in the matter of tunes. This is no doubt due to the fact that at the date the previous tune book was issued there were a great many outstanding copyrights which the Methodists were not permitted by Hymns Ancient and Modern and other hymnals to use, including "Holy, Holy, Holy," and other well-known hymn tunes. This has largely been remedied, and the new book will be greeted with delight by the Methodists as soon as they discover what a mine of fine, new, old tunes they now have. On the other hand, they will miss some good hymns, which probably the smallness of their collection accounts for, including "All Glory, Laud and Honour," "Approach, My Soul, the Mercy Seat," "Ancient of Days," "Draw Nigh and Take," etc.

In the draft, which is put together in somewhat the same form as the earlier drafts of the Book of Common Praise, the first lines and the tunes are all indicated, and the book is to contain the names of the writers and composers, with the dates of publication, so that in this respect the book will apparently be as interesting in form as the Book of Common Praise. It is understood that there will be a close resemblance between it and the new Presbyterian book, which is also being prepared, so that eventually there will be so much in common between the three books that the general church-going public of Canada will be grateful to the Committees of Revision.

Jas. Edmund Jones,  
Toronto. Sec. Hymnal Com.

### Books and Bookmen

"Gleanings from a Preacher's Note-Book." By John Edwards, London. Charles H. Kelly; (227 pp.).

A series of sermon studies intended for the use of those who are beginning to preach. The author is one of the most experienced of English homiletical writers, and the 18 studies here provided, give ample variety of material from which the novice may select what he requires. The texts chosen are at once practical and comprehensive, the outlines show methods of treatment, while the quotations will be of further help in the way of exposition, suggestion and illustration. The book admirably carries out its purpose of helping the beginner, but every clergyman will consult it with profit.

"In the Name." By J. W. Thirtle, London; Alfred Holness (100 pp., 1s.).

The aim of this little book is to explain the New Testament phrase indicated in the title. It is rightly urged that prayer in the name of Christ demands careful attention, and the subject is discussed in the light of Jewish prayer customs, enabling readers to see the firm basis and ample warrant for prayer found in the person of the Glorified Lord. Those who have never realized the fullness and depth of meaning in the phrase, "In the Name," will be surprised at the detail and reach of this wonderful expression. Dr. Thirtle has written a book which will prove one of the best helps to prayer.

"The Constructive Quarterly," September, 1914. New York: G. H. Doran Company, \$2.50 per annum.

Mr. McBee continues to provide abundant material of various kinds suited to the purpose of his valuable quarterly as "A journal of the faith, work and thought of Christendom." The first article is by the Rev. H. P. Bull on "Spiritual Factors of Unity"; Dr. Garvie has an appropriate subject in "Nonconformity: Its Ideals and History"; that able missionary, Dr. Zwemer, provides a characteristic article on "A United Christendom and Islam"; Mr. Charles Johnston gives an attractive account of the recent departure of Archbishop Platon from America; and Bishop Greer writes on "A Study in Anthropomorphism." Other articles include:—"The Scriptures as a Bond of Co-operation," by John H. Ritson; "The Church of England in Relation to other Reformed Churches," by W. H. Griffith Thomas; and "Broad Churchmanship," by J. E. Svms. This does not exhaust the list of useful contributions which all who are interested in modern ecclesiastical problems should certainly note and study.

Received: "The East and the West"; "The Modern Churchman"; "The Christian Union Quarterly"; "The Expositor"; "The Churchman"; "The London Quarterly Review"; "The Bible Champion"; "The Greater Briton Messenger"; "The London City Mission Magazine."

### The Family

SOMETHING WE ALL CAN DO.

By Rev. H. T. Roe.

There are many memorable events in the annals of our national history. Many golden pages that have been written, splendid deeds of the truest heroism, the memory of which will endure as long as time, and die but with the dying world.

We have not forgotten the spacious days of Queen Elizabeth, and those mighty seamen of the type of Francis Drake, who flung back the Spaniard's challenge and scattered that proud Armada to the winds of heaven. Forget them? No!

"These were they  
Who first dared dream and dreaming dared—while  
all was yet to do,  
To roll the bounds of Empire back beyond the  
bounds they knew;  
To bind the winds their bondsmen, and hold the  
tide their slave,  
And claim for island England dominion o'er the  
wave."

What imperishable names, and deathless heroes rise before our spell-bound vision as we pause to survey the thrilling pages of our Empire's past. Survey our history we must, and to tell Britain's story of the centuries is also our bounden duty. If the men and women of to-morrow are to exhibit the enterprise and dash, the mettle, pluck and fortitude of our illustrious progenitors they must be told and taught of our national prowess and grandeur. Not in any spirit of vain glorious boasting, not because of any feeling of contempt for other nations, not because of envy, vanity or motive, but because the fresh young blood of our world-wide Empire must drink deep draughts of inspiration from the splendid history of the great Motherland under whose flag we live.

If they are rightly to appreciate and honour the glorious heritage into which by the favoring grace of God they have been born; and prove worthy in their duty and generation of the lofty traditions of the British race then our schools and churches, public halls and lecture rooms must echo and re-echo with the immortal stories of deeds that won the Empire and fights that keep the flag untarnished and unfurled.

Refresh their memory concerning Boadicea—that "British warrior Queen" and Alfred the Great and Good. Recount the stories of Crecy and Agincourt. Revive again in memory that great battle of Blenheim when the English under Marlborough crushed the ambition of Louis XIV. who swore to replace the Stuarts on the Throne of England and restore her to the Roman Catholic religion. And of course through succeeding generations we must and shall keep evergreen the name of Nelson, called by the poets "England's darling hero"—the victor of Trafalgar. Many a daring sailor, many an Admiral of genius has been bred on English soil, many a naval victory has been won—but Nelson:

He is Britain's Admiral  
Till the setting of the sun!

Wellington at Waterloo, Sir John Moore at Corunna, Clive and Havelock in India. The Light Brigade at Balaclava. The victory at Inkermann. Gordon in China and Khartoum, Wolfe at Quebec, Kitchener in Egypt, and Roberts in South Africa. These are or should be, yea, they must be enshrined in every British heart. Our Empire has a noble history, and Canada's sons and daughters must know it through and through. War has its horrors. It is a fearful calamity. But one of its brightest aspects is perhaps, the fact that it brings us face to face once more with the stupendous facts of our British history. We begin to think imperially. We realize how vast a debt we owe to that—

"Little Isle,  
Set yonder in the silver sea."

We know in Canada that it means for the British flag to be the supreme symbol in every sea.

Our most keen witted and far-seeing statesmen have long recognized that our Empire's very life is bound in the fortunes of the Navy. I for one, and there are thousands more who will rejoice to see the day when this fair Canada, the brightest and best of all the Overseas Dominions shall possess her own fleet unit—a Canadian Navy built in Canada by Canadians and manned by the Dominion's sons.

We cannot all go to the front and lay down our lives if need be on the battlefield. But with voice and spear and influence we can fan and flame and help maintain the lofty spirit of loyal patriotism toward King and Empire.

We can at least so live and act before the boys and girls and teach and train them, too, so that the future unity and stability of the Empire shall be preserved, and warrant the proud assertion that so long as the maple, shamrock, thistle, rose, entwined remain as a cherished and sacred emblem so long will Canada stand at the right hand of the glorious Motherland who has made her daughter great and free—Halifax Chronicle.

Personal & General

Sir Robert Borden is resting at Hot Springs.

The Prince of Wales Fund has passed the \$17,000,000 mark.

The Ven. Archdeacon Mackay, of Saskatchewan, was in Ottawa recently.

Westminster Abbey has been insured for \$750,000 against damage from aircraft attacks.

Mrs. Laura E. Dixon, widow of the late Ven. Archdeacon of Guelph, passed away in Toronto on Monday, Oct. 26th.

Major R. W. Leonard, of St. Catharines, has contributed a further sum of \$6,000, making \$11,000 in all to the "Red Cross Fund."

Professor Cosgrave addressed the Men's Club of St. Stephen's Church on his "Personal Experiences re the War" on Monday evening.

We beg to extend our sympathy to Mrs. Reeve, wife of the Assistant Bishop of Toronto, in the death of Mrs. Grindlay, of Montreal.

Last Sunday was the sixtieth anniversary of the Battle of Balaclava, and the famous charge of the Light Brigade, the gallant Six Hundred.

King George, in addition to Balmoral Castle, has given two other Royal residences in Scotland for use as hospitals for wounded soldiers.

Prof. Wrong delivered the 2nd of the University series of lectures in Convocation Hall, on Monday evening, on "The Germany of William II."

Rev. Frank W. Kennedy has arrived safely home from Japan. He expects to take up his work among the Japanese of British Columbia about the end of the year.

The Rev. Dr. Symonds, of the Cathedral, Montreal, addressed the Hamilton "Canadian Club" on Monday. His subject was "The Principles of a Higher Internationalism."

The first Uhlans were formed for the French army by Marshal Saxe. In 1740 they were introduced into the Prussian service. The modern Uhlan may be classed with a heavy cavalryman.

The Home Director in England of the China Inland Mission is the Rev. J. Stuart Holden, Vicar of St. Paul's, Portman Square, London, who succeeded Dr. Griffith Thomas there in 1905.

Over ninety former students at Trinity College School, Port Hope,

are known to be now serving in the army and navy. The school authorities ask co-operation in making their list complete.

Lambeth Palace has been offered by the Archbishop of Canterbury for use as a hospital and the offer has been accepted by the military authorities, who consider the palace specially adapted to the purpose.

We learn that the offer of the Rectorship of Holy Trinity Church has been made to one of our Toronto clergy and an early announcement of the new appointment may be expected. We have been asked not to make the name public.

The engagement is announced between the Rev. Eric K. C. Hamilton, Assistant Curate of St. Peter's, Eaton-square, London, England, son of the Rev. C. Chetwode Hamilton, and Jessie Hamilton, youngest daughter of the Hon. Mr. Justice Cassels, of Ottawa. The wedding is to take place in Canada next summer.

Adelina Patti, after her long retirement, reappeared last Saturday at the patriotic concert given in Albert Hall, with the King, the Queen, and other members of the Royal Family present. Her pure vocalization of Mozart's aria, "Voi che sapete," from "The Marriage of Figaro," delighted the critics, many of whom had not heard her for almost a generation.

The second annual meeting of the Toronto District Library Institute will be held in the Public Reference Library, College Street, November 6th. At the evening session an address will be given by the President, George H. Locke; also an address: "The Function of the Sunday School Library and some Suggestions as to Co-operation with the Public Library," by Prof. E. Tracy. The various librarians of our Sunday Schools and Colleges should make a point of attending.

The statue of Sir George Etienne Cartier, referred to in a recent issue, which was left stranded in Antwerp after war broke out, was removed to London just before the German occupation of that city. It has now arrived in Montreal. Four other statues, part of the Cartier monument subscribed for in Montreal, Ottawa and Quebec, are still in Brussels.

Shrapnel is in itself a flying cannon which discharges its showers of bullets while still in flight over the heads of troops. Other forms of shrapnel explode on contact. Most shrapnel has a time fuse that is gauged to fire the bursting charge at such a distance from the opposing troops that

the bullets within the shell spread out cone-like, covering a wide area.

A son was born, October 24th, to Queen Victoria of Spain—this is her 6th child. The ceremony of the presentation of the new-born prince to the court in the course of which the infant is carried aloft in a golden dish, took place at 8 o'clock in the morning in the presence of a brilliant official company, in which the Diplomatic Corps was well represented.

News was received, October 25th, in Ottawa by Government House, of the death in action of Major Rivers-Bulkeley, formerly comptroller of the household to H.R.H. the Duke of Connaught. Major Rivers-Bulkeley left to rejoin his regiment, the Scots Guards, shortly after the outbreak of war. Major Rivers-Bulkeley, it will be remembered, married Miss Pelly about a year ago, who now is in England with her infant son.

News from Salisbury Plain says: Church parades were held in each camp on Sunday, when Bishop Taylor Smith, Chaplain-General of the Imperial Forces, addressed the men, the services being so timed as to fit in with the Bishop's arrival in each camp. The Bishop referred to the great line of Imperial defence which had been drawn up, and urged the men to do everything to keep mind, soul and body in the best possible condition, then to go forward in the Faith.

It is announced that a declaration of policy arising out of the financial dislocation caused by the war is about to be issued by the S.P.G. The general determination is said to be to "carry on," and exercise prudence in expenditure. It is interesting to reflect that this society, the Church Missionary Society, and the London Missionary Society were started when England was in the very depths of war. During the Napoleonic wars the S.P.G. not only held its ground abroad, but more than doubled its general income at home. These circumstances, says a contemporary, afford strong encouragement to advocates of the policy of "carry on."

Cleveland papers speak very highly of Dean Abbott's first sermon when he was installed as Dean at Trinity Church, Cleveland. The installation took place in the morning, with the Right Rev. William Andrew Leonard officiating. At the Bishop's side were Rev. Asa A. Abbott, Archdeacon of the diocese; Rev. Walter Robson McCowatt and Rev. J. F. Keene. Six vestrymen also assisted in the ceremony. Speaking of the Dean, a Cleveland paper says: "The congregation saw in its new Dean a young man, ruddy-faced, of athletic build. As a speaker he reminded one of Edward Langdon-Davies, London, England, advocate of international peace, who has spoken in Cleveland. The mannerisms of the Dean and Langdon-Davies are almost identical."

A minister had travelled some distance to preach, and at the conclusion of the morning service waited for someone to invite him to dine; but the congregation dispersed without noticing him. When the house was nearly empty, the minister stepped up to a gentleman and said: "Brother, will you go home to dinner with me to-day?" "Where do you live?" "About eighteen miles from here." "No; but you must dine with me," answered the gentleman, with a flushed face, which invitation the clergyman gravely accepted.

We note with much pleasure that the United Counties of Northumberland and Durham have recognized the obligations they are under to their retiring Judge, Thomas M. Benson. The Judge, who, we trust, will be long spared, belonged to the well-known family of St. Catherines. He married first a daughter of Dr. McCaul, a universally recognized authority on Roman inscriptions, and

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the first head of Toronto University, and secondly, a daughter of the late Bishop Fuller, of Niagara. Judge Benson had a long career of hard work done with unblemished honour.

Rev. Edward W. Crawford, a London old boy, Anglican missionary at Kabara, British East Africa, was made a prisoner of war in German East Africa soon after the war broke out, but has been released and is again at his post. Rev. T. B. R. Westgate, also a former Londoner, is safe in German East Africa, where he is a missionary, the Germans in no way molesting him. Mr. and Mrs. A. H. Clinger received a letter last week from Dr. Walter Crawford, Mrs. Clinger's brother, who is now in London, England, telling of the incident. Prior to the war, Rev. Edward Crawford went to pay a visit to his friend, Rev. T. B. R. Westgate, at Dases, Salem, in German territory. While there the war broke out and Mr. Crawford was arrested and made a prisoner of war. Soon afterward the British cruiser Perseus stormed a wireless station along the coast and rescued the prisoners, including Mr. Crawford, who was taken at once to Zanzibar and later returned to his Mission field in British East Africa. The above is taken from the "London Free Press."

A letter, telling how whole-heartedly the natives of India have re-

sponded to the Empire's call, has been received from Rev. R. H. A. Haslam, Kangra, Punjab. Mrs. Haslam is a daughter of Dr. N. W. Hoyle. When the possibility of war was first mooted, says Mr. Haslam, there were many questions asked as to how the Hindus would respond. "India's sons have given an unmistakable answer to these questionings. I venture to think that never in the history of an Empire has a governed people of foreign blood, of awakened life demanding expression, of such varied customs, religions, and experiences, rallied to the trumpet call so loyally, unitedly and self-sacrificingly as has India to the standard of the Empire, in this hour of the nation's danger. She has not been a whit behind the colonies in her readiness to co-operate. Her watchword, as is often expressed in public addresses, is "our last man—our last pie" (half cent). Every soldier would wish to go, and the contributions of money, a salient test of loyalty, have been munificent. We thank God for this revelation of the solidarity of the Empire, and loyalty of the heart of India. Mr. Haslam states that all castes and sects of the people in India are praying for the success of the British arms. The Hindu community arranged days of prayer, while every Mosque is the centre of Mohammedans to assemble for a similar purpose.

## British and Foreign

Right Rev. William Farrar Weeks, Bishop Coadjutor of the Protestant Episcopal Diocese of Vermont, died October 23rd, aged 55 years.

The Right Rev. Dr. Leonard, the Bishop of Ohio, celebrated the 25th anniversary of his consecration to the episcopate on Oct. 12th.

A memorial tablet was recently unveiled, erected by the officers of the Royal Indian Marine to Lieutenant Bowers, of the Scott Antarctic Expedition, in St. Ninian's Church, Port Bannatyne, before a large audience, which included the Provost, Magistrates, and Town Council of Rothesay, the mother and sisters of Lieutenant Bowers, who reside in the neighbourhood; the local members of the National Reserve, the new Territorial recruits, and the Boy Scouts. The ceremony was performed by Captain H. B. Simpson, of the Indian Marine, who paid a tribute to the deceased officer.

Two young clergymen who became distinguished Bishops had to learn by experience to make their sermons easier to be understood. Bishop Blomfield, in an Essex village church, preached an extempore sermon, with which he felt quite pleased, on the text, "The fool hath said in his own heart, There is no God." Walking home, he asked a farmer how he liked the sermon. "It was a very clever sermon," said the farmer, "but I don't agree with 'ee, Mr. Blomfield, for I think there be a God after all." Bishop Harold Browne, when a curate in Cornwall, preached on Trinity Sunday what he hoped was a helpful sermon on the Triune Godhead. A Kenwyn farmer said: "I liked your sermon, Mr. Browne, for I never saw so clearly until to-day how there could be three Gods."

Many Americans do not think of South America as a mission field. Deceived by the splendour of a few great cities and by the number of great cathedrals, many of them very beautiful, they do not consider that North America has any responsibility for moral and religious conditions in the southern republics. Now that the attention of business men is being drawn to South America as never before, in view of possible closer relations on the opening up of the Panama Canal, it is right that Christians in America should be brought to realize how shockingly low moral and religious conditions are in Latin America, under the control of a corrupt and decadent Church. The World's Sunday School Association will hold in November public meetings in Plainfield, Summit, Montclair, Bridgeton, Elizabeth and Trenton—all in New Jersey—to arouse interest in South America as a field for religious education and to secure support for a Sunday School secretary. Among the speakers will be Dr. Robert E. Speer, Rev. S. Earl Taylor, Bishop W. F. Oldham, Bishop T. B. Neeley, Mr. Frank L. Brown and Mr. Harry Wade Hicks.

With the single exception of Australia, New Guinea ranks as the largest island in the world. It is situated due north of Australia and to the south-east of the East Indies and Philippine Islands. Three European nations have interests in New Guinea, namely, Great Britain, Holland, and Germany. German New Guinea occupies nearly a third of the total territory, and rejoices in the name of Kaiser Wilhelm's Land. With it go the islands of the Bismarck Archipelago—Neu Pommern, Neu Mecklenburg, Neu Hanover, and the Admiralty and Solomon Islands, together with nearly two hundred smaller pieces of land. The transference of this flourishing colony into our hands means an addition of 70,000 square miles of territory to the extent

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of our Empire, and besides this are the numerous islands in the vicinity, the size of which cannot be estimated. The Press Bureau sent out the following recently: The operations of H.M. Naval Forces on the west coast of Africa have resulted in the unconditional surrender of Duala, the capital of the Cameroons, and of Bonavera to an Anglo-French force, commanded by Brigadier-General C. M. Dobell, D.S.O., A.D.C.

## Boys and Girls A GRAIN OF SAND

"Mamma, mamma, there is something in my eye. Please take it out quick."

Flossy came running toward her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and tears were running down her cheeks.

"Why, what is it?" asked her mother as she put her arm around the child.

"I don't know. It's an awful big thing. The wind blew it in my eye a minute ago."

Mamma examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it is there, mamma. Please get it out. It makes me feel so uncomfortable."

Mamma looked again, then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time, but it did not get any better.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother after trying everything she could think of for the relief of her little daughter. Dr. Wright was the good doctor

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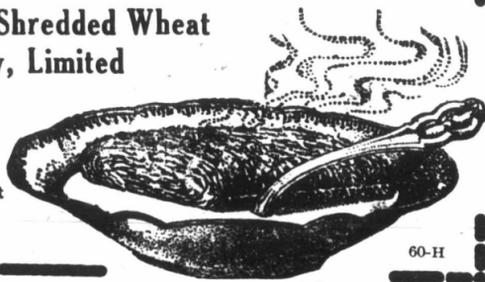
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that Flossy loved, and she stood very quietly as he kept her eye open.

"Ah," said the doctor, and in an instant he held his instrument toward her. "Here it is."

"Where?" asked mamma. "I don't see anything."

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"I don't, either," said Flossy; "but my eye doesn't hurt any longer."

"It is just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days after this Flossy was fidgeting about the room where mother was sewing. Flossy was in bad humour. Nothing pleased her.

"Please don't, Flossy," said mamma over and over again. "You make me very uncomfortable."

Flossy sat down by the window and pouted. In a little while her face brightened and she came to her mother and put a soft kiss on her cheek.

"I'm like that little grain of sand, mamma; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my bad temper gets in the wrong place. I love you mamma, I love you truly, and I wouldn't hurt you as that sand hurt me for anything. The sand couldn't help itself, but I can, and I will go right away."—Young Evangelist.



## TEDDY'S SCHOOL READER

By Marion Wathen Fox.

The Jones family had a big cupboard in their kitchen. It was painted green. In the cupboard were two small drawers. One of these drawers was for holding common knives and forks. The other one was for hammers, screwdrivers and such things.

One Monday Mrs. Jones said:—

"I've cleaned out the tool-drawer and you can use it for holding your school readers and books in."

All the little Joneses were delighted with this—all but Ted. He thought it very queer of his mother to want a place for only just school books. He told his chum, Harry Jackson, about it that morning on the way to school. Harry, too, thought it very queer and said:—

"Well, you see mothers have to make their boys and girls do some things—you know they just kind of want to order us about because we're little and they're big, they're mothers and we're not—that's why they have places for things—and—because they want to have things their own way to please themselves—that's what I think. Eh, Teddy!"

But Teddy wasn't quite sure of this, for he knew his mother did lots of things for him and other people that she didn't really like to do. However, Harry was a year older than Teddy and Teddy thought he must know about things pretty well, so he said a bit doubtfully:—

"Guess you're right."

That night all the little Joneses placed their readers and other school books in the drawer when they were doing their home-work.

Mrs. Jones said it would be nice to know just exactly where those were, and to have no trouble finding them when they were ready to go to school.

On Tuesday night everybody put them in the drawer again, and Wednesday morning they knew just where they were.

Thursday morning the Joneses slept late, for they had company the night before and had all been up late. After she got up, Dorothy had just time to eat her breakfast and hurry to school. Marjorie, too, did the same. Teddy was the last getting downstairs; so the others ran off to school and did not wait for him.

He came down the stairs with a rush and a bang.

"Oh, mother, I'm going to be awful late," he said, "and the teacher's awful cross when we're late."

So his mother hurried and got him a nice breakfast and helped him put on his reefer.

"Don't forget your reader, dear," she said.

So Teddy jerked open the drawer in the green cupboard with a bang.

"It isn't here, mother," he said.

"Oh, look again, dear; it must be because that's the place for school books."

So Teddy "rooted" around amongst the books and papers again.

By this time he was becoming very much excited.

"Dot's taken it, I know. she's always bothering with my things," he growled.

"No, Teddy. she took only her own. I saw her."

"Well, it's been Marjorie; she never can leave other people's things alone," he growled away.

"I'm sorry, dear, I haven't time to help you look for it. Are you sure it's not in the drawer?"

"Yes, I'm sure—I just do wish people would leave my things alone," he muttered.

So at last he had to go to school without his reader. The teacher put him at the foot of his class for being late and he had to stay after school and read his lesson for going without his reader.

That night it rained a little. The Joneses kept a water-barrel at the end of their kitchen verandah, right under the spout from the roof. There was a narrow board lying across the top of the barrel.

On Friday morning Mrs. Jones went to get some rain-water from the barrel.

"I guess I'll just clean it right out, John," she said to Mr. Jones, who was at the door. "Come and let's upset what's left in the bottom; there's a lot of dirt settled there, and I'd like to have a good, clean barrel of water for Monday's wash—looks as though we were going to have a heavy rain."

So Mr. Jones upset the barrel. A big lump of something came out in the water.

"What on earth is it, John?" asked Mrs. Jones.

Mr. Jones picked up the dripping lump.

"Teddy's school reader, I declare! Now, how did it get here?" he asked with a frown.

"Teddy! Teddy! come here!" he called.

Teddy came.

"Teddy, did you have your school reader out here on Wednesday

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night?" he asked (keeping the ruined reader behind his back).

"No, I— I—"

"Come, now; think a minute, my boy."

Teddy thought. Then he said, "Oh, yes; I remember now when I was learning my words I brought it out here, and then—then—when tea was ready I laid it on the board across the barrel, and I guess—I guess I must have—must have left it there."

"I guess you did," said Pa Jones quite sternly, "for your ma and I have just found it in the bottom of the rain-barrel—ruined," and here he held up the dripping reader.

When Teddy got his new reader, which was not for two weeks—he had to stay in every night after school for all that time—he always put it in the little green drawer, for then he understood that

"A place for everything and everything in its place,"

is not a rule made by mothers just to please themselves, but a rule to help other people, to make things nice and handy and convenient and cosy for everyone in the home.

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