

# Canadian Churchman

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Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, SEPTEMBER 10th, 1914

No. 37

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The Transfer Books of the Corporation will be closed from Friday, the 18th day of September, to Wednesday, the 30th day of September, 1914, both days inclusive.

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Toronto, September 1st, 1914.

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# The Canadian Churchman

TORONTO, THURSDAY, SEPT. 10, 1914.

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## FIFTEENTH SUNDAY AFTER TRINITY

(September 20th.)

Holy Communion: 251, 397, 429, 464.

Processional: 307, 448, 494, 653.

Offertory: 386, 408, 641, 765.

Children: 502, 686, 688, 697.

General: 423, 523, 654, 764.

## The Outlook

### Unemployment and Distress

What is going to happen in three months? Already thousands of bread-winners, men and women, are out of work. When the colder weather sets in many will be driven out of the open to seek shelter. Our churches already have their hands into their Poor Funds' pockets in a most unprecedented fashion for September. One thing is clear at any rate. This unemployment and distress is the concern of the community and nation, and not of the church or denomination. Relief efforts should not be left to even joint boards of charities from the churches. The churches are compelled to do the work of immediate aid, because we cannot see people starve. But that aid cannot be continued indefinitely for constantly increasing numbers. We must press for some municipal and provincial relief. Public works must be put under construction. Where is the money coming from? Here again, the banks ought to take up thoroughly good propositions. When the Government authorized them to issue notes beyond their capital, it did such a thing to relieve the embarrassment from "tight money." There is such a thing as selfishness and lack of patriotism in even bank policy. It is useless to say that the poor must economize. Could you economize on no money? That is just the point. Many families have only twenty-five dollars between them and the weather. Too many have not even that. We know of

more than one case where nearly all the furniture has been sold at slaughter prices, and the father is out of work and the mother can get in a week perhaps only a day's work as charwoman. We require for present unemployment and distress an adequate, intelligent and sustained method of relief. The authorities must act quickly.

### Landlords and Mortgagees

Thirty proceedings for foreclosing mortgages were begun in Toronto in one day recently. We hope no Christians held those mortgages. For a man to foreclose at a time like this is equivalent to robbery. To force property on to the market now is the trick of a shark. The payment of interest should be accepted as sufficient. Some landlords, too, are starting the evicting business. "The devil take the hindmost" is no principle of business for a Christian. Christians do not need to wait for the Government to declare a moratorium before they realize and act upon the necessity of being merciful.

### The Failure of Peace Visionaries

Some men are inclined to ridicule the peace preachers now and pour contempt on The Hague. To the average man the war seems an incalculable outbreak of innate barbarism, and the civilization of the world seems to have broken down. His first impulse is to turn and rend the advocates of peace, to deride their hopes and aims and methods, to ridicule the action of their minds, and with a sort of strange vanity to ask what they think now of the dove of peace, the value of treaties, the plans for arbitration, the various measures by which the world has striven for a generation to prevent the brutal and wasteful arbitrament of force. But on second thought, the intelligent mind must recognize that the actual situation and the probable course of events in the near future does not leave us to absolute despair. There is at the very outset the overwhelming demonstration that the nations of the world are so closely bound together by ties so strong and so widely spread that the destruction which war is brings acute distress and terrible suffering, even to those peoples that are not immediately engaged in the contest. But if the Peace advocates have failed to secure peace, the Armament advocates have failed also. This general war is the direct and apparently the inevitable result of competitive armament. Such armament has been dictated in large part by ruling classes, who are least exposed to the terrible consequences of war, and who have conceived or inherited ambitions, animosities, appetites, in which the common people do not consciously share. With a war such as has now begun, the tremendous cost of this system will be proved to every human being capable of even the shortest foresight—proved by the direct hardship, privation, and agony endured. It is not at all beyond the limits of reasonable speculation to infer that by this lesson the general mind of the world may be so deeply revolted that war and the armament that compels war may be effectually banned. Nor is it beyond the range of possibility that the political systems in Europe that have left the precious welfare of the common people to a class that do not share the common burdens may be cast off and the destinies of toiling millions shall not be in the keeping of a Hohenzollern or a Hapsburg. Undoubtedly the ordinary course of changes in social order moves slowly and

with much complexity along the lines of evolution. But catastrophes do not occur. The forces of progress are long checked, as by the competitive armament that brought on the present war. But they are not destroyed. They are but dammed, and when they work through the obstruction their movement is more nearly irresistible than before.

### Public Opinion and War

Public opinion is against the war. That is the one fact which stands out from the welter of argument for and against the two sides, from explanations, justifications and indictments. The newspapers of the United States (a neutral country) are unanimous in the statement that the war is a heinous crime against civilization. Men who have devoted their intelligence to the development of agriculture and industrial enterprise see in the war endless calamity. The average man sees in it the murder of thousands, perhaps millions of human beings.

In the countries at war the sudden excitement of the crisis has naturally aroused eager patriotism and as eager hostility. But proof is not wanting that the war was not started by national hostility or racial antipathy. These things are the result rather than the cause of war. Six weeks ago Germany was one of the most prosperous and enlightened of nations. During the last decades of peace she had developed scientific industry, commerce, manufacture, learning and art, until she was the admiration of the civilized world. Her scholars and teachers were found in every country. Her ships floated on every sea. Her men and women were leading in the internationalization of mankind.

Do they want war? Is it reasonable to suppose that the majority of such men and women wish deliberately to tear apart all this vast fabric that their skill and industry has woven in time of peace? Are we to judge by the war madness that has swept over them at the instigation of a few militarists? Can the German people rejoice at the stoppage of their commerce, the stifling of their scientific enterprise, the retarding of their development? As a matter of fact the spirit of the German people is peace-loving and sane, and is aroused to fighting hostility only by a certain kind of education—the education given them by the imperial military policy, by conscription, by the maintenance of a huge army in idleness, by mad competition in armament. A few militarists want war; the people do not want it. The thing would be ridiculous if it were not so ghastly. That the issue of a world-wide war should rest in the hands of a few men and that the hundreds of millions who will bear the burden and be affected in every relation of life by the outcome of such a war should passively leave the decision to these few men is an indictment of civilization itself.

### Losses in the European War

On August 11th it was officially announced that the German losses during the siege of Liege were about 22,000—that is, 2,000 killed and 20,000 wounded. The enormity and horror of the present war can to some extent be realized if we remember that this opening engagement has cost the defeated army more than the battle of Waterloo cost Wellington. At Austerlitz in 1805 Napoleon lost only 12,000 men, the allies less than 13,000. The Germans lost 9,000 at Sedan, the culminating battle of the Franco-Prussian War. And the battle of Liege must be reckoned only a minor en-



agement. The figures constitute a sufficient comment on what war can be with modern weapons and modern armament. On the great battlefield of Shaho in Manchuria the Russian combatants numbered 260,000 and their casualties amounted to 75,000 men.

Incomparably vast, incomparably destructive, incomparably cruel, incomparably wicked is the gigantic conflict that is thus threatened, and those who fall beneath the bolts of war will be the young, the strong, the bread-winners, the stay of families. Not only will precious lives be taken, but poverty and privation, helpless sickness, hopeless suffering and want must follow. The imagination wearies and sickens with the effort to form any conception of the disaster that has befallen the world. History affords no precedents. Calculation can set no bounds to the certain evil, much less to that which is probable or possible. We can understand that the homes that will be desolated and destroyed are as sweet and sacred to their members as that of each of us who is blessed with a happy home. The shocked consciousness of mankind stands appalled, resentful, despairing.

### In Quietness and Confidence

Long, long ago the statesman-prophet of Israel saw that the destiny of the Chosen People was not a part in world politics. He realized the peculiar task for which the People had been chosen—the witnessing to the one True God—and he proclaimed that task as their one concern. Isolated by their very situation and removed somewhat from the main track of the armies of Assyria and Egypt, Isaiah saw that they had nothing to fear, saw what they brought on themselves.

"In Quietness and Confidence" waiting upon God is the policy he advocated. God is our Ally, and in Him is our trust. There is no safety without Him. With Him there is no uncertainty of the ultimate issue. But some weak politicians of his time were for negotiating an alliance with Egypt to ward off the Assyrian blow. Egypt was in no shape to help. She was just recovering from the invasion of her own land by the King of Ethiopia. To make alliance with such a power would result only in an increase of enemies and not of resources. Isaiah unmercifully scored this policy of Egyptian alliance, in the court and the market-place, but all in vain. The Egyptian embassy departed. They forgot the Lord their God.

Then Isaiah speaks plainly of what their godless politics shall bring. "Woe to the rebellious children, saith Jehovah, that take counsel, but not of Me, and that make a league, but not of My Spirit, that they may add sin to sin; that set out to go down into Egypt and have not asked at My mouth, to strengthen themselves in the strength of Pharaoh and to take refuge in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame and the refuge in the shadow of Egypt your confusion. For thus saith the Lord Jehovah, the Holy One of Israel. In returning and rest shall ye be saved, in quietness and confidence shall be your strength. And ye would not."

Only a policy which has a place for God, and the chief place for God, can be honoured by God. Only those nations who shape their actions by the considerations of truth, justice and freedom are in harmony with the law of God's universe. The others must beware lest they haply fight against God. Life, Love and Law are three manifestations of God in this world. The nations that uphold these are on God's side. That is the conquering side in every struggle. If all the nations of all the world had regard to Life, Love and Law, there would not now be, or ever have been,

any war. But with some nations other considerations have become paramount, hence the world has been plunged into war. In other words, God has not been taken into the counsels of some of the Emperors and Kings, except, so to speak, as a junior partner, who is consulted after the die has been cast.

Great Britain has been called to play a part in world politics and that part is not merely the proclaiming but the exemplifying of the laws of God's Kingdom. All through the Empire there is willingness to submit our cause to the judgment of God. Never before for a hundred years has the national conscience been so strong. For no selfish purpose or prospect has Great Britain entered the war. Life, Love and Law were the considerations of her King and his statesmen in negotiating for peace. Life, Love and Law are the motives for withstanding the forces of the War Lord of the Germanic nations.

That such is not merely our own opinion, running along the lines of excuse, can be seen by reference to the Press utterances of a neutral nation, printed elsewhere in this issue. That Germany's determination to ignore pledges and override weaker nations is not merely our imagination is now conclusively shown by the German Chancellor, Herr von Bethmann Hollweg. Speaking in the Reichstag on the eve of the declaration of war he said:—

"Gentlemen, we are now in a state of necessity, and necessity knows no law! Our troops have occupied Luxemburg, and perhaps (as a matter of fact the speaker knew that Belgium had been invaded that morning) are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law.

"It is true that the French Government has declared at Brussels that France is willing to respect the neutrality of Belgium as long as her opponent respects it. We knew, however, that France stood ready for the invasion. France could wait, but we could not wait. A French movement upon our flank upon the lower Rhine might have been disastrous. So we were compelled to override the just protest of the Luxemburg and Belgian Governments. *The wrong—I speak openly—that we are committing we will endeavour to make good as soon as our military goal has been reached.*

The moral obliquity of this is too obvious for remark. The Chancellor did not conclude his speech by saying, "God defend the right." He has the merit of candour at least in this regard. Do you find regard for Life, Love and Law in this speech?

What does Great Britain want? Not the mastery of the world or Europe, but she desires that national ideals of Life, Love and Law shall be first. And Justice, Truth and Freedom shall own the world. In short, Great Britain's desire is that "God shall be exalted." In the peace which by God's mercy shall be the outcome of the war, we are confident that Britain will strive for the same end. She will have a great duty before her. God grant that all the allies will be seized with the same spirit. "It is to yield to no temptation, however great, to let the peace when it comes be merely a truce, a peace which shall have in it the seeds of future wars, which shall sfore up disaster for the future, as assuredly as did the Peace of Frankfort."

Such being our motive and desire, we may claim the promises of God. In Quietness and Confidence shall be our strength. We need all that support and upholding. For it is impossible to check the course of a military madman without suffering. It may mean the sacrifice of many of our loved ones. But there are some things worse than death. England already has need of this strong consolation.

It cannot remove the choking dread with which the casualty lists are awaited, but it can change death into sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." All honour to the dead who lived the life and died the death for the salvation of their country and the salvation of the world. After all the plans of battle and entrenchment of the lines, we ultimately depend on the brave heart of each individual man. As to each man there comes the throb of life, so may there come the consecration to high things.

If the war continues and contingent after contingent must leave our homes and shores, let us remember that only in Quietness and Confidence shall be our Strength. We cannot believe that autocracy, militarism and monopoly will conquer freedom and national independence. We cannot believe that a nation whose pledged word is valueless except to forward her own treacherous designs can ultimately triumph. God's world is built on truth and equity.

Let us remember this promise, too, when things-at-home here are distraught by the war. On every side we read of men being put out of employment. The things we have most depended on seem likely to desert us. But let us avoid panic. Let us live the day and do our tasks for the day. We shrink from the untried dangers and hardships of the winter, but God will help us bear the burden. Only let a high unselfishness possess our minds and govern our actions. Let us thank God over and over again that by His mercy and grace we are on the side of Life, Love and Law. In Quietness and Confidence shall be our strength.

### "FOR ALL WE HAVE AND ARE."

By Rudyard Kipling.

For all we have and are,  
For all our children's fate,  
Stand up and meet the war—  
The Hun is at the gate!  
Our world has passed away  
In wanton overthrow;  
There's nothing left to-day  
But steel and fire and woe.

Though all we know depart,  
The old commandments stand—  
In courage keep your heart,  
In strength lift up your hand.  
Once more we hear the word  
That sickened earth of old,  
No law except the sword  
Unsheathed and uncontrolled;

Once more it knits mankind,  
Once more the nations go  
To meet and break and bind  
A crazed and driven foe.  
Comfort, content, delight,  
The ages' slow-bought gain,  
They shriveled in a night—  
Only ourselves remain

To face the naked days  
In silent fortitude,  
Through perils and dismays,  
Renewed and re-renewed.  
Though all we made depart,  
The old commandments stand:  
"In patience keep your heart!  
In strength lift up your hand!"

No easy hopes or lies  
Shall bring us to our goal—  
But iron sacrifice  
Of body, will and soul.  
There's but one task for all,  
For each, one life to give;  
Who stands if freedom fall?  
Who dies if England live?

—London Times.



## NOTABLE UTTERANCES ABOUT THE WAR

### THE PULPIT.

#### The Archbishop of York:—

Speaking frankly, I say it was not easy for me to convince myself we were right to intervene. I hate war. I detest it. It is the bankruptcy of Christian principle. But I say, with a full sense of responsibility, such as lies and ought to lie upon one whose office is to be a guardian of the public conscience and a witness of moral truth, that in my judgment every Christian man may give his whole-hearted loyalty to his King and country in this war, and yet honestly believe that in so doing he is not disloyal to the Kingdom of God. I dare to say that we can carry this cause without shame or misgiving in the presence of Him who is the Judge of the whole earth, and ask Him to bless it.

#### The Bishop of Sheffield:—

Faith in a just and merciful God; hope for vic-

tion, and self-respect cannot tolerate acquiescence in oppression.

If Great Britain had repudiated its moral obligation to France, and its definite pledge to Belgium, and had stood aside in selfish security while the brutal empire of Germany had been established in blood over the free populations who are our friends and neighbours, I can see that the cause of national righteousness would have received a cruel injury, and our national self-respect a mortal wound; but I cannot see that any Christian interest would have been promoted. Conversely, I do not see that the enormous waste of material wealth, and even the vast sacrifice of human life, which European war will compel, necessarily involve any set-back to the Kingdom of Righteousness. These may be the "Birth-pangs of Messiah."

#### The Dean of Lincoln:—

War in itself, if unprovoked, is hateful. A war of mere aggression is murder. But a war of self-

between nation and nation and between man and man. But worse than war would it be for England to break her word with France and Belgium, and to stand aside while Germany pursued her ambitious designs. War is justifiable in a righteous cause, or to prevent the strong from dominating the weak.

#### The Archdeacon of London:—

We are at war, not with the German people, but with the insane presumption and intolerable autocratic hunger for aggrandisement of the German imperial system. As the Prime Minister said, this war has been forced upon us. We believe we are unsheathing our sword in a just cause. We are fighting to fulfil a solemn international obligation and to vindicate the principle that small nationalities shall not be crushed. We are prepared, with unflinching determination, though with tears in our eyes, to offer the lives of our nearest and dearest for the honour of England and for the defence of our beloved country. The King himself has set us an example. It is as though the words of Shakespeare in "Coriolanus" were inspiring the whole nation:—"Had I a dozen sons, each in my love alike, I had rather

## OUR CLERGY IN THE FIELD OF ACTION



The Canadian Churchman

### THE ADMINISTRATION OF THE HOLY COMMUNION AT THE FRONT.

tory in a righteous cause, and charity to all, whether friend or foe.

#### The Bishop of Ripon:—

We have not sought this quarrel, we have striven for peace subject to the fulfilment of honourable engagements. We fight with clean hands and can, therefore, pray God to go forth with our armies.

#### The Bishop of Newcastle:—

I am absolutely convinced that England's decision to maintain her engagements of honour is right; the attitude of our Church should be that of Moses while Joshua fought on the plain.

#### The Dean of Durham:—

I think the orgy of sentiment in which the religious public has indulged during recent years has seriously confused men's minds. Christianity is not merely a religion of gentleness, meekness, peace and the like. It is as truly a religion of justice and sacrifice. Perhaps it is best described as the religion of human duty, and duty leads as often to conflict and suffering as to quietness and self-suppression. Self-respect is the proper consequence of any living belief in the Incarna-

defence, or in resistance to tyranny of a man, such as Napoleon's, or of a dominant military caste, such as Prussian junkerdom, is not murder, if every reasonable offer is refused.

The breaking of the Belgian treaty is national dishonour. There has been nothing like it for a hundred years. That innocent Belgians should be shot down by a nation that had pledged itself to protect them means the denial of a national righteousness, and is downright undiluted murder.

To help resist that is righteousness. It will cost lives; we who are old and have to stay at home mourn for that. Would we could go forward into the danger zone and help somehow! But there are worse things than death; and Calvary is the text for that truth.

Two things I hope and pray for; one, that when this war ends, if we are victors, France and we will push for some definite limitation of armaments; and the other is that we may be ashamed of our bitter class politics, and settle our internal discussions like Christian men.

#### The Archdeacon of Llandaff:—

War must be hateful to every follower of the great Peacemaker. It is opposed to the teaching of Him whose very mission it was to make peace

have eleven die nobly for their country than one voluptuously surfeit out of action."

### THE PRESS OF A NEUTRAL NATION.

#### The New York Times:—

Commenting on the difference between the "White Paper" of Sir Edward Grey and that issued by the German War Office, the "New York Times" says: "In the first, the British Foreign Secretary permits the diplomatic correspondence preceding England's declaration of war to speak for itself. The second is different. It was issued by the German Foreign Office. It is a "version," accompanied by documents.

These dispatches make it possible to form a clear conclusion as to the attitude of England, France and Italy. They leave no doubt as to Russia, for as late as July 30, M. Sazonoff drew up a formula of peace, based upon the disclaiming by Austria of any intention to violate the sovereignty of Serbia. Nor can there be any confusion of mind about Austria—she was resolved on war, and on her rests the fullest measure of responsibility for the awful calamity. As



## DOWN THE SASKATCHEWAN

BY THE  
Rev. Principal LLOYD, M.A.

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

to Germany, the White Paper does not remove the fear or the suspicion that she failed to use her undoubtedly great influence with Austria to dissuade her from the fatal step.

Germany presents a lawyer's brief, a special pleading in which, with such skill as its authors could command, the attempt is made to present her part in the negotiations that preceded war in a light most favourable to herself. Between these two an impartial world will judge. We see Sir Edward Grey diligently, and with every resource of appeal and argument and remonstrance, striving to bring about a mediation by England, France, Italy and Germany to adjust the differences between Russia and Austria, which threatened an immediate outbreak of hostilities.

### The New York Tribune:—

"The sudden flaming forth of the war madness in Europe will again raise the question, often discussed before, why it is that great nations which acknowledge their allegiance to the Christian religion appear to be absolutely uninfluenced by its teachings. War is contrary to the fundamental ideals of Christianity, which was first proclaimed as a religion of peace and goodwill among men and whose teachings look to the ultimate gathering together of all mankind in one great human brotherhood ruled by love. Yet the leading Christian nations of the world are preparing to fly at each other's throats just as their remote ancestors, the cave men, might have done. Is not this fact, it may be asked, a serious indictment of Christianity?"

"The answer is that the indictment lies not so much against Christianity as against those who profess to accept its teachings and don't even pretend to live up to those teachings in their daily lives. Not only in the matter of war, but in hundreds of other matters, people are every day doing things forbidden by the religious creed they profess; and this fact proves not that their creed is bad or futile, but that average humanity has not yet reached the point where it can obey Christian teachings. As a matter of fact, Christianity has never yet had a fair trial in the world. Its noblest idealisms have always had to be more or less diluted in order to make them acceptable to humanity in the rough.

"Nevertheless, it would imply a very shallow judgment to assert that Christianity has had no influence, even in the case of war. Who shall say that a majority of civilized men and women in the world to-day are not opposed to war? They have no way of expressing themselves; they do not sit in the seats of the mighty. But they are quietly registering their judgment against war as a crime against humanity. And some day, when there shall be ushered in the era of 'sweeter manners, purer laws,' foretold by the poet, the verdict of these plain people will be respected and obeyed by those who will then rule the destinies of the world."

### The New York Evening Post:—

"Recall the offishness and the objection-raising spirit in which most of the nations went to the first Hague Conference. Some of the delegates hardly concealed their sneers at the fantastic dreams of peace. It was at about that time that the German Chancellor stated that it was impossible to find a 'formula' in accordance with which the great Powers might agree to disarm. Well, that formula civilization will have to insist that statesmen find, or else be turned incontinently out of their jobs. It is not so much a formula for disarmament that is needed as a formula to prevent modern society from lapsing madly back into barbarism. When civilization makes up its mind that it must abolish war or die, never doubt that its servants will find a way to do it. There has been no lack of men of light and leading who have for years past been wrecking themselves upon this idea of making secure a world-peace without a worm in it. But one reason that they were not heard with the attention they deserved is that nobody believed in the possibility of such an all-engulfing war as has now swept over the world. Statesmen pook-pooked it. Military experts derided it. We had the theory that war was rapidly being made so deadly by its awful modern weapons that there could be no war. Let the heaped dead at Liege answer that! Then it was argued that the immense cost of a great war to-day would be prohibitive. The statistics were given—\$50,000,000 a day. How could governments plunge the nations into such an abyss of bankruptcy? But they have done it! And when mankind painfully emerges from the commercial destruction and the sea of blood, we may be sure that it will not be fool enough to listen again to the grave arguments that the way to prevent war is to spend your treasure and your best brains in preparing to wage it in a way to stagger humanity."

OUR next point of interest was Carleton, near which once stood the fort which was a prime cause of the rebellion of 1885. The fort itself goes back to some date in the seventeenth hundreds and was a large, well-appointed post at the fork of the trails, fording the Saskatchewan on the sand banks. Just before the rebellion broke out there was a considerable store of arms and ammunition at this fort, and Major Crozier was sent with some mounted police and volunteers to bring the stores to Prince Albert. The whole party started on the journey in sleighs, but near Duck Lake they were ambushed by Riel's French Roman Catholic half-breeds, and a number of the Loyalists were killed in the first volley, and this act set the rebellion going all over the country. To-day, nothing whatever remains of the fort. There is a level plain not far from the river bank, with all the marks of the cellar and basement of a large fort, but that is all. Ever since that time freighters converging here on the trails have camped out on the spot before crossing the river, and their fire-marks dot the plain. Surely a stone shaft on the site of the fort would not cost much, and Canada has not so much history that she can afford to ignore these historic spots. Carleton was the match which lighted the powder of 1885, and it was this rebellion which opened up the North-West and made it Canada in actuality.

Some miles below Carleton we came upon the ferry leading to Silver Grove and knowing that we had a church in there somewhere, on a boiling hot day we tramped in to find it. At a farm house with a German owner who told us he had been there twenty-one years, we asked where was Silver Grove. Throwing out both arms he informed us with some show of indignation, "that was Silver Grove." We promptly modified our demand for geography and asked only for the post-office. That was in a farm-house over there. We found a very hospitable and entertaining German lady in charge of both post-office and farm. She spoke very good English, and explained all manner of things to us—why Poles gave Russia so much trouble and so little to Germany. The difference was in just treatment. Many German immigrants had been lured over the Russian border nearly 200 years ago, but they had been badly treated by the Russians, and now they were all coming out to Canada. One of these German-Russian immigrant girls was at work in bare feet in the kitchen where we sat. She said they would all come as soon as they could get the money. She had a very poor opinion of the Poles, and although thousands of them were coming to Canada she called them blockheads. The postmistress gave us a clear distinction between the Galicians and Bukawinans, and was very sarcastic when she compared the Saskatchewan with its yellow mud and sand bars with the Rhine. It was pointed out to her that you could not have it both ways. If you have hundreds of miles of soft wheat-producing land for farms you must put up with muddy rivers and bad roads. If we had nice rocky beds for rivers and plenty of stone for roads she might have to do as they say the farmers' wives do in Muskoka, gather up the soil in their aprons to make a cabbage patch. But argument did not matter. She laughed at the great Saskatchewan having steamers with huge stern paddle-wheels. "Church?"—there was only one Church the Church of England we had passed. Mr. Brough on, (a C.C.C.S. catechist), had been there for a long time, but had now gone back to England. All their people were Lutherans, and they had the Lutheran service in the school-house. They had a minister who came to them, but they had not enough ministers to go round—there were so many Germans and others who were Lutherans. They were all going to help with the Lutheran College to be built near the University of Saskatoon. Then she gave me some figures of the cost of maintaining a student in their college, which, if correct, shows either they must feed them on aerkraut only, or else our Church of England men must be in palatial luxury. In all probability that \$150 is estimated from Ontario-experience, and when they get to work they will find that sum will not put them through in Saskatchewan. The railway and express companies will see to that. On the way back we looked into the Church of England and found it thoroughly scrubbed and clean. Unlike most of the Saskatchewan churches, this has the square tower on the corner instead of directly in front. This corner plan would look much better if the congregation could afford a window in the west end, but without that to relieve the dead-end, the old plan is better with

the tower in the centre to form the porch and front door. There were chairs instead of the usual plain form, and a tin box in the corner for the books, etc. One jam pail and two lard tins on the home-made, plain wood communion table held branches, leaves and flowers, another sign of the loving care this little church receives. If we could only get another hundred of these little churches scattered through these numerous settlements with sufficient men to give them one service a Sunday, we should feel that the Church of England was fulfilling its missionary duty.

Of Prince Albert little need be said. It is one of the oldest points in Western Canada and history for a hundred years past centres round it. It is a very pretty city, with its wealth of trees and high back-ground to the river. It is the old see city of Saskatchewan diocese, and was of importance in missionary matters before Regina, Calgary or Edmonton were heard of. The Pro-Cathedral is a very decent brick building, but the Synod office is not much—at least its style of architecture is supposed by those who know to be a little out of date. There are two parishes, and the Bishop, Archdeacon and secretary-treasurer of Synod, all live here. Historic interest centres round the original site of Emmanuel College, about two miles along the river bank. When Bishop McLean was appointed first Bishop of Saskatchewan in 1879, his first care was the establishment of a college for higher education and divinity. But the people of Prince Albert urged him to enlarge the scope of this enterprise. Accordingly in 1883 he applied and obtained from the Dominion Government a charter for a "University of Saskatchewan" and a college and branches in connection therewith. Under this charter Emmanuel is a "University College." Since the civil provinces have been formed the council felt that the name "Saskatchewan" morally belonged to the province, and an amendment to this charter has recently passed the Dominion House making it the University of Emmanuel College. Under this charter the Senate has power to establish colleges and grant degrees in all faculties anywhere in Saskatchewan, Alberta, and a large part of Manitoba. The headquarters remain in Prince Albert and for the present it will be an examining and degree-conferring body only. The Church of England Faculty of Divinity was moved to Saskatoon in affiliation with the Provincial University, and for ten years has been leased to the C.C.C.S. What its future may be time only can tell, but the action of the Dominion Parliament this year has shown conclusively the validity and authority of Bishop McLean's charter of 1883, as against the action of the Provincial Government in 1905. The Governor-General has now ratified the statutes under which the present position of the University, University College, and the Church of England Faculty of Divinity, have been permanently defined.

### NATIONAL CALL TO PRAYER

In view of the present European crisis, wherein the ideals of liberty and universal peace are threatened by the forces of military aggression, we conceive it to be the duty of all to call upon the God of Nations to vindicate the cause of justice, truth and righteousness and thereby hasten the coming of the Kingdom of our Lord. It is therefore respectfully asked that the different Christian Communions set apart Wednesday, 9th September, 1914, as a day of contrition and prayer, and the following suggestions are offered as to the observance of the day:—

1. Special private prayer.
2. Intercession at the family altar.
3. That in every community there be held at some convenient hour during the day, a union service of all Christian bodies, at which prayer shall be the outstanding feature.
4. That at the regular weekly prayer meeting, or at the evening service on that day, the thought of the day be emphasized in intercession and address.

In view of the urgency and fewness of the intervening days, pastors are respectfully asked to make all such arrangements as will make the occasion memorable and effective. God is faithful who promised—a very present help in the day of trouble. S. P. Rupert's Land, Primate of the Church of England in Canada; A. Carman, and S. D. Chown, General Superintendents, Methodist Church; W. T. Herridge, Moderator General Assembly, Presbyterian Church; H. I. Horsey, Chairman Congregational Union; W. E. Norton, President Baptist Convention, Ontario and Quebec. August 28th, 1914.



### What the Churches Have Done in the Cause of Peace.

BY FRANCIS G. BROWNE.

IT may not be generally known amongst the churches of Canada that there has been in existence for some years an institution known by this name: "The Associated Councils of Churches in the British and German Empires for fostering friendly relations between the two peoples." This Council had as its president no less a personage than the Archbishop of Canterbury. It has over ten thousand members in the British Isles. These ten thousand represent every creed in religion; every shade of thought in politics; distinguished doctors and solicitors; authors of world-wide fame; nurses, suffragettes, peaceable and intelligent citizens from every walk of private life. In fact it was thoroughly representative of the best in the nation. In Canada it has a local organization which was making rapid progress and has a large and swelling list of distinguished public men and women. In Germany the sister council has a membership which includes between four and five thousand of the most intelligent and cultured and peace-desiring citizens of that vast Empire.

The objects of this Council on the British side (and we take it on the German also) were as follows:—

- (1) The association of the Christian churches in the British and German Empires in the cause of international friendship.
- (2) The maintenance of brotherly relations and intercourse between the British and German peoples, and the inculcation in both countries of the Christian precept of good will amongst men.
- (3) The exchange of thought and information for the purpose of preventing international misunderstanding and mistrust.
- (4) The furtherance of all efforts calculated to promote and preserve permanent peace between the two nations.

Now, with these noble objects before it this Council has been at work. Meetings were held annually both in England and Germany at which very distinguished men from both nations spoke. In submitting their second annual report they were able to say this: "When looking back over the last twelve months the friends of peace, both in England and Germany, have great cause for thankfulness. In a time of dangerous European complications the two Governments have been found hand in hand, labouring to avert or restrict the horrors of war, and in this process there has been developed a mutual confidence which has gone far to remove the feelings of tension that have prevailed throughout both nations for some time past."

At one of its meetings held in the Guildhall, London, papers were read before large and appreciative audiences, both of Germans and Englishmen on subjects like these: "Commercial and Economic Competition," on "The Press," on "The Inviolability of Private Property at Sea in Time of War," on "Colonial Development and Removal of Conflicting Interests," and on "The Promotion of Mutual Knowledge of the Two Countries and their Common tasks in the Development of Culture."

We can now plainly see that if the ideal of this peace organization would have found time for its realization war between these two mighty Empires would have been impossible. It had already succeeded in silencing that shameless Yellow Press which battens upon the morbid taste of a degenerate fringe of the public. It had brought the peaceable and cultured scholars of these nations closer together. It was gradually leavening the working classes with the same fraternal spirit.

And now, in face of all this, diplomatic circles having failed to come to an understanding, and Germany having violated the Law of Honour existing among nations, war is let loose. There must be some primal cause for all this. And to an impartial and keen observer that cause is apparent. It is not enough to say that war is inevitable—a part of the great and constant process of nature—that amidst all Nature there is a perpetual battle raging, that she is ever red in tooth and claw—that in this battle only the fittest survive. That the same law of evolution applies

to nations and that war is necessary for the very preservation of nations. That is a cursed Fatalism which all the facts of history give the lie to. We need not think that the stars in their courses are to blame.

The cause lies nearer home. The Kaiser is not a peace-loving Emperor. There lies the mischief. He may have all the sovereign qualities with which the German press adorns him. We do not attempt for one moment to detract from his greatness. But we submit that the basic element of his being is a warrior disposition. He looks a warrior; he is a warrior; every inch of him is a warrior. So much so that we are tempted to think of him as being born out of time. Had he lived three hundred years ago, when nearly every dispute was settled at the edge of the sword, the atmosphere would have been congenial to him. But to live in the twentieth century—that was ushered in as the peace century—does not bring happiness to this great Emperor with his ironcast warrior disposition.

Given such a man to sit upon a throne and the best efforts of any Peace Organization, however influential its members may be, are in constant danger of frustration. His spirit permeates, too, a large circle in diplomatic and military centres. Add to this that large following of sycophants who are always ready to echo with constant reverberation the slightest whisper from his lips, and you are touching that vital factor which all along has made it hard for Germany to live at peace with other nations, and easy for her to go to war.

It is saddening almost to the point of humiliation to think that hundreds and thousands of the choicest scholars in the British Isles have passed over to spend a term in some German university before completing their education—that Germans in the same way and in as large numbers have passed over to some British University in the attempt to complete their education. That by means of this mutual intercourse a bond of sympathy was formed between some of the choicest spirits of both nations. For no attachment is so close and binding as that of intellectual affinities. Germany has for many generations led the world's thought in Philosophy and Mysticism and in Biblical Criticism. England has been glad to sit at the feet of the German scholars and learn these things. In scientific investigation England has modestly given what she learned to Germany.

And these great scholars on both sides who have had healthy and happy intercourse must now look on whilst the two nations that are dear to them are at each other's throats, with hell-fire in their eyes and all their most up-to-date inventions in ships and armory used for destructive purposes.

Gesti Christi! \* What are His achievements? What, when things have come to such a pass has, after all, been accomplished in His name? Much! Much!! Much!!! Let no despondency or disappointment blind us to what is already a splendid reality. The results of nineteen centuries of Christ-influence have been immense in their beneficence. A French statesman once, during its revolution, cried in despair, "Christ has come; but when cometh salvation?" and an English poet sings:—

"We have preached Christ for centuries  
Until at last men learn to scoff,  
So very few seem any better off."

No such notes of distress should blind Christian churches and workers to what is already a splendid reality. Think of these things accomplished in the name of Christ: The abolition of slavery among Christian nations; the extinction of gladiatorial games and the cruel shows of the amphitheatre; war rendered more merciful and become almost impossible; womanhood honoured and elevated; childhood surrounded with tenderness and embraced in the arms of mercy; education extended; the bonds of serfdom broken; hospitals built; pity for prisoners; compassion even for the animal world—these are some the Gesta Christi. And these belong no longer to its ideal in the future but to its past glory.

And it may be that this war shall be the last amongst civilized nations and usher in an era of peace by placing the supremacy where it rightly belongs; and so, as Micah says, "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation; neither shall they learn war any more."

### Quiet Hour

When the spirit of sacrifice has died, love cannot long survive.

The sacrifice of retirement for prayer is part of the price of holiness.

Purity is subtraction, growth is addition, union with Christ is multiplication.

Conversion is a change from the old centre of self to a new centre of being—God.

The image of God in man is man's capacity of reflecting God in every part of his nature.

It is not so much who we are, or where we are, that makes us happy or unhappy, as what we are.

Sanctity consists in the union of the soul with the Invisible and Ineffable; it seeks nothing but God.

Every faculty of our being is made for love, and God is the only One who can draw it out perfectly.

Holiness is not anything a man can do; it is the Divine gift which he receives—the indwelling of God.

We need never fear to love anyone too much, if our love means God's love shed abroad in our hearts by the Holy Ghost.

God has a mysterious power of flowing with His greatness into man's littleness, wherever a human love, however little, opens to receive Him.

The moment we shut God out of any part of our life everything in it drops dead, withers up, loses its freshness, its hope, its eternal value.

The Christian can thank God for every good thing and for every loss. If he grows poorer and emptier there is all the more room for God, and he gives thanks.

There is no perseverance without patience. The man who must see results or who else will not work, is sure not to accomplish the most that is possible for him in life. The spirit of persistency that can keep plugging when nothing seems to move is the spirit that at length inherits the promises. The battle is not to the strong, nor the race to the swift, but the persistent win out in the long run. Many lose out because they let up just a little before the dawn of victory. If they had patience to endure, they would soon have the joy of achievement.

There is glory in old age when it is the sunset time of a Christian life. There are springs of daily refreshing of which the world does not know. There are still opportunities for kindly service. God leads our dear old friends all the way. They have travelled farther than most of us along the road that leads heavenward, and in many instances have reached that point where, with the spiritually quickened vision, they can almost penetrate the thin veil which hides what lies beyond. To them heaven is a very close thing, and Jesus is a real Saviour and friend. So they look forward not with doubt or misgiving, but with joy, to the reunion in the "good land" hereafter, with those who have already passed over. Let us not hold lightly the counsel of these veterans, who can look back over many a struggle and temptations which they have conquered, but which we have yet to meet. Let us love and honour them while they are with us and comfort them in every way. We hold them with us a little while as hostages from heaven, where they belong.



# THE VICTORY OF FAITH



## Some Experiences of Hard Times

By REV. C. A. BLANCHARD, D.D.

VERY recently there came under my observation a series of facts in the lives of several of God's children, which I desire to mention for God's glory and the help of others who are in what might be called the hard places of human life.

The first is a narrative which was given to me by a minister who has developed large powers as a Christian teacher, and relates to the time when he was in preparation for his present work. He was studying in a school where meals were served only for cash, and where payments were made not by the week, or for longer periods, but by the meal. One night he was in a Mission, and among the friends present was a poor woman with a little child. He had at the time only seventy-five cents, but felt strongly moved by the suffering of the woman and the child, so that in the end he gave them all that he had walking home through the streets with an empty pocket and a full heart.

He thought, inasmuch as he had given his money, all that he had, to one of God's suffering ones, God would in some way provide him with a breakfast the next morning. The morning came, and the breakfast for others; but there was nothing for him. He was a young, strong man with a good appetite arising from plenty of hard work. He said, "This is all right; no doubt something will come by dinner-time." He thought that he should find the money on the sidewalk, or that some friend would hand it to him, or that he would get some payment for work, or that in some way God would provide him with a dinner. But He did not, and there was no dinner for him. It was so at supper-time, and so the next morning.

By this time he was ravenously hungry. It was suggested to his mind that there were scores of fellows around him who would lend him what he needed for the present, and that he could repay them. But he said: "No, I will not borrow money. I expect to be a preacher, and to tell people that, if they do right, God will take care of them. I will see this thing through; and, if God does not take care of me, I will never preach to other people that God will take care of them." There was no dinner that day, nor supper, nor breakfast the next morning; and still he believed in God, and waited His time.

Toward the middle of the forenoon one of the instructors of the institution called him aside, and said to him, "I have received this cheque, which I hand to you, with direction to give it to someone who will use it wisely; and I have decided to give it to you." It was a cheque for thirty-six dollars. He cashed it, and provided for his bodily needs in the way of food, and then had sufficient left to secure clothing, which he was also needing. From that time to this present he has never passed through such a testing-time as God gave him on that occasion.

The second experience was repeated to me very recently by a person whom I have known for nearly or quite forty years, but I have been until this time in total ignorance of the facts which I here record.

The lady said to me that shortly after her marriage the father and mother of her husband were in serious financial difficulties. A mortgage threatened to eat up their home, and there was not money in it for daily needs, even if the house had been free. Her mother-in-law said to her, "Father and I must go to the poorhouse; there is nothing else left for us to do." She replied, "Never, while I am alive." After her husband and she had looked over the situation they agreed to go to the home of the father and mother, and to join their slender earnings with those of the father and mother, to secure the home and to keep the daily needs supplied.

Shortly after this resolution had been put into execution her husband lost his situation, and after diligent effort failed to secure anything else to do. In this extremity he opened a small place, and began a business for himself, but it seemed that all the business went in other directions. The income for weeks for the family amounted to not more than fifty cents. These saints first paid their tithe, and then lived on the remainder, absolutely refusing to go into debt even for a loaf of bread. She said to me, "There were many days when for myself and for each one of the children I put down one half a piece of bread, gave thanks to God, and knew that He would deliver us in due time."

One morning she did not have the half piece of bread in the househo'd. There was absolutely

nothing except a little flour, and she had nothing with which to cook that except water. In this extremity she went to her room, and laid the matter before God. She said to Him: "You know we are your children, seeking to do your will; that we have not robbed you in tithes and offerings. You know how hard it is for me to see the children hungry, and how my own strength is weakened for lack of food; and you know that I rely upon you to supply our need."

After a few moments a neighbour came into the house, who had no knowledge whatever of the situation, and said to her: "We have a Jersey cow, and we cannot use all the milk; and I have a pint of cream which is sour, but which I should be glad if you could use." She thanked her, went into the next room, where her father-in-law and mother-in-law lived, and said: "See what God has sent to us. I have flour; now, if you will let me have a little lard and baking-powder, we can have some hot biscuits." She was about preparing them, when another neighbour came in, also ignorant of the situation, and said to her, "I have just received a box from my home on the farm; and there are more things in it than we know how to use, and I have taken the liberty of bringing some over to you." She proceeded to lay down on the table a quantity of sweet potatoes, a supply of bacon and ham, and other provisions of like sort, until the table was almost covered.

Pretty soon a third neighbour, whose husband kept a small grocery-store near by, came in, and said to her: "I do not want you to be offended, but I have here about six pounds of butter, which is a little too old for table use, but which is good for cooking; and I should be glad to leave it with you if you can use it. Then, too, I have a gallon of honey drips. My children like honey drips, and I think yours will like them too. I also have a little canned fruit, which has been standing on our shelves, and which ought to be used up. So I took the liberty to bring that over also. If you are willing, I should be glad to leave these all for you."

"Well," said this dear friend, "we had a great table, the hot biscuits, and the sweet potatoes, and the honey drips, and the other gifts which we had not known for weeks and months."

In this connection I mention another fact with some hesitation; but on the whole, because it is a fact, and because many of the Lord's people are sorely tried and tempted, I state it. It may be a comfort, perhaps a warning to some of them.

One day, while this Christian home was in the very depth of suffering, no one being told but God, the husband said to the wife: "I am a dead failure. I cannot support you, and you are too good a girl to starve to death. You take the children, and go back to your father; he will help you, and I will make an end of myself."

With this he took a revolver, and was about to place it to his temple, when the wife threw her arms about his neck, and said, "I left the whole world for you. If I do not complain, you have no right to despair."

It was only a little time after this until they reached the turning of the way. Years have passed since then, and they have never known the depth of poverty which they then knew.

I could tell you of case after case in which this dear family out of their moderate means have given time and money and strength and heart and brain to the comfort and help of others. Today they are in comparative affluence; they are in comfort and prosperity. The income of the home is better than it has ever been before, and husband and wife and children are rejoicing day by day in the goodness of God.

## Church News

### PREFERMENTS AND APPOINTMENTS.

BRASIER, Rev. F., Incumbent of Reston, to be Rector of Grand Falls, (Diocese of Fredericton).

JEFFERSON, Rev. Robt., B.A., Rector of Christ Church, Edmonton, Alberta, to be Rector of Montagu, (Diocese of Ottawa).

SUNDAY SCHOOL COMMISSION MEETINGS.—The postponed meetings of the Sunday School Commission, that were to have been held in Vancouver, will be held in Ottawa on Tuesday and Wednesday, October 6th and 7th. The executive committee meeting on the evening of the 6th and the commission on the morning of the 7th.



### NOVA SCOTIA.

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

ST. MARGARET'S BAY.—ST. PAUL'S.—After the expenditure of about \$680 in redecorating the interior, St. Paul's, French Village, was re-opened on the second Sunday in July. The Bishop was present and preached both morning and evening. At the morning service he dedicated a chancel window given by a relative in memory of the Rev. Philip Brown, for over 14 years the Rector of the parish. The interior of the nave has been sheathed overhead with spruce, the walls of nave and chancel papered, and the ceiling of the chancel and all woodwork repainted. Only \$110 still remains to be raised. On the following Sunday, St. Margaret's, Tantallon, was re-opened after the interior had been repainted. Rev. J. Hackenly, of Indian Harbour, was the special preacher. Rev. I. E. Fraser is the Rector of St. Paul's.

GRANVILLE CENTRE.—ALL SAINTS'.—July 16th, 1914, will long be remembered here as the day of the centennial celebration in All Saints' Church which, for five weeks, had been closed for thorough renovation. First came the reopening service, which was essentially of the nature of a thanksgiving to Almighty God for His goodness and protection during the years gone by. After shortened evening prayer was said by Rev. J. Reeks, of Round Hill, the Rector, Rev. C. W. Neish, read a brief but most interesting and carefully-prepared history of the early days of the Church in Granville, beginning with 1762, when Rev. T. Wood first visited Annapolis Royal and Granville, telling how in 1814, during the incumbency of Rev. John Millidge, All Saints' was erected, and ending with Bishop John Inglis' mandate of consecration of All Saints', dated August 3rd, 1826. The Rector emeritus, Rev. F. P. Greatorex, followed, with "reminiscences," and after that Rev. E. Underwood, Rector of Bridgetown, preached an appropriate centennial sermon from Ephesians 2: 19-22. The thankoffering amounted to \$14. Service ended, the people went to the school grounds, near by, where an old-fashioned tea meeting was in progress. The proceeds, including a much appreciated gift of \$54 from absent members of All Saints', amounted to \$265. Mr. F. R. Troop recently presented a beautiful chancel window.



### QUEBEC.

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

VALCARTIER.—A divisional chaplain has been attached to the headquarters staff, Major the Rev. R. H. Steacy, of Ottawa. He will require a considerable number of chaplains associated with him. Most of the volunteers are of British birth, so that large numbers of them are members of the Church of England. Major the Rev. Canon Piper is at the camp and also Captain the Rev. Canon Scott. In one battalion daily morning prayers have already been begun and although the attendance is purely voluntary, five hundred men have been present. The hymn singing is most inspiring. Arrangements are being made for the celebration of the Holy Communion in various parts of the camp. On Sunday a parade service is held in the open. The form used is one issued by the Department of Militia and Defence, and contains the many features from Morning Prayer as well as some familiar hymns. This diocese is giving its own volunteers, who are Churchmen, a Prayer Book apiece. An individual parish is giving its members who have volunteered a small Prayer and Hymn Book apiece, beautifully bound. These examples might well be followed by other dioceses or parishes. Major the Rev. Canon Almond, who went through the South African War, will join this contingent also. At present the chaplains at the camp will need full-sized sets of Communion vessels and these will be no doubt taken with them, as well as the pocket sets.



**CHURCH SOCIETY.**—At a recent meeting of the Central Board it was decided that the dependants of clergymen in this Diocese volunteering for overseas service with the Canadian troops would be entitled to participate in the benefits of the Widows' and Orphans' Fund.

**ST. MATTHEWS.**—Canon Scott, Rector of this church, is with his regiment, the 8th Royal Rifles of Quebec, in Valcartier Camp.

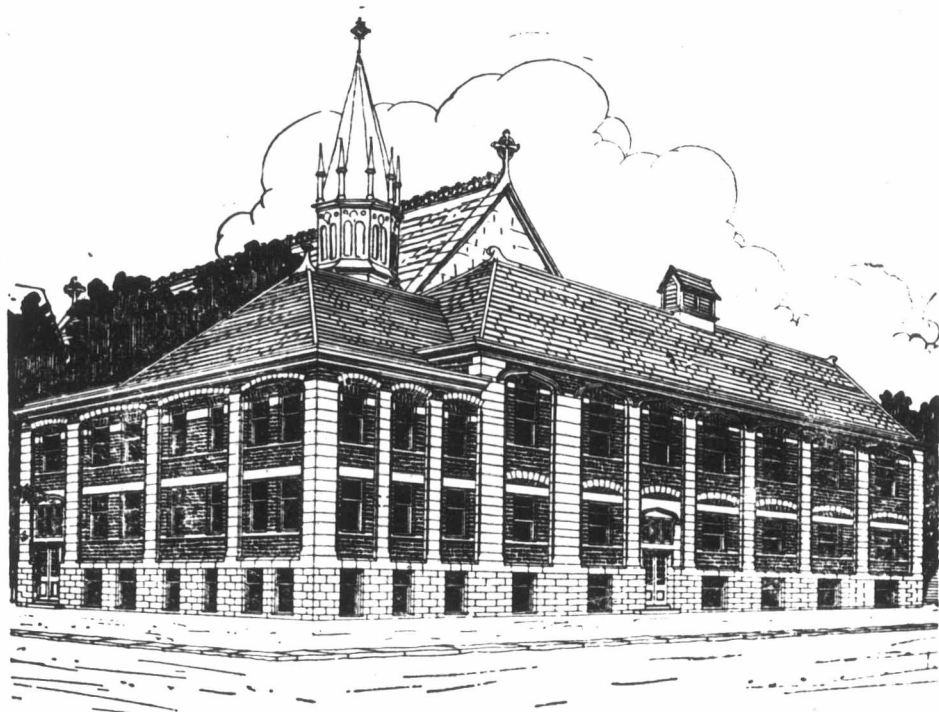
**TRINITY CHURCH.**—Captain C. H. Crowdy, 5th Royal Highlanders of Canada, was married to Miss Lorrain MacWelch, of Philadelphia, in this church, on the eve of the sailing of the Canadian troops.

**THE BISHOP.**—The Bishop of Quebec has announced his intention of sailing for England on November 5th. A committee of the Church Society has been appointed to take over the See House pending the election of a new Bishop.

**RUPERT'S LAND.**

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

**WINNIPEG.—HOLY TRINITY.**—In a district of the city which is gradually changing from a residential to a down-town character stands the well-equipped plant of Holy Trinity Church, one of Winnipeg's oldest churches. The church has long been known for its hearty and inspiring services. Many travellers find their way there.



**HOLY TRINITY PARISH HALL, WINNIPEG.**  
This building is unique among the many parish halls being erected by our churches.

It is one of the outstanding features of Winnipeg's religious life. The church contains many beautiful memorials and gifts. Two years ago the church was thoroughly renovated and a new organ installed. During this past year the Rector and churchwardens have further beautified the church by the gift of a tessellated floor and marble steps for the chancel and choir. A beautiful stained glass window has been presented by Mr. J. H. Brock, in memory of his son Norman. The place of the window is over the porch in the North Transept. The Ladies' Aid, at a cost of \$500, have put in new Credence Table and Prayer Desks, and have laid new carpets.

The accompanying illustration of the Parish House shows only a part of that equipment, which has been brought up-to-date in all respects. In addition to a large Sunday School with all departments, including two adult Bible Classes, there are active branches of the Brotherhood and the Young People's Society. The Men's Club of 150 membership is a unique feature. The primary objects of the Club are: (a) The development of Christian manhood; (b) the binding together of Churchmen, thus creating a fraternal spirit tending to unity in the Church; (c) the contribution of workers for the various departments of the Church; (d) the retention to the Church of the large number of Church of England men who arrive annually in this Parish from Britain and the United States. Gymnasium classes, oratory classes and public lectures are part of the yearly programme. The Reading Room is stocked with the best British and American magazines and periodicals, while the newspaper racks con-

tain the most important papers of our Canadian cities from the Atlantic to the Pacific. An active W.A. branch fills pledges of \$200. The Brotherhood chapter holds a Song Service after Evening Service with the idea of welcoming strangers. A unique feature is the serving of refreshments after the conclusion of the Song Service. Some idea of the activities of the parish can be gathered from the fact that the annual budget is in the neighborhood of \$60,000. Over \$4,000 was given last year for missionary purposes. An extra fund of \$20,000 for church improvement was raised in 1912. The assets of the parish now are valued at over \$200,000.

The personality of this parish and all its work is Archdeacon Fortin. For forty years he has been Rector. Coming to the church eight years after its foundation, he has worked for its growth and watched it change. He is a preacher of notable fervor and earnestness. The service has always been kept markedly as the people's service. The congregational element in the worship is very decided. The Gospel "pure and unalloyed" has been from the first the message of the pulpit. The Archdeacon has served for nearly fifty years in the ministry of the Canadian Church. He was ordained in Montreal in 1865, after his graduation from Bishop's College, Lennoxville. He was connected with St. Jude's and Holy Trinity in Montreal, about three years in each church. In 1875 he came to Holy Trinity, Winnipeg. He has always enjoyed the confidence of his fellow clergy. In 1882 he was appointed Rural Dean of Selkirk. He held this position until 1888 when he was made Archdeacon of Winnipeg. He is one of the outstanding clergy of the

diocese and city. With the Primate he enjoys the veneration and confidence of his fellow citizens to a remarkable degree.

**WINNIPEG.—ST. MARGARET'S.**—Before leaving for Valcartier as Chaplain to the 90th Winnipeg Rifles, the Rev. A. W. Woods was presented by some of the gentlemen of St. Margaret's Church, with a paid-up insurance policy for a substantial amount. This kindly thought was much appreciated and greatly lessened Mr. Woods' anxieties for the dear ones left behind.

**MINNEDOSA.—ST. MARK'S.**—The Rev. George A. Wells, B.A., Rector of this church, has volunteered for the front as chaplain to the Canadian Forces, and has been accepted. He has left with his regiment, the 34th Fort Garry Horse, for Valcartier. Mr. Wells has been connected with the militia for the past fifteen years and served in the ranks in Africa. At a meeting of the parishioners it was unanimously decided to give the Rector extended leave of absence.

**RESTON.—ST. JOHN'S.**—Rev. F. Brazier, incumbent of this church, has resigned and been appointed by the Bishop of Fredericton, N.B., to the rectorship of Grand Falls. He takes charge of his new parish the last of this month. Mr. Brazier was formerly Incumbent of Morris.

**WINNIPEG.**—The Rev. John Morris has tendered his resignation as Rector of St. Alban's. He will return to the diocese of Huron. Since Mr. Morris has been at St. Alban's, the work has prospered in every department and his decision to leave will be deeply regretted.

**MONTREAL.**

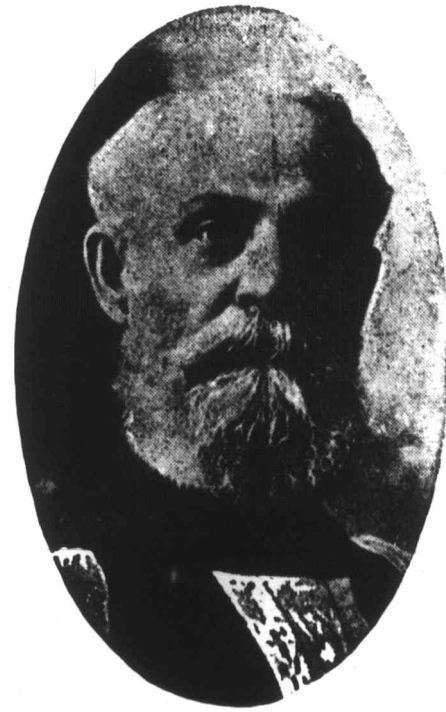
**John Cragg Farthing, D.D., Bishop, Montreal.**

**MONTREAL.—SYNOD OFFICE.**—The Bishop has authorized the following prayer to be said each day at noon.

Almighty God, our heavenly Father, we beseech Thee to give victory to our forces by land and sea; heal the sick and wounded, and comfort the bereaved. Make all Thy people perfect through suffering. Grant to our rulers wisdom, that we may speedily enjoy an enduring peace; through Jesus Christ our Lord. Amen.

**MONTREAL.—TRINITY.**—The Rev. J. M. Almond, Rector of Trinity Church, has been appointed one of the Protestant chaplains to go to the war with the First Canadian Expeditionary Force. Canon Almond served with troops through the South African war and rendered good service.

**ST. LAMBERT.—ST. BARNABAS.**—It is with deep regret that we chronicle the death of Rev. W. J. Dart, M.A., Rector of this church, which occurred September 3rd. In the seventy-second year of his age, and the forty-seventh year of his ministry, he has passed to his reward after a life full of service. It is not given to many men to serve all their life in one church. In 1867 when he was ordained Deacon, he was appointed to this charge and has stayed here in spite of the general tendency to try new pastures. Nor is it given to many churches to have one Rector for forty-six years. His life and the life of St. Barnabas' have



**THE VENERABLE O. FORTIN, D.D.,**  
Archdeacon of Winnipeg, and Rector of Holy Trinity Church, Winnipeg.

been inextricably intertwined. There are very many in the parish whom he has baptized, prepared for confirmation and married and baptized their children. It is in these long pastorates that the Anglican idea of the parson, the person of the place, reaches its full development. Mr. Dart was made Rural Dean of Hochelaga in 1902. His venerable figure was familiar at the Synod gatherings. The sense of bereavement at his passing is not confined to the parish but is general throughout the diocese.

**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.**—Dean Starr has joined the service of his country, and is stationed at Denbigh Camp, North Wales. He has been appointed acting chaplain of the Welsh Yeomanry, and the regiment is at present guarding a party of 200 German spies. Two of these were caught in the act of poisoning water supplies. Speaking of his health, which was none too good when Dean Starr left the city, he states that it has considerably improved. The medical officer of his regiment passed him, but strongly advises him not to go abroad. "I am feeling much better under the stress of battle," said Dean Starr in a letter to



a friend in the city, "and do not know just when we may be ordered to the front. The news here is all strictly censored and strict military regulations are being carried out."

ADOLPHUSTOWN.—Canon Roberts has lately received a request from Lady Carbery, England, for permission to include three of his hymn tunes in her forthcoming hymnal, which has been granted.

### TORONTO.

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

TORONTO.—SYNOD OFFICE.—The Bishop has sent out the following letter from Edmonton, Alta., August 28th, 1914:—

Dear Brethren:—As you are aware, I started out a month ago to visit some centres in our Canadian Mission Field in connection with our M.S.C.C., stopping off at various points en route to the General Synod. Official notice has only recently reached me of the postponement of the Synod, and being so far forward with my appointments, I think it best to conclude them. I am sure you understand, my dear people, that my heart and thoughts are with you all at this time of anxiety and trial, and that my prayers are mingling with yours to the God of Hosts for a speedy conclusion to this lamentable war, and the gift again of the Blessing of Peace. I am glad that in all our churches on Sunday next, the forms put forth for use in the Church in the Motherland, will be used in the churches of the diocese, and would ask that the prayers therein be continued to be used at Divine Service until further notice. May I request the clergy to afford their people frequent opportunities on Sundays and week-days for Holy Communion and Intercessions on behalf of all who are, or shall be affected by this unhappy conflict; and may I urge the laity to avail themselves of these opportunities and privileges; that prayer may be made without ceasing of the Church unto God, for its speedy termination. Your faithful friend and Bishop, James Toronto.

ST. JAMES' CATHEDRAL.—Arrangements have been made by Canon Plumptre to hold a daily service of intercession in the Parish House of St. James' Cathedral at 12.30 noon, during the war. The services will be held in the Cathedral as soon as the restoration is completed. The service will last about a quarter of an hour. Rev. F. Moore has returned from his holidays.

ST. CLEMENT'S.—At this church last Sunday morning there was a special Service of Intercession on behalf of our military and naval forces. An offering was taken up in aid of the work being done by the North Toronto Red Cross Auxiliary.

ST. PHILIP'S.—Intercessions for the Empire in time of war are being held in this church every day at 12.30.

CHURCH BIBLE AND PRAYER BOOK SOCIETY.—This society, in response to their offer to send a number of prayer and hymn books for use of the troops going on active service, have received the following message from Col. Williams, O.C.:—"Thanks. Shall be delighted to accept prayer and hymn books." The books have been forwarded. During the Boer War the society provided a supply of books for the Canadian contingent which were much appreciated by the troops.

WYCLIFFE COLLEGE.—One of the graduates of this college, Rev. A. Perry Park, B.A., is in camp at Valcartier with the men and expects to go to the front as Y.M.C.A. secretary. Another man has gone from the college residence, Mr. Stanley Glover, as a volunteer in the first contingent. Some of the students are reservists, and they may possibly be called out for active service this winter.

The Alumni will not hold their Annual Conference this year on account of the serious situation caused by the European War.

CHURCH OF THE EPIPHANY.—The clergy of Parkdale arranged for a unique prayer service at the Church of the Epiphany at 8 o'clock last evening. The following represented the Anglican, Presbyterian, Methodist, and Baptist churches took part: Rev. A. L. Geggie, A. McLurg, F. C. Graeb, J. C. Speers, Hiram Hull, Dr. Griell, Rev. W. L. Armitage, V. Jarvis, Dyson Hague and Canon Bryan.

ST. ANDREW-ON-THE-LAKE.—Miss Helen Ball, writing of a service in this church, says:—"It is interesting to learn something of the origin of the National Anthem, 'God Save the King.' There are various claims made, but one which is accepted by many is that both words and music

were composed by a man who lived in the reign of James I. of England, and whose name, oddly enough, was John Bull. Others claim that a man named Carey, who lived about a hundred years later, wrote both words and music. So deeply have other countries been impressed by the solemn beauty of the music that not only the United States, but Denmark and Prussia have national hymns set to our music of 'God Save the King.' Bishop Reeve, who officiated at the summer church at Centre Island, preached an inspiring sermon on the words 'God Save the King' on Sunday evening, and called to mind the fact that those words are used in some half-dozen places in the Bible in connection with several kings. In talking of our National Anthem, he referred with regret to the fact that one verse, which had always been sung in his youth, had been dropped out in recent years. As he emphasized, it would be so particularly appropriate just now. Many will doubtless remember the lines:—

"O Lord, our God, arise,  
Scatter our enemies  
And make them fall,  
Confound their politics,  
Frustrate their knavish tricks,  
On Thee our hopes we fix,  
God save us all."

"Surely, never in the history of the Empire have we needed more earnestly to make this prayer to the Almighty. Bishop Reeve also urged that we should learn the words of the last verse, rather recently added, when the National Anthem is sung in Canada. It is found in the English Church hymn book and doubtless in other hymn books as well.

"Our loved Dominion bless  
With peace and happiness  
From shore to shore,  
And let our Empire be  
United, loyal, free,  
True to herself and Thee  
For evermore."

"Have you ever sung 'God Save the King' as you knelt with bowed head at the close of a service? You are more deeply conscious of the solemnity and of the fact that the words are a prayer."

GRAFTON.—ST. GEORGE'S.—Mrs. and Miss Margaret Brooks, the widow and daughter of the late Rector, went to Carleton last week to say goodbye to their friends in that part of the parish. While there a pleasant evening was spent at the home of Miss Holland, the most interesting feature of which was the presentation of an address and purse of \$15 as a parting gift to Mrs. and Miss Brooks. On Friday evening, August 28th, Mrs. Brooks was presented with an address and purse of \$125 at the residence of Mrs. Cameron here, by the congregation and Ladies' Guild of St. George's Church, and friends. The following is a copy of the address:—  
Dear Mrs. Brooks:—

On behalf of the congregation of St. George's Church, Grafton, the Ladies' Guild and also friends, we ask you to accept this little gift as a slight token of appreciation of the many kindnesses shown by you and the good work you have accomplished while in this parish. It is with feelings of deep regret that we have to part with you and your family, and we fear the Guild will never have another leader as capable and as energetic as you have been. Wishing you and yours God's blessing, and many happy days in your new home. Signed on behalf of the congregation and Guild, by Margaret Cameron.

On Sunday morning, August 30th, during the school hour, Miss Margaret Brooks was presented by the scholars of St. George's Sunday School, with an address and a neat little gold, crescent-shaped brooch, set with pearls. Mrs. and Miss Brooks have left for Montreal.

### NIAGARA.

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

HAMILTON.—ST. STEPHEN'S.—For some time the members of the congregation of this church, which is situated on the mountain at the east end incline, have been working to get a clergyman who will be in sole charge, and it now looks as if their request will be granted. At the present time the church is part of the parish which includes Holy Trinity, Barton and the Glanford churches, of which Rev. Geo. Pugsley is the Rector. The parish is one of the largest, terri-

torially, in the diocese, and in spite of the fact that Rev. Mr. Pugsley is a young and energetic worker, it is often hard for him to give the attention to all of the churches in his charge that he would like. All phases of the situation have been discussed, and a few nights ago a meeting of the members and officials of the church was held and the money sufficient to pay the stipend of a pastor was subscribed. On September 2nd the desire of the congregation was presented to Bishop Clark, who promised, as soon as it was possible to arrange matters, to divide the parish and appoint an incumbent for this church.

HAMILTON.—ST. JAMES'.—Rev. W. J. McAndrew, B.A., Rector of this church, has resigned to undertake teaching work at Bernier, Que. He was previously at Custendal, Ontario. He took his Arts degree at Trinity College in 1906 and was ordained in 1909.

The Bishop presided at a meeting of the Rural Deanery of Hamilton, held September 2nd, when a successor to Rev. W. J. McAndrew, formerly Rector of this church, was appointed in the person of Rev. W. G. Davis, Rector of the Church of the Redeemer, of Stoney Creek, and Rural Dean. Mr. Davis was ordained in 1906 to the parish of Stoney Creek, and two years ago devoted part of his time to collecting for the funds of the diocese. He is very active in A.Y.P.A. work. Mr. Davis will be assisted by Rev. G. F. Walling, of Cayuga, formerly of St. Luke's Church, of this city, and will undertake the duties of his new charge on September 25th. Mr. Walling is a graduate of Bishop College, Lennoxville, and was ordained as curate at Cayuga in 1907.

### HURON.

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

ST. MARY'S.—ST. JAMES'.—After a most enjoyable trip to Montreal and Quebec and down the Saguenay, Rev. Rural Dean Taylor spent a few days in Brockville with Mr. B. Chapman of that place. While there he preached in St. Paul's Church and ministered to a sick friend. While in Brockville, Mr. Taylor found difficulty in breathing and left for Toronto. Upon reaching home a doctor was at once sent for and pronounced Mr. Taylor to be very ill with pneumonia. We are glad to learn that though very weak he is slowly recovering.

SARNIA.—ST. JOHN'S.—The ladies of this church, under the energetic leadership of Mrs. Newton, and under the auspices of the Women's Council, succeeded in raising nearly \$400 for the Hospital Ship Fund, including in that a gift of \$250 from the Imperial Oil Company and their men. Special prayer for those in the war and for peace is being constantly offered in this parish. Daily service will be commenced at once with the intercessional prayers issued by the Archbishop. Rev. F. G. Newton, the Rector, has already preached several patriotic sermons, urging the people to prayer and personal effort in behalf of the Empire. 10 men belonging to the congregation have started for the front with the contingents from this parish.

SIMCOE.—TRINITY.—Rev. A. B. Farney, of Amherstburg, who has been appointed by the Bishop to the rectorship of this church, will assume his duties here the second Sunday in October.

THORNDALE.—Dr. G. B. Sage, of St. George's Church, London, in the course of a special harvest home service in the church here August 30th, said that the present war is not the last great war, which is mentioned in Revelation. It is not a religious war at all, he pointed out, and the battlefield is not Armageddon.

MORPETH.—The 60th anniversary of Trinity Church, Howard, will be celebrated on Sunday, September 13th, when the Rev. Stanley Macdonell, of St. Peter's Church, Tyrconnell, will preach at both services, 11 a.m., and 7.30 p.m. At a meeting of the men of Morpeth held in the town hall on Tuesday evening for the purpose of organizing to raise money for the Patriotic Fund, Rev. W. B. Hawkins was appointed secretary-treasurer. The men are very enthusiastic.

### ALGOMA.

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

GORE BAY.—ALL SAINTS'.—The Rev. W. Hardy Johnson, M.A., Rural Dean of Algoma, preached an interesting sermon here on August



27th, basing his remarks on the words of St. Paul in the Epistle for the day, 1 Cor. 15, where he declares that he is what he is "By the Grace of God." He spoke of the war now being waged in Europe, in which we, being part of the British Empire, are also involved. On our coins we read "Dei Gratia." Our Emperor stands as our representative. Our empire is Dei Gratia—By the Grace of God, defending the rights of the friend and the weaker nation. If we own that as St. Paul, once we persecuted the Church of Christ, and confess our sinfulness and sins, God will use us still as a chosen vessel—by His Grace. Individually, let each one strive to become strong—by the Grace of God—the means of grace being provided especially in our beautifully renovated church—in Word and Blessed Sacrament.

#### KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

NORWAY HOUSE.—The Bishop of Keewatin, with three Mission workers for the far north, arrived at Norway House, the first of the Northern Missions, the second week in June. The news of his arrival soon spread among the Indians and by Sunday they had gathered from far and near to welcome their Bishop, some making two and three days' journey. The church was filled to overflowing, many of the people having to sit on the floor and chancel steps. The Rev. J. F. J. Marshall, missionary in charge, took the morning service, assisted by the Rev. W. Walters, who read the Lessons. The Bishop administered the Holy Communion and preached on the origin and significance of the Lord's Supper. In the afternoon Confirmation was held at which nine candidates were presented. The Bishop addressed them on the renewal of the three-fold vow taken for them at their baptism. The services throughout the day were wonderfully inspiring. The presence of the Holy Spirit was with the people guiding them in their offerings of praise and thanksgiving. The Bishop and Rev. W. Walters left the next day for Churchill, via Split Lake. Miss Collins and Mr. Bright of Wycliffe College, left the following Saturday by canoe for York Factory.

#### QU'APPELLE.

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

MOOSE JAW.—ST. JOHN'S.—The Overseas contingent of the 60th Rifles of Canada paraded from their camp in the Exhibition grounds to this church, August 16th, and listened to a stirring address by the Bishop of Toronto. It was significant of the state into which the soldiers have now entered that they paraded in their service uniforms. The dark green uniforms used for dress purposes have for the present been relegated to the background. The officers and men are wearing their "working clothes." Rev. Beauchamp Payne, Vicar of St. Michael's Church on South Hill, and Chaplain of the regiment, conducted the service. He has volunteered for service with the Overseas contingent and will in all likelihood leave for the front with them. In opening his address, the Bishop of Toronto said: "Officers and men of the 60th Rifles: Just as it gave me great pleasure to address the large garrison parade at Winnipeg last Sunday, so do I feel pleased and honoured at being asked to address you, who are on the verge of leaving for the front." His lordship told how one of the ceremonies of the Jewish Passover made it necessary for the son of the house to say to his father, "Why do you this service?" and went on to say:—"If there are any present in the church with that question on their lips it is our duty and privilege to tell them the reason." The first reason, he said, was that a wave of patriotic enthusiasm had swept over the country since the declaration of war. The young men had answered the call for volunteers because of that feeling and they were prepared to fight for the empire because the empire's need was Canada's need and Canada's need the empire's. The second reason was a more personal and individual one. Each man had weighed up the situation in his own mind. He had realized the fact that the empire was being assailed and had thus seen his duty plainly. In his closing sentences his lordship adjured the soldiers to remember the words of the Soldier King:—"He that ruleth his own spirit accomplishes more than he who taketh a city." He closed with a blessing, saying, "The good God hold you in his keeping and watch your goings out and your comings in from this time forth and for evermore. Amen."

#### EDMONTON.

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

EDMONTON.—CHRIST CHURCH.—Rev. Robert Jefferson, B.A., Rector of this church, is leaving here shortly to become Rector of Montagu in the diocese of Ottawa.

Amongst others the following clergy from Edmonton diocese have offered for service at the front:—Rev. C. Carruthers, Rector, Holy Trinity; Rev. C. W. McKim, Rector, Christ Church; Rev. E. A. Baker, assistant, All Saints'; Rev. W. H. Davis, assistant, Christ Church. A couple of members of the Archbishops' Western Canada Fund have already left for Valcartier.

#### COLUMBIA.

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

ANYOX.—The new church, erected at a cost of \$1,500, the first Protestant church in the town, was opened on Sunday, August 2nd, by Bishop Du Vernet. The Rev. W. F. Rushbrook, of the "Northern Cross," has been visiting this place regularly once a month for nearly two years past and the people are much pleased now to have a church building instead of the Recreation Hall in which to worship.

### Correspondence

#### A SOLDIER'S PRAYER.

Editor, "Canadian Churchman":—

Your readers may be interested to know that, through the generosity of friends, 200,000 copies of the following Prayer, printed on a card 2 in. by 3 in., with the Lord's Prayer on the reverse side, are being issued to the British soldiers:—

"Slip this inside your cap.  
A Soldier's Prayer.  
Almighty and most Merciful Father,  
Forgive me my sins:  
Grant me Thy peace:  
Give me Thy power:  
Bless me in life and death,  
For Jesus Christ's sake. Amen."

Yours faithfully,

Toronto.

Subscriber.

#### THE WAR AND MISSIONARY WORK.

Sir,—We have already heard fears expressed that the war will have a serious effect upon the incomes of the missionary organizations of the Church. It is our conviction, however, that this need not be if Churchmen will set themselves at all willingly to the task of preventing it.

In the first place is it necessary to say that while we must support Patriotic and other funds to the extent of personal sacrifice, it is far from sacrifice to transfer subscriptions from Church and Missionary objects and allow these to suffer? We are called in this emergency to an altogether new standard of giving.

In the second place, there is splendid opportunity this year for all parish missionary committees to show their courage and faith in the work they have been given to do. The press has been sounding the call to our manufacturers even in this time of stress to seek new markets. This call to aggressive action comes also to our missionary committees. Only a fraction of our Church people are contributors even on the smallest scale to extra parochial objects. Here is a great unworked constituency. It is ours for the working.

I would therefore strongly urge all clergy and missionary committees lay plans for aggressive action during the coming winter.

1st.—Arrange regular committee meetings, say monthly for prayer, counsel and planning.

2nd.—Investigate thoroughly the missionary situation within the parish; the total number of communicants; the number contributing regularly to missions; who are not giving, and if possible why not. Prepare charts of these facts and exhibit in schoolroom, vestibule and other convenient place. Discover what plans are in operation among the various organizations within the parish

for the promotion of missionary prayer and study and giving, and through occasional conference with the officers of these organizations seek to

3rd.—Plan to make available to all within the parish missionary information which shall call forth prayer and offerings for the work. This would include distribution of suitable pamphlet literature, several special missionary meetings and a missionary supper for the men of the congregation.

4th.—Plan and carry out an Every-Member Campaign in which the needs of the work shall be presented personally to every parishioner and an effort made to secure a weekly subscription commensurate with the means of each.

The character of our belief in "missions, the primary work of the Church," will be tested in the days ahead. May we, too, as those who fight our battles, "count not our lives" and possessions, "as dear unto ourselves."

Yours very truly,

D. M. Rose,

Secretary, Anglican Laymen's  
Missionary Movement.

#### HUMBLE DEPENDENCE.

Sir,—We are indebted to a correspondent of the "Scottish Chronicle" for drawing attention to the following lines. They were published at the time of the Boer War, a conflict which we engaged in in somewhat the same spirit as seems to have animated our German antagonists in taking up arms now. We are humbler to-day and more likely to respond to the confessions so well set out.

#### CONFESSIOAL.

Lord God, whom we besought so late,  
Thou wouldst not suffer us forget  
Thy Name, and our weak human state.  
Have mercy, Lord, a little yet.

To-day no pomp of Empire fills  
The startled land. Amazed and awed  
We watch Thy slowly grinding mills  
Met out to us our just reward.

Humbly we prayed "Lest we forget,"  
And even as we prayed, forgot,  
With foolish, rash, vainglorious words,  
And sorry self-sufficiency,  
We boasted, girding on our swords  
As those that lay their armour by.

Therefore the curse upon us lies  
Of warriors all unready found,  
Of Braggarts blinded to despise  
Their foe before the trumpet sound.

Humbly we call upon Thy Name,  
Ere sounds once more the grim Assault;  
We do confess, O Lord, with shame  
Our fault, our very grievous fault.

Give back our fathers' stern disdain  
Of idle vaunt and empty boast;  
So shall we stand erect again  
And face, unmoved, the hostile host.

#### GENERAL SYNOD REPORT.

Editor, the "Canadian Churchman":—

I read with much interest the letter of Mr. Geo. A. Wells on the General Synod report in your issue of the 20th inst. No one can understand the proceedings of the two houses from the Journals without much study, and Mr. Wells is correct when he says that "the cause of the trouble is, largely, our cumbersome system of Upper and Lower House." If one has attended a session of the General Synod he may by close application put two and two together and perhaps understand the report of its proceedings, but he cannot intelligently construe the report without the first-hand information his attendance has given him.

One of the great difficulties we have to contend with in Church work is the indifference of the laity. I refer more particularly to the great body of Church laymen, business men, men of executive ability, who never take part in the councils of the Church, but do contribute, to some extent to the schemes of the Church. This indifference can be traced largely to our lack of business methods in our Church work. It takes too long to accomplish anything and the business man will not wait. He is accustomed to more ready ways. Hence the indifference. "I am not pessimistic. We are improving. But the tree is of slow growth."



The ordinary Church layman is usually a good-natured person and prefers to stand outside rather than contend for improvements he knows should be made. He dislikes contention.

Take any matter of importance that comes before the General Synod; Debated in the Lower House, debated in the Upper House, and what does the Lower House or the Upper House know of the thoughts or opinions of the other. I can fancy a meeting of shareholders of a company, the ordinary shareholders in one room and the directors in another room, both engaged in trying to promote the interests of the company. How absurd! The summary system proposed by Mr. Wells, I fear would not be satisfactory. The record would be incomplete. The constitution of the General Synod should be amended, and all should sit in the one chamber and take part in common in the same debates. Then the Journals would be readable and easily understood. The change is so obviously necessary that I fail to see where the argument comes in favour of continuing the present system. If necessary a provision could be made that the Bishops could retire for private consultation and perhaps they might vote separately.

It is really amusing, if not ludicrous, to see an earnest debater in the Lower House held up with the announcement "Message from the Upper House." His peroration snapped in the middle. The coals have turned to ashes before the message is finished and he is allowed to proceed. The whole proceeding is unmanly and undignified. When the Articles were drafted or compiled, the draftsmen evidently had in mind that changes in the course of years might be necessary in certain matters connected with Church life. (See Article 36.) One would think, knowing as we do, how tenaciously some of our brethren hold on to the past, that changes and improvements are something altogether apart from the necessities or demands of a healthy working Church. Our weakness is too close adherence to things that are often cumbersome and unworkable.

If our Bishops would take the initiative and ask for such changes in the constitution of our General Synod as would enable both Houses to sit in the same chamber, their action would go a long way in convincing many indifferent laymen that they are in the forefront of all that makes for progress in our Church life.

Yours very truly,

J. L. Jennison.

\*\*\*

### OUR REPRESENTATIVES AT THE FRONT.

Sir,—Could you not suggest to the clergy of our various churches that they keep posted in the vestibule of the church a properly prepared roll of the representatives of that congregation at the front with the name of the corps to which they belonged. We want to know their names and to follow them with our prayers.

N. F. Davidson.

### Books and Bookmen

"The Church and Modern Problems." By P. B. Fitzwater, D.D. Chicago: The Bible Institute Colportage Association, 25 cents.

A study of modern problems in the light of the teaching of St. Paul's First Epistle to the Corinthians. The various topics of that part of the New Testament are discussed with special reference to current questions, showing that the Bible is still sufficient for faith and practice amidst the complexities of daily life. Dr. Fitzwater helpfully and suggestively shows how St. Paul provides clear and adequate answers to many enquiries of the present day. As a Bible study, nothing could be better than this admirable treatment.

"Baptism." By Philip Mauro. London, England: Morgan and Scott, Limited. Paper, 1s. net; Cloth, 1s. 6d. net.

An enquiry into the place and importance of baptism in Christianity together with a letter on the subject of Household Baptism. The author argues strongly in favour of believers' baptism and immersion, and is therefore entirely opposed to infant baptism and pouring. While there is much here that is worthy of the attention of all students, it must be admitted that there is not a little special pleading which seems to vitiate the author's conclusions. Thus it is clearly taught that all in the jailer's house believed, though the Greek clearly limits faith to him. Then Romans 6 is spoken of as symbolical, though there is no

hint of such an idea in the passage. As to the strong insistence upon immersion as the only form, the language of 1 Cor. 10:1, 2, suffices to show its impossibility. There are several other points in which the author's exegesis is quite impossible, so that whilst his purpose is good his treatment is in many respects unsatisfactory. He fails entirely to face the problem of the relation of childhood to the great sacrifice of Christ, and his view of Cor. 7:13, 14 is almost ludicrously impossible. We are afraid, therefore, that his book will only tend to confirm those who hold his view and will not be of service in helping those who happen to know a little more of Greek and exegesis.

## The Family

### GERMANS DEFY ALL RULES OF HUMANITY.

A Prominent American Speaks.

New York, September 3.—The Tribune had the following letter yesterday from Richard Harding Davis, its war correspondent:—"I have not seen the text of the letter addressed by President Wilson to Americans urging them to preserve towards this war the mental attitude of neutrals. But I have seen the war. I feel very deeply, therefore, that if I did not earnestly try to convince Americans that they should not be neutrals I should be shirking a responsibility. Were the conflict in Belgium a fair fight on equal terms between man and man, then without question the duty of Americans would be to keep to the side lines and preserve open minds. But it is not a fair fight.

"Germany is fighting foully. She is defying not only the rules of war, but all rules of humanity.

"This is not a war against Germans, as we know Germans in America, who are among our sanest and most industrious and most responsible fellow-countrymen. It is a war, as Winston Churchill, in his interview last Sunday, explained, against the military aristocracy of Germany, men who are six hundred years behind the times; who, to preserve their class against democracy have perverted every great invention of modern times to the uses of warfare, to the destruction of life.

"These men are military-mad. Their idea of government is as far opposed to our men as are martial law and free speech of our town meetings. Every belief of these high-born butchers is opposed to every principle that is to us most dear."

\*\*\*

### WAR AND WOMAN.

By Olive Schreiner.\*

The day when the woman takes her place beside the man in the governance and arrangements of the external affairs of her race will also be the day that heralds the death of war as a means of arranging human differences. No tinsel of trumpets and flags will ultimately seduce women into the insanity of recklessly destroying life, or gild the wilful taking of life with any other name than that of murder, whether it be slaughter of the million or of one by one.

It is not because of woman's cowardice, incapacity, not, above all, because of her general superior virtue, that she will end war when her voice is fully, finally, and clearly heard in the governance of States—it is because, on one point, and on this point almost alone, the knowledge of woman, simply as woman, is superior to that of man; she knows the history of human flesh; she knows its cost; he does not.

In a besieged city, it might well happen that men in the streets might seize upon statues and marble carvings from public buildings and galleries and hurl them in to stop the breaches made in their ramparts by the enemy, unconsideringly and merely because they came first to hand, not valuing them more than had they been paving-stones. But one man could not do this—the sculptor! He, who, though there might be no work of his own chisel among them, yet knew what each of these works of art had cost, knew by experience the long years of struggle and study and the infinitude of toil which had gone to the shaping of even one limb, to the carving of even one perfected outline, he could never so use them without thought or care. Instinctively he would seek to throw in household goods; even gold and silver, all the city held, before he sacrificed its works of art!

Men's bodies are our woman's works of art. Given to us power of control, we will never carelessly throw them in to fill up the gaps in human relationships made by international ambitions and greeds. The thought would never come to us as woman, "Cast in men's bodies; settle the thing so!" Arbitration and compensation would as naturally occur to us as cheaper and simpler methods of bridging the gaps in national relationships, as to the sculptor it would occur to throw in anything rather than statuary, though he might be driven to that at last!

The relations of woman towards the production of human life influences undoubtedly even her relation towards animal and all life. "It is a fine day, let us go out and kill something!" cries the typical male of certain races, instinctively. "There is a living thing, it will die if it is not cared for," says the average woman, almost equally instinctively. It is true, that the woman will sacrifice as mercilessly, as cruelly, the life of a hated rival or enemy, as any male; but she always knows what she is doing, and the value of the life she takes! There is no light-hearted careless enjoyment in the sacrifice of life to the normal woman; her instinct, instructed by practical experience, steps in to prevent it. She always knows what life costs, and that it is more easy to destroy than to create it

\*From "Woman and Labour."

\*\*\*

### SPURGEON AND THE YOUNG DUTCHMAN.

A True Story by John M. Hoen.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question:

"What shall I do to be saved?"

The great preacher was sitting in his study, seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Holland, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is: 'Believe in the Lord Jesus Christ and thou shalt be saved.'"

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in Him for a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against Him."

"Why don't you trust Him then? Could you trust me?"

"Yes, I would trust you with anything."

"But you don't know much about me."

"No, not much, only I know you are a preacher of the Word, and I believe you are honest and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

The visitor stood still and thought for a moment, and then said:

"I can see it now. Why, of course I can trust Him, I cannot help trusting Him. He is such a blessed One that I must trust Him. Good-bye, sir," he added, "I will go back to Holland; it is all right now."

The young Dutchman was a theological student, Isaac Kuyper, of Leiden's alma mater, and who became later one of the most earnest and ardent preachers of God's Word Holland ever had; the father and founder of "de Vrije Universiteit" (Free University) of Amsterdam, succeeded later by his son, the Rev. Abraham Kuyper, D.D., for a number of years the president of Amsterdam's alma mater (Vrije Universiteit), and at the present time the Premier and Minister of State of the Dutch Government, and who nearly four years ago was lecturing in the United States at many of its universities, including Princeton, Yale and Harvard.—New York Observer.

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**Personal & General**

Rev. John Bushell has returned to Toronto.

Canon and Mrs. H. C. Dixon have returned from England.

The Bishop of Nova Scotia, Dr. Worrell, is in Montreal.

Thirty million dollars was the value of California's grape crop for 1913.

Archdeacon Forneret returned to Hamilton last week from New York.

Queen Elizabeth of Belgium, with her children, arrived in England, August 31st.

The Bishop of Southwark, owing to the war, has abandoned his trip to Western Canada.

Rev. G. S. Wright and Mrs. Wright, of Navan (Diocese of Ottawa), are visiting in Toronto.

Venerable Archdeacon Webb, of Salmon Arm, was in Victoria and Vancouver last week.

son was the son of Admiral Denison and nephew of Col. G. T. Denison, Toronto.

A cable from England says fifty-nine Unionists and fourteen Liberal members of the British House of Commons have been called to active service.

In the midst of black rumours of war comes a ray of light. A cargo of Christmas toys from Germany has escaped the British cruisers. Santa Claus' good luck continues.

Canon Roberts of Adolphustown has received a request from Lady Carbery, England, for permission to include three of his hymn tunes in her forthcoming hymnal, which has been granted.

The Duke of Westminster has distinguished himself on the battlefield. He was in company with Captain Grenfell and Lieutenant Percy Wyndham, son of Countess Grosvenor, during a hot engagement, when Grenfell fell wounded. At great personal risk, amid a galling fire, the Duke of

**LORD ROBERTS AND THE BIBLE.**

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity."

“(Signed) **ROBERTS, F. M.**”

The naval and military missions are distributing individual pocket Bibles to every man in the army and navy. Each bears this inscription for every sailor and soldier written by Lord Roberts, "Fighting for God," the idol of the British army.

The British nation at heart is still profoundly religious.

Canon Plumtre and the Rev. F. J. Moore, of St. James' Cathedral, are back from Georgian Bay.

Fire, August 31st, destroyed the palace of the Bishop of Llandaff, on the outskirts of Cardiff, Wales.

In the forests of Java are found spiders whose webs are as strong as cords; a knife is required to cut them.

Ven. Archdeacon Perry, Rector of St. Thomas' Church, St. Catharines, who has been in England for over a year, will be home this week.

The M.S.C.C. half-yearly meetings before announced will be held in Ottawa, October 8th and the S.S. Commission October 6th and 7th.

We are glad to report a gradual improvement in the condition of Rural Dean Taylor, who was taken down suddenly with pneumonia last week.

"Killed in action," is the brief but pregnant message recording the death of Lieut. Bertram Denison, of the Yorkshire Light Infantry. Mr. Deni-

Westminster rushed through the battle zone and carried Grenfell to safety.

The Minister of Militia received the following letter in his mail, September 3rd:—"Dear Lord Sam,—Will you tell me how much money it takes to send a soldier to the war? I have 137 cents. I had a heathen of my own to help last year. Let me be told soon. I want to send one for my own country. (Signed) Willie Strong." The letter was addressed to "Sir Sam Hughes, Minister of War, Parliament (Private)."

One of our clergy writes:—"This shows the ignorance of people, almost too absurd to believe! Overheard in a village in New Brunswick. 'Terrible thing this war. What do you think has happened? The Germans have lost 7 ships, and the British have taken two of the English ships.' In same place the other night some people thought an air-ship was going overhead all lighted up. It proved to be the stars shining!"

The different meanings that a simple turn of expression can give a word



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are often curious and sometimes amusing. An anecdote of Charles Lamb, illustrates this very pleasantly. On a wet, miserable, foggy day, in London, he was accosted by a beggar with—"Please, sir, bestow a little charity upon a poor, destitute woman. Believe me, sir, I have seen better days." "So have I," said Lamb, handing the poor creature a shilling, "so have I. It's a miserable day, even for London."

Electricity as an ornament is a striking feature of this year's Exhibition. You'll remember a year ago those little electric bulbs flickering like fireflies among the leaves of the trees. That was only a starter for a series of electric novelties that this year makes the grounds a vision of loveliness by night. Above the entrance is the Union Jack and the Stars and Stripes entwined, with the dove of peace floating over them, while at the sides of the entrance are two electric panels, one emblematic of Canada and the other of the United States.

The following are the amounts of provisions carried on board a man-of-war with a crew of just under 800

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Mr. Emanuel Bernard, farmer, St. Paul's, Kent County, N.B., writes:—"About eighteen years ago my wife was bad with kidney disease, and suffered greatly from headaches, pains in bowels and stomach, and her heart was affected. For a year she was treated by her doctor, with no apparent benefit. She then used five boxes of Dr. Chase's Kidney-Liver Pills with most satisfactory results. This gave us such a good opinion of Dr. Chase's Kidney-Liver Pills that we always keep them in the house to be used for all derangements of the kidneys, liver and bowels." Dr. Chase's Kidney-Liver Pills, 25c. a box, 5 for \$1.00, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

meat, 1 ton; fresh vegetables, 2 tons; salt pork, 920 lbs.; flour, 45 tons; biscuits, 1 ton; preserved meat, 3 1/2 tons; tinned salmon, 1 ton; tinned rabbit, 1,418 lbs.; pickles, 1 1/4 tons; suet, 340 lbs.; split peas, 4 tons; dried beans and peas, 1 1/2 tons; celery seeds, 5 1/2 lbs.; condensed milk, 5 1/2 tons; sugar, 20 tons; tea, 1 1/4 tons; coffee, 1 1/2 tons; drinking chocolate, 2 1/4 tons; jam, 1 1/2 tons; raisins, 1 ton; rice, 1 1/2 tons; mustard, 25 lbs.; pepper, 250 lbs.; salt, 1 1/2 tons; vinegar, 150 gallons; rum, 1,250 gallons; soap, 6 1/2 tons; tobacco, 2 tons.

To be christened at sea is the interesting experience of little James Burnett Mason, son of Provincial Constable Thomas Mason of Cheakamus, B.C. The ceremony took place on board the steamer "Ballena." Little Mason was 144 days old, and John Barton, purser, stood godfather. The christening was performed in the dining saloon, and all the passengers attended. Archdeacon Heathcote was on his way to take a service at Squamish, and was most willing to officiate. Captain Cates was unable to leave the wheelhouse, but entered the occurrence in the log, adding "weather fine, wind southwest."

"The spirit in which England has entered upon this war was brought home to the writer by an incident witnessed in the office of a London publisher. While I was talking with him there came a knock on the door, and a bright-faced lad of twenty, dressed in the uniform of a bluejacket, entered the room. 'I just stopped in to say good-bye, sir,' he said. 'We're off to-day.' 'I'm glad you came in,' my friend answered. 'Good luck to you, lad, and remember that your position is ready and waiting for you when you return—and so long as you are away we will pay half your salary to your family.' 'That's very kind of you, sir,' said the boy. 'I hope I'll be back soon, sir.' 'I hope so,' returned his employer. 'Oh, we're going to whip them,' the lad answered. 'Good-bye, sir.' And he went out."

One recent interpretation given for the term foreman is a man who is capable of stepping in at any point and doing this or that man's work better than he can do it himself. The young man who aspires to do all this in qualifying for foremanship has his work cut out for him.

## British and Foreign


The Bishop of Bangor, who was appointed in 1898, entered his 70th year August 21st.

Farnham Castle Park has been offered to the War Office by the Bishop of Winchester for cattle grazing, so that there may be an adequate supply of milk for the troops at Aldershot.

The Bishop of St. Asaph, who is Chaplain to the 4th Battalion Royal Welsh Fusiliers, has offered himself for service at home or abroad. Although the Bishop is in his sixty-sixth year he does not mean to desert his men.

Dr. Purey Cust, the venerable Dean of York, announces that his three grandsons are all in the front. The Dean is eighty-six years of age, and he and the Hon. Mrs. Purey Cust recently celebrated their diamond wedding.

Mrs. Burrows, the wife of the Bishop of Sheffield, is taking an active part in organizing the local branches of the G.F.S., who have undertaken to render assistance during the war. Some of the members are being trained as nurses or to render first aid, while others are making gar-



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ments for soldiers and sailors in hospital.

The intense and practical interest taken by the King and Queen in the welfare of the blind has given an impetus to those who have made it their life's mission to minister to the needs and mitigation of those afflicted ones whose times are passed in darkness. In Japan, where there is a great blind school at Matsumoto, the pupils are taught to be first-class exponents of massage, and with the marvellous dexterity and delicacy of the eastern fingers, they are quite perfect in the pursuit of their profession. The making of type for the blind has been perfected to a marvellous extent and many trades are open to those so afflicted, who were—in past days—thought to be totally dependent on others. In the United States "rag weaving" has been introduced in institutes for the blind, and many new and old patterns are followed in stripes of cloth, silk, velvet, woolen garments, old rugs ravellings, made into coverings for couches, tables, mats, cushions. Automatic looms have been invented, which are invaluable, as they are managed without having to stoop, and worked by a simple movement of the hand. Basket weaving has always been a trade which has attracted those interested in the blind, and charming results are obtained by pupils in this always necessary trade.

## Boys and Girls

### ROVER'S DOG.

Rover is a red setter, and he usually lies on the front porch. He does not like other dogs, and if they stop at the gate or poke their noses through the fence Rover runs down and barks fiercely at them.

One day Philip was looking out of the window, and he saw a very small black dog crawl under the gate. Rover was on the porch, and lifted his head, but did not even growl as the little dog trotted up the path. The little dog went directly past Rover and came up to the window where Philip stood, and put his little paws up against the glass and whined.

"O mamma!" called Philip, "come and see this little black dog!"

Mamma came and looked out. "We must send it right away," she said and shooed the little dog off of the porch and out of the yard. Rover did not growl. He looked quite indifferent, and as if it was no concern of his.

When Philip went into the back yard to play that afternoon he found the little black dog was there, and sharing Rover's dinner. Rover did not seem to take any notice of the strange little dog. Philip drove the little dog out of the back yard, and Rover went to the front porch.

When papa came home at night the little black dog was sitting beside Rover. Papa drove him away, but he would not go farther than the gate.

The next morning he was back again and shared Rover's breakfast, and when Rover went to the porch for his morning nap the little black dog stationed himself at the gate, looking very sharp and alert. He barked at every dog which ventured near, and barked at peddlers, looking over his shoulder at Rover now and then, as if to say, "See what a help I am, doing all your barking for you!" and Rover "whoofed" ap-

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provingly, and took his case, while the new friend whisked busily about full of importance, and so in a few days the family decided that the little black dog had come to stay, and mamma named him "Blackie." He followed Rover everywhere, and papa said he believed Rover had decided to keep a dog himself, as an assistant, and after that the little fellow was known by the whole family as "Rover's dog."—Alice Turner Curtis.

THE MOST "HONOURABLE MENTION"

Dorothy and Uncle Ralph were having one of their twilight talks. It was Saturday evening.

"How about the essay, Dot? Did you finish it?"

"Yes." Dorothy sighed a little.

"Yes, Uncle Ralph, I finished."

"And will it take the prize?"

"Uncle Ralph!" Dorothy's voice was reproachful and protesting. "It isn't fair to make fun of me; and you know very well I never dreamed of taking the prize for anything. But I'll tell you"—this confidentially—"I did rather hope I might succeed in getting 'honourable mention.' You

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and father would have been just a little proud of that, wouldn't you? But—"

"Well?"

"Nothing, only it did seem as if there were nothing but interruptions from the moment I sat down with my paper and pen. First, there was Nora to ask something about the puff tarts—as if any other dessert wouldn't have done just as well to-day. Then Clarice came with her doll's bonnet-strings in a knot that must have taken at least ten minutes to untie; and directly after her, Fred, with a button off his coat. Before I had finished the second page, little Kitty Conrow ran in to ask my advice about the trimming of her hat, and Harry, to see if I could not do something for his kite, and—oh, I can't tell you half of them! Even mother had to come once. Poor mother!—she was so sorry to disturb me; but I don't think one of the others thought it mattered a bit. Positively I felt quite cross sometimes. Now, what kind of an essay could a girl write under those circumstances—a girl like me, you know, who isn't very clever anyway? I did my best, but there'll be no 'honourable mention' for Dorothy Evans!"

"I don't know, Dot." Uncle Ralph spoke reflectively. "Having to stay in this corner—that's the bother of a broken leg, you know—I can't help hearing a good many things. I heard Nora, for instance, saying to herself as she came away from the library door this morning: 'Bless Miss Dorothy's heart for a rare lady!' And I heard Clarice singing her doll to sleep in the little rocking-chair yonder. The tune of her lullaby was 'Sweet Galilee,' but the words were just 'Dear Dor-o-ty! dear Dor-o-ty!' over and over. And it must have been your neighbour Kitty whose voice I heard under the window, telling some one delightedly that Dorothy had given her 'just the loveliest idea' for her hat. At any rate, it was Harry and no other who was declaring so emphatically to his playmates, 'I tell you, fellows, our Dot's a brick!' Fred, too—Fred said to me as he was going out to the office this afternoon: 'Have you ever noticed what pretty hands Dorothy has, Uncle Ralph? I have thought of the very thing for a graduation present for her!'"

"It's a silver thimble!" laughed Dorothy, who is an October child, and was longing for an opal ring.

"It's no such thing. But I never tell secrets. I was only going to say that the best of all the things I heard to-day was the ring in your mother's voice when she said: 'Dorothy is such a comfort!' Won't that do for 'honourable mention,' Dot?"

"I should think it would!" There was a little quiver in Dorothy's low voice, and the brown head went down on the arm of the invalid's chair. "Why, Uncle Ralph, it's better than the prize itself, if only —" and then she could say no more at all, but Uncle Ralph understood.

What do you think about it, girls? This, at least, is the kind of 'honourable mention' that every girl can earn.

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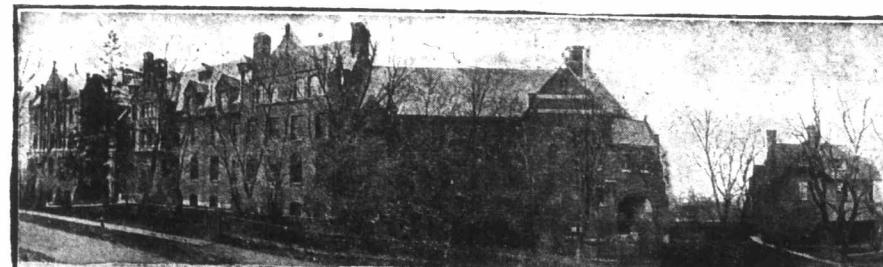
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