

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, AUGUST 19th, 1915.

No. 33.

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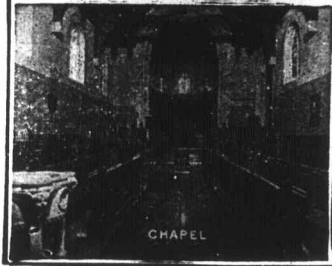
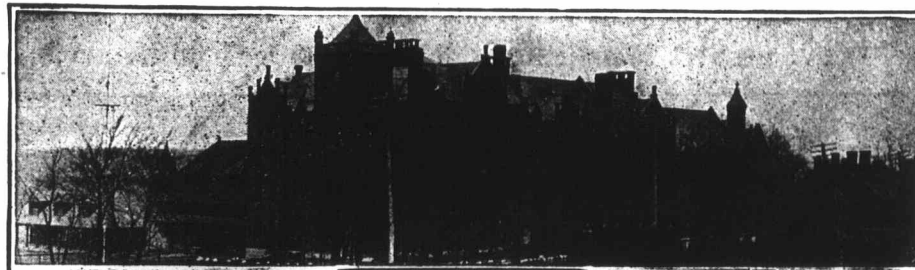
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## The Outlook

### Has Christianity Failed?

War between Christian nations is said to be a proof that Christianity has failed, and the taunt is coming not only from men of no religion, but even from Jews. These latter must have forgotten (or, perhaps, they do not know) their own Bible and history. Did the teaching of the Old Testament break down because the Jews became unfaithful and idolatrous? It is not Christianity, but the lack of it that has caused this war. The rejection, or even neglect, of the Gospel is the real explanation of the conflict, for only on a very small scale have the truths of Christianity ever dominated national life. The Bishop of Southwark aptly expressed the truth when he said: "Our Christianity breaks down only because we are not nearly Christian enough."

### True Preaching

The Dean of Canterbury recently delivered an address to theological students and gave them some advice which was particularly appropriate to the subject of modern preaching. He did not know why one class of men should claim the right to compel other people to listen to them for thirty minutes while they discoursed on every subject under the sun, for the people were often better judges of these things than the clergy. Congregations come to church as sinners who know that they are not what they ought to be and wish to be better than they are. They come to hear the Gospel and by the grace of God to be helped to do what is right, and the Dean forcibly pointed out that this help must necessarily be placed in the background if clergymen discuss questions of politics, literature and sociology. For the

purpose of bringing about right conditions and creating true Christian preaching, Dr. Wace dealt with the duty of Bible study as the one way in which preachers might get into the true atmosphere of their calling:

By devoting time and thought to the New Testament it is possible to live in the thoughts and spirit of our Lord and His Apostles, and a man who does this carries with him into all his work some of the radiance of Divine love and sympathy. The English Reformers recognized this, and in their Ordination Service a place is given to Holy Scripture that it did not possess in the Mediaeval Church. Much of the shallowness of present day preaching, and a great deal of its ineffectiveness, arise from the ignorance of the preachers of the message of the Bible, which is the sole source of our knowledge of the life and teachings of our Lord and His Apostles.

Whether for the preacher's own spiritual life or for the proper teaching and inspiration of his hearers, nothing can make up for daily, definite and direct study and meditation of Holy Scripture.

### When Will Universal Peace Come?

There are two extremes to-day, the militarist and the peace-at-any-price man. The former would settle everything by war; the latter will not allow war under any circumstances. But both positions are set aside by an appeal to fact, and it is this that gives point to the following words from the Ottawa "Citizen":—

There will be war so long as the nations are not made up of sincere Christian elements, and the day of universal peace, when every man and every country will refuse to shed the blood of others, will come only when the battle between evil and good, between error and truth, which has raged since the dawn of history, will cease—when every inhabitant of the earth is Christianized in fact as well as in name. The intelligent advocates of international peace expect to abolish war from the earth just to the degree that the great religious institutions expect to abolish sin or to eradicate human passions from human character, and no more. A sinless world will evolve as the result of individual regeneration and not otherwise. Until then a world without war in some degree is hardly possible.

This is as true as it is refreshing, and we commend it to those who vainly dream that this war is going to end war. The only thing that will end war is the peace of God in every heart.

### Simplicity and Perfection

It has been pointed out that the most perfect things in nature are the least complex. Man has to use tools, while God can build with the simple forces of nature. The astronomer, in giving an object lesson of the solar system, makes a model, which is worked by machinery, but when God created the sun, moon and stars, there seems to have been practically no effort. Man governs by law, but God by love, and so it goes on, step by step, into the realm of spiritual things. Man lives largely by organization, while God emphasizes the importance of the organism. Our Lord's teaching was associated with the simple principles of life, love and faith, and the fruit of the Spirit is equally spontaneous. Then, too, in our own day the most perfect ecclesiastical machine tends to become the most corrupt,

and perhaps it is a special danger of religion to become strong by merely human methods, the institutional Church, the missionary banquet and the organization of all sorts of religious effort. There is a sense in which a man who is thinking of parochial work needs to beware of "a well organized parish," for machinery tends to occupy too prominent a place and we are only too apt to forget the simple life and quiet power of the Holy Spirit. In all our service we must aim at emphasizing simplicity and spirituality as opposed to complexity and the emphasis on mere organization. There is a very real sense in which the old words are as true as ever: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

### The Panama Missionary Conference

It is well known that at the Edinburgh Missionary Conference in 1910 the work of missions in Latin countries was not included, and this, with other reasons, makes it absolutely essential to face the needs of this great field. And so a Conference of the missionary agencies and of the Churches at work in Latin America is to be held at Panama in February, 1916. A committee has now been constituted representing practically all the missionary agencies and the Evangelical Churches at work in this field, and this committee is arranging for the proposed Conference in Panama to be followed by sectional Conferences in Lima, Santiago, Buenos Aires, Rio, Havana, and Mexico City, and probably in San Juan, Porto Rico. A corresponding committee had been organized in Great Britain. Many considerations indicate the timeliness of such a Conference, and the present world situation has taught us all the one supreme lesson, namely, that without Christ and His Gospel, purely believed and faithfully obeyed, no science, or culture, or trade, or diplomacy will avail to meet human need. We are glad to notice that our brethren of the Protestant Episcopal Church in the United States are to be represented at the Conference, an important point in view of the Episcopate and Missions of that Church in South America. The Conference will do much to further the interests of pure religion in what has been truly described as "the neglected continent."

### "Soundness"

Much is said about soundness in the faith, and many men are often questioned and rejected because they are regarded as "unsound." There is no doubt about the importance of soundness in the faith but, as St. Paul tells us, there are other things besides, including soundness in charity and patience (Titus 2:2). It is only too possible to be sound in the faith and yet to be far from sound in charity or patience. But since charity is greater than faith or hope, the prime importance of soundness in charity is beyond all question. So, without lessening our belief in the necessity of a sound faith, we shall do well to give as much attention as possible to soundness of charity and patience. And when we remember that the word "sound" means healthful, conducive to moral and spiritual health, we shall be all the more anxious to be "sound" in every respect.

### Why Evangelize the Heathen?

Reasons for world-wide evangelization are many and weighty, but the problem is not without its difficulties, and for this reason the issue of a booklet on "The Spiritual Condition of the Heathen," by the Rev. H. W. Frost, of the China Inland Mission, is very

welcomes. A number of current misconceptions are carefully considered and their error indicated. Those who are called upon to meet objections to missions would be well-advised to obtain this pamphlet (507 Church Street, Toronto), and see for themselves that the reasons for missions are as potent and pressing as ever. As long as the Master's command abides there will always be necessity laid upon every member of Christ's Church to preach the Gospel to every creature.

## "The Finger of God"

By the Rev. A. D. Downes-Shaw, M.A.

"If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you." So spake the Son of Man in the period when the Kingdom of God on earth seemed an impossible attainment. To man impossible, yes! But how completely possible when men answered the call of God and gave themselves unreservedly into His hands, is shown in the Acts of the Apostles, and other records. The finger of God, working through Christ, is now working marvellously in the world; will men give themselves as did the Apostles and others, and so help to set up most gloriously the Kingdom of God in the earth?

For years there have been marvellous indications that the "finger of God" is moving mankind, the world through. We were, at the outset, amazed; we discussed the movements, we wrote books, poems, sermons. The great journals, as well as the missionary publications, proclaimed their reality and importance, the Kingdom of God seemed to be coming, but the one thing necessary to bring in the Kingdom—men's devoted co-operation—was lacking. We "abode still in our tents," and the opportunity began to pass away.

The "finger of God" has again touched men. War, the greatest, most terrible, most bloody, most costly the world has known, is now shaking the earth. Nations, great and small, have rushed in, pell-mell, and to-morrow may see others joining in what appears to be Armageddon. Is this terrible conflict to be the bringing in of God's Kingdom? Is it the bloodred dawn of a new era? Will it turn men from frivolity to the great things of life? Is a glorious age of heroism coming? Never has the world seen greater chivalry, generosity, sacrifice. Man has proved himself at his best, noble and worthy. Nations have, in a Christ-like way, given their lives as a ransom. Vast peoples have renounced intoxicants for a noble cause. Feuds, bitterness, party malice have been put aside because the Motherland was in peril. Is the war, the finger of God among us, casting out devils and ushering in the Kingdom? Is God doing by this terrible agency what He has been calling us to do these many years by gentler means?

We are in a period of great spiritual upheaval, and on this the attention of God's people should be fixed, upon it the prayers of the Church should be concentrated in order that God's will may by us be done, so that His Kingdom may come. The great movement began in the last quarter of the nineteenth century; it is continuing still. The whole world is being moved, stirred as by some unseen spirit. Humanity, especially in the East, is like a heaving mass of dough under the influence of leaven.

What is the explanation of the present commotion? Most surely this. It is the "finger of God." Christ said, "A little leaven leaveneth the whole lump." A wondrous leaven has been put in the midst of mankind, for

long ages dormant; this has vivified the world, hence the seething, heaving, uprising of humanity. New life has been implanted, and what has been inert, spiritless, motionless, is now vitalized and full of vigour. The mass of dough is the millions of the East, the leaven is Christianity. The hand which inserted the leaven is God's hand. During the past hundred years He has been stimulating His Church to do this thing. Like Simeon of old, we to-day see His salvation. We are now faced by this position created by Him, this thrilling position, that four-fifths of the world is prepared as never before to listen to the Gospel; it is for His Church to rise to the great opportunity. If we be alert and faithful we can mould these people, now in a plastic state, into such shape as shall be for righteousness, for peace, for brotherliness, and for God.

The great world-unrest is manifest to all who will see. If the interpretation be the one I suggest, viz., that it is the "finger of God" moving mankind to seek salvation, that it is part of His plan for the redemption of the world, then, most surely, it is a demand for greater things on our part; for enthusiasm, self-denial, and devotion for service.

It is not claimed that there is a great, well-defined demand for *our* religion. The request is heard, here and there, in a very definite way, but the world as a whole has not yet appealed for Christ. But is not the present unrest a plea to us to put Christ more universally forward? The nations demand perhaps other things, e.g., education, civilization, national aggrandizement, political freedom, social betterment, etc., but behind it all is, perchance, a yearning for that which men do not understand, for peace of soul, for God-likeness, for *Him*, without Whom their souls are restless. He alone can satisfy, and, therefore, till they find Him they cannot but be disconsolate and restless. Most surely the only thing which will meet the soul-hunger of the world is the Gospel of Christ. Hitherto it has never failed, and to-day in the countries most marked by unrest this Gospel is finding joyful acceptance even among hitherto hostile communities; if the dawn has such bright promise, what will be the glories of the noon?

Readers of missionary literature know about the great social and religious throbbings which have shaken the whole of the East from Japan to Turkey. The great nations of the East, Japan, Korea, China, India, are aroused as giants from sleep. They are hungry giants. How shall they be fed? With bread, or with stones? Despite their vast strength they are pitifully helpless, but we possess the power to feed them. They remind one of a man who has been long lying asleep at the bottom of a deep pit. He now desires to get out. He cries to the men standing at the top. "Help me out!" he pleads; "let me stand in the sunlight as you do; let me breathe the pure air as you do; let me be free to roam the earth as you do." What shall be our reply? "We are too busy; we cannot waste our strength on you. You have been long in the pit; stay there!" Ah! that he will not do; out he surely will come. Shall he emerge with gratitude to us, seeing in us the brother who helped him out of the pit, or shall he come out filled with bitterness because we selfishly left him when he asked our aid?

The demand in the East for Western education and civilization is a striking fact. But it is not mental food only that these nations ask for. They are awakening to the fact that a non-religious education may be harmful.

And then, how can we speak of the great wave of Nationalism which has rolled across the Asiatic continent from east to west until

at last it dashed upon benighted Turkey in Europe and awaked even that country out of the deadly torpor in which it had lain for 800 years. Thus Japan, Korea, China, India, have forced themselves upon our notice. They have awaked from their sleep of ages and are now living forces in the world of to-day.

All this was true in July, 1914. How much more so to-day. The war has forced the pace marvellously. It has made prayer a great national reality. Along the 300 miles of trenches in Flanders and France men who never knelt in prayer before have learned the comfort and power of prayer. The "finger of God" is manifestly working. God has awakened many of the careless, and even the atheistic, by the thunder and horrors of war. There is, and will be, a great clearing away of cob-webs which have veiled the brightness of Christianity. Men will see visions. Light will shine upon us. There will be in consequence of this sad battling of nations a great broadening out of brotherhood between the races who stood shoulder to shoulder in this struggle. A result will be that the barbed wire entanglements of caste prejudice, etc., which separated race from race, will be cut through, a clear road will be made to carry the water of life to those heathen millions who are athirst; to take the bread of life to the hungry ones. The "finger of God" has cast out many devils; it has also unlatched many doors which stand open before us to-day.

Such facts should stir up each soldier of Christ to battle. They should stimulate zeal for the evangelization of the world's races who are now so eagerly demanding anything which will raise them from ignorance and degradation. History gives us a lesson, clear as the day, viz., that when in times past such openings were ignored, the zeal for the Gospel died down, and another and inferior influence filled the space prepared for Christ. "Never surely was richer freight derelict on the great waters of time." It is the Christian Church and no other to whom is offered the opportunity of a salvage beyond all parallel. Shall we redeem this treasure? When King George demanded volunteers, thousands of our best sprang forward without hesitation. When Christ demands volunteers, shall the response be less ready!—(Abbreviated from the Church Missionary Review.)

### FIX YOUR GAZE ON JESUS!

"Simply fixing your gaze upon Jesus," (Heb. xii. 2—WEYMOUTH.)

Fix your **gaze** on JESUS,  
Not on self at all;  
He will guard you safely,  
That you do not fall.  
Through life's varied pathways,  
He your help has been;  
On His strength eternal,  
All your weakness lean.

"Fix your thoughts on Jesus," (Heb. iii. 1.—WEYMOUTH.)

Fix your **thoughts** on Jesus,  
Through earth's "little while":  
Seek the Lord's approval,  
Win the Saviour's smile.  
Let your heart's affections  
Centred be above,  
On Christ's fadeless glory,  
On Christ's changeless love.

"Fix your hopes calmly and unfalteringly upon the appearing of Jesus Christ," (1 Peter i. 13—WEYMOUTH.)

Fix your **hopes** on Jesus,  
See the day draws near;  
Hail the glorious morning  
When Christ shall appear!  
Earthly joys are fleeting,  
Earthly things decay:  
'Tis alone in Jesus  
Hopes pass not away.

—RUTH THOMAS.

# A WONDERFUL WORK FOR GOD

## The Story of Dr. Long of Limerick.

It is not often realized that some of the bravest Christian pioneering of the present time is going on, not in the Far East, or in the Mohammedan world, but in Ireland. The Chinese anti-foreign fanatics of twenty years ago constituted a dangerous mob to face, but not more dangerous than the Irish Roman Catholics of Munster. The man who has gone single-handed to them to give them the Gospel and has met their opposition by the polemic of sheer kindness is one of whom the Christian world ought to know more.

J. John Long, M.D., is himself an Irishman, the son of a clergyman of the Church of Ireland. In 1891 he commenced practice among the sick poor of Dublin under the auspices of the Dublin Medical Mission. For six years he laboured in the Dublin slums and made such a record that when the Irish Church Mission opened a medical mission in Limerick, he was the natural choice of the committee for that enterprise.

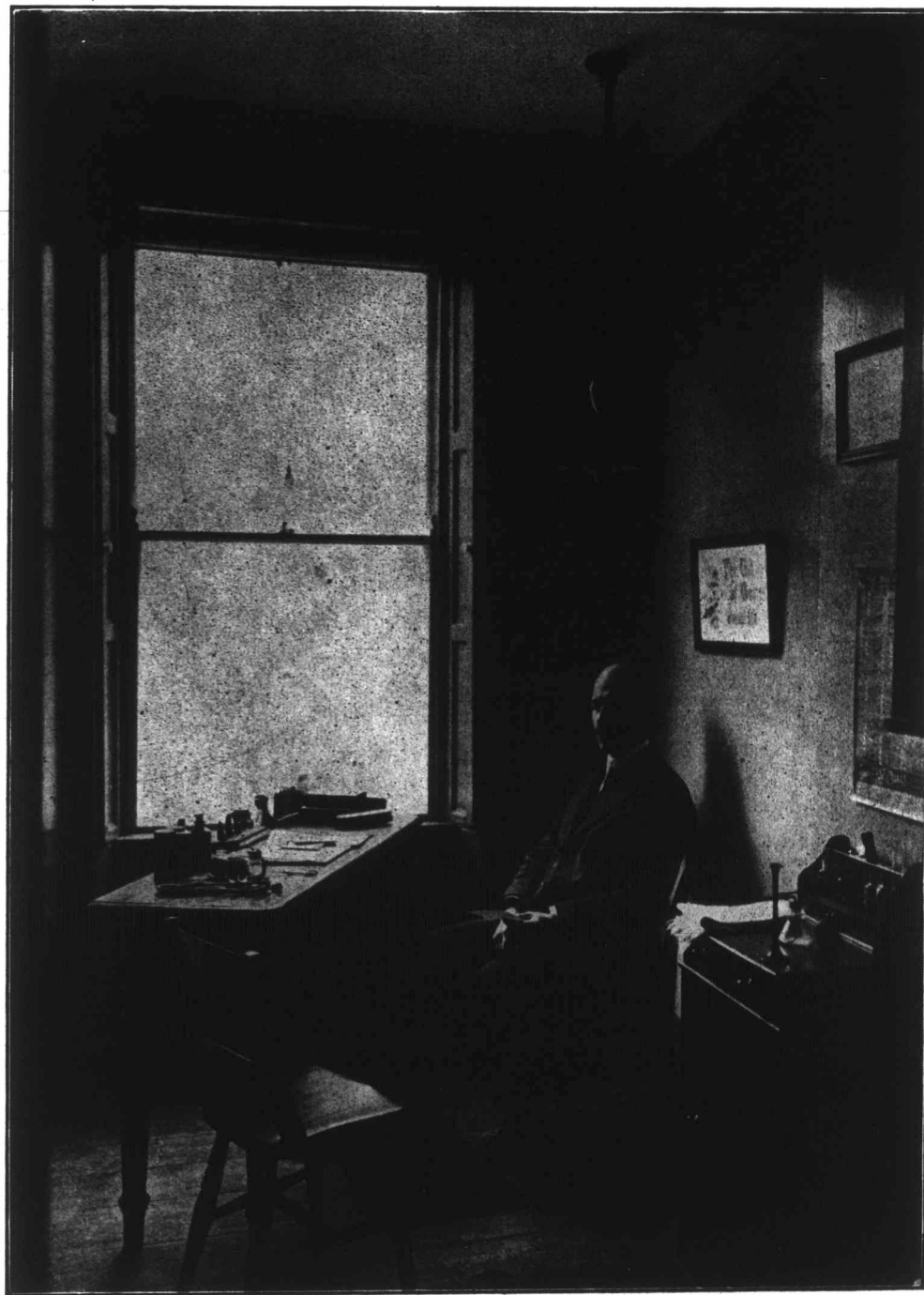
Dr. Long was told that if he spoke of Christ's Gospel to the people of the place he would, some fine day, be found floating in the Shannon, face downward. It will hardly be believed that in 1907, 1908, 1909, a search for Bibles and New Testaments approved by the Church of Rome was made in various cities and towns throughout Ireland and not a single copy could be purchased in any bookshop of Drogheda, Wexford, Clonmel, Wicklow, Balbriggan, Mullingar and a host of smaller places. In only a few shops could they be found in Dublin, Cork, Limerick and Galway. In Kilkenny, Athlone, Tralee, Killarney, Listowel, only one copy of the Bible or New Testament could be obtained in each town. In some instances it was offered at a reduction as "the Bible was never asked for." Dr. Long estimates, after long personal observation, that not one per cent. of the people of Limerick have had the New Testament in their hands. Yet this city of 38,151 persons has, besides its ample supply of Roman Catholic parochial clergy, five varieties of religious communities.

In the early part of 1898, Dr. Long, after a discouraging six weeks' search for a suitable location, opened his dispensary.

Having nailed up outside a small notice board giving the hours of free attendances, we opened our door and awaited results, in full confidence that God, Who had guided and provided for us so far, would also bring us into contact with needy souls and send us patients. We were not disappointed. Patients commenced to come from the first, and, week by week, the attendances steadily increased. There were 67 registered in February and the number rose to 441 in March. They also commenced to come in from the country round about. And as one dealt with these poor souls, one became conscious of the terrible spiritual darkness of the mass of the people. News of the work spread among the poor. They came in increasing numbers and showed no resentment against us for our efforts to lead them to Christ. It was a great joy for me to stand amongst them and tell them about Jesus, His life and death, His resurrection and ascension, and to encourage all to look to Him. Those who came appeared greatly interested. I received many expressions and tokens of their gratitude. They came again and brought their friends and these again brought others. Our waiting room became inconveniently crowded. In May and June there were over 1,000 attendances registered each month!"

Although Dr. Long was left undisturbed for several months, the storm broke upon him on the 24th of September. A Redemptorist monk ap-

peared one morning in the waiting room shouting: "This is a soper's house. All Catholics must leave." There was an immediate uproar. Dr. Long requested the disturber to go. He continued outside, kicking the door and shouting, "No Catholic is to go in there." A few days later Dr. Long was obliged to seek police protection. On Sunday, his mission was denounced in all the Roman Catholic churches in Limerick. At the close of one of the services, the congregation was requested to stand, raise the hand, and repeat: "I protest, in the sight of God, against the attack which has been made upon our religion. I promise never to attend Dr. Long's dispensary myself and to prevent whom I can from attending." The mission was watched. A priest, dog-whip in hand, rode up and down the street in



Dr. Long in His Consulting Room]

(See also illustrations on pages 523, 525.)

front of it to intimidate any from entering. Bishop O'Dwyer made it a reserved sin for any Roman Catholic to attend the dispensary—that is, so terrible a sin that no priest in Limerick could pardon it. Any one who wished absolution would have to go to the Bishop himself.

Whenever Dr. Long went out he was greeted with abuse, stones and dirt of all kinds. A priest in a sermon declared significantly that "the Doctor might have to exercise his surgical skill in setting his own bones," and it seemed, indeed, possible. A violent demonstration against him was organized. Thousands crowded Thomas Street and the adjacent thoroughfares singing: "We'll hang Dr. Long to a sour apple tree," and "Dr. Long's mother keeps a soup-kitchen in hell." For some weeks forty representatives of a 7,000 strong Catholic Arch-Confraternity were deputed to march up and down in front of the dispensary during hours. Those who still ventured to attend did so at their own risk. One confraternity member went home and kicked his

wife—so that she was obliged to take refuge in a stable, simply because she had visited the dispensary. Another old man was followed as he went home and his bottle of medicine smashed.

"I was attending a boy with a large abscess on his chest when the priest came in and so terrified his mother that she had to ask me not to call again. Another priest beat a poor woman black and blue with the handle of his umbrella, because I had visited her sick children. Many similar instances occurred, but the people as a whole did not support the priests. In spite of all the opposition, denunciation and persecution there was again a steady increase in the numbers attending and many heard the Word of Life."

The cry, "Dr. Long," would at any time bring out of the alleys and courts crowds of people who seemed to think they were doing religion a service by shouting, spitting, howling, hissing like demons. Although constantly accompanied by a policeman when on the streets, Dr. Long was not infrequently kicked. At times crowds of Roman Catholic girls would assemble in front of the dispensary, singing hymns to the Virgin Mary, exhibiting their beads and crucifixes, and shouting threats of the wrath to come to those visiting the dispensary.

If Dr. Long has shown great personal bravery, so also have his assistants. During the stormy year, 1900, Miss Newton, a nurse attached to the dispensary, made no less than 1,212 outside visits. One can imagine what it meant, in the then state of public opinion, to grope about the squalid courts and to climb to back garrets to minister to the sick. The people, however, learned in time to love and trust her. After 1903 the more violent opposition largely moderated. The community had become accustomed to the Protestant doctor's presence. It had come to know the value of his services and better understand his temper and purpose. He was indeed boycotted. During the whole of his life in Limerick he has been unable to hire a public conveyance to take him to the bedside of a sick or dying patient.

In spite of all, however, the work has steadily grown. Mr. Edwin Hare has joined the mission, taking charge of the specifically evangelistic work. He spends his mornings in the waiting room with the patients. At other times in the day, he goes about the city, visiting the homes, selling Scriptures, engaging in conversation. He does not escape insult and abuse, yet, according to Dr. Long's testimony, he has won his way in a wonderful manner. Many doors are open to him which were long closed. He sells large numbers of Testaments and Scripture portions.

Mr. Hugh McCabe, a Protestant, sent for Dr. Long to attend his sick daughter. His door was broken in, his windows smashed. Every time he and his wife appeared on the streets they were stoned. His water supply was cut off and he was finally ordered by the landlord to give up his tenement. The daughter herself was attacked on the street and obliged to seek police protection. A rabble attempted to suffocate the McCabes by burning a tar barrel under their broken window.

If Protestants are treated this way it can be imagined what converts from Romanism have had to put up with. A Mr. Welsh and wife, former members of Roman Catholic societies, dared to attend services in Trinity Episcopal Church. For this they were thrown out of employment, were obliged to put their older children away for safety, and could not leave their home save under police guard. One Sunday morning their house was attacked by a mob, all the windows and sashes were destroyed, stones were thrown into the rooms, and threats were made to fire the thatch of the roof. Mrs. Welsh escaped with her baby, by climbing a wall, to a Protestant neighbour. Lately several families of converts have suffered so much from boycott and personal violence that they have been forced to emigrate to Ontario,

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THOMAS.

where they constitute the centre of a little colony of Limerick converts who are doing well. Persecution has not always served the purpose aimed at. One old Irish Roman Catholic woman has been converted through witnessing the fortitude and forbearance with which Dr. Long has endured abuse. She came to the conviction through ocular experience that it was he who was living the Christian life, and not his opponents.

Dr. Long reports in latter years a great change in the attitude of the people. They are becoming more independent of the priests. The number of attendances at his dispensary has now reached between 7,000 and 8,000 yearly. Ninety per cent. of these are Roman Catholics. The interest in Christ's message is growing, and the work should receive the prayerful backing of Christians everywhere.

The religious state of Ireland is far too little known in Canada. Ireland has twice as many schools and over 3,500 more school-teachers than Scotland. Yet while illiteracy is practically unknown in Scotland (apart from Irish immigrants), in Ireland it abounds. As a consequence of defective education the economic interests of the land naturally suffer. Charles Dickens, visiting the island in 1846, affirmed his sad misgiving that the religion of Ireland lay at the root of all its soreness.

Dr. Long recently wrote that there has been no violent attack on his mission since October, 1912, when the front of the building was wrecked by a mob. The average monthly attendance at the hospital is 550, most of whom are Roman Catholics. Mr. Hare, who still attends to the evangelistic side of the mission, is having great success in selling Scripture portions and New Testaments for many miles around Limerick. The reasonings of one recent convert are ingenious. He could no longer believe in the mass on these grounds:—

"If the priest really does sacrifice Christ in the mass he is anti-Christian. In the mass the priest washes his hands to represent Pontius Pilate, who delivered our Lord to crucifixion. He also kisses the altar in the mass to represent Judas who betrayed our Lord with a kiss. He does not, therefore, symbolize Christ, but Christ's enemies."

Through the generosity of friends the mission is enlarged with an additional house, and its surgery, dispensary and consulting rooms have been modernized.

And so for sixteen years this branch of the work of the Irish Church Missions has been endeavouring day by day to give relief to pain and distress of body, and at the same time to exhort all who seek such relief at the mission dispensary to look in faith to the Great Physician for the healing of the soul. A great change is seen in all those who have been accustomed to attend the mission. They are open to be spoken to, and have a friendly, thankful disposition towards the workers. Because of this change, efforts have been made to dissuade patients from attending, by telling them that the medicine they get will make Protestants of them. The following is the chorus to a song which was often sung to effect this object:

"One drop of Long's bottle,  
If poured down your throttle,  
Will drive like a wattle,  
Sin, sickness, and all."

All efforts to prevent Roman Catholic patients from visiting the dispensary have failed, and during the past year there has been a marked increase in the numbers attending. Recently a Roman Catholic gentleman said to Dr. Long: "I cannot approve of your work, but you have given us all a lesson in toleration, and I hope no one is causing you any annoyance at present."

The work has gone on as usual, quietly sowing the seed, circulating the Scriptures, and standing as a witness for Christ, in a place which many believe to be the most pro-papal in the kingdom.

[Those who wish to know more of this truly wonderful work, should read the booklet by Dr. Long, giving an account of the mission from its commencement. It is a story of the deepest interest and will cause those who know and love the Gospel to rejoice, and to continue in prayer for God's further and even fuller blessing.]

Whosoever we be, whatsoever we are doing, in all our work, in our busy daily life, in all schemes and undertakings, in public trusts, and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Let the thought of His eye unseen be the motive of your acts and words. Do nothing you would not have Him see. Say nothing which you would not have said before His visible presence. This is to do all in His name.—Manning.

## Among Japanese in Vancouver

[It is not generally realized—at all events outside Canada—that a considerable proportion of the inhabitants of Vancouver and its environs are immigrants from Japan. Among these Oriental citizens of the Dominion, a colporteur of the Canadian Bible Society made a special effort last year and achieved successful sales; he describes some of his interesting experiences in the following account.]

VISITING from house to house among the Japanese in Vancouver I found that the majority had never seen a Bible; I had to explain what it was, and before I could sell a copy, I had often to talk for a long time and outline the teachings of Christianity. In this way I sold to more than half, possibly to two-thirds of all the Japanese who had up to then possessed no part of the Scriptures. Those who had read some portion of the Bible, or at least seen the Book, had usually had copies offered them after they reached Canada. It is always harder to work among non-Christian people when they have learnt nothing about Christianity in their own country. Probably half of the Japanese in British Columbia came from one particular region in Japan, and these are very much inferior, in general intelligence and education, to the Japanese settlers in the United States. Either they are, or they have been, strong Buddhists. As is the case with most immigrants, their religious faith has weakened considerably, and since they have not come into direct contact with Christian teaching or Christian people, many more drift away into agnosticism than become Christians.

Steveston I found to be an entirely Japanese village of about 2,000 people. Most of the villagers are fishermen. They maintain their own school and hospital by funds raised among themselves, and the treatment in this hospital is absolutely free. The few white inhabitants of this community support six drinking saloons, and so the Japanese are unfortunately brought face to face with an aspect of Canadian life which does not attract them to something better than their own faith.

In Steveston I had difficulty in arranging for a service, as the Japanese evangelist there did not think that any one would come to it. There is no opportunity to meet the people of the village except on Saturday or Sunday morning, as they spend most of their time fishing. Through the manager of the Fishermen's Association, to which every villager belongs and contributes, I was able to arrange for a lecture and service on a Saturday evening, and had the schoolroom crowded—more than 300 people being present, nearly all of them men. As there was no more room inside, the few women who came remained without and listened in the dark. The whole life of these people is reminiscent of an out-of-the-way part of Japan; thus only a few of them had ever heard a Christian address before. They paid me the closest attention for more than an hour, and then I sold a Bible and 40 Testaments among them. The President of the Fishermen's Association was an ex-Buddhist priest, but he thanked me repeatedly for coming, and in a few closing remarks he was kind enough to say that my talk was the best he had ever heard from the point of view of practical advice and admonition.

In a year or two's time it should be possible to sell twice as many Bibles and Testaments to the same people, for wherever the Word of God goes it creates a demand for the things that are pure, and those who have read a little wish to read more. A man who reads a Gospel one year will buy a Testament the next, and a Bible the year following.

I had also some difficulty in arranging for a service at Victoria, where the local evangelist did not believe that anybody except Christians would attend. As I had only a few hours to prepare for the service, it was impossible to do much advertising. Nevertheless, about 60 people, out of a Japanese population of 200 were present, and bought a large number of books in the best bindings. The Japanese in Victoria live very much scattered; they can only be reached through some special services. I found, however, that quite a large number of them had already come in contact with Christianity, which made them easier to deal with.

In and around Westminster I found numbers of Japanese who had never seen a Bible; but Mr. Akagawa, the evangelist, has a great influence over these people, most of whom are at work in

the mills, and he secured me a good attendance for three services which were held in that place. Two of these services were held on the same night, and practically every man present bought a New Testament.

The Japanese in Vancouver and British Columbia feel keenly the anti-Japanese attitude of the Canadians there, and naturally this hinders the efforts to evangelize them. However, these Japanese respond readily to the Gospel message, and are open to our approach; especially do they respond to any advances made on the part of white people.

Owing to the fact that the Bible was a new book to so many, I chiefly sold books in the cheaper bindings. During my 20 days' work in Vancouver I gave away only 40 Gospels and three Testaments, but sold 238 Testaments and 15 Bibles.—(The Bible in the World.)

## WAR STORIES

### "MONS."

Here is a story of the mascot the Canadians have adopted. It is told by a correspondent of the "Daily Telegraph." The correspondent is describing a visit to the Canadian hospitals in the Le Touquet region:—

"It was only after walking to the other end of the hall that I noticed something that had up to then escaped my eye. Seated at the head of the table was a child—a boy some five years of age. I noted that he was dressed from head to foot in the authentic Canadian uniform. While his 'brother orderlies' had abandoned their headgear during the meal, this little soldier had proudly kept on his miniature forage cap. It was not difficult to see that he was a pet. The officer with me soon enlightened me on the subject. 'That,' said he, 'is the base's mascot. Should he leave us nothing but bad luck would arrive.'

\* \* \* \* \*

"It appears that a number of Canadian ambulance men who were tailing up our troops at the retreat from Mons found this little French child half dead from exposure on the roadside. They had taken him and cared for him, and in return these Canadians had earned his love. The little fellow did not know what had happened to his parents. They had been swept along with thousands of others in front of the Germans. The French police have tried in vain to find the boy's parents.

"His 'uncles'—for such he calls them all—have mapped his future, and when the Canadians return to their own land, little 'Mons'—as they call him—will accompany them.

"He is loved by them all like a son, and there is competition to be allowed to do things for him. As I passed out of the dining-hall shouts of 'No, I'll bath him to-night,' reached my ears."

### A DOG IN THE TRENCHES.

Here is another story of a mascot—this time the hero is a dog. There are plenty of delightful dog stories in the records of the trenches.

"I asked another soldier, who was carrying a dog in his arms, whether he had the dog with him in the trenches. 'No,' he said humourously, 'that is just what we wished, but the captain would not have it, as the animal insisted on barking when the bullets were whistling over us.'"

### THE ADAPTABLE DOCTOR.

And this is another glimpse of life in the trenches. It mentions a very important personage in the Army who may sometimes be forgotten—namely, the medical man. The medical man is expected to turn his hand to anything; and he meets the expectation, as the following anecdote will prove:—

"In one of the divisions now at rest one of the field ambulances was given orders to start at once a laundry for washing the men's clothes of the division. This must have been a bit of a problem for medicos, I should think, but they didn't mind a bit. They are really a fine, hard-working lot; I shouldn't like their work; but all that sort of thing seems all in the day's round to them. They set to work and organized the whole show in a very short time, and now have a fine laundry going. A number of refugees are employed to do all the washing and ironing. It is really a splendid idea. Tommy is now certain of clean clothes. It must be a big jump to be treating wounded one day and the next debating the best drying temperature for clothes. People at home can't

(Continued on Page 524.)

# ONE FLOCK, ONE SHEPHERD

By the Rev. Canon G. Osborne Troop, M.A.

(An Address given at Church House, Westminster, S.W., on Wednesday, May 19, 1915)

IT is inevitable that the war that is now convulsing the world must be in the background of our thoughts. We are under a great shadow, and it is of the gravest consequence that we should realize as never before the greater war between right and wrong, between light and darkness—that war which culminated in the crucifixion of the Son of God. The greatest war that ever was fought ended at the cross, and ended in apparently irretrievable disaster! In the midst of the anxiety and sorrow and distress of nations we are here assembled in this bright "sunshine after rain" to dwell for a little while together upon the unity of the one Flock and the one Shepherd. I desire, by the grace of God, to speak to you in the mind and spirit of the Good Shepherd Who laid down His life for the sheep. May there be in the message, if it please God, by the grace of the Holy Spirit, something of the attractiveness of the good, the beautiful Shepherd, Who draws after Him by the irresistible attraction of His love His beautiful flock.

Let us first of all look back to the very beginning of human history, and let us remember that, no sooner had man fallen than God came forth in the character of the Good Shepherd to seek and to save the lost. At that time His flock consisted of only two sheep, and they were both lost. They had no thought of seeking Him; His presence, which before had been their greatest delight, now filled them with shame and terror, and they endeavoured to flee from Him and to hide amongst the trees of the garden. It was not they who sought Him, but it was He Who sought them, and in the character of the Good Shepherd came forth at the very beginning of man's misery to seek and to save the lost. From Genesis to Revelation you have the figure more and more clearly revealed.

## THE LIVING GOD AS THE GOOD SHEPHERD.

We do not only see Him in the 10th Chapter of the Gospel according to St. John, as He speaks to us through His incarnate Son—we see Him, if we have eyes, just as clearly all along the course of the Old Testament history. We are so familiar with the 23rd Psalm that we almost forget that it belongs to the Older Dispensation. "The Lord is my shepherd, I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

In Ezekiel 34, the Good Shepherd is as full of Christ's sweet beauty as in St. John 10, for one finds there the thought that God has always, from the foundation of the world, dwelt with mankind through His Son. In the fullness of time He clothed Himself in our nature, and appeared amongst us wearing our own flesh and blood. He tells us in that glorious chapter, St. John 10, that He is the good, the beautiful Shepherd, Who lays down His life for the sheep.

There is no one who revels more in the Word of God, I trust, than I do, but we have reason at times to remember that the English Bible is, after all, only a translation. One of the strangest mistranslations that was ever made, fraught, too, with baneful consequences, is that which is found in St. John 10: 16. In the Old Version, we read: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold (and) one shepherd." But the Lord Jesus did not say that there would be one fold, one shepherd. There is no question here of learning, for one who knows anything at all of the Greek knows that what He said was this: "Other sheep I have which are not of this fold; them also I must bring, and

they shall hear My voice, and they shall become one flock, one shepherd." There is a vast difference between the fold and the flock—for one thing, the fold is a lifeless thing, however beautiful it may be; the flock is composed of living sheep, in spiritual relationship with the Good Shepherd, knit to Him in living union and communion over which death has absolutely no power!

The Lord Jesus, in speaking of the fold, said: "Other sheep I have which are not of this fold." He was obviously referring to the fold of the Jewish Church, and the other sheep to which He referred were the Gentile sheep—the flock scattered amongst the nations. "Them also I must bring," He said, "and they shall hear My voice,"



Mr. Hare in the Patients' Waiting Room.

See article "A Wonderful Work for God" on page 521.

and both Jew and Gentile shall become in Christ Jesus one flock under one Shepherd.

There is danger in this substitution of "the fold" for "the flock." It has caused endless mischief in the Church of Christ, because it has brought before us a false idea. Christ never said that there would be "one fold." He did say that there would be "one flock." One cause of mischief that has arisen in connection with this mistranslation is the confusion of thought in many good people's minds, leading them everlastingly to strive after a church union that shall embrace all those who profess and call themselves Christians in one vast ecclesiastical organization, that shall for ever be the longed-for answer to the Saviour's thrice-uttered prayer in St. John 17: "That we may all be one."

Let us remember that for a thousand years of Christian history, the Church in that sense was practically one. We have heard of the Catholic Church—the unbroken Church of the East and West before the division—but there is no one who

knows anything of Church history who would for a single moment undertake to maintain that that unity was the one for which Christ prayed. I verily believe that the Lord has allowed the Roman communion to be a standing-object lesson to all those who have eyes to see that that is not the unity for which He prayed.

It is difficult to make clear the vision that fills both mind and heart. Did or did not the Saviour receive the answer to His cry: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me?" Was that prayer answered or was it not? The vast majority of Christians say that it has never been answered, and that our numerous divisions go to prove it, but I would most humbly and reverently maintain that it has been answered from the beginning; from that hour until the present time the Good Shepherd has always had His one flock. No mortal eye can see that one flock, all the wisdom of the wisest men in Christendom today could not by any possibility gather together the members of that one flock, so that we could say, "there they are" with certainty. The flock is scattered through all the ecclesiastical folds, but it is perfectly known to the Good Shepherd. A multitude that no man can number that flock has grown into now. Many of the members are lodged safe in the Good Shepherd's care in Paradise. It is perfectly obvious that all who pass out of this world of sorrow and struggle pass into union with the one flock of the one Shepherd, if they belong to Christ in reality. There is but one flock in Paradise with the Good Shepherd, and to that one flock all belong who are one in Christ Jesus. There is a vast difference between that one flock and what is known as the Catholic Church, those who, after baptism, profess and call themselves Christians.

We are perfectly familiar with what is called the Roman Catholic Church, but the Holy Catholic Church no human eye has ever seen. The reason that we profess our faith in the Holy Catholic Church is because we see it by faith, not by sight. We believe in the Holy Catholic Church, but we do not see it—we believe in the one flock of the one Shepherd, but we do not see that flock. Those who are, therefore, striving to bring about a great united ecclesiastical organization, as if that would be the answer to the Saviour's prayer, and the revelation of the flock that should convince the world that the Redeemer is the Son of God, are indeed under a vain delusion. Even if we could have all who profess and call themselves Christians—Romans, Greeks, Anglicans, Nonconformists—united in one vast ecclesiastical congregation, we know that they would not be the Holy Catholic Church; we know that it would be, according to the Saviour's own Word, composed of wheat and tares, or, to use the figure nearest to our own subject, of sheep and goats, of sheep and wolves in sheep's clothing. The counterfeit members of the flock are inseparably mixed with the genuine flock all through our earthly progress. We are not waiting for that sort of Christian unity to convince the world that Christ is the Son of God; we had it over one thousand years, and the world was anything but convinced.

When is the world to be convinced by the revelation of the one flock and the one Shepherd that Christ is really the Son of God? When the Shepherd comes with His flock, then will the world be assured that He did not shed His blood in vain. My friends, He is coming, and He may be nearer than we think. There is no one that can say with certainty that He shall not come this very night. If He were to come, what would happen? "In a moment, in the twinkling of an eye," all His beautiful flock would flock to meet Him—from East and West, from North and South, from the living and from the dead, and from all the ecclesiastical folds, the flock would rise to meet the Shepherd with exceeding joy. The Shepherd

and His flock are one and will be one for ever. It is of far greater consequence to us that we should belong to the flock than that we should be in an ecclesiastical fold, however orthodox it may be. Our Saviour's own Word in speaking of the Jewish fold to the unbelieving Jews was: "But ye believe not, because ye are not of My sheep, as I said unto you." The unbelieving Jews were of the fold, they belonged to the orthodox Jewish Church; but, nevertheless, they did not belong to the sheep of Jesus. He tells us how we may know whether we belong to the flock or not. In verse 27: "My sheep," He says, "hear My voice, and I know them, and they follow Me." Verse 28: "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." He gave an unmistakable object-lesson just before of the difference between the fold and the flock—when that man, blind from his birth, was given sight through contact with the Good Shepherd, and as a consequence, upon his refusal to deny his benefactor, was excommunicated, cast out of the Synagogue. The Good Shepherd sought this lost sheep, and said to him: "Dost thou believe on the Son of God?" "Who is He, Lord, that I might believe on Him?" "Thou hast both seen Him and He it is that talketh with thee." And he said, "Lord, I believe," and he worshipped Him. There you have the one cast out of the fold, found by the Good Shepherd—the Good Shepherd Himself also cast out of the fold. The blind man restored to sight was excommunicated because he would not deny his benefactor; the Saviour also was excommunicated, but the One found the other. No excommunication can separate the believing soul from Christ.

It is of far, far greater consequence to belong to the flock than it is to belong to the fold! It is of far, far greater importance to know the Good Shepherd's voice and to follow Him than anything else in the wide world! The Good Shep-

herd prayed for a unity between Himself and His flock corresponding to the unity subsisting between His Father and Himself, obviously a perfect unity, a spiritual unity, a unity that, in the nature of things, has never been attained in the visible Church.

Governments and nations rely on armaments; yet, nevertheless, the hope of the human race, and of the whole groaning and travailing creation lies in the one Shepherd and His one Flock! When the Shepherd is finally revealed, leading in triumph His flock, the figure is changed, and He is riding upon a white horse. Those who follow Him are riding upon white horses, clothed in white linen, fine and clean. There is not one single weapon in all that white-robed army but the Sword that proceeds out of the mouth of the Leader. It is with the breath of His lips that He slays the wicked—"the sword of the Spirit which is the Word of God." A true firing-line, of which the world dreams not, lies in the one flock of the one Shepherd. You know your weakness? Form part of that firing-line. The conflict is a spiritual conflict; the victory is fought out in regions unseen by mortal eyes, and it is fought by the one Shepherd and His one flock, who shall emerge victorious.

God grant, God grant unto England repentance unto life—England of the Reformation, England that stands for the freedom wherewith Christ makes His people free! God grant that she may not be entangled again with another yoke of bondage; God free her from Jesuitical diplomacy! God free her from weak and sinful compromise with her national sins, make her indeed the banner of the nations to help, to hasten the hour of the bringing back of Him Whose right it is to reign, and the incoming, through the restoration of Israel, of the reign of everlasting righteousness! There can be no peace until the rejected King has come. He will assert His right. May the Lord hasten the time! Amen.

## WAR STORIES.

(Continued from Page 522.)

realize what this innovation means to Tommy. After a shirt has been worn for a month it is not at its best, and when we are in the trenches there is no opportunity for having any washing done, so having it done for us is a ripping plan, and, my word, we thoroughly appreciate it."

And then comes the remarkable testimony to the splendid good spirits of our soldiers, and a good word also for the 'padres,' as the clergymen of all Churches are called:—

"The other day, as I was riding along, I saw a certain Scottish regiment playing leap-frog just like a lot of merry schoolboys. Their regiment was resting. It was a weird sight to see them so thoroughly happy; you could hardly believe that a few days previously they had been facing death. Oh! we keep up our spirits all right, never fear. The 'padres' out here work like niggers, and take such an interest in the men; they start reading-rooms for them, organize concerts, censor letters, and all sorts of other things. At the same time they are always at work, holding services. I have come across several of them, and I must say I have a great respect for them.

### A PATHETIC PICTURE.

In many of the soldiers' letters the thought constantly recurring is that what has pained and angered them most is the sight of the suffering poor, plain people whom German cruelty has driven from their homes. One such story is told by a London Territorial:—

"Refugees were going by in great numbers, just as they did at the beginning of the War, flying with all they could bundle together in blankets, and some with their small carts drawn by dogs, of which we see so many here. It is strange what some of them take care to save. One old woman was struggling along with a huge bundle on her back and five umbrellas! Almost invariably, too, they have saved a pet animal or bird in a cage. It is most pathetic to see the endless stream of poor people who have been shelled out of their homes. Red Cross wagons, too, were coming by in dozens."

### CRICKET.

Two stories, finally, for to-day. One recounts the heroic self-sacrifice of a French soldier. Here it is:—

"A French soldier fell wounded close to the parapet of his trench. All around him the ground

was being flicked into dust by a hail of German bullets. The injured man made a painful but ineffectual effort to crawl the few yards that separated him from safety. His strength failed, and he lay exposed almost to certain death. As a last resource he called to the trench for help.

"Not a head showed above the parapet, owing to the intensity of the German fire. But a voice answered his appeal. 'Are you married?' asked the unseen soldier. 'Yes,' answered the wounded man. 'Any family?' 'Three children,' came the reply, with a groan. 'Right, then, I'll come,' rejoined the soldier in the trench.

"A moment later a young man sprang over the parapet into the bullet-swept open. 'You shall see your three children again,' said the rescuer, as he began to push the other towards safety; 'I have only my own skin to lose.'"

The next story is a delightful instance of the many transformations which the War is making in the ordinary man. It is a private who describes the scene:—

"What do you think of this to show how things are done out here?"

"A sergeant of our company goes round to a hut, and asks, 'Can anyone here play cricket?' There is a rush of men. 'Can you bowl?' he asks the first. 'Yes,' says the man. 'Then,' says the sergeant, 'we'll make you a bomb-thrower.'"

## Brotherhood St. Andrew

VANCOUVER.—PACIFIC COAST JUNIORS. —Preparations for the Conference which have been going on for the last two months are now complete and all is in readiness for the second annual gathering of the Pacific Coast Juniors, which is being held in Vancouver, B.C., this week. Two hundred letters have been sent out to boys within a radius of 75 miles, asking them to come, and if possible, bring a friend with them to the Conference. Each boy to whom a letter is sent, is asked to reply to it stating his intentions, so that everything can fit in perfectly. The first item is a trip around the city in a special car, for them to get a very fair idea of the city and suburbs. The car will finally stop at St. Michael's Church where the Saturday session is to be held. Lunch will be served and be closed with humorous speeches from visiting delegates. The Conference will be formally opened by the president, Mr. A. Holmes. The first paper is entitled, "The Junior Brotherhood: The Church Boys'

Army," the subject being divided into four parts, the sub-titles being: (1) enlisting; (2) training; (3) working; (4) advancing. At the close of this session the Conference photograph will be taken. The second session opens with a Cambridge debate. Twenty questions will be given out to the assembled delegates and each holder of a question, when called upon, is expected to rise, read out and answer the question he holds. After supper, six speakers, representing the clergy, the seniors, visitors and local members, will give short speeches. A debate between picked delegates from Vancouver will be a feature, the subject being, "Resolved that Refreshment Booths should be closed on Sunday save to Travellers." The Corporate Communion will be held at 8 a.m. in Christ Church, followed by breakfast served by the ladies of the church. The Rector, the Rev. A. H. Sovereign, will preach. Among the visitors to the Conference will be the Right Rev. A. U. de Penier, Archdeacon Heathcote, Rev. Dr. Seager, Rev. W. H. Vance, Rev. R. G. Wilson, Revs. H. Beacham and H. G. King.

## Church News

### THE GENERAL SYNOD.

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

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

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

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

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

The business to be considered is of the most comprehensive nature, including the Revision of the Book of Common Prayer. The prayers of all the churches are asked for Divine guidance on the deliberations of the Synod.

### M.S.C.C.

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

It is hoped that the Board of Management will complete its business on Tuesday afternoon and thus leave the evening of that day free for any Committees of the General Synod which may desire to meet and are not provided for in the above schedule.

### PREFERMENTS AND APPOINTMENTS.

TIPPET, Rev. R. S., late of the Diocese of Honan, China, to be Curate of St. Peter's, Cobourg. (Diocese Toronto.)

### NOVA SCOTIA.

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

HALIFAX.—TRINITY.—The Rev. A. S. Payzant, Rector of St. Paul's, East Cleveland, Ohio, preached in this church on August 8th.

ST. PAUL'S.—The annual picnic of the Sunday Schools and Bible Classes took place on the 12th inst., when more than 500 children and their teachers were conveyed by special train to Prince's Lodge. A very enjoyable day was spent and all returned to their homes in the evening thoroughly satisfied with their day's outing.



**ST. GEORGE'S.**—At the Sunday evening service in this church, Mrs. Welch sang the offertory solo, "In the Cross of Christ I Glory," and at the conclusion of the service the organist gave a short organ recital.

**RAWDON.**—The Rural Deanery of Avon met last month at Rawdon. This is one of the old S.P.G. parishes of the diocese and has been in existence for over a century and a quarter. The parish church is beautifully situated on a hill and commands a fine view of the surrounding country, including Cape Blomedon, distant nearly 40 miles. The rectory is close to the church and occupies the site of an older structure erected over 100 years ago, and possesses a glebe of about 11 acres, the extensive farm having recently been sold. The minute book of the parish begins in 1794. The present Rector, Rev. C. R. Harris is greatly beloved, and is doing an excellent work in this extensive parish. The sermon at the evening service was preached by Rev. J. Garland, of Falmouth, who has recently come from England. At the early celebration the next morning, the Rural Dean, Rev. R. F. Dixon, was celebrant, and gave a short address on the Gospel for the day. A very interesting and profitable chapter meeting was subsequently held at the rectory.

**ONTARIO.**

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

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

**KINGSTON.—ST. GEORGE'S CATHEDRAL.**—The Bishop of Kingston preached in this Cathedral on Sunday evening, August 8th.

**ST. JAMES'.**—The Rev. C. L. Bilkey, of St. Luke's, Ottawa, preached at both services on Sunday, August 8th, in the absence of the Rector.

The Rev. T. W. Savary and Mrs. Savary, and their children return this week to this city from Nova Scotia, where they have been spending their summer holiday.

**BARRIEFIELD.**—At Barriefield Camp, August 11th, Dean Starr presented to the 12 football players of the 8th C.M.R.'s, who won out in the football contest over the other units in the camp, the trophies which they had won. They were in the form of handsome fountain pens, and were greatly appreciated. The regiment was drawn up in line, and the presentation was made by the donor himself, Dean Starr.

**OTTAWA.**

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

**ST. MATTHEW'S.**—The action of this church was reported in our last issue; the suggestions contained in these letters make them well worth reproducing:—

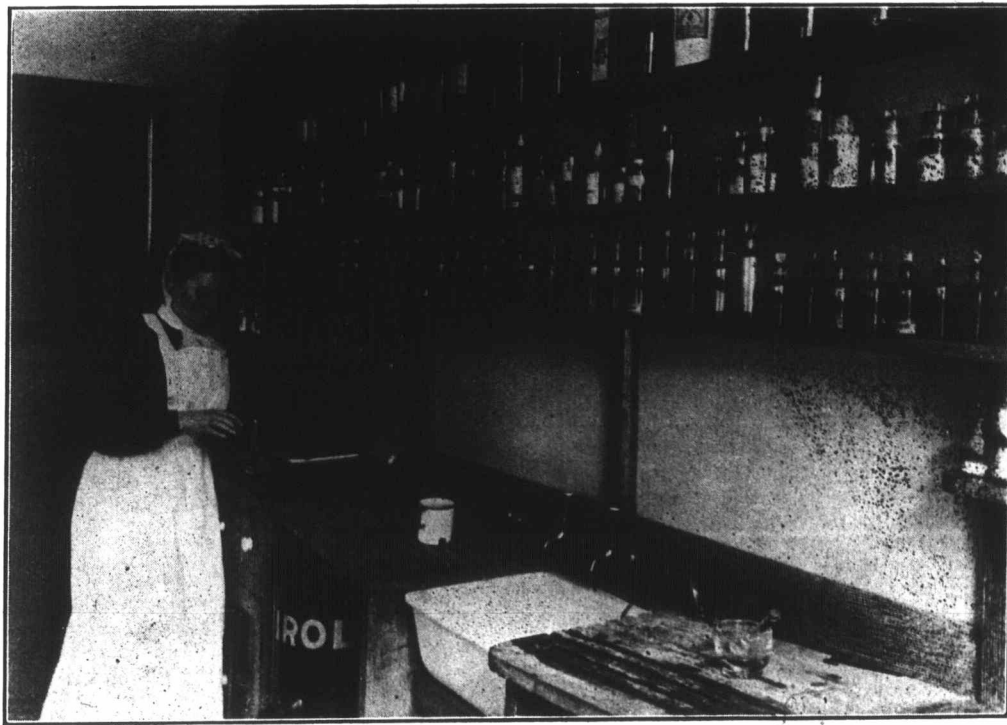
"To the Members of the Congregation,—For a year the most terrible war in the history of the world has raged. The enemy is not conquered yet. For a quarter of a century Germany has been preparing for this struggle. Vast stores of arms and munitions of war were accumulated by her, and every able bodied man in Germany and Austria was trained for service. The enemy was ready when the hour came. Not so our Empire, or our allies. They were not ready when the hour came. By comparison with the armies of the enemy our army at first was a mere handful. But it grew. Day by day thousands of Britain's sons voluntarily joined the colours until a fair share of the burden of the conflict was being borne by our men. Every able bodied man in France is serving his country and mankind, at the front, or in producing supplies. Every Russian for whom equipment can be furnished is at the front. Italians are bravely battling their way into Austria. Yet in these first days of the second year of the war the allies seem to be no nearer Berlin than they were ten months ago. The Russians are being driven back in the east and the allies in the west are barely holding the Germans back from Calais and Paris. Why have our armies not done more? Why have they not driven the Huns back to Berlin? Because the enemy is better armed and more liberally supplied with munitions of war. We have sent our sons to the front, each to do his bit to save the world from the Kultur of the Huns. Shall we leave them there empty handed? Forty or more St. Matthew's men are fighting for us. More will go. More must go if this war is to be won. All who can ought to go. Some of us cannot go, but we can and will

help arm the brave boys who go. On the anniversary of the declaration of war at a meeting of the congregation it was enthusiastically resolved that St. Matthew's would send a machine gun at once and more later to help our boys. We enclose a pledge card. Will you please fill it up at once and place it, or have it placed, on the plate next Sunday? We ask for a liberal contribution, and if in giving it you must sacrifice some pleasure or even some necessary thing, so much the better, so much the more will your contribution be blessed. Remember Langemarck and the sacrifices in blood and pain made daily by our boys at the front and give liberally. From the Archbishop of Canterbury to the youngest deacon in the Church, God's ministers approve of the action of our sons in going to the front. Beyond all question then, having sent our sons it is right and our bounden duty for us to arm them for the fight. The committee, knowing the loyalty and patriotism of the people of St. Matthew, confidently expects every card to be filled up, signed and placed on the offertory plate next Sunday. Let not one name be missing when the honour roll of contributors is made out.

"By order of

"Ottawa, Aug. 9th. The Committee."

"To my Fellow Members of the Athletic Club,—Authority says every machine gun means the saving of 100 men at the front. Is it not better to give your money to the machine gun fund, than to spend it in picture theatres and other amusement resorts? If you feel you must be amused be satisfied with the cheaper seats, and



**The Nurse in the Dispensary**



See article  
"A Wonderful Work for God"  
on page 521.

walk to and from the show. Do this once a week and give the amount saved to this fund and there will be no question about St. Matthew's saving 100 men a month, by furnishing a gun a month. Think it over. Which is more important, that you should amuse yourself or that you should help save hundreds of lives of our heroes at the front? You are here in safety because they are at the front. Deny yourself some pleasure and amusement and arm them so that they win. Here in Ottawa for many weeks hundreds of girls have refused to allow their friends to take them to plays, etc., and have requested that the money so saved be given to one of the war funds. This is the spirit we all should have at this time of trial and great need. Will you let others do everything, or will you join hands with us in this struggle? Confidently the club asks you to 'do your bit now.'

"Ottawa, Aug. 9th. A Fellow Member."

**TORONTO.**

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

**BISHOP STRACHAN SCHOOL.**—At a recent visit which the writer paid to the splendid new buildings of this school now in course of completion, he was much pleased with all that he saw. The various rooms are lofty and well-lighted throughout, the number of windows being specially noticeable. At the present time the Assembly Hall is being also temporarily fitted up as a chapel, but eventually, not only will a new chapel be built, but the whole of a new wing on the eastern side will be erected as well. All the vari-

ous appointments of the building are completely up to date in every respect. In addition to the usual number of class rooms, there are large dining halls for both the senior and the junior schools, a prefects' room and a common room for the use of the mistresses, as well as a general reception room. The Principal's office and private suite of apartments are to be found on the ground floor, whilst on the top flat are a series of studios which are all exceedingly well lighted. Down in the basement are the kitchens and laundry, as well as the gymnasium, plunge and shower baths, whilst outside in the centre of the building and enclosed on all sides thereby is the quadrangle. The building itself is situated at the corner of Lonsdale Road and Russell Hill Drive and is surrounded by some seven or eight acres of ground. It is an ideal situation for a school in every way.

**ALL SAINTS'—OBITUARY.**—By the death of Mrs. Draper, aged 77, on Sunday evening last, a lady, who was known as "the Mother of All Saints' Church," has passed away. She has been associated with the church for the past half-century. She started the infant class in the Sunday School and was its teacher and leader for a period of 40 years, and a handsome window, which was the gift of over 400 of her old pupils, was erected in the church to mark the close of the 32nd year of her active association with the Sunday School. She was the originator of birthday letters to the children of the Sunday School. The late Mrs. Draper was beloved and respected among the poorer classes, irrespective of creed or nationality. She did a great deal for prisoners at the

jail and the Central Prison, reclaiming them and bringing them to a realization of a better life. Throughout her whole life she sacrificed herself in many ways and at all times to help the poor and those in need of comfort. In fact her whole life was one of self-sacrifice and devotion. Mrs. Draper was a native of Newcastle-on-Tyne, and she came in her childhood to Kingston, where later she was married to William Draper. Mrs. Draper was predeceased by her husband five years ago, and leaves two daughters, Mrs. J. H. Radcliffe and Miss Essie, and one son, Wm. R. Draper. The funeral took place yesterday afternoon from All Saints' Church to St. James' Cemetery.

**LEASIDE.—ST. CUTHBERT'S.**—The annual garden party of this congregation was held on the church grounds on Saturday last. It was of special interest and was largely attended. An exhibition of trophies sent directly from the seat of war by a young man who is a member of the congregation attracted a great deal of attention. Already 40 young men have been accepted for service overseas from this congregation.

**COBOURG.—ST. PETER'S.**—Rev. R. S. Tippet has begun his duties as Curate. Mr. Tippet was for a year and a half in Honan. He is a graduate of McGill and Trinity. Mr. C. H. Pace, the Superintendent of the East End Sunday School, and a member of the choir, has volunteered for service with the Heavy Battery. A purse of gold has been presented to him by the members of the congregation in recognition of his many valuable services. This presentation was made after the church parade on Sunday, August 8th.

ETOBICOKE.—The Rev. Canon Greene, who is spending the summer at Port Credit, held a memorial service for the cottagers in this place on Sunday last, in memory of the young men of the camp who so sadly met their deaths by drowning.

#### NIAGARA.

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

NIAGARA-ON-THE-LAKE.—The Bishop of Toronto held a service in the service tent of the Brotherhood of St. Andrew on Sunday evening last for the soldiers, which was greatly appreciated. Mr. Williams is ably pushing on the Brotherhood end of the canteen work and the whole plant, with its additions, is flourishing and doing excellent work. The ladies' committee of about 70 is giving invaluable aid.

BURLINGTON BEACH.—The new church building erected near station 4 was opened on Sunday last at the Beach, with special services by the Right Rev. W. R. Clark, D.D., Bishop of Niagara, in the presence of a large congregation. At 2.30 a special service for the children was addressed by Rev. Canon Spencer. The evening service was conducted by Rev. Canon Davis and the large attendance taxed to the uttermost the seating accommodation. The offerings all day were devoted to the church building fund, and amounted to \$150.

#### HURON.

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

LONDON.—CONTINUOUS PRAYER.—Continuous prayer for the success of the allied arms, for the sick and wounded and all the other matters in connection with this war was decided upon at a large meeting of the local ladies, August 9th. There will be 72 women at St. Paul's Cathedral, the same number at St. George's Church and an equal gathering at St. Matthew's Church to carry on continuous prayer from 8 o'clock in the morning until 8 o'clock at night. Twelve of these will have charge of the services daily. The following resolution was passed on motion of Mrs. Tilley and Mrs. Helen Marshall:—"In accordance with the suggestion of the Archbishop of Canterbury, that the women of the empire should form prayer leagues, with the object of calling on Almighty God to help our nation in the struggle for righteousness and freedom. Be it therefore resolved that we, who are assembled here, on behalf of the women of London, fall in with the women of the empire and form to-day as many prayer leagues as possible. Further, that we endeavour to interest others in the movement and send in the names and addresses to the secretary, of any woman not present who will form leagues for prayer." The meeting was opened by Mrs. Dr. Sage with Scripture reading, followed by prayer by Mrs. Sage and Mrs. H. A. Boomer. The latter gave a stirring address on the subject, pointing out the grave need for continuous prayer. There will be prayer, not only for the Allies, but for the wounded, sick and the prisoners, for the aged helpless and those whose homes have been destroyed, for the clergy, doctors and nurses and for the men in training. Anyone wishing to assist in these services is asked to notify Mrs. H. B. Gahan, 644 Talbot Street, who was appointed secretary. Western Ontario will also be asked to join in the movement.

CRONYN MEMORIAL CHURCH.—"The world's failure to recognize the perfect man is the reason this awful war has been brought upon us," said Rev. H. B. Ashby in a sermon to Black Knights of Ireland, at this church, August 8th. "Jesus Christ, the perfect Man, obscured by one of the nations' greedy, grasping attitude. Are we wholly guiltless? True, we are not guilty of crushing the weaker one, but what are the national sins?—luxury, intemperance, immorality, superstition, uncleanness. When we call to mind the sins of our empire and ourselves, let us acknowledge our negligence and go to our knees in prayer and ask God's grace that we may become more faithful. In God's own time will come the reign of righteousness and peace, but if we are to have our share of these glories we must prepare."

ST. THOMAS.—ST. JOHN'S.—Captain, the Rev. H. Dobson Peacock, popular Chaplain of the 33rd Battalion, London, occupied the pulpit of this church, August 8th, preaching an eloquent sermon to a fair congregation. Captain Peacock based his sermon on the 25th and 26th verses of the 5th Chapter of St. Matthew, "Agree with thine adversary quickly, while thou art in the

way with him; lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out hence till thou hast paid the uttermost farthing." Captain Peacock blamed the neglect of the men of to-day toward spiritual things to indifference. Old religious customs had become a thing of the past, because people in this modern era had become indifferent to them. The little trot to church and home again on Sunday had never in itself saved a soul and never would. Many churchgoers sat in their pews each Sunday, but their thoughts were not of spiritual things but of material. Others attempted to dictate to the Almighty, not to offer humble supplications. "St. John's Church is honoured and respected for what she has done in the furtherance of the Allies' cause. She has an enviable record and one that will bring credit to herself. Many men prominent in this church have left their wives and children, to face a possible death in the trenches—all honour to them. It is easy for the soldier to leave for the front but what of the loved ones behind? Think of the lonesomeness and sorrow in the homes of the soldiers' dear ones. Pray for them when you pray for the soldiers."

BRANTFORD.—ST. JUDE'S.—The Rev. C. E. Jeakins and Mrs. Jeakins have returned from Maine and the Rector took both services on Sunday.

#### RUPERT'S LAND.

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

WINNIPEG.—ST. MATTHEW'S.—Over 800 people attended the service, August 4th, at this church, and heard a stirring sermon preached by the Rev. R. E. McElheran, based on the verse, "When Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed." The service was hearty in nature, and the mass singing of the National Anthem at the close was very impressive. During the service the hymn, "Lord God of Hosts, whose mighty hand, Dominion holds on sea and land," was sung. Copies of this hymn were supplied by the Industrial Bureau, and were circulated among the congregation.

#### SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—A special service of intercession was held in this church at 4 o'clock on August 6th.

CHRIST CHURCH S.S.—On Sunday, August 8th, the annual flower service was held in connection with this Sunday school and was a great success. The school has one of the largest rolls in the city, and the prolific season of 1915 in regard to garden produce in the way of flowers, was manifest in the abundance of bouquets which the children brought as a thanksgiving for the bounteous harvest of the gardens. A procession of the scholars, headed by the school banner and the choir, took place round the church, and as they filed past the chancel, the bouquets were handed to W. R. Lee and T. H. Hewitt, who arranged them into a beautiful cross in the centre of the chancel. Appropriate hymns were sung and a special address bearing on lessons to be learned from flowers was given by Mr. Wm. Bedford, the superintendent. The flowers remained for the evening service and were much admired by the congregation, and the following morning they were distributed to the city hospitals and amongst the sick of the congregation.

#### CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

ANGLICAN LAYMEN'S MOVEMENT.—OBJECTS AND CONSTITUTION.—At a Rural Deanery meeting attended by laymen, held on 13th April, 1915, at Christ Church, Calgary, the Bishop of Calgary in the chair, an address was given by Prof. W. N. Sage, B.A., Oxon., Prof. of English Literature, Calgary University, pointing out the shortcomings of the Church in social matters, its coldness and aloofness, its lack of influence in public matters and public morals, political and otherwise, its general apathy and

lack of practical Christianity; for these conditions he blamed the laymen and not the clergy, the fault being that the laymen generally left everything to the clergy. He also clearly showed that the present was a critical time, both in the life of the Empire as well as the Church, and the absolute necessity of a general awakening and recognition of our responsibilities. As a result the Bishop appointed a committee of three laymen, with power to add to their numbers, with the object of endeavouring to arouse the laymen of the Church in Calgary to a more active and sympathetic interest in the work of the Church and the influence it should exert on our every-day lives. This committee met, and after a thorough discussion with two of the clergy appointed at the Rural Deanery meeting to meet them, it was decided to add to the committee a representative appointed by the incumbent of each of the twelve parishes of Calgary. This was done, and a meeting of the enlarged committee, designated the Laymen's Central Committee, held on 5th May, 1915, and the following resolution was passed: "That an organizer be appointed to visit each parish with two representatives of the Central Committee to address a Men's Meeting and discuss the promotion of an organization, or means by which some organization already formed could adapt itself to advance the practical side of the Church." Arrangements were accordingly made and the meetings held, the Central Committee also meeting from time to time, and it was determined to constitute the movement on the following lines: (1) To be called "The Anglican Laymen's Movement." (2) It shall be the primary object of the Movement to secure the interest of all laymen of the Church of England in the practical side of the work of the Church. (3) The following to be among the other principal objects of the Movement: (a) Not to start any new organization within the Church unless some parish felt it advisable, but to encourage those already in existence and the members of the Church as a body. (b) To promote a friendlier and more brotherly intercourse amongst members of the Church; i.e., to put into practice what we agree is "our duty towards our neighbour." (c) To promote a greater interest in Church support, both financial and otherwise. (d) To advocate more general participation by laymen of the Church in matters which pertain to good citizenship. This to be attained by periodical meetings of laymen in each parish, at which subjects of general importance may be discussed, as well as parochial affairs. These meetings to be supplemented occasionally by a general meeting of all the laymen in the city when such questions as may appear ripe for consideration present themselves. (e) These discussions to be free of politics or partisanship, and intended to promote interest and intelligent understanding and an approach to the ideal where "none are for the party but all are for the state." (f) To emphasize the importance of the duty of all to keep the youth and young men within the fold of the Church, this to be accomplished by education, example, provision of places where they can meet, and the promotion of healthy and manly recreation, sports and entertainment. (g) To develop the principles on which all members of the Church may share and unite in its defence and the furthering of objects for which the Church should stand. (4) The Central Committee will be kept in touch with what is being done in the various parishes, in furtherance of the objects to be attained, by the representative of each parish. It will, as far as it is able and without in any way dictating to the parishes, act as a centre from which the parochial organizations can receive assistance or advice in whatever work they are carrying on. It will, when matters arise which require the united effort or discussion of the laymen of the Church in Calgary as a whole, arrange for a general meeting.

#### EDMONTON.

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

EDMONTON.—A memorial service was held in the Pro-Cathedral on Wednesday, August 4th, when most of the clergy in the city were present. The Litany, with special suffrages, was read by Rev. C. W. McKim, the sermon preached by Rev. E. Webb and Holy Communion celebrated by the Bishop, assisted by Ven. Archdeacon Webb and Rev. G. D. Whittaker. An intercession service has been held in the Pro-Cathedral every day since the war began.

ST. MARK'S.—On June 27th, the nearest Sunday to Dominion Day, a patriotic service was held

in this church and was largely attended by parents, children and Boy Scouts. The Incumbent, Rev. G. N. Finn, M.A., spoke of the greatness and responsibility of our heritage as Canadians and as citizens of the British Empire.

**HOLY TRINITY.**—On July 17th, Rev. C. Caruthers, Rector of this church, conducted the services at St. Stephen's, Calgary, for Rev. Canon James. The services at Holy Trinity were taken by Rev. Everard Edmonds, M.A., in the morning and by the Bishop of Edmonton in the evening.

**ST. LUKE'S.**—While the Rector, Rev. Ingram Johnson, has been away on his vacation, the services at this church have been taken by Rev. Everard Edmonds, M.A., and Mr. Arthur Wilbraham, licensed lay-reader, who has recently enlisted in the 66th Battalion.

**ST. PETER'S.**—L.O.L. Alberta No. 2566 attended the evening service in a body at this church on July 18th, the Rector, Rev. W. H. Davis, Chaplain of the Lodge, being the preacher.

**THE ARCHBISHOPS' MISSION.**—The Edmonton Mission has received four new recruits in the persons of Rev. A. Jones, Rev. T. I. V. Evans, Rev. J. Chapman and Rev. A. Marsden. Mr. Jones has gone to Jasper, Mr. Evans to Westlock, Mr. Chapman to Lac La Monne, while Mr. Marsden is spending a fortnight at Onoway before taking up permanent work in the south-eastern portion of the district. Two lay-brothers, Messrs. E. G. Ault and O. A. Barry, have responded to the Empire's call and have enlisted in the 63rd Battalion.

**ATHABASCA.**

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

**ATHABASCA LANDING.**—The Bishop arrived here on August 6th, after an absence of rather more than two months spent in visiting some of the Missions of the diocese. During the course of his journeyings he went as far north in one direction as Fort Vermillion on the Lower Peace River, and in the other to St. John and Hudson's Hope on the Upper Peace River. He twice visited Grande Prairie, taking in on the way west the Peace River country and Spirit River. Partly owing to the absence of some of the staff at the war and partly to the continued extension of church work in those distant missions the Bishop effected changes for the strengthening and development of the Missions. He feels that the extensiveness of the Missions in that part of the diocese will necessitate the transference of his headquarters from Athabasca Landing to Peace River Crossing and purposes making the change about the end of September.

**PEACE RIVER CROSSING.—ST. JAMES' ORDINATIONS.**—On St. James' Day, at this church, by the Bishop of Athabasca, Deacon, Francis Campbell Sutherland, M.A., Montreal Theological College and McGill University; priest, the Rev. Harold Hesketh, Wycliffe College, Toronto. The Gospel was read by the Rev. F. C. Sutherland, and Bishop Robins preached at the ordination service.

**NEW WESTMINSTER.**

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

**VANCOUVER.—CHRIST CHURCH CATHEDRAL.**—St. Paul's Church held a united service of intercession with the Cathedral on August 4th, conducted by Canon Murray and Rev. H. G. King.

**ST. JAMES'.**—The Rev. H. A. Collins, Rector of the Mission church in the diocese of Fredericton, N.B., has been called to the rectorship of this church in this city, to succeed the Rev. H. Edwardes. He will not arrive until some time in September, and the Rev. E. Butler will take charge of St. James' in the interval.

**COLUMBIA.**

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

**VICTORIA.**—Representing the Church of England in Canada Missions in the Orient, another Bishop arrived on the "Monteagle," on July 30th, the Right Rev. W. C. White, D.D., Bishop in Honan, follows Bishop Hamilton, of Mid-Japan, who arrived on a previous steamer, both of them

bound to the General Synod meeting in Toronto this fall. Dr. White, who has been in China for a number of years, says that the mission work in the country is making satisfactory progress in spite of the fact that Confucianism is being declared the state religion. "I think," he said, "that President Yuan Shih Kai has recognized Confucianism more for personal reasons than from any question of national association. The attitude of the country towards the recent Japanese aggression, which has taken the form of a boycott of Japanese goods, is beginning to take a less active form, and in the course of time, will, I think, cease, although it will leave behind it the recollection of an injustice to a country which is only able to meet such measures with passive resistance. The country is now in a fairly settled condition, and the Missions are making progress in spite of some curtailment of their income through the war. As a rule the finances, particularly salaries, are secured for some years ahead, and the money must be forthcoming, and therefore the whole Mission work is more likely to be curtailed than that in a foreign field when there is a reduction in subscriptions." Mrs. White accompanies the Bishop. They have been working in Honan since 1897. Another prominent missionary from China on board the "Monteagle," was Professor E. K. Smith, of Pekin, who is engaged in theological work there. The "Monteagle" has lived up to her reputation as the "missionary ship" of the Pacific Ocean. When she berthed here from Oriental ports, there were no fewer than 30 missionaries in her passenger lists. These teachers have been labouring in various parts of China and Japan for a number of years and are now returning to their respective homes in Canada on furlough. Miss K. Robbins, from Honan, was also a passenger.

**CHRIST CHURCH CATHEDRAL.**—On Tuesday next, the 24th inst. (St. Bartholomew's Day), the consecration of the Ven. Archdeacon Scriven as Bishop of this diocese, will take place in this Cathedral church. The Most Rev. E. A. DuVernet, D.D., the Metropolitan of the Province, will be the consecrating prelate.

**ST. JOHN'S.**—The Rev. J. M. MacCormack, Superintendent of the Construction Camps' Mission, preached in this church on August 8th, from Isaiah 40: 4, "Every valley shall be exalted and every mountain and hill shall be made low and the crooked shall be made straight and the rough places plain."

**CALEDONIA.**

F. H. DuVernet, D.D., Bishop, Metropolitan Rupert, B.C.

**PRINCE RUPERT.**—In unison with the whole British Empire, on August 4th, the united service of prayer in St. Andrew's Church, at 8 a.m., by the clergymen of the various Protestant churches in Prince Rupert, was impressive and earnest. The church was filled. In the main aisle were massed the Irish Fusiliers, whose parade gave a splendid touch of military strength to the occasion. The flag of Britain draped the lectern. With the singing of the noble hymn, announced by Canon Rix, "O God, our help in ages past," by the whole congregation, the service began. The Right Rev. Bishop DuVernet offered up the beautifully-worded special prayers for the soldiers and sailors, for the wounded on both sides of the battles, for the anxious, for the welfare of the nation, and for peace. Rev. W. W. Wright, the Baptist minister, read the lesson from the Psalms; Rev. H. R. Grout, the Presbyterian minister, and Rev. J. F. Dimmick, the Methodist minister, conducted prayer. The naval and maritime hymn for safety at sea, "Eternal Father strong to save," was sung, and the service concluded with the National Anthem, and the united voices of the congregation joined in the Lord's Prayer. Bishop DuVernet pronounced the benediction and at the close of the service the organist played the Russian National Anthem.

**HONAN.**

William C. White, D.D., Bishop, Kaifeng, Honan.

**ST. ANDREW'S SCHOOL.**—On June 14th, the first Sunday after Trinity, there was a baptismal service held in St. Andrew's Hall. Ten boys were baptized by the Rev. N. L. Ward. The sermon was preached by the Chinese Headmaster. It may interest the readers at home to know

from what stations in life the boys came. (1) 20 years of age; native of Tientsin; his father a tax-collector of salt. (2) 18 years of age; native of Anhwei; his father an official. (3) 18 years of age; native of Tientsin; his father a "salt" official. (4) 15 years of age; native of Kaifeng; his father a Police Magistrate. (5) 15 years of age; native of Honan; his father a private secretary to a military official. (6) 18 years of age; native of Canton; his father is the Chinese secretary to the Engineer-in-Chief at the British Pekin Syndicate Mines, North Honan. (7) 20 years of age; native of Chili; his father a wealthy merchant. (8) 18 years of age; native of Tientsin; his father a salt official. (9) 19 years of age; native of Honan; his father a judge in Honan circuit. (10) 15 years of age; from Shanghai; his father a railway engineer. The results are encouraging especially when we remember that every one of the above boys came to school with the express purpose of studying English. We use English to draw the best boys to the school, and it is the duty of the missionaries to have personal talks with the boys and try to win them for Christ. School will soon be over, and the boys will return home for their holidays. It will be a grand opportunity for them to shine as lights in their dark homes. —N. L. W.

**Correspondence**

**MERIT AND PROMOTION.**

Sir,—I was much interested to read the letter signed "F." under the caption of "Merit and Promotion." I trust the columns of your valuable newspaper will be open to receive correspondence from country clergy and others discussing this important question, and in the short space that I feel I should take up I can only hope to touch upon the fringe of some of the matters.

I quite sympathize with "F." in all that he said, as I have had some little experience in visiting country parishes, but I am afraid it is going to take a great deal of education before we can get the Synod to move in the matter. I remember one of our former Archdeacons being asked on what side of politics he was, and he replied that all he knew was that he was conservative, and that is going to be one of the difficulties that will confront "F." and those that think with him in trying to remedy the position of the country parson.

First, we should have the itinerant system in rural and missionary parishes. A graduate of our Theological Colleges, after spending one year as a curate in a city parish, where he may become familiar with church organization, should then be willing to take a position in a country parish, knowing that he will be there for three or four years only.

The country Rector, as a rule, has too heavy a day for any one man to perform on a Sunday, driving on an average of twenty or thirty miles in all kinds of weather and taking services two or three times. The congregations in the country are very sparsely settled, and he has a very small chance of having intercourse with anybody except after church services or at church functions, which are very few, and in many instances he is entirely cut off from the outer world.

The country Rector, unless friends give him a library, has practically no books to consult or read. He is always tied to his post on Sundays, as it is impossible to get city Rectors to exchange pulpits with him, and the blame for this does not rest altogether with the city clergy, because they are unable to help their country brother, although willing to do so. If we had the itinerant system men would enter on their work more enthusiastically, knowing that they were not to remain there until the end of their days, and the change would be beneficial, both for the congregation and clergy, for there would be much greater opportunities for the men who would serve successfully for a term in the country to receive his promotion to the larger parishes in cities or towns. Yours, etc.,

August 12th.

Country Parishioner.

**CALGARY'S LAYMEN.**

Sir,—I forward you herewith particulars in regard to a movement amongst laymen of the Church we are endeavouring to inaugurate in Calgary, which may be of interest to your readers. The committee in charge have so far met with gratifying success at the meetings held in the various parishes and have hopes that it will spread throughout the diocese. In some parishes the

objects are being carried out by the Church of England Men's Society, in others by the vestry and in some cases they have formed a new organization calling it the Men's Association or some such similar appellation. They arrange for meetings of laymen and make practical efforts to promote more general interest in the work and objects of the Church. One practical move, already in operation as a result, has been the assisting of the Y.M.C.A. in their work among the large body of soldiers now in camp near Calgary. We pay part of the salaries of the Y.M.C.A. secretaries, collect newspapers and literature and hope to provide concerts and entertainments. All papers, books, etc., sent to the camp are stamped "with the compliments of the Church of England," so that the large percentage of members of our Church included amongst the troops here will at least feel we are taking some interest in their welfare.

This momentous period of the world's history in which we now live is causing all sorts and conditions to gravely reflect, and in addition we have in Canada a deplorably low standard of political and business morality. At no time during the existence of the Empire or of this Dominion has there been more need of the Church's beneficial influence or a more urgent call for all its members to be united and prepared for the great social upheaval which is bound to follow the termination of this world-wide war.

Thomas Sharpe,  
Secretary.  
1710-5th St. West.

#### NO FULL MOON.

Sir,—The following was clipped from the "Churchman," August 5th, 1915:—

"February, 1866, had no full moon. This was the first time such a phenomenon had occurred since the creation of the world, and it will not occur again, according to the computation of astronomers, for 2,500,000 years."

It would appear that the "Churchman" is sounder on theology than astronomy. What about February, 1915? There was no full moon in that month.

R. Patching.  
Ottawa.

#### SCHOOL FOR RURAL LEADERS.

Sir,—The promoters of this new movement in country life are to be congratulated upon the signal success of the first course, held in Guelph at the Ontario Agricultural College, July 26th to August 6th. A few of the subjects discussed will give an idea of the nature and scope of the work as conceived in the minds of those who organized the school. Prominent among these topics were: The Rural Survey, Rural Economics, Good Roads, The Home, The School, Farm Management, Social Conditions in Rural Districts, The Ideal Rural Church, Recreation, Co-operation. The attendance was encouraging, but there might well have been more Anglican clergymen present. It is to be hoped also that the time is near when many farmers will consider it a duty to spend two weeks at this school, and incidentally get a holiday amid such interesting and pleasant surroundings. Under the energetic and capable management of Mr. A. Maclaren, B.S.A., steps have already been taken to make next year's session of the school even more valuable. Those who attended this year gave unanimous testimony not only to the value of the lectures, but also to the pleasure and profit of coming in touch with the leaders of such an institution as the people of Ontario possess at Guelph.

W. F. Carpenter.

#### BREAD AND LARD.

Sir,—I wish to gratefully acknowledge the money kindly sent in response to the appeal in your paper. We are hoping to send about three women and ten children away on August 19th. One woman said to me last night: "If only the people who send the money knew how much pleasure they are giving." I enclose the list of names of the sums sent in: Miss Edgar, \$2; Mrs. Osler, \$7.50; Mrs. Howitt, \$7.50; Mrs. Waddington, \$5; Rev. Mr. Burch, \$2; Rev. F. O. Fremagne, \$5; Rev. C. S. McGaffan, \$5; Farmer, \$5; A. A. (Alvinston), \$2; H. J. A., \$4; H. Louise Clark, \$4; A. H. Cuttle, \$5; E. W. Trent, \$5. Total, \$50.

Any further sums will be gladly used in this work among our poor and needy ones if sent to the Church of England Deaconess House, 179 Gerrard Street, Toronto.

Faithfully yours,  
(Miss) T. A. Connell.

#### FAITH AND CREDULITY.

Sir,—I enclose a little pamphlet, sent me by a lady who talked with a wounded soldier who had seen the angels. It will be very easy to get the addresses of the officers and others who were present and so establish perfectly legal proof for those who require it.

A German prisoner-of-war, when asked why they did not go on and finish the English at Mons, replied: "We could not. Angels stood between us and them." E. E. C.

#### SPECIAL PRAYERS IN DIOCESE OF QUEBEC.

Sir,—I have heard in the Tadousac Church two prayers that have not been used, I think, in Ontario. They are so appropriate to our special interests at present that I enclose them for publication.

Frank E. Hodgins.

#### FOR THOSE WHO SERVE IN THE AIR AND UNDER THE SEA.

Look in Thy mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril in the air or beneath the sea. Even there shall Thy hand lead them and Thy right hand shall hold them. Help them to do their duty with prudence and fearlessness, confident that in life or death the Eternal God is their refuge, and that underneath them are the Everlasting Arms. Grant this for Jesus Christ's sake, Thy Son, our Lord. Amen.

#### FOR THOSE WHO ARE PRISONERS OF WAR.

Almighty and Most Merciful Father, we humbly beseech Thee to look with loving compassion upon those who are prisoners in the hands of the enemy. Cheer and sustain them in their loneliness, comfort and uphold them in all they have to endure, supply their needs of body and of soul, incline the hearts of those who, for the time being, have dominion over them to kindness and sympathy. And in Thine own good time graciously restore them to their homes, with a thankful remembrance of Thy mercy, through Jesus Christ our Lord. Amen.

#### Books and Bookmen

"The Princeton Theological Review," July, 1915, Princeton University Press, \$3 a year. 80 cents a copy.

The three articles which, with reviews, make up the present number, are of exceptional timeliness and value. They are: "History and Faith" by J. G. Machen; "The Book of Daniel and the Canon," by R. D. Wilson; "Philosophy and the Problem of Revelation," by H. W. Rankin. We have seldom read anything more illuminating on their subjects and we are glad to call the attention of all clergy and other students to the articles of great and permanent value. The reviews of books are as usual a prominent feature in this ever-welcome periodical.

"Harvard Theological Review," July, 1915. Cambridge, Mass.: Harvard University Press. \$2 a year. 50 cents a copy.

Seven articles are included in this number. The first is a brief "In Memoriam" reference to a great German scholar, Johannes Weiss, by Dr. Burkitt, of Cambridge, England. Other articles of interest and value are: "The Permanent Significance of Miracles for Religion," by W. Adams Brown; "The Function of the Educated and Uneducated Ministry," by Bishop McConnell; "Evolution and the Other World," by Paul Elmer More; "What Ails the Church?" by T. N. Carver; and one of particular interest in Canada, "Recent Church Union Movements in Canada." The usual reviews make up an interesting number of a magazine which invariably keeps us abreast of the best liberal theological thought in America.

"British and German Ideals: The Meaning of the War." Reprinted from "The Round Table," a Quarterly Review of the Empire.

Three articles dealing respectively with: "The Schism of Europe"; "Germany and the Prussian Spirit"; "The Austro-Serbian Dispute." A valuable and informing summary of the various events connected with the outbreak of the war. This reprint is a welcome opportunity for people to know some of the facts and factors of the present situation.

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

#### The Family

#### HYMN IN TIME OF WAR

O God, to Whom our fathers prayed,  
When in their darkest hour  
Thy hand the great Armada stayed,  
And broke Napoleon's power.

Grant, as our sons go forth, O Lord,  
To battle in the field,  
Not pride, but duty, be the word  
Engraven on their shield.

Thou knowest, Lord, we count no cost  
Of sorrow or of pain,  
If only those we loved and lost  
Shall not have died in vain.

We should not dare, O God, to pray,  
Our prayers would be as naught,  
Had we not faith we fight to-day  
For all Thy Word has taught.

Grant that Thy Spirit, Lord of Life,  
Move o'er the embattled plain,  
Till from the chaos of the strife  
Thy world be born again;

And to this land which Thou hast made  
So fair and free and strong,  
God of our fathers! lend Thine aid  
To war against the wrong;

For false and feeble is the sword  
Unsheathed in tyrant might,  
But, if our cause be righteous, Lord,  
Thou wilt defend the right.

London "Times."

#### OUR DUTY TO THE BLIND

From Vienna, from Paris and from Montreal come reports of arrangements that have been made for the assistance and instruction of soldiers blinded in the war. The French report states that a larger proportion of the combatants have been, and will be, made blind in this war than in any previous war, on account of the difference in weapons and in the character of the fighting. Ontario has provided amply for the instruction of blind children, but has not been a leader in provision for ameliorating the condition of the adult blind. With the added claims of the soldiers who will come home from Europe sightless, action in this matter cannot be long delayed. Our blind soldiers and fellow citizens must not be left to wear out their lives in idleness and sorrow, when timely aid and proper instruction can enable them to resume their places as useful members of the community. The Ontario School for the Blind at Brantford is maintained for the education of children whose sight is so defective that they cannot be taught in the regular public schools. This school is not intended for adults, and it cannot do what is required for the class above referred to, without reducing, if not destroying, its efficiency as an instructor of the young. Bona fide residents of Ontario, between the ages of seven and twenty-one, who cannot see to read ordinary type without injury, are admitted to the school without charge for board, tuition or books. Applications should be made to the Principal, H. F. Gardiner, Brantford, in time to have all arrangements completed before the opening of the session in September.

Personal & General

The Rev. C. H. Shortt has been staying in Kingston prior to his return to Japan.

Rudyard Kipling, the famous English author, is on a visit to the French front.

180 machine guns have already been raised by Hamilton out of the 200 promised.

Please look at the label and see if YOUR subscription is due. Please look at it NOW. Thanks.

Bishop White, of Honan, and Mrs. White, have returned to Canada and will attend the General Synod.

Trinity College School, Port Hope, has 300 representatives either already on the firing line or in training.

The Bishop of Ontario and Mrs. Lennox Mills are now staying at Old Orchard House, Old Orchard Beach.

The Rev. Mr. Barnes, of the Church of the Epiphany, is taking the service at Long Branch Park on Sunday next.

About 2,000 Americans have enlisted so far with our Canadian troops for the front; over 100 have been killed in action.

Toronto has furnished over 7,000 men for overseas duty, and yet the recruiting this week has been phenomenally large.

Archdeacon Cody spoke at the Patriotic Day celebration in Orillia on August 11th, where a service was held in the park.

The Bishop of Montreal, who has recently been at Barriefield camp to see his son, has gone on to Muskoka to join Mrs. Farthing.

Colonial Secretary Bonar Law wired Governor Davidson August 15th that the 1st Battalion, Newfoundland Regiment, was ordered to Egypt.

The Rev. H. R. Trumpour has gone east and will pay a visit to Picton and Adolphustown. Mr. Trumpour will, toward the end of August, leave for his home in Vancouver.

The Rev. G. A. Kuhring, of St. John, N.B., cables that he has been sent to the Dardanelles. He has probably been transferred from the 6th Mounted Rifles, with whom he went to England.

Bishop Robins, of Athabasca, contemplates changing his headquarters from Athabasca Landing to Peace River Crossing, about the end of September, so as to be able to better administer his vast diocese.

To assist in gathering the harvest, the Education Committee of the County of Kent have released nearly 1,500 school children. Kent has been called the Garden of England, and is devoted largely to orchards, fruit farms and hop gardens.

The Bishop of Kingston has just placed Mr. Roger Bidwell in the naval school at Halifax to prepare for the service of his country. So from among the highest and the lowest the noble work goes on, the same sacrifice being shown.

Lt.-Col. Newburn, Assistant Adjutant-General at Niagara Camp, in an official memo of procedure for recruiting, says: "The provisions call for the same requirements regarding 'consent' to be furnished by minors and married men, as formerly, by parents or wives. The report that this had been annulled is therefore not accredited."

The heroic assistance which women are rendering the armies is recognized in a despatch from General French recently published. In the despatch General Franch includes among the names of those recommended for "gallantry and distinguished service in the field," 58 women connected with the

various branches of military nursing service and the Red Cross.

Throughout India, intercession services were on August 4th, held in churches, mosques and temples, all sections of the British and Indian communities participating. Numerous patriotic meetings were organized by Indian citizens. It is estimated that a million pounds sterling has been subscribed to the British war loan through Bombay and Calcutta.

The British transport "Royal Edward" has been torpedoed and sunk by a German submarine. Announcement to this effect was made officially just as we are going to press. Six hundred men were saved out of 1,350 troops and 220 other persons on board. The "Royal Edward," the well-known Canadian Northern SS. of 11,117 tons, was sunk in the Aegean Sea Saturday, presumably while en route to the Dardanelles.

A Prominent Member of St. Paul's Church, Toronto.



Major W. S. Dinnick who has succeeded to the command of the 100th Regiment following the promotion of Colonel Stewart to the 84th Battalion. Major Dinnick is Vice-President of the Standard Reliance Mortgage Corporation; President of the Dovercourt Land, B. & S. Co., Ltd., and President of the Sterling Trusts Corporation.

The marriage was very quietly solemnized on Thursday, August 5th, at St. Peter's Church, Sherbrooke, Que., of Helen, eldest daughter of Mr. H. D. Lawrence, K.C., and Mrs. Lawrence, of Montreal, to Capt. the Rev. Channell Hepburn, M.A., son of the Rev. James Hepburn and Mrs. Hepburn, of Stanstead, Que. Captain Hepburn leaves at once from Halifax to take up his duties as chaplain with one of the Canadian regiments.

The Parkdale Soldiers' Aid Society report the results of the work for July. On August 6th the society shipped through the Red Cross Society to two Canadian hospitals in Northern France 27 cases containing hospital necessities and comforts. The society gratefully acknowledged the receipt of donations from Parkdale I.O.D.E., St. Mark's Church, Cowan Avenue Presbyterian Church, North Parkdale Methodist Church, Church of Christ, Church of the Epiphany, and numerous donations from individuals.

Members of the Canada Bible Society executive are expressing the view that the society has undertaken a task which will test its resources in furnishing a khaki Testament to every Canadian soldier who goes to the front. This has been done so far, and the executive will take steps at its approaching meeting to see that its agreement with the militia department to continue the work is maintained, no matter how vast the overseas Canadian force may ultimately become.

The war has put a stop to the extensive evangelistic work conducted for many years by the British and Foreign Bible Society in Belgium, Germany, Austria and Turkey.

An odd, little package that lay on his desk attracted the attention of Postmaster Adam Brown, of Hamilton, while he was scanning his mail. In appearance, it resembled a small pill box, wrapped in coarse brown paper. The postmaster reached for it, removed the paper and six coppers clattered onto his desk. On the inside of the wrapper was a note scrawled in a childish hand: "Please use these six cents to help buy a machine gun.— Mary." That was all, but it was sufficient to bedim the eyes of the man who read. Mr. Brown turned the money over to the fund and Mary, a true little patriot, can rest content, knowing that she has "done her bit."

"A member of the British Royal Family, thanks to the efficient espionage net of the Allies at the front, has been arrested, charged with being a German spy. For four hours Princess Mary was held under guard, while officers, sympathetic but skeptical, investigated her claims to Royal privileges. Having gone on an incognito visit to the hospitals at the front, Princess Mary, accompanied by Mlle. Dussau, started to meet her brother, the Prince of Wales, at the British Headquarters. When about six miles from the village where the staff was located, her car was halted by a French patrol. Unluckily the occupants had forgotten their passports and permission papers, nor did the patrol recognize Royalty, in the name of Lady Chester, which Princess Mary gave. Leaving the car with its occupants under guard of two French soldiers, and with the assurance that they would be shot at six o'clock in the morning, the corporal went in search of the officers, in command of the outpost. Not until four hours later did the officers return. The identity of the prisoners was then established by messages to the British Headquarters, which was on the point of issuing a general alarm for the missing Princess," says a London cable to the "Tribune."

THE NATIONAL EXHIBITION.

The German guns coming from England to the Canadian National Exhibition will be guarded all the way across and every moment of the time they are on exhibition.

Copies of the Canadian National Exhibition prize list may be obtained by writing Dr. J. O. Orr, General Manager, City Hall, Toronto.

A model of a submarine and torpedo, such as sank the Lusitania, will be one of the features of the exhibit of war trophies at the Canadian National Exhibition this year.

Creator's Band will be back to the Canadian National Exhibition this year, and there will be representative bands there from all over Canada.

Over 1,000 persons will take part in the performance daily in front of the Grand Stand at the Canadian National Exhibition this year.

British and Foreign

The Dean of Durham does not believe that the war will mean general disarmament and universal peace "when the war drums throb no longer and the battle flags are furled." In an address at West Hartlepool he predicted that in England the certain consequence of the war would be "the universal obligation to military service" on the Swiss model. "Never again," he said, "can we run the risk of having the whole fortunes of our land and empire left to voluntary effort, however widely distributed and magnificently rendered."

The Rev. E. H. M. Waller, C.M.S. Secretary for India and Persia, at the Headquarters in Salisbury Square, has been appointed the new Bishop of

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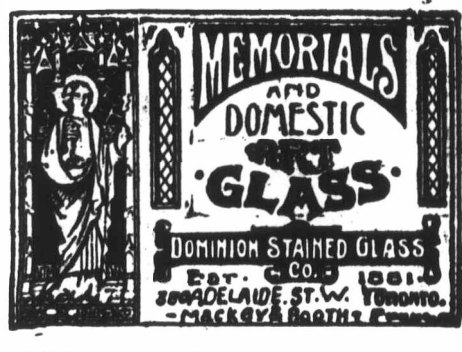
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 1 Adelaide St. East, Toronto. Phone Main 6317.  
 Special Private Car Party leaves Toronto for World's Fair, California August 23rd. If you expect to visit California—join this party.

Tinnevely, S. India. The Bishop designate is a son of the late Dr. Waller, Principal of St. John's College, Highbury. In 1897 he became Vice-Principal of the C.M.S. Divinity College, Allahabad, India, and six years later he became Principal. In 1905 he became Principal of Jay Narayan's College, Benares, and five years later he was appointed a Canon of Lucknow Cathedral. Shortly afterwards he left India to join the C.M.S. Headquarters Staff at Salisbury Square. The Bishop-designate is a brother of the Rev. Dr. Waller, Principal of Huron College, London. He is a Cambridge "Blue," for he rowed in the Eight in 1893. He also won the Colquhoun Sculls. He was ordained in 1894.

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

#### DEATH

DRAPER—At rest, on August 15th, at her daughter's residence, Mrs. James H. Radcliffe, 14 Hewitt Ave., Susan Claxton, beloved wife of the late Wm. Draper, in her 75th year.

## Plain and Purl

How the Babbleton Postmistress Did Her Bit.

"Two plain—two purl," said Miss Byerley, meditatively, as she cast on eighty stitches, and began the rib of another sock. It was her twenty-fifth since the War broke out, and she was rather proud of the achievement, though she sighed, as she changed her needle and looked out over the wire blind which preserved the privacy of Babbleton Post Office.

It was a quiet time of the March afternoon, and the green was left to the white geese, one or two old men, and the little, budding elm trees which were struggling to grow there. A fine white dust was sweeping down the hill whirling in the wake of a

big motor that slipped along to the four lane ends and disappeared. Miss Rebecca Byerley nodded her head sagely as she saw it, and apostrophized her knitting needles as she turned her attention to them again.

"Ay; that's it. That's life at Babbleton," she remarked aloud. "A bit o' green, an' a goose or two—a rare lot o' dust, an' a motor-car as turns round and disappears afore ye can see what's inside it, an' we're old and grey afore we've found out."

She dropped her sock and glanced into the little square mirror that hung on the Post Office wall. In it she saw a neat figure and a grey head, a rather sunken face that yet could flush and lighten into eagerness, and a blue bow pinned under her firm chin, without which Miss Byerley was never seen in the afternoon.

"Old maids," she said aloud, decidedly; "that's what we are at Babbleton, an' it seems to me we can be spared. Make room for some more useful bodies, we should, in these hard times when we are neither able to handle a rifle nor nurse the wounded on yon awful red field. Bless my buttons, but I should be scared if Parlyment would have me to hold a gun—an' ye can't refuse 'em nowadays, for it's all martial law."

"Eh! But them yeller crocuses didn't think to open their eyes on a bleeding world like this after the tame time they 'ad last spring. Plain and purl—plain and purl—and that's all that an old maid can do for her country. It's weary work not havin' more of a hand in it. I'm blest, if I had my time to come over again, if I wouldn't learn nursin', so's to be ready. O' what use is a telegraph an' a few stamps in a national crisis?"

Miss Byerley put down her knitting, and surveyed her little domain, with its fateful War placards about enlistment, its notices of hostile aircraft, and all the other paraphernalia of the moment which made even Babbleton Post Office seem a centre of events.

But across the neat little shop stood a collection of needles and wool, red handkerchiefs and mint humbugs, sponge cakes and tea, which made, in Miss Rebecca's eyes, a more human foil to the Post Office. "Tea," she remarked aloud now, as her eyes fell on a prominent packet of Brooke Bond's, in its silver wrapper, and she heard her own shining kettle singing on the hob in the cosy kitchen behind the shop. "Ay, tea! After all, when yer heart's nigh broke, an' yer knees all of a dither wi' suspense, it's a cup o' tea ye want to give ye a new outlook. It's like the cup o' cold water in the New Testament, an' that would ha' been tea for sure, only it wasn't invented i' them days. Whatever did women do when they felt low?"

Miss Byerley disappeared into her kitchen, and put her little round teapot on the hearth to get hot. Then she returned to her position behind the shop window, and took up her sock.

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Has always obtained the highest award when tested in competition with other Infants' Foods.

It obtained the GOLD MEDAL in London in 1900 and 1906; in Liverpool in 1914, and in Paris.

At the CHILDREN'S WELFARE EXHIBITION in London in 1914 it was awarded the GOLD MEDAL for THE HEALTHIEST FOOD FOR BABIES.

It has been the STANDARD FOOD in England for nearly 90 years.

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From Mrs. Elgie, Box 336, Beeton P.O., Ontario, 24th May, 1914.

"My Baby is just four months old, and I can see her gaining every day since I started giving her Neave's Food. I do not think I should have raised her if I had not got this food for her. I shall certainly advise others to use it. I think if every Mother gave their babies this food there would not be so many babies' lives lost."

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FREE to MOTHERS. A samplin of Neave's Food, and a valuable book "Hints about Baby, By a Trained Nurse" will be sent FREE on writing to the Agent for Canada,

EDWIN UTLEY

14 C Front Street East, Toronto

"Plain and purl! Plain and purl! Who's yon coming down the hill with a bit o' pink in her hat like a rose what mebbe won't flower this summer? Why! It's Miss Nesta, the Colonel's niece. She's stoppin' at the Hall, I know, for she'd a letter On His Majesty's Service this mornin', a fat one, and not addressed in copperplate neither. Jane, the parlourmaid, had one an' all, but her lad's a Colour-Sergeant, an' Miss Nesta's, he's a common private, for all he's a Honourable an' that. They do say as Jane's lad drills him—what times we live in for sure That I should live to see the gentry (an' I know he's got a fortin in his own right), steppin' out sharp-like at the call o' Jane's young man. Such a handsome young gentleman, too, bless him, when he come in here with Miss Nesta last summer, her dimplin' and blushin', for she's in love, that bairn is. And for sure, here she is, comin' for a paper o' stamps, no doubt. There's a rare run on 'em just now. This here War's a bonny thing for the Post Office trade."

The shop bell tinkled merrily, but the door was pushed open by a rather weary hand. A dainty little person in a spring hat and furs, with a pair of great, beseeching hazel eyes, and a wistful smile about delicate lips, stepped up to the counter, and put down a large brown-paper parcel.

"It's a warm day, Miss Byerley," said Nesta, with all the music of last summer gone from her voice.

Miss Byerley leaned over the counter and looked seriously at her customer. "It is, Miss Nesta," she said.

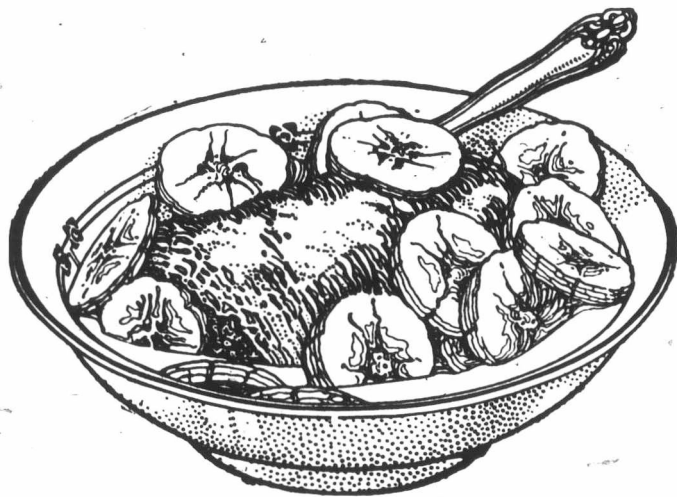
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## TEA

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"but cold at the heart. That's April all over."

"It is this April," said Nesta, sudden tears springing into her lovely eyes. "Oh! Miss Rebecca— he's in the trenches."

"Is he, honey?" said the grey-haired woman. "Then he'll need a deal o' hope behind him. That's where you and I come in."

Nesta lifted her sweet face to the plain one behind the counter.

"Do you believe we can help to keep him safe by hoping?" she asked.

Miss Byerley took up her knitting and nodded.

"Two plain, two purl," she murmured. "Ay, bairnie, I do. Many's the danger I've weathered wi' hope and prayer. I'm just knitting them two things in my sock, Miss Nesta, and it's a nice soft one. When it's finished ye shall have the pair for Mr. Jack, and I shall feel honoured. An' there's a deal o' prayer and 'ope knitted into 'em."

Nesta's face was like clear shining after rain.

"Oh," she said, breathlessly. "Won't he be pleased, Miss Rebecca? You can't think how you've bucked me up. I simply won't give up hoping. And I've such a parcel for him here full of all sorts of good things. Will you weigh it for me?"

things. Will you weigh it for me?"

"Ay—they are just bairns for chocolates, and such like, the Tommies," remarked Miss Byerley, as she adjusted her spectacles. "They tell me sardines are popular, too."

"I've got two tins," said Nesta, triumphantly. "It doesn't sound romantic, does it? But Uncle says they will be wonderfully comforting under fire."

"The Colonel's right," said Miss Rebecca, getting out her stamp-book. "He was always a gentleman full o' common sense, an' I say if yer Uncle was as young as he once was, and able to take the field, we should see some doin's over in France. But no doubt they'll mak' the enemy sit up, now Mr. Jack's there. You hold on to that, Miss Nesta, honey. I feel fair full o' faith-myself."

Nesta's face glowed as she filled in a form with fingers that had ceased to tremble.

"They say they are honoured," she said, with a deep note in her beautiful voice. "Honoured to go into action so soon! Isn't it splendid of them, Miss Rebecca? Won't we put up flags and banners when Jack comes back to Babbleton?"

"Flags and banners?" echoed Miss Byerley. "I should just think we shall. I shall have one o' each o'

them H'Allies myself a-floating from Post Office winder, for I think as we ought to treat 'em all alike. Mebbe bein' in Govinment service like, I'm not quite as narrer-minded and h'ignorant as some I could name in Babbleton. Ye may count on me for three right bonny flags, lassie."

"I knew I could," said Nesta, a tide of colour sweeping into her pale cheek, and then receding to leave it colourless. "But, oh, Miss Rebecca, what if he's wounded? Wounded and alone, maybe in a German Hospital with—with people unkind to him."

A sob choked her voice, and Miss Byerley laid down her knitting.

"Miss Nesta, my dear," she said; "I've knowed ye sin ye were a little, dark-haired bairn, full o' mischief what has turned to spirit now. Ye're run down, lassie. If I may make so bold, you come in an' have a cup o' tea in my kitchen afore ye climb that hill again. It's singin' on the hob now, is my kettle, and there's a geranium on the windy-sill, and Thomas, my cat, is purring loud on t' rug. I might ha' knowed ye was comin', for I've baked a batch o' girdle-cakes."

"It sounds lovely," said Nesta. "I know your dear old kitchen with its red floor and old cupboards. And the hill is very steep."

But half an hour later she was ready to face it, and Miss Byerley had reached the leg of her sock while she listened to the tale of Jack's adventures. It was no longer two plain and two purl, but a stretch of plain knitting, when Nesta at last got up to go.

The older woman looked at the young one with the whole of a very big heart in her eyes.

"And what if he is wounded, honey," she said. "Ye'll have him safe at home, maybe, then. And, Miss Nesta, can't he hug ye just as well wi' one arm as two? His heart'll be in it just the same."

Nesta smiled bravely through a dew of tears.

"Yes, his heart will be in it just the same," she said. "And that is what I want back again far more than his arms and legs. Miss Rebecca, do you know I pity every girl in Great Britain who isn't a soldier's sweetheart?"

"Purl one," murmured Miss Byerley, reaching the seam of her sock. "Miss Nesta, my lassie, ye needn't spread it round this here gossiping village as I said so, but I envy ye—from the bottom of my heart, I do. You and me'll pray for Mr. Jack, and you'll see he'll come home again."

The little figure in the pretty hat and the furs went back up the steep hill to the Hall with a new spring in her footsteps. Miss Byerley brushed away many a tear as she washed up her best tea things and stamped the evening mail.

Again she caught a glimpse of her plain face in the little mirror, and she was amazed herself to see how eager it was. A touch of youth gleamed in it once again.

"We can cheer 'em up," she said



Little Workers Do Big Work with Old Dutch Pots and Pans Cleaned in a Jiffy

aloud. "An' we can pray and 'ope with 'em. After all, it isn't all knittin', nor even nursin'. It seems that even an old maid like me can do her bit."

It was Miss Byerley herself who took the telegram up to the Colonel's, which said that Captain Jack had been shot in the leg while carrying a comrade to safety. She gave it to Jane, the parlourmaid, with a gallant air, conscious that she came as near to a dispatch-bearer as Babbleton could hope for. And when the white-haired Colonel had sought out his niece among the wallflowers and told her the story, as only an old soldier could tell it, Nesta came running with brimming eyes after her old friend, and stopped her in the shrubbery.

The shrewd old postmistress took both her hands, and her own voice was husky when she spoke. "I was that full o' 'ope," she said, "that I've the flags just about ready. And, Bairnie, them raskils has left him both his arms."

Nesta laughed through her tears, but her face was beautiful. "And I can be his crutch for the rest of my life," she whispered, as she kissed the weather-beaten face of her old friend, and then ran back to sob out her heart to the garden before she wrote a brave letter to the wounded man in France.

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