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Canadian Churchman

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A National Church of England Weekly

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 46.

THURSDAY, OCTOBER 30th, 1919.

No. 44.

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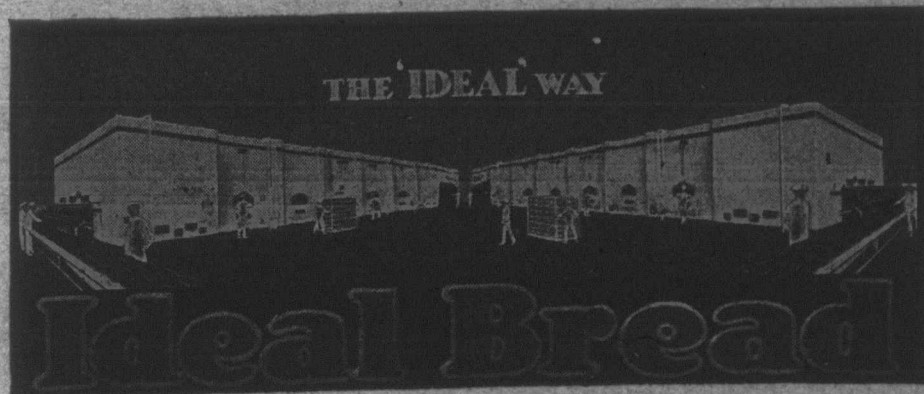
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Personal & General

The new Vice-Chancellor at Cambridge is Dr. P. Giles, the Master of Emmanuel College, Cambridge.

The Rev. H. V. Thompson, M.A., has been appointed Rural Dean of Peel, succeeding the late Canon Walsh.

The oldest inhabitant of Ashby-de-la-Zouch, in England, Mr. Edward Thorley, who died recently aged 98, had more than 80 grandchildren.

Mr. H. L. Nobbs, who has recently returned from nearly four years' active service, has been appointed Lay Missioner at Hanna, Alta.

For over 20 years the Lord Mayor-Elect of London, Sir Edward Cooper, sang in the choir of St. Paul's Cathedral. He is an accomplished organist.

There passed away at Dartmouth, N.S., on October 14th, Miss Katherine Major. She was well known in educational circles throughout Nova Scotia, and won quite a reputation as a writer of prose.

The many friends of Mrs. Dykes, wife of the Rev. P. J. Dykes, Curate of St. George's, Toronto, will be relieved to hear that she is on the mend after a six weeks' serious illness in the General Hospital, Toronto.

During this coming winter a special Mission effort is to be made throughout the University at Cambridge. Dr. Woods, the Bishop of Peterborough, and Dr. Gore, late Bishop of Oxford, are likely to be two of the missionaries.

The funeral of Nellie, wife of C. H. Carroll, C.E., and only daughter of Dr. J. J. Hart, Judge of the Juvenile Court, and Mrs. Hart, took place at St. Paul's, Halifax, on October 14th. Archdeacon Armitage gave a brief but feeling address.

A service of mails by aeroplane has been started by the Postmaster-General of Great Britain, between London and Bristol, Birmingham, Newcastle, Manchester and Glasgow. If the service is found to meet the public needs this service will be extended to other large towns.

The Rev. Henry C. Light is at present in charge of North Dartmouth and Woodside, N.S. At the former place the church was destroyed in the Halifax explosion. Plans are now ready and rebuilding will start shortly. At Woodside plans are being made for building a good-sized church in the spring. At present services are being held at both places in hired halls.

The Archbishop of Rupert's Land announced at the last Synod that Canon Murray will return to Ireland next spring after serving the Church in Rupert's Land for over fifteen years. In making the announcement the Archbishop said: "In personality, as a man among men, in power as a Priest of the Church, in brilliance as a preacher and public speaker, in effectiveness as a teacher in college and in connection with the university, Canon Murray has had few peers, if any, throughout the entire history of the Church in Western Canada."

The new Victory flagstaff, which was brought from British Columbia to England lately, is the second highest in the world. It was erected last month on the summit of "Victory Mound" in Kew Gardens, London. The flagstaff is 215 feet high, and it is 73 feet higher than the Nelson Monument in Trafalgar Square, London. It is the gift of the British Columbia Government to the Home Government, and it replaces the old flagstaff received from the British Columbia Government in 1861, which till recently occupied the same site, but had to be removed owing to its having fallen into decay.

Among the Anglicans who attended the recent Installation of Principal Bruce Taylor at Queen's University, besides the Bishop of Ontario and the Kingston clergy, were the Hon.

Dr. Cody, Minister of Education in the Ontario Government, who was one of the principal speakers; President T. S. Boyle, of King's College, Windsor, N.S., who responded to a toast at the banquet; Dean Duckworth, of Trinity College, Toronto, representing Cambridge University; Canon Fitzgerald, Trinity College, Dublin; Professor Young, Trinity College, Toronto; Professor Hallam, Wycliffe College, Toronto

The Rev. Gerald Bullock has been appointed Rector of St. Mark's Church, Halifax, and will take up his work there shortly. Mr. Bullock is a son of the Rev. W. H. Bullock, formerly Garrison Chaplain, and now Rector of Hantsport, and a nephew of the late Canon Reginald Heber Bullock. He was educated at King's College, Windsor, and was shortly after ordination appointed Rector of Whitney Pier, where he remained for two or three years. He had just been appointed Rector of Shelburne when there came the war, and he promptly offered for service as a Chaplain, being overseas for four years, and having been twice wounded, once very seriously. He has, however, fully recovered.

There passed away October 24th in his 80th year, at the residence of his son-in-law, Mr. E. W. Trent, 511 Huron Street, Toronto, Dr. Charles S. Elliot. He was born in St. Mary's, N.S., and was a graduate of Harvard University. He practised in Halifax and North Sydney, Cape Breton, for four years, coming to Toronto in 1864; after remaining a year, he settled in Orillia, then a very small place, where he continued in the active practice of his profession for 23 years. In 1888 returning to Toronto, he made the treatment of nervous and mental diseases a specialty. Dr. Elliot was a member of the College of Physicians and Surgeons of Ontario since 1868, and a member of the Board of Examiners 1886 to 1889. He was well known in church circles, was director of the Y.M.C.A., and a member of the Upper Canada Bible Society. He was a Mason of high rank, being Past Master of the Orillia Lodge. Dr. Elliot is survived by four sons and three daughters: H. C. S. Elliot, M.D., O.B.E., Lieut.-Col., C.A.M.C.; S. B. Elliot, M.D., of Virginia, U.S.A.; Mr. F. E. Elliot, Halifax, N.S.; Capt. F. D. Elliot, Toronto; Mrs. E. W. Trent, Toronto; Miss F. C. Elliot, Evanston, Ill., U.S.A.; Mrs. A. H. Powell, wife of the Rev. A. H. Powell, Guelph, Ont.

At a farewell meeting to missionaries at Kingsway Hall, London, Eng., recently—so crowded that an overflow meeting had to be held—the Rev. Cyril Bardsley, hon. secretary of the Church Missionary Society had to report a serious financial position. Work estimated to cost £407,000 in 1918 would this year, he said, cost £525,000. In India £50,000 was lost owing to the fall in the value of the rupee. In China the cost of the work had doubled. Even if they received £100,000 more than last year they would have to face an accumulated deficit of £152,000, and start the new year with all their capital resources depleted. They were compelled to prepare estimates which involved drastic retrenchment, and it might be the hardest blow the Society had ever received. In spite of this gloomy outlook the meeting was of a happy character, the audience warmly greeting the missionaries, who included the coloured Bishop, Dr. Oluwole, and especially the body of fifty-seven recruits. A number of brief but telling addresses were given on the urgency of the work and the great opportunities in China, Africa, Persia and India, and the meeting concluded with a cheerful address by Ven. H. Gresford Jones, Archdeacon of Sheffield, on the words, "Fear not!" There was enthusiastic applause when the grey-haired negro Bishop warmly exclaimed, "Are we to close doors, which God has opened? God forbid!"

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To Anglicans in Canada

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THE editor's object was not to make an episcopal record, but to conserve the force of some of the great personalities which have appeared in the past of the Anglican Church in Canada, and to set their influences working on the lives of Churchmen of to-day. The fact that the ten men chosen were bishops was merely incidental. They are depicted by ten different writers, who were desired to disregard the episcopal trappings and let personality shine forth. Consequently one gets a series of fresh, bright and memorable biographical sketches of men who have been of importance to Canada, as well as to the Anglican Church.

THE book contains ten short biographical sketches, with portraits of Charles Inglis, Jacob Mountain, John Strachan, John Medley, John Horden, William Bennett Bond, Edward Sullivan, Maurice S. Baldwin, P. Philip DuMoulin and James Carmichael. These were all mighty men in their day, and several of them have scored their names deeply in the history, not only of the Church, but of the country also. A work of this kind is able to follow the development of the country in a more lucid manner than many books of history.

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Canadian Churchman

Toronto, October 30th, 1919.

Prevailing Unrest

THE PRIMATE

(Part of the Charge delivered by Archbishop Matheson at the last Synod of Rupert's Land.)

THE world-war through which we have passed seems to be developing into a world-revolution. Things to-day are in a state of flux. "Old things are passing away," and it is not known yet what the "new things" will be that will take their place. The old world that we had before the war I do not believe can ever come back exactly as it was. Lloyd George, I believe, was right when he advised, "Don't be always talking about getting back to where you were before the war; get a really new world." No period in the history of the world was ever so fraught and so full of possibilities for its future weal or woe as these days through which we are passing. Democracy has asserted itself as it has never done before, but never in its evolution has it needed guiding as much as it does to-day. Deep down in my heart I have always had faith in democracy, and I have still in its ultimate triumph if it is guided aright, but we cannot help feeling that it is living dangerously just now. The following words from a man who has had a wide experience in dealing with social questions and has a broad sympathy with true democratic ideals are sane and worth quoting:—

"Groups are forming within the social organism which are anti-social and anti-democratic. Appeals to cupidity, class antagonisms and the weird enterprise of social destruction—just to see what will then happen—are increasingly manifest. To live as a democracy is to live dangerously. Apart from all groups, with their sectional passions, interests, jealousies, policies, there is needed the great keeper of the people's conscience. Into the turbid stream of social passions must flow the pure waters from the fountains of truth and love to clarify them as far as possible. Increasingly must the Church interpret the Christian evangel into terms of social life and communal righteousness, and she must speak in language understood by the people."

That the Church must do something is self-evident. In fact, to my mind, it is not only imperative that it should, but it is perilous, both for its own sake and for the sake of the world, that the Church should hold itself aloof from what is going on. If it is asked how it can best address itself to the task, my answer is "that organized Christianity must, first of all, take an intelligent interest in the problems which are so intensely agitating human society at the present time. And I want to say, no matter what the world thinks or what the man on the street avers, organized Christianity is not only thinking deeply upon these questions, but it is putting forth very clear and courageous pronouncements upon them."

Examine, for example, the report of a committee of twenty-six appointed by the Archbishops in England on "Christianity and Industrial Problems." It is an extremely masterly and luminous document, and anyone who reads it can entertain no doubt as to where the Church stands.

And not only overseas, but the Churches in Canada have come out most pronouncedly on the same subject. During the past year four Churches, namely, Roman Catholic, Presbyterian, Methodist and Anglican, have issued and made public declarations on industrial life and wealth in Canada. When the pronouncement of our Church was made before the General Synod in September last, the following resolution was moved and seconded by two leading laymen:—

"That in view of the unsatisfactory relations that too often exist between capital and labour, the employer and employed, the General Synod would urge the clergy and members of the Church to give special study to industrial conditions with a view to their improvement, and to industrial problems with a view to their eventual solution in the spirit and according to the teachings of our Lord Jesus Christ."

Now, the point I wish to make, and also to stress, is this: If these considered conclusions were read, marked, learned and inwardly digested by our clergy and people, I am confident that social and industrial conditions would very soon improve, and I am as confident that they will never be set, even measurably right, until people give time to study the different viewpoints, and by studying them, get together. Most of our troubles arise from misunderstandings, and it is simply appalling the amount of erroneous misunderstanding there is.

May I venture, then, to make a few suggestions? First of all, as I have already mentioned, let us, both clergy and laity, read and post ourselves on these public questions. In the second place, let us discuss them among ourselves and endeavour to obtain an intelligent grasp of them. Remember, I am not recommending that our clergy should preach on these contentious subjects. Far from it. The pulpit is not for that, and it is prostituted when it is used for anything outside of the proclamation of the Gospel of the grace of God. But we must remember that the preaching of the Gospel involves the clear inculcation of the Christian ethic which must reveal, and reveal courageously, the duty of man to man. What I wish to suggest, however, is that in every parish some evening in the week might profitably be devoted to the study of what are termed "social questions." At such meetings the pronouncements of the Church, which are now hidden away in the archives of Synod journals and are rarely seen, could be read and discussed.

What I desire is that the Church should not sit aloof from these vital matters, but know about them, and leaven them with the ideals of Christ. The Church must not simply do ambulance work and assist people when they are wounded by the evils that exist in the world, but do its part intelligently in removing evils or mitigating them. You may have seen the picture called "The Guardian Angel." It represents a bridge with a broken rail. The angel is standing there, and is turning back a little child, who is chasing a butterfly, to keep it from falling off the bridge. The original picture was at the St. Louis Fair. Many of the people gazed at it intently and for a long time. After a while a farmer came along, took a look at it and turned quickly away. He was asked why he turned away. His answer was, "I have seen all of the thing I want to." He walked over a little nearer and said, "Why does not that angel mend that rail and then go about his business and do some real good?" The moral from that is obvious.

The Christian Year

The Ransom Price

(TWENTY-FIRST SUNDAY AFTER TRINITY)

THE Collect for to-day takes up the theme of the Gospel for the nineteenth Sunday, in which forgiveness of sins was discussed in connection with our Lord's great act of forgiveness. "Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace." In that discussion it was pointed out that only He who is offended can properly forgive the offence. This, of course, God, in His sovereign purpose may do if He wills it. But is it consistent with His moral plan and purpose that He should? Is repentance all that is necessary for us to secure God's forgiveness?

There is no mystery about the necessity of repentance. A thing to be repented of is a thing to be avoided. If one is really sorry for having done a wrong, or committed a sin, he has established a moral presupposition against the likelihood of his repeating the offence. It is said that Germany has not yet repented, and, therefore, is not to be trusted among the league of nations. Repentance indicates a change of heart, and that is what God wants above all else.

REPENTANCE INSUFFICIENT.

But repentance alone is insufficient. The integrity of the law that regulates human society would not be conserved by offering free pardon on confession or repentance, even though it were a free act on the part of the offender. So likewise it has always been felt in regard to sin against God. The conviction arises out of the spontaneous religious sense of mankind. Repentance may commence a new life, but of itself it cannot abolish the old. It is probably not too wide a generalization to say that all the sacrificial systems of religious history have sprung out of this belief. On the other hand, it is possible to observe sacrificial rites and ceremonies without having a changed heart. This was the fatal weakness of Judaism in the days of our Lord. The Pharisee, accordingly, was not so near to the Kingdom of God as the "poor publican." But was repentance on the part of the publican sufficient to admit him to the Kingdom?

THE CRUCIAL QUESTION.

This is the crucial question upon which the eternal issues of theological controversy turn to-day. If God the Father can forgive sins upon repentance, then the place of the Atonement in the economy of the Kingdom is of doubtful value. Christ said to the palsied man, "Thy sins be forgiven thee," not *are* forgiven. He spake thus by the power committed to Him as Son of God, and in the merit of His, then, sacrificial self-emptying. If sin could be forgiven without a price, then the death of Christ, however important in other ways, was not essentially necessary. Herein lies the difference between the Christianity of the creeds and the tendency of irresponsible aberrations from the truth of the Gospel. The whole foreground of St. Paul's consciousness consisted in the grateful sense of redemption from sin, not through repentance only, but by the blood of Christ. According to St. Paul, repentance itself is due to the grace of God; and so, while it indicates a new heart, it has no atoning merit in itself. The penalty of sin is death. Re-

(Continued on page 699.)

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TREET EAST

The Present Outlook

Extracts from the Charge of Archbishop Matheson to the Synod of Rupert's Land.

THE distressful years of the war, sending as they have done the messenger of death into not a few homes, have produced an increased seriousness among our people, an added sense of the reality and the value of prayer and of our dependence upon Almighty God. The comfort also which has come from the ministrations of the Church when hearts have been mellowed by sorrow and by separation, has done not a little to restore a proper appreciation of the place of religion in the lives of our people. To me, at all events, there have been distinct signs of a revival of religion. Wherever I have gone, congregations have been much better than they used to be, and in the services there has been present an indescribable something which has been new, a quickened earnestness, a greater responsiveness to the simple story of the Gospel message.

CHURCH UNION.

At every Synod held recently the subject of Church Union has been much to the front, and I suppose that you will expect a reference to it from me. It is needless to state that never, perhaps, since Christendom became divided has there been among Churchpeople a greater yearning for coming closer together than there is at present. There are many reasons for this. Even before the war, the desire was growing in volume and in earnestness, and the war, as we know, has quickened it to an incalculable degree. The result is that almost everywhere conferences are being held among men of goodwill and discussions as to possible bases of union are going on. The Church in the Motherland under authority from the Archbishops has had a committee of outstanding Anglicans meet with representatives of non-Episcopal Churches and the Interim Reports which they have issued as to the tentative conclusions arrived at are most encouraging. Our own General Synod also took up the subject with warm interest last September and the House of Bishops passed the following resolution bearing on the question:—

"That His Grace, the Primate, appoint a Committee to enter into 'conversations' with representative men from among the Presbyterians, Methodists, Congregationalists and Baptists on the subject of the Interim Reports of the Sub-Committee appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Church Commissions in connection with the proposed World Conference on Faith and Order, and to report to this House."

"It was understood that each Bishop in his own Diocese should enter into such 'conversations' where possible, and report to the Primate as Chairman of the Central Committee."

I have thought that the Synod should be officially apprised of the steps so far taken by our Church in Canada, and in the meantime, I would venture to recommend that our people be content to entrust the dealing with this profoundly important, and, I may add, extremely delicate question, to the Supreme Councils of the Church. I can assure the Synod that while there is a consuming desire on the part of our Church in favour of Union, no precipitate action will be taken. My own view is that after the Church in Canada has wisely and prayerfully investigated the possibilities of a closer coming together of the different Churches, its representatives will convey the findings arrived at to the Lambeth Conference which takes place next year and will abide by the decisions of the whole Anglican Communion. To my mind, individual action in the interval is neither prudent nor in the interests of an ultimately wise solution of the question. Individually let us by all means be kindly, and do all in our power within legitimate limits to sweeten our relations with other Christian people and to understand their viewpoint; but by all means when we do act, let us act collectively and officially. My own attitude of sympathy to the movement is well known, but I have always deprecated

"short cuts" to our desired objective. When we look up to the "heights" of our desires and longings, just because those heights appear inviting and delectable, we must remember that they are to be attained not by one flight but by steps, and I may add, by steps which must be wisely and slowly built.

THE FORWARD MOVEMENT.

Another action of the General Synod of profound importance to the future well-being of the Church was the resolution to institute during this year a campaign for a great Forward Movement throughout the Church in the whole of the Dominion. For two reasons, I desire to make some reference to this; in the first place, in order to correct some erroneous impressions which have grown up in certain quarters regarding it, and in the second place, in order to impress upon the Church in Rupert's Land and in Western Canada generally, the importance of giving the Movement its unqualified and most earnest support. First, as to the impression that the Churches in this Movement are simply taking advantage of after-war conditions to make what has been termed "a sordid drive in quest of money;" that this, in other words, is their sole object. As Primate, and consequently in close touch with the origin of the Movement, I wish to say that this is entirely erroneous. On the contrary, the genesis of the whole movement is rooted in a spiritual impulse and not in one for mere material advantage. The discussions in the Synod in view of all that the world had gone through in the war, and in view of the clamant challenge to the Church of the living God to do its part in moral and spiritual reconstruction, those discussions, I repeat, created an atmosphere throughout the whole meeting that was tense with the desire really to do something and to do it at once. There seemed to grow up a determination not simply to lay out paths of promise, but paths of performance fruitful in progress. In short, there was born for the Church a new sense of stewardship and service for God and for good. The origin, therefore, of this Forward Movement, was as I have said, rooted in a spiritual impulse. That was its primary and paramount object. It was obvious, however, that in order to carry out spiritual ideals, proper equipment was an essential, and the provision for proper equipment meant the securing of financial means. A financial object was, therefore, deemed a necessity.

My second reason for referring to this subject is with a view to urging that the Church in the West should support the Movement with all its power. For its own sake, it should do this for the simple reason that considerably over half of the amount aimed at will be spent for work in the West. To begin with, if the enterprise succeeds and the objective is reached, all the Missionary Dioceses of the West will at once be relieved of the heavy annual cost of providing for their Indian Mission work. I am aware that there are many demands upon the Churchpeople of the Diocese at the present time, but in view of the uniqueness and urgency of this Movement; the biggest and most courageous (I would almost say, most audacious) enterprise ever put forth by our Church in Canada, I venture to plead with our people to exercise faith and throw themselves into the effort with zeal even to the extent of sacrifice.

EXTEMPORE PRAYER.

There is a resolution of the House of Bishops which I consider should be made known not only to the clergy but also to the laity of the Church. It is as follows:—

"Whereas the desire for legitimate and carefully regulated use of Extempore Prayer in the Services of the Church is found to exist amongst a considerable number of the clergy and lay members of the Church of England in Canada; we, the House of Bishops, recognizing the value of such freedom in prayer under due and proper safeguards, do hereby affirm that in our opinion the already existing right of each Bishop to sanction for use in his own Diocese Forms of Prayer supplementary to those contained in the Book of Common Prayer, can with advantage to the Church be extended in such measure as to permit the use of Extempore

(Continued on page 706.)

A Question of Practical Church Politics

SHALL WE REVIVE THE ST. ANDREW'S BROTHERHOOD?

THOSE who were present at the Forward Movement Convention last month will remember the very fervent appeal that was made by the Bishop of Fredericton on behalf of the St. Andrew's Brotherhood. The great convention also recently held in Detroit, has given it a new emphasis in the minds of Canadian Churchmen. We must not let the St. Andrew's Brotherhood die. Never was there a better time to give it new life. It stands for the primary conception of Apostolic Christianity. Its supreme object is the spread of Christ's Kingdom among men. It emphasizes the great thought of our personal accountability to God for others. No finer description of its objective could be given than those golden words of an earnest St. Andrew's Brotherhood worker of past days: "This is to be the thought that should inspire our lives, the thought of our own responsibility; that God has led us to be Christians, the best kind of men, the sons of God, and that He has given us the best work to do, and that work is to win the world to Christ."

It was over thirty years ago that a city Rector came to a young teacher of his Sunday School and as he handed over to him a dilapidated specimen of humanity, he said: "Do what you can for this man. You and your boys hedge him about somehow, and help to shore him up." And that young Churchman, a Chicago banker, Mr. J. W. Houghteling, with his young lads, tried to do what they could for that poor lost soul, how just before his wasted life flickered out, he spoke out at their Bible class one day, and said: "When I was a young man I belonged to a society of Andrew and Philip in the Episcopal Church in a distant city." They asked what that might be. And the poor old fellow said: "You remember that Andrew was the man who first found his own brother Simon, before he did anything else, and that Philip was the man, who first found his own particular friend, Nathaniel, before he found anybody else, and brought him to Jesus." And so as his poor wasted life flickered out, he threw the torch with failing hands, and these young men caught it to hold it high; and by the grace of God, they determined that they too would do what they could after the manner of St. Andrew and St. Philip. And so they started out. The St. Andrew's Brotherhood was launched, not in the excitement of a great convention, nor with the support of a great Church's organization, but as the humble tentative effort, of a brave young Churchman and a few lads of seventeen, who felt that what the Lord wanted them to do was not to win little girls, or influence old men, but just to go out after their brothers and friends and win them to Christ's Kingdom.

The first item of their programme was prayer. They greatly felt the need of God for they knew they could do nothing without Him; and though prayer was old, the power of prayer and the meaning of prayer, came to them with a new inspiration, and they put into the practise of their lives the inspiration of that glorious old, old power, which is forever new. The second item on their programme was equally simple. It was that of service. They were not heedless of the millions without God and without Christ in the score of heathen lands, but they felt that the insistent call for them was to plan and to do for the men right round them, within hearing of the Gospel and yet never stirring one foot to get nearer God. And so the St. Andrew's Brotherhood set out on its way with two very simple rules, and two very definite resolves; to pray every day and to make an earnest effort every week.

What they did has become a matter of history now. Those young enthusiasts, if they are still living, are men well advanced in life, and probably many of them have passed on to be before the throne of God and of the Lamb, where His servants shall serve Him and see His face.

(Continued on page 706.)

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"Raymond" and the Witch of Endor

Professor H. MICHELL, M.A., Toronto.

A CLOSE study of that very remarkable book, "Raymond," by Sir Oliver Lodge, has led me to jot down some notes on the subject of communication with the spirits of the dead, as exemplified by the evidence given in that book. I may say, quite frankly, that I do so with the utmost diffidence, but certain aspects of the evidence in "Raymond" strike me as important, and conversations with friends who have read the book lead me to suppose that some of the implications contained in my analysis have not presented themselves generally to students, nor, so far as I am aware, been presented to the public. So far by way of apology for my temerity in attacking an admittedly difficult subject.

THE EVIDENCE IN "RAYMOND."

As is, of course, well known, Sir Oliver Lodge, who holds a position of the first rank among scientists, has for long been interested as an inquirer into spiritualistic phenomena. On September 14th, 1915, his son Raymond, a young man of 26, was killed while serving as an officer in France. Before his death, on August 8th, 1915, a message, purporting to come from the spirit of F. W. H. Myers, was received by the well-known medium, Mrs. Piper, in America. This message was an obscure reference to a passage in one of the Odes of Horace, which Sir Oliver interpreted as a warning that a blow was about to fall upon him, but that its severity would be lightened. I do not propose to enter into any discussion here as to this message, although it is highly interesting, and its meaning, to say the least, arguable, and a pretty point in grammar is involved. (The exact lines may be found in the second Book of the Odes, xvii., 27-30, those who are interested may look it up.) On September 25th, eight days after Raymond's death, Lady Lodge was at a séance, when the table-turning method was being used, and received the following message supposedly from the spirit of her son: "Tell father I have met some of his friends," and on his mother asking who they were, the reply was "Myers." From that time onward the whole Lodge family seem to have devoted their entire energies to attending séances and a continuous stream of messages came through, some by table-turning, some directly through mediums. (But none through the planchette.) These messages, taken down at the time, form the bulk of the book now under examination.

THE AUTHENTICITY OF THE EVIDENCE.

Is this great mass of evidence genuine? By that I mean, is it palpably the invention of the mediums, frauds perpetrated upon Sir Oliver by rogues who employ that means to earn fees for their services? Personally, although I am sure many will disagree with me, I am perfectly satisfied that the messages are not frauds concocted by the mediums. They exhibit phenomena which, in my opinion, require another explanation. Whether or no they are messages from the spirit of the dead young man is quite another question, as I will discuss later on. My reasons for saying I regard the messages as not being the frauds of unscrupulous mediums are as follows:

1. Sir Oliver Lodge never detected any trickery. This is, of course, not a convincing argument, but I am willing to believe that a man of such scientific attainments as Sir Oliver would not be lightly fooled. For the same reason I do not think that men like Alfred Russel Wallace, Sir William Crookes, Henri Bergson and others are particularly gullible. This is, of course, *a fortiori* reasoning but I am bound to mention it. (But I am not so sure but that a rather clumsy deception was not attempted by one medium, Mrs. Clegg, "a fairly elderly dame." I don't think much of the account of that person's performances as given in Chap. xxi.)
2. The fact that messages were given by the medium to Sir Oliver the purport of which he did not understand, which turned out to be concerned with other people unknown to Sir Oliver and the medium, seems to establish the fact that

we must either seek an explanation in telepathy, or in direct communication with the spirit world. I am certainly of the opinion that the whole episode of the photograph of Raymond Lodge and other officers described by the medium before the Lodges or the medium could possibly have known anything of it, is very strong. Anyone who will make a detailed study of Book II., Chap. iii. is bound to come to a similar opinion, I am pretty sure.

3. I am bound to say that the circumstantial evidence given of intimate affairs in the family life of the Lodges, is very hard to explain. I need not recount them here, but an enumeration of them would show a surprisingly accurate picture of the life of the family and the character of the dead son. Naturally this is open to a charge of fraud on the part of the medium. A clever rogue, well knowing who was coming to him eager for revelations, could with comparative ease get some details of the private life of the family which could be produced with telling effect. But on the whole, the evidence accumulated in sitting after sitting seems, to me at least, to be highly circumstantial, and I am inclined to believe that the utterances of the mediums, when dealing with the life of the dead youth on earth, were genuine, that is to say, they were not frauds perpetrated by rascally mediums of the Sludge variety.

I now approach a part of the subject which is, I believe, the most significant of all. These mediums were able, I consider, to give circumstantial evidence as to things which have happened or are even about to happen in this world. What of their utterances as to affairs in the other world, or at least in that place of departed spirits? Here we find something very different. I say it most seriously and deliberately, more pitiful and despicable nonsense I have never read. The intelligence is outraged and insulted by the miserable stuff talked by the mediums. I ask any intelligent man or woman to read Chap. xxii., where Raymond attends a lecture given by professors from the seventh sphere, and take it seriously. It is as silly as the egregious "Twentieth Plane," and that was a monument of pure stupidity. It is almost impossible to speak with patience of the stuff we are asked to believe. Mere foolish babbling about spirits smoking cigars and drinking whiskey manufactured by spirit synthetic chemists; spirits living in houses made of synthetic bricks, clothed in tweed suits made from the emanations of tweed that has rotted on earth. And so on and so forth in floods of puerile nonsense.

It is only fair to say that Sir Oliver is very worried about it himself. He acknowledges that it is utterly unverifiable, but says, "I propose to reproduce it for what it is worth." (P. 262.) Some he refuses to print at all, thinking it "improper and unwise" to do so. (P. 231.) Sir Oliver is perfectly frank about it. Concerning a peculiarly idiotic message about the movements of the heavenly spheres, in which the alleged spirit of Raymond declares that he was in danger of being whirled off one of the higher spheres by centrifugal force, Sir Oliver, who is, of course, an accomplished physicist, mildly remarks, "A good deal of this struck me as nonsense." Again, I might pursue this subject indefinitely: whenever the mediums spoke of anything to do with this earth they were approximately correct; whenever they spoke of anything to do with the condition of departed spirits, they were merely silly.

WHO SPOKE TO SIR OLIVER LODGE?

I now arrive at the pith and marrow of my argument. Did Sir Oliver Lodge speak to his dead son? After weighing it as carefully as possible, I most emphatically assert that he did not. I assert that the spirit of Raymond Lodge never was present at any séance when his father or mother or any of his family were present. The spirit of Raymond Lodge is now in the place of departed spirits, and I believe that God in His mercy does not allow these spirits to re-

visit the earth. He keeps them under guard or "in prison" as St. Peter tells us. If the spirit of Raymond Lodge spoke to his father, why did he tell him such nonsense about the place to which he went after death? We are forced to the inevitable conclusion that whoever or whatever was telling Sir Oliver about the dwelling-place of departed spirits either did not know what he was talking about, or was intentionally deceiving, or was doing both simultaneously. To the careful and even to the sympathetic reader the whole thing breaks down utterly. What purports to be the spirit of Raymond can tell all sorts of things about the family life, his curly-haired dog, the tent he and his brother made, a yacht they had built and many other things, but once he starts to tell about his condition after death all is unsatisfactory. I am driven inevitably to the conclusion that Sir Oliver Lodge never spoke to his son. What he did speak to I don't know, nor does anybody else in this world, although we may at least permissibly make a guess at what it was.

MEDIUMS AND CONTROLS.

At this point I wish to say a few words as to the mechanical side of spiritualistic phenomena. There are three methods employed by mediums; what is generally known as "table-turning," a laborious method and open to many objections. Second, automatic writing, when a medium writes messages in a state of trance, and thirdly, the direct utterances of the medium through what is known as the "control." I propose to pass over the first two, merely remarking that anyone must be suspicious of table-turning. It savours far too much of muscular control, and the readiness with which the table answers easy leading questions is suspicious. I am not at all convinced by a good deal of the evidence which came through this manner, one account (pp. 219-221) written not by Sir Oliver, but by a lady, seems to me particularly futile. It is curious to note that Sir Oliver says that the supposed spirit of Raymond preferred the table method to all others, because it was easier to do, why I don't know. The second method, automatic writing, is an interesting phenomena but not one which I wish to speak of here, although I must say that I should judge that the subconscious self would here have fuller opportunities of becoming active than with other means. (Note: Have we an allusion to automatic writing in Aen. iii., 443?)

It is, however, the third method that I wish to speak of particularly. Here the medium goes into a trance and comes under the influence of a "control," that is to say, a spirit which enters into and takes possession of the medium, speaking through his lips and controlling his actions. These spirits are known by different names. Mrs. Piper is, or was, controlled by two, named Phinuit and Rector, and in the various mediums consulted by Sir Oliver Lodge we encounter controls named Redfeather, Moonstone, Feda, etc. (On page 168 we are introduced to another control, "Biddy," a low-comedy Irish spirit, who is ridiculous. Personally I find it impossible to take seriously a spirit that says, "Sure it's meself that has come to speak. I was a washerwoman and lived next a church, and they say cleanliness comes next to godliness.")

The real question of vital importance is, what are these controls? Sir Oliver Lodge confesses he does not know himself. He says that whatever they are they function as spirit mediums, that is to say, they interpret the words of the spirit of the departed to the earthly medium, who in turn imparts them to the inquirer. (Pp. 357, 358.) The implication here is extremely important. It must be fully understood that, in the case of the Lodges, and in all other cases as well, the alleged spirit of Raymond Lodge did not speak to his parents; Raymond spoke to Feda or Moonstone, who spoke through the medium who spoke to Sir Oliver. Between the spirit of the dead and the living inquirer, therefore, two personalities were introduced, the spirit medium or control and the living medium. The extreme importance of this can be grasped instantly; we are now left to conjecture what these controls are.

They claim to be the spirits of departed people. Feda was "a little Indian girl," who lisps in a supposedly childish way (whenever she thinks of it, but talks with astounding fluency when she doesn't). I have already mentioned our low-comedy Biddy. Redfeather is a spirit

who, for some reason only known to himself, goes about adorned with a red feather. We have only to recall the "familiar spirits" of the Bible to have an instant parallel presented to our mind. We may also recall the "demon" that Socrates said he had under his control. (Cf. also Aen. vi., 76 et seq. and Aeschylus' Agamemnon 1150.)

The puzzles regarding these strange spirits are endless. Phinuit, the control which dominated Mrs. Piper for so long, said he had been a French doctor, but except for a few words he could neither speak nor understand French. In time Phinuit was supplanted by another control who called himself "Imperator," who seems to have been (it is really difficult not to speak jocularly of these absurd creatures) a tremendous swell in the spirit world, and to have been able to dispose of poor Phinuit. The notorious medium Stainton Moses appears to have been controlled by numerous spirits.

What are we to make of them? Both Sir Oliver Lodge and Mr. F. W. H. Myers are positive that they are external to the medium, that is to say they are not manifestations of the subconscious or, subliminal self. The spirits themselves, of course, claim that they are the spirits of the dead. Of this Mr. F. W. H. Myers is not sure, nor is anyone else, least of all Sir Oliver Lodge or Sir Arthur Conan Doyle. (I cannot give the exact references in such a short paper as this, but a perusal of Chap. ix. of Myers' "Human Personality," "Raymond," Part 3, Chap. xiii., Conan Doyle's "New Revelation," Chap. iv., will suffice.)

Sometimes these spirits appear to be benevolent and of the loftiest conceptions, at other times they appear to be malevolent and mischievous. Sometimes they tell the truth, sometimes they lie. Sir Arthur Conan Doyle sadly remarks:

"We have unhappily to deal sometimes with absolute cold-blooded lying on the part of wicked or mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of wilful deception which occasionally are mixed up with good and true communications." (New Revelation, p. 91.)

Surely the more we turn the points over in our mind the more are we driven to suspect a natural explanation in the working of the subliminal self. The "controls" of Stainton Moses (a Church of England clergyman) invariably spoke in a rhetorical, somewhat bombastic vein, characteristic of Moses. The controls of other mediums speak in ribaldry and foolishness. There is something very strange and baffling in these "controls," and the more I consider it the more I see that in the elucidation of the question as to what they are lies the key to the whole mystery.

Frankly we must face the alternative: are these phenomena manifestations of the subliminal consciousness of the medium or are they not? If we say they are we are going to have hard work to prove it. For instance, what are we to make of these astounding experiments of Schrenck-Notzing in Materialization described in the Hibbert Journal of October, 1918? I have never in my life read anything to equal it. Materializations photographed, touched, microscopically examined and pronounced to be cellular in character. Why Schrenck-Notzing cut the hair off one materialized head; table-turning and tambourine rattling become tame and unexciting before these marvels.* What are we to make of these amazing manifestations generally attributed to the Poltergeist, of which the notorious "haunting" of the Wesley family is the most famous? Here all becomes confused. What are we dealing with, "elemental" earth-spirits, demons, fallen angels? I must confess that I have not an idea on the subject. If we believe in the powers of darkness and evil we must believe that Satan and his angels are abroad in the earth. But then again, I do not wish to be flippant, can we conceive of Satanic powers stooping so low as to engineer these cheap vaudeville "stunts," banging tambourines, etc.? Surely it would be *infra dig.*

*Note. But the January number of the Hibbert upsets everything again with some disconcerting evidence of apparent faking on the part of the medium. One of the materialized hands was found to be made of an old French newspaper, and there is strong reason to suppose that some of the other forms owed their origin to papier-mâché. And so the whole business becomes very suspicious, and we are left once more in doubt.

Personally I must confess that I am being forced more and more to the conclusion that we have here manifestations attributable to the, as yet, only dimly comprehended subliminal self. We are only just beginning to diagnose hysterical cases. The schools of Freud and Janet are making some most significant discoveries, and the psychology of mental abnormality seems to be in the process of elucidation.

BIBLICAL EVIDENCE.

It is a curious thing that in no book on spiritualistic phenomena I have yet chanced on is the Bible, and the important evidence in the Bible, mentioned. And yet the Bible, at the very lowest computation, is a quite unique and valuable source of evidence. Also, measuring them one against the other, I am disposed to value the author of the book of Samuel as highly, shall we say, as Mr. Myers or Mr. Podmore, or Sir Arthur Conan Doyle, and I most distinctly prefer St. Peter to Sir Oliver Lodge. I don't mean to talk lightly, but as a serious matter of evidential values, I dare anyone to say that Raymond is better evidence than the Epistles of St. Peter.

What does the Bible say of these manifestations? Here of course we are on familiar ground. Constantly we have warnings against having anything to do with wizards "that chirp and mutter." (By the way a curious point that I do not recall having seen noted is the constant "squeaking" of the control Feda; a curious parallel to the "chirping" of the Bible. We may also note that an almost unintelligible muttering by the medium is described by Sir Oliver on frequent occasions, (Cf. also Odyssey xxiv., 5-6.) Of course the witches and wizards of the Bible are the mediums of to-day, and we have a wonderfully good account of a séance in the visit of Saul to the witch of Endor. (Also as I have already noted in the visit of Aeneas to the Sibyl at Cumae.) If we study the story of Saul at Endor we note two things of importance.

1. The medium was terrified at the appearance of the spirit of Samuel.
2. The spirit of Samuel bitterly reproached Saul for disturbing his rest.

Why was the witch terrified at the sight of "a god arising from the earth?" Because it was not what she expected to see. On this occasion her usual "control" deserted her and its place was taken by the spirit of Samuel. Have we not clear proof here that the witch had never been in contact with the spirits of departed human beings? If she had been, why was she terrified? If she could summon, as the mediums claim, and as she probably claimed, the spirits of the dead, then surely the presence of Samuel would not unduly alarm her. (She was not frightened because it was Samuel, because she did not know who or what it was at first when she cried out.) Why did Samuel reproach Saul for having disturbed his rest? If, as Sir Oliver Lodge asserts, the spirits of the dead are only too anxious to speak with the living, then Samuel surely would not have objected.

The only perfectly logical and reasonable explanation of this mystery is, that God, for His own purposes, sent the spirit of Samuel to Saul from its place of rest, and that only by express permission and under the most extraordinary circumstances will God allow the spirits of the departed to leave their place of detention. I claim that this is a perfectly reasonable supposition, and one that is capable, if not of actual conclusive proof, at least of the strongest arguments being adduced in its favour. If such be the case it must be, I am sure, a source of comfort to many. For myself, it would be quite a dreadful thought to imagine the spirits of departed loved ones roaming this earth seeking a medium by which they can communicate with the living. Surely we may more happily think of them at rest and peace in the place set apart for them by the mercy of God!

CONCLUSION.

Let me now attempt to sum up what I have been trying, very imperfectly and hurriedly, I must sadly admit, to prove in this little paper.

1. The spirit of Raymond never spoke to his father.
2. The spirits of the departed, except under the most extraordinary circumstances, of which we have one example in the Endor incident, never revisit the earth.

When You Come to Think of It

DOWNEASTER

THE Scotch are proverbially close in money matters, frugal, shrewd, wary, haters of waste in every form and given to the accumulation of goodly stores of "gear." At all events, this is the general accepted impression. And yet, so far as Canada is concerned, there are no Protestants, on the whole, who give so liberally and willingly to good causes of all kinds. Where would our hospitals, orphanages and colleges be, without the Scotch, who so generously support their church and all its allied enterprises and institutions? The Presbyterians have always led in the way, for instance, in the matter of clerical salaries. A good many years ago, when the dollar in food and some other values stood for at least two to-day, the Presbyterian Church set the minimum clerical salary at \$800 and a manse or its equivalent, which, in those now remote days, was a very decent income for a family of modest requirements, and far above the average salary of any other Church. A few years later it was raised to \$1,000, to be followed shortly by \$1,200, and at the last session of the General Assembly, the minimum was placed at \$1,500, to take effect last April. We, of the great wealthy, tony, fashionable, aristocratic Church of England now stand third in this matter of clerical salaries.

The trouble with majority rule is that you cannot pool brains. There is a saying that "two heads are better than one." In a sense no doubt this is true, but only in a sense. "In the multitude of counsellors there is wisdom"—of a kind. But it only expresses itself in averages, and averages are only middling, half-way things. The composite man evolved out of a thousand or a million human beings would simply be an average or middling man. He would be the product of the shining qualities of the few, neutralized, diluted, and toned down to mediocrity by the limitations of the many. Therefore to do great things men must have leaders who can lead, men of outstanding power, and exceptional vision, who can point themselves out the road and travel it. And humanity must be judged by its leaders, by its truly representative men. It must be judged in its highest terms. For a man is not what he now is, but what he shall and what he feels he is destined to be. "We all can be what we might have been." Man is instinctively a hero-worshipper, because he unconsciously discerns himself in every hero who kindles his admiration and loyalty. Majority rule as a makeshift is indispensable and one of the greatest of human discoveries, but it will never supersede personal leadership.

In one of the historical essays of the late Lord Acton (with perhaps the one exception of Henry Hallam the most honest and impartial historian in the language), occurs this pregnant saying, "Power is poison." How abundantly has this been justified in our own land in the experience of mankind since the beginning. "Power is poison"—i.e., irresponsible and absolute power by whomsoever possessed, and no individual, class or institution can be safely trusted with it, without what the fathers of the American Constitution called "checks and balances." Capitalism has undoubtedly abused its power, and the days of its irresponsible dominance are already numbered and quickly running out. Now we are threatened with another form of irresponsible power—that of the "proletariat." Because one form of absolute or irresponsible power has proved a curse, it must be cured by the same evil in another shape. And it is based upon the utterly false assumption that everyone but the manual worker is a parasite, a blood sucker, and a drone, which is as absurd as saying that because the brain chops no wood and lights no fires, and neither digs, nor delves, nor sows, nor reaps, nor gathers into barns, it should take its orders from the hands and arms and feet. Irresponsible and arbitrary power, in whatever form it has taken, has been overthrown, and I am confident that humanity will not tolerate it in this instance.

From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen.

MANY reflections may be indulged in regarding the results of the referendum and the political elections that took place last week. "Spectator" will only touch on a few aspects of that remarkable day. In the first place, one feels deeply thankful that the results of the referendum vote were so decisive, so largely representative of the true will of the people. On the surface there was no very marked evidence of a great popular feeling of interest or decision in regard to prohibition. It was the subject of discussion in a general way, but the people refused to carry their real conviction on the subject upon their sleeve. "Straw" votes and instruction votes were taken at various meetings, but the people managed to spoil a lot of ballots, and to vote "yes" when they had every intention of voting "no" at the polls. It was manifestly a determination on the part of electors not to negative the secrecy of the ballot or give to organizers information that was a private matter, for which they themselves were alone responsible. They had no difficulty in marking the ballots as they desired when the serious test came. In future, the writer would warn referendum people to kindly take the hint and omit prying into the inner desires of the people, that they may send missionaries to correct what they imagine is defective. The open advocacy of their cause is all they are entitled to; the private decision is the sacred right of the citizen.

In the next place, the feasting and thanksgiving, and clapping one another on the back, and the knowing nods and winks that mean "We did it," now indulged in by the Dominion Alliance and its subsidiary referendum committee is a bit gratuitous. It is an assumption that the people of Ontario didn't know what they wanted until these gentlemen came and told them. It is an assumption that the spiritual leaders of the people throughout the land, the sensible business men, farmers, labourers, mothers and sisters of the whole province were wandering about in the darkness until the light of the "Pioneer," the "art" of the cartoonist, the essays on "booze" fell upon their path and led them to the polls with minds and hearts refreshed and purified. And now the Alliance takes them by the hand and insists that they are all children of its ample household. The writer rejoices in the steadiness of the people in pursuing their own course and registering their own convictions in spite of the assistance they received from the quarters mentioned. There is a vast amount of intelligence, of ethical and spiritual leadership throughout the province that doesn't find its inspiration in the Lumsden Building, Toronto.

Prohibition is now triumphant, but it is only the beginning of the task of those who see and comprehend the range of a great moral issue. That is the thing that must be understood and remembered by all men and women of good will from this day forward. Law is effective only in securing the outward decencies of life. It may prevent outward manifestations of evil, but it doesn't regenerate. The police may capture a thief and the judge may punish him until theft becomes too dangerous and costly to be indulged in by the criminally disposed, but it effects no change of heart, it effects no new birth that will cause the offender to go forth to do his duty to his neighbour out of a good conscience. It preserves the outward order and proprieties of society, but it touches not the inner springs of conscience and will. Prohibition, if enforced, will promote the external proprieties of society; it will give the weak a chance to conform to the decencies expected of him; it will benefit him, financially and socially, but of itself it puts no new ideals in the heart, it cannot change dishonour into honour. Many good people fail to see this, and are very much annoyed when you say it, for they think you are an enemy of their favourite enactment. It must, however, be said, and not only said, but dwelt upon until its truth is driven home and takes effect. The triumph of prohibition at the polls is but an empty thing if the higher law of self-restraint and self-discipline and control are not caused to follow in its path, and eventually supersede it. A people forever chafing at a law and devising ways and means of evading it may have external decorum, but no inward light. The task that the true leaders of the people have before them is the

transcribing of the law of the statute book into the hearts of men, so that out of the impulses of their own consciences they will do the right thing. That is the law of liberty, the law of the Kingdom of God. The people of Ontario have spoken very decisively on the outward act of restraint. To-day their greater, deeper, and far more difficult duty is to make the spirit of that act a living, vitalizing force in the inner conscience of all good citizens.

The results of the political elections in Ontario give ground for some careful thinking on the part of public men throughout the country. The great upheaval, although a surprise to "Spectator" as to many others, is a hopeful sign. It is an evidence of the emancipation of the people from docile partyism that was worked in Ontario as probably in no other province of the Dominion. When electors discover that only one man in a hundred is profiting by their slavish obedience to the call of party loyalty and they think they have found the key to the hundred's excessive zeal, they are bound to take matters into their own hands. So far as one could gather, there was no deep-seated discontent with the Government and no irresistible love for the other parties seeking their favour, but there was a marked desire to assert their independence, and the Government of the day happened to be the sufferers. The hope arising out of this situation is that, whatever Government rules, its acts must appeal to the sane, common sense of the thinking people of the country. Ringing the changes on the dear old party, and the call to keep the other people out, won't do any longer. The influence of the ward whipper-in has vanished. It is, on

Prayer for the Forward Movement

ALMIGHTY GOD, the Giver of all good gifts: we beseech Thee to pour down Thy Spirit upon Thy Church in this Thy Day of Visitation; that among the manifold changes of the world we may have a clear vision of the things which belong to our peace and to the advancement of Thy Kingdom. Increase our faith, purify our hearts, deepen our love. Bless especially our endeavours in this Forward Movement and guide it to Thy Glory. Make us thankful for Thy mighty aid in our time of peril, so that, mindful of Thy mercy, we may consecrate ourselves and our possessions to Thy service, through Jesus Christ our Lord. Amen.

the other hand, most unfortunate that the party that has found most favour in the eyes of the people should have come to the birth in the throes of a great war as a protest against compulsory military service. A foolish promise had been made, that farmers' sons should be exempt from conscription. When the overwhelming drive of the enemy broke through our lines in the spring of 1918, that promise had to be cancelled or all might be lost, including Canadian farms. In this protest the farmers of Ontario took their place beside the predominant citizens of the province of Quebec. Thousands of farmer boys were at the front. They had gone there of their own accord, but no more must follow them to see them through. It will be difficult for fathers and mothers and brothers and sisters not living on farms, and especially difficult for returned men, who stood with backs to a crumbling wall through those terrible days, to forget these things. If trouble breaks out in this land under the new régime, one wonders who will be forced to defend it.

On another occasion "Spectator" will have something to say on the dangers of government by sectional interests.

"Spectator."

THE CHRISTIAN YEAR.

(Continued from page 695.)

demption can be wrought only by the payment of ransom, which ransom price can be acceptable only when paid by one who is "worthy to open the book." It is undoubtedly the teaching of the whole New Testament, and of the Gospel therein contained, that Christ died for our sins; and that without His death and the ransom offered in it there could be no forgiveness. "In Whom we have redemption through His blood, even the forgiveness of our sins."

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.
Twenty-first Sunday after Trinity, Nov. 9th, 1919.

Subject: St. Paul's Voyage to Rome and Shipwreck, Acts 27: 27-44.

1. Shipwreck Imminent.—The storm had lasted for fourteen days, and they were drifting rapidly towards land. The sailors appear to have been convinced that nothing could be done to keep the ship from drifting upon the rocks. They planned among themselves to desert the ship and save themselves if possible.

The wonderfully commanding personality of St. Paul is shown at this juncture. He appears to have had control of everything. The centurion and the soldiers acted according to his directions. His calmness was based upon the promises of God. When others were in a panic, the Apostle, like his Master, was calm in the midst of the storm. He possessed the assurance of security and peace.

2. Divine Assurance and Human Means.—St. Paul very emphatically told them that not one should be lost. He had that assurance from God. Yet he was equally emphatic in declaring that the sailors must not leave the ship, stating that if they did leave all must perish. Here we have again, as in our last lesson, that meeting of the Divine will and the human agency by which it is fulfilled. God aids us by giving us the courage and the spirit to use our own powers, but he does not do for us that which we ought to do for ourselves. Sometimes the will of God is not done simply because men have not done their part in the fulfilment of it. The proverb, "Man's extremity is God's opportunity," implies that men must exercise all their powers, and that when these fail God can find some other way to accomplish His purpose. A virile Christianity will never despise or discourage human effort. To sit down with folded hands, waiting for God to work, is not the ideal set before us in this lesson or in any part of the New Testament.

3. Thanksgiving in the Midst of Danger.—The ship's company had been so anxious and so busy with the duty of saving the ship that no proper meals had been taken during the days of the storm. The Apostle's calmness, consideration and foresight is shown in urging them to partake of food. If they were to be the instruments in God's hands of saving themselves from the dangers of the sea, they must have strength to do their work. "As he had advised, so St. Paul set the example of taking food. But he did more than this. He made a Eucharist of this meal. In the sight of the heathen soldiers and sailors he brake the bread in solemn thanksgiving, and thus converted the whole into a religious act, which can hardly have been without its influence on the minds of some; at all events, of those who had heard St. Paul's previous words about the revelation which God had made to him."

4. Saved According to Promise.—There are an unusual number of words and phrases in this chapter which are more correctly rendered in the Revised Version. Anyone desiring an accurate account of what was done should read that version. Hopefulness and labour undertaken with great energy marked the concluding scenes of this dramatic story. According to the promise of God made to the Apostle, they all came safely to land. It was God's doing, and marvellous, but it was accomplished through human co-operation. These are two things we must keep clearly in our minds: the fact of the Divine sovereignty, and the fact that men are called upon to cooperate with God.

In the case of our soul's salvation, the same elements enter. Clearly, it is God Who saves. No man can accomplish his own salvation. It is a work that lies beyond human power. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Nevertheless, man has his part to perform. There is need of the yielded will and the ready mind to believe and to obey. Great as God's salvation is, it is not forced upon us. In the freedom of the will with which God has endowed us, men have the sad privilege of refusing the offer of Divine Grace.

5. Further studies in this chapter might be made by drawing from it allegorical teaching. This used to be a very favourite way with many expositors, which sometimes led to strange extravagances. By that method one can bolster up almost any fad. Nevertheless, in the hands of a sane and balanced teacher it is a picturesque way of presenting truths. Try it by taking the sea as a type of the world, the ship as the Church, etc., but be careful that your deductions are not contrary to other parts of Holy Scripture.

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Correspondence

IS THIS RIGHT?

Sir,—The colours of the 33rd Battalion were deposited in St. Paul's Cathedral, London, on Thursday, October 23rd. The Bishop of Huron and several of his clergy were in robes, the Cathedral was nearly full, and the service was hearty. One point deserves attention. The colour party was in charge of Colonel Rance, and advanced to the chancel steps with the colours, and wearing their hats. They kept their hats on in the church during the singing of the Jubilate, and the formal presentation of the colours by Colonel Rance, and the Bishop's reply. Is this right, or is it not a universally recognized rule that a soldier uncovers in the House of God? After delivering up the colours the colour party removed their hats. But should they not have done so when they entered the Church? If military regulations require the colour party to keep their hats on while they have charge of the colours, could they not have delivered up the colours at the church doors, and entered the church like other worshippers? Will some competent authority clear up this point?

Enquirer.

PAYMENT OF THE CLERGY.

Sir,—The writer who signs himself "A Churchman," has not yet, apparently, begun to understand the first principles of churchmanship. The Church to him is not the Body of Christ, but just a departmental store, whilst the clergy are not the ministers of God but merely employees of "the people." He says the given salary is a business [sic] proposition. What business would ever succeed on the amount of capital put into the work of any ordinary parish? The highest qualifications are expected, University degrees, pulpit oratory and efficiency in every department of Church work, ministerial and otherwise.

The stipend patronizingly offered for all this would insult a street-cleaner or a coal heaver. Let clerical work be paid for by the piece, as the work of lawyers and directors is, and at the same rate. "The people" would then be crying out for less work on the clergy's part.

Moreover, in what other profession is the wife expected to work also? Neither in the law, the medical profession, in the civil service, or in the army and navy is this expected. The clergy's households are just as private as other people's, and although members of their families are always willing to help in any good work, they justly resent the assumed claim upon them because they happen to live at the rectory. If the people want the official help of the clergy's families, let it be paid for as a "business proposition," and not dishonestly assumed as a right for the miserly stipend paid for the work of one.

"A Churchman" voices the popular opinion, that the clergy should not only do their work, but, they should earn the stipend paid—e.g., get it together, by begging, by Box Socials, Corn Roasts, Sing Songs, Dances, etc. What other man, after doing his work, is expected to wait for, and to even hunt, for his pay in the same scandalous way that the clergy often have to do?

Will "A Churchman" tell us in what way his congregation is a "struggling" one? Is it struggling towards God? If so, the "profession of services" will greatly assist them, or is it only financial? If so, then the wardens and their committee should get to work, as they are the responsible parties.

It would also assist us in understanding "A Churchman's" letter if he told us what stipend his Rector receives, and what he contributes towards it!

As to the "profusion of services," does the writer not know that the Prayer Book directs Morning and Evening Prayer to be said daily in the church, besides the Litany on Wednesdays and Fridays, and the due observance of Holy Days? Yet, these together with three or four services a week, and multitudinous details of modern ministerial life are regarded as "nothing" unless the clergy are continually "on the road" paying social and conventional calls on those pious souls who contribute ten cents a week towards the Church of God. It is not true pastoral calls, in which the Word is read and explained, prayer offered, the conscience laid bare, spiritual advice sought and given, that are wanted, but visits in which, as one family said: "We have lots of fun."

If people only come to church because visited, then let every parish church be closed. Non-churchgoers live in a professedly enlightened age; with the Gospel brought to their very doorstep, they know their duties, and would resent being thought ignorant or irreligious. This knowledge and these opportunities are their condemnation.

A Minister of God.

A SUNDAY SCHOOL TEXT-BOOK.

Sir,—In common with all the clergy and the faithful laity who have the spiritual welfare of Sunday School children at heart, I sincerely desire that they be taught the truths of our holy religion, so that they may gradually grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The lamentable fact that our system has failed to do this has been forcibly brought home to us by our returned Chaplains, who tell us that they found among the soldiers who went overseas, a deplorable ignorance of the fundamentals of Christianity. But we do not need to go so far afield to learn this fact. Within the borders of our own parishes we know full well that among those who profess and call themselves Christians, there is a pitiful ignorance of Church doctrine and Bible truth. This being the case it seems a logical conclusion to affirm that there must have been in the past a lack of definite teaching.

Where lies the blame is a question I shall not attempt to answer.

Eleven years ago the Sunday School Commission was established. A year ago they changed their name; and we think of them hereafter as a General Board of Religious Education, with wider scope, having in view the unification and development of the educational work of the Church. In their endeavours we wish them God-speed. One thing, it is to be hoped, they may do, and do soon—viz., provide a graded series of text-books or manuals of instruction for the permanent use of the scholars and teachers of our Sunday Schools. A step in this direction was made last spring we are informed.

Eleven years seems a long time for the Board to take this first and very important step. To my mind, it should have been taken at least ten years ago. Perhaps, this was not possible. I have no desire to find fault, but a long experience in connection with Sunday School work, has convinced me that the leaflet system is not satisfactory. Something in book form seems essential. And while this is true of town and city schools, it is specially true of schools in country parishes, where, owing to climatic and other conditions, it is impossible for children at a distance from the church to attend Sunday School every Lord's Day. Had they in their hands and homes a text-book containing a lesson for each Sunday of the Church year, then, when absent on any particular Sunday, they would, know what work was to be taken up and required of them the following Sunday, an advantage which all can readily see.

This is one reason why so many of our Sunday Schools are using the St. Paul's series of graded lessons—the Manuals of Christian Doctrine. These contain, in the four grades, a gradual course of training in Church doctrine and Bible truth. I am of the opinion that had these four grades been in use in the Sunday Schools throughout Canada the past twenty-five years, the Church to-day would be numerically stronger, and her sons and daughters much better informed than is the case at the present time.

A year ago I decided to cease using the leaflets issued by the Board of Religious Education, and procured for our Sunday School a fresh supply of these manuals, which I shall continue to use until the Board can furnish us with text-books as helpful as these have been.

One other step forward I hope the Board may soon be strong enough to take, and that is to provide and publish at least two suitable Sunday School papers—one for the juniors and one for the senior scholars. It surely ought to be possible for the wealthy Church of England in Canada to do this. These can be procured by crossing the border or going overseas, but surely it is not beyond the power of the Church to furnish Canadian publications, attractive in form, interesting and instructive in story, and spiritually helpful to their readers, whether these be young or old.

A. S. Dickinson,
Rector of Adolphustown.

A JEWISH VIEWPOINT.

Sir,—In reference to the article you printed from the "Jewish Chronicle" under the above heading, may I ask you to let your readers have the following reply which I sent to the editor of the "Chronicle?"

I was very glad to see the editorial in your issue of the 5th inst., answering my letter of August 27th last, for it is good for us to see ourselves as others see us. I was particularly glad to have such a picture from your point of view to place before

our Christian readers in our chief Church paper—the "Canadian Churchman," which reprinted it in its issue of the 18th inst.

The Judaism of the Old Testament and the Christianity of the New Testament are God's revealed truth, and have nothing to fear from publicity. I thank you for your frank courtesy in publishing my letter in full. Error alone seeks to hide its head, and I am rejoiced that you wish to "have the truth by all means." Truth is many-sided, and as your article asks for an answer, I am replying in accordance with my view of the truth.

Your editorial at least admits that the ideals of Christianity are high. Christ's standard for us is nothing less than perfection, for He said to His disciples: "Be ye, therefore, perfect as your Father which is in heaven is perfect." (St. Matt. 5:48.) The true Christian makes this his aim, but realizes that he falls far short of it.

I am, therefore, quite ready to admit the justice of your charge, "that the great mass of Christendom has not lived according to the principles of the Christian religion." The question in my mind goes further than this. Will Jesus Christ, when He returns as Judge of all men, even admit that the mass of professing Christians ever made it their purpose to follow Him at all?

Some of His sayings give grave grounds for believing that He will absolutely disown them. For instance, speaking to His Jewish disciples regarding His judgment of professing followers "in that day," He says: "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (St. Matt. 7:20-23 R.V.)

Anti-Semitism is the very antithesis of the spirit of Christ. Who prayed for His murderers: "Father, forgive them for they know not what they do," and Who, after proclaiming, in even more tremendous terms than the prophets Isaiah, Jeremiah and Ezekiel, the righteous judgment of Jehovah against the religious leaders of His own nation in His day, bursts out with yearning tenderness over the city which should have received Him: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (St. Matt. 23:37.)

With the sin of Israel Jesus Christ made no compromise, though He died to atone for it and that of the world, but for Israel itself His heart longs, for He loves Israel with an everlasting love. True Christians seek to follow in their Master's footsteps. They do and must place before Israel, as before all mankind, but first and most of all before Israel, the challenge of the Christ. They dare not follow the false prophets of old, who "healed the hurt of the daughter of my people slightly, saying peace peace when there is no peace." (Jer. 8:11.)

I must say I was disappointed with one thing in your editorial. You did not do yourself or your people justice when you attempted to gloss over the sins of Israel to-day. I might have been more disappointed if I did not know, from such articles as the one to which I referred in my first letter—viz., "Judaism—Liberal or Orthodox," that you are by no

(Continued on page 705.)

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Payments

All cheques, drafts, etc., covering instalments are to be made payable to the Credit of the Minister of Finance. Failure to pay any instalment when due will render previous payments liable to forfeiture, and the allotment to cancellation. Subscriptions other than those paid in full on application must be accompanied by a deposit of 10% of the amount subscribed. Official Canvassers will forward subscriptions or any branch in Canada of any Chartered Bank will accept subscriptions and issue receipts. Subscriptions may be paid in full at time of application at 100 without interest, or on any instalment due date thereafter, together with accrued interest to time of making payment in full. Under this provision, payment of subscriptions may be made as follows:
If paid in full on or before November 15th, 1919, par without interest or 100%.
If remaining instalments paid on December 9th, 1919, balance of 90% and interest (\$90.52 per \$100).
If remaining instalments paid on January 9th, 1920, balance of 70% and interest (\$70.84 per \$100).
If remaining instalments paid on February 10th, 1920, balance of 50% and interest (\$51.08 per \$100).
If remaining instalment paid on March 9th, 1920, balance of 30% and interest (\$31.21 per \$100).
Payment of instalments or payment in full after November 15th, 1919, can be made only on an instalment due date.

Denomination and Registration

Bearer bonds, with coupons, will be issued in denomination of \$50, \$100, \$500, and \$1,000, and may be registered as to principal. The first coupon attached to these bonds will be due on May 1st, 1920. Fully registered bonds, the interest on which is paid direct to the owner by Government cheque, will be issued in denominations of \$500, \$1,000, \$5,000, \$10,000, \$25,000, \$50,000, \$100,000, or any multiple of \$100,000.

Payment of Interest

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Subscription Lists will close on or before November 15th, 1919

DEPARTMENT OF FINANCE, OTTAWA, October 27th, 1919.

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Old Testament of the New revealed truth, fear from pub- for your frank- g my letter in ks to hide its d that you wish by all means." and as your answer, I am with my view
ast admits that anity are high. us is nothing for He said to therefore, per- r which is in St. Matt. 5: 48.) makes this his at he falls far
quite ready to f your charge, of Christendom ng to the prin- religion." The d goes further is Christ, when of all men, even s of professing e it their pur- at all?
ngs give grave g that He will n. For instance, ish disciples re- it of professing day." He says: hall know them. saith unto me, er into the king- e that doeth the ich is in heaven. me in that day, not prophesy in y name cast out name do many then will I pro- ever knew you: that work in- (20-23 R.V.) he very antithe- of Christ, "Who derers: "Father, y know not what after proclaim- remendous terms (saiah, Jeremiah hteous judgment t the religious nation in His yearning tender- hich should have Jerusalem, Jeru- lest the prophets at are sent un- ould I have gath- ogether, even as r chickens under ould not!" (St.
rael Jesus Christ, though He died hat of the world, His heart longs, with an everlast- hristians seek to aster's footsteps. place before Is- nankind, but first efore Israel, the rist. They dare prophets of old, t of the daughter tly, saying peace no peace." (Jer.
disappointed with ditorial. You did your people jus- mpted to gloss (Israel to-day. I more disappointed rom such articles I referred in my Judaism—Liberal you are by no page 705.)

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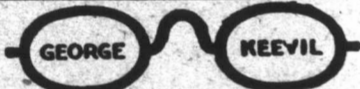
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During two war-years 9 churches in the Diocese of Rupert's Land have been able to discharge all debt remaining upon them. The churches referred to are those at Waskada, Bird's Hill, Cromer, Stockton, Glenboro, Rossburn, Altamont, Kelwood, St. Anne's, West Kildonan.

The Bishop of Toronto left October 25th for a visitation to the parish of Coldwater, Matchedash and Waubesa. On Monday the Bishop attended the conference of the Archdeaconry of Simcoe in Orillia; and on Tuesday he attended the Dominion Conference of the A.Y.P.A. in Hamilton.

Harvest Thanksgiving services were held at All Saints' Church, Hanna, Alta., on Sunday, October 5th. The building was beautifully decorated with white blooms, grapes and bunches of prize grain. Mr. Day, licensed lay missionary, of Hartshorn, preached in the morning, and Mr. H. L. Nobbs in the evening.

On a recent date Mrs. R. N. Mitchell entertained a number of the congregation and the choir of St. James' Church, Fenelon Falls, Ont., the guests of honour being the Misses Hand, who are leaving town in the near future. In the course of the evening the young ladies were presented with gifts of jewelry, accompanied by an address read by the Rector. Miss Hand is a late president of the Parish Workers' Society, and Miss Alice has

tions, with the exception of a few hundreds of dollars, have all come from the congregation.

Harvest Thanksgiving services took place at St. Nicholas' Church, Birch Cliff, last Sunday. The special preachers were the Rev. Major Baynes-Reed and the Rev. F. E. Powell. In the afternoon the Rev. C. E. Luce spoke to the Sunday School which almost filled the church. Similar services were also held at the Epiphany Church, Scarborough Junction, where the Rev. C. V. Pilcher was the special preacher. A large quantity of fruit and vegetables were afterwards taken into Toronto from the two churches and distributed among the Anglican Institutions and Homes working in the down-town section of the city.

At St. Alban's Church, Ewing, Alta., the Harvest Thanksgiving service was held on October 19th. There was a good congregation present, and the service, hymns, etc., were heartily enjoyed. A very able sermon was preached by Mr. Bateman, of Big Valley. The offertory, for the orphans of the mercantile marine force, amounted to \$50. It is interesting to note that the silver communion set in use at St. Alban's, was received early in this year from England, sent by friends, and in memory of Richard Preston Pritchard, who was for some time a member and worker at this church, but a victim of the "Lusitania" disaster.

Ontario Referendum Results

| Question | Yes. | No. | Majority. |
|------------------------|---------|---------|-----------|
| Question I | 223,874 | 508,809 | 284,935 |
| Question II | 245,802 | 479,511 | 235,709 |
| Question III | 235,193 | 493,887 | 258,694 |
| Question IV | 277,580 | 453,245 | 175,665 |

Returns still to be received are from rural districts, and amount to less than one-sixth of total.

for some time taken an active interest in the Sunday School and choir.

Recently there was held at St. James' Church, North West Arm, C.B., the first "at home" since the division of the parish, the guests of the evening being received by Rev. Mr. Townshend, his mother, Mr. Boston, one of the church wardens, Mr. Connolly, the other, and Mrs. Connolly, and Mr. and Mrs. Maynard Bowman. To a programme, enthusiastically received, Miss Annie Bilman, J. H. Townshend, Miss Keddy, Mr. Walker, Mrs. Ackerman, Miss Elis and Mr. Fraser, of the School for the Blind, contributed.

In St. Paul's Parish Hall, Vancouver, a series of lectures are being given under the auspices of the W.A. of New Westminster. The first two lectures were given by Rev. W. W. Craig, D.D., on "The Clash of Empires in the Beginning of History." The remaining lectures will be:—

November 20th, "Early History of the Christian Church," the Rev. F. E. Perrin, M.A.

February 19th, "The Turk," Professor W. N. Sage, M.A., Oxon., Professor of History, B.C. University.

March 18th, "The Jew," the Rev. N. L. Ward, M.A.

At 8 p.m. The congregation of Christ Church Cathedral are engaged in a campaign to raise a sufficient sum of money to put that edifice into a thorough state of repair and to erect a suitable memorial for fallen soldiers. It was estimated that a sum of \$60,000 would be sufficient for these purposes, \$40,000 for the building and \$20,000 for the memorial. The campaign has proved a popular one, and already nearly \$70,000 has been subscribed, and it is expected that a total of \$75,000 will be reached. The subscrip-

A pair of handsome brass vases were dedicated in St. Paul's Church, Princeton, on Sunday evening, October 19th, by the Rector. The vases were gifts from Mrs. Richardson and her sister, Mrs. Penny, of Toronto, as a thankoffering for the safe return of husband and son, respectively, from the front. They are engraved as follows: "A thankoffering to God for His love in bringing home safely from the front Captain R. T. Richardson, M.C. Canadian Field Brigade, 1919." The other bears the same with the exception of Lt. Penny's name instead of Capt. Richardson's. They were unveiled by Miss Ecclestone, niece of the donors, whose mother recently presented a brass cross.

The congregation of Christ Church, Forest, numbering less than eighty families, are very proud of their 1919 effort. They have planned, built and paid for a new rectory valued at \$4,500. The climax of the effort came on Sunday, October 19th, when Canon Gunne, of Christ Church, London, conducted Thanksgiving services at which the thankoffering amounted to almost \$1,900, over \$1,100 cash, and the remainder pledged within one year. The new rectory will be ready early in November. The cash involved is about \$3,300. Plans were supplied and building operations superintended by Mr. M. G. Cole, one of the congregation, without fee. Material from the old rectory used in the new is valued at \$1,000. The parish is now one of the best equipped small-town parishes in the diocese. Rev. D. J. Cornish is the Rector.

BIRTH

GRAY—On October 17th, at Edmonton, Alberta, the wife of the Rt. Rev. Bishop Gray, of a daughter.

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DOMINIC A.Y.
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Preferments and Appointments

Thompson, Rev. H. V., M.A., Rector of Erindale, Ont., to be Rural Dean of Peel.

Barp, Rev. W. A., M.A., formerly of Kangra, India, to be Rector of Clarksburg, Ont.

DOMINION CONFERENCE OF A.Y.P.A., HAMILTON

The Dominion Conference of the A.Y.P.A. was held in Hamilton, October 27th to 29th. On Monday afternoon the registration of candidates and allotment of billets took place in the Cathedral School House. In the evening there was an opening service in the Church of the Ascension, Dr. Renison being the preacher and a Great Rally in the Ascension School House. There was a corporate celebration of Holy Communion in the Cathedral, Tuesday, at 8 a.m., most of the rest of the day being given up to business sessions, addresses and discussion of live topics. In the evening a banquet in the Cathedral School House, with various toasts, was much enjoyed by all. On Wednesday a Quiet Hour service in the Cathedral, conducted by Dean Owen, was followed by a business session, and in the afternoon the reports of committees were read, and election and installation of officers took place.

A bell, provided by the inhabitants, has been hung in St. Martin's Church, Knebworth, to mark the signing of peace. It is inscribed, "Pax, 1919."

Does Your Church Need

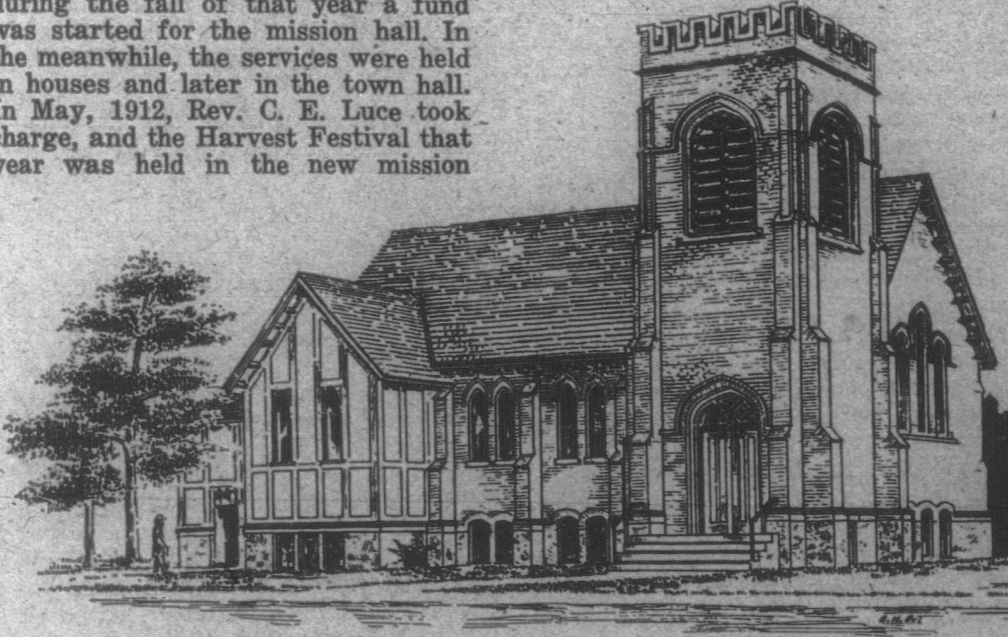
- A Bell ?
- A Pulpit ?
- A New Organ ?
- A New Window ?
- An Altar Cloth ?
- A Memorial Tablet ?
- Any Church Furnishings ?

Consult the advertisements in this Journal.

ST. TIMOTHY'S CHURCH, AGINCOURT.

The foundation stone for the new St. Timothy's Church, Agincourt, was laid by the Bishop of Toronto, on October 21st. More than 125 people disregarded the mud and rain and were waiting when his Lordship arrived. The service was beautiful, and as the Bishop set the stone in position, the sun broke through the clouds and shone with great brightness upon the proceedings. The Bishop gave a very helpful talk, followed by short addresses by the Rural Dean (the Rev. Durnford), Rev. C. E. Luce and Rev. Curliss. Mrs. W. N. Campbell then sang the hymn, "O Lord of Hosts." This was followed by the hymn "Christ is our Corner-stone," during the singing of which, a collection, amounting to \$115, was made. The Benediction was pronounced by the Bishop and then the old hymn, "O God our Help in Ages Past," rang through the place. The ladies of St. Timothy's then served light refreshments.

The Mission was started in April, 1911, by a layman, Mr. Williams, and during the fall of that year a fund was started for the mission hall. In the meanwhile, the services were held in houses and later in the town hall. In May, 1912, Rev. C. E. Luce took charge, and the Harvest Festival that year was held in the new mission



THE PROPOSED ST. TIMOTHY'S CHURCH, AGINCOURT.

hall, a small cottage with the inside partitions taken down, making room for about 60 people. In 1913 a number of students and clergy, and then Mr. Quarterman helped the minister in charge, until June, 1914, when Rev. A. N. Barclay took charge. During his incumbency a Confirmation was held in the mission hall. The Rev. G. G. Dreyer followed in November, 1916, and remained in charge of the mission until January, 1919. During this period a new site was bought, upon which the new church is being built. No man was available at this time and Rev. C. E. Luce, with the help of a number of laymen of Toronto, kept the services going until July, when the present incumbent, Rev. Alfred Clark, took charge.

REPORT OF THE CHURCH OF ENGLAND DEACONESS & MISSIONARY TRAINING HOUSE.

At the first autumn meeting of the General Board of the Church of England Deaconess House, Toronto, several interesting reports were given covering a period of nearly six months. From these some items may be of interest to others besides those most intimately concerned.

On May 22nd, the Bishop of the diocese "set apart" four graduates of the House as Deaconesses of the Church of England in Canada, these being Miss Daye, for St. Peter's Church, Toronto, Miss Baldry, for St. James', Toronto, Miss Shee, St. Paul's, Halifax, and Miss Taylor, for immigration work in Quebec, in connection with the Anglican Social Ser-

vice Commission. The fifth graduate of the year, Miss Greta Clark, sailed for China on September 2nd; news has been received of her safe arrival in Yokohama. Miss Clark did splendid work during her two years' training, and will no doubt make an equally good record in China. Another of last year's students, Miss Robinson, is now at work in St. John, N.B.; her special activity lies among the women and girls of that city.

During the absence of the Principal in the old country, the work was carried on by members of the staff and students, the Social Service and medical departments both showing much activity.

In the beginning of May Miss Emery, who had faithfully supervised the medical department for three years, relinquished that work in order to take the charge of the Social Service department which is growing very rapidly. During the summer the Misses Clark and Munro (two senior students), had charge of the nursing, and with the assistance of two juniors, the Misses Hawkins and Spencer, the work was well cared for.

in the form of two camps, one for Girl Guides, the other for members of the Senior Girls' Club. These camps were held at Port Granby, a little village just west of Port Hope. Much praise is due to Miss Hawkins, who had charge of the Girl Guides, and Miss Shee, who was in charge of the Senior Girls, for the success which undoubtedly attended their venture. The initial expense was quite large as two tents had to be purchased, as well as bedding and other furnishings. These amounted to \$205.65, other expenses bringing the amount up to \$428.84, this providing for two camps of eleven girls, each camp lasting two weeks. A long-desired objective has thus been reached, one which we hope may be but the beginning of much happy work for the good of those who need such help as this. In this work we have been splendidly assisted by the "Star" Fund, which has been unusually generous, and by the Federation for Community Service, which has given several grants of money to the Social Service department.

In a canvass recently made for money to make up a deficit in their budget the students of the House took an active part. The district assigned being a poor one, they did not realize as much as they hoped for. The Social Service department is now in full swing, and offers a varied programme reaching out to all but the boys, and for them there is hope in the near future.

Much sorrow is felt by all concerned that Miss Sprckett finds herself unable to superintend the physical culture work this year as she has done so ably for the past five years.

Five new students have been added to our number, and others are yet to come. Three of these are W.A. candidates. The courses of study planned for them include theology in many forms, Greek, Psychology, Social Service, Nursing, Voice Culture, Physical Culture, Domestic Science, Phonetics, etc., practical work in the Social Service building and in the city parishes. Those being helped are All Saints' Church, Church of the Advent, St. Clement's, St. Cuthbert's, St. John's, Norway, Church of the Messiah, Trinity East and the Church of the Resurrection.

The official term began on October 5rd, with the observance of a Quiet Day, planned by our Chaplain. Holy Communion was celebrated in All Saints' Church by the Rev. Canon Bryan and an address given by the Rev. T. W. Murphy, Rector. In the afternoon, the Rev. G. S. Despard conducted a Quiet Hour. Later, our president, Rev. Canon O'Meara, addressed the family at evening prayer, giving a note of inspiration from the text, "Behold, I make all things new." The evening meeting was addressed by Rev. H. W. K. Mowll.

One other gathering of importance has been held since the beginning of term, that being the annual reception extended to the undergraduate women of the University of Toronto, by the Deaconesses and Executive of the Women's Anglican Club. About fifty students accepted the invitation to be present, and after tea listened with much interest to an address from the Rev. Dr. Taylor, secretary of the Publicity Department of the L.M.M., on the Forward Movement. His speech was well received, and will, without doubt, result in quickened missionary effort on the part of those who heard. Plans are maturing rapidly whereby the members of the Anglican University Club may find if they desire it, and desire it they do, a place for active service for God in the Social Service Department of the Church of England Deaconess House.

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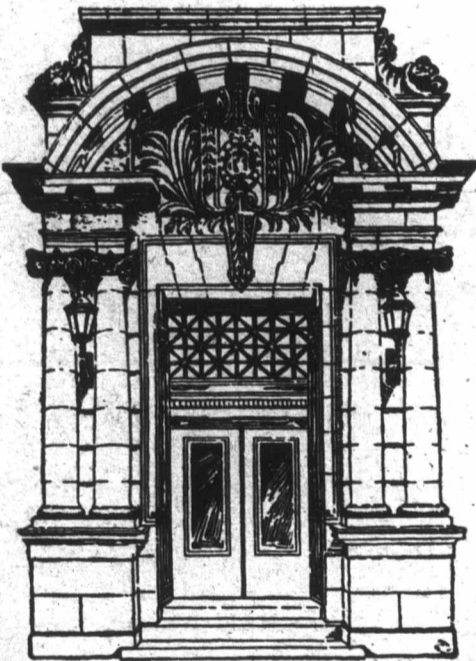
WARNING To Whom It May Concern

All Rectors of Parishes are hereby notified that if they wish to give illustrated addresses during the season of Lent, that application for membership in the Lantern Slide Exchange should be made without delay to the General Board of Religious Education, 133 Confederation Life Bldg., Toronto.

The Associates of the House who held their annual meeting on Wednesday afternoon, October 22nd, have shown much generosity towards the House throughout the year, gifts many and varied are frequently coming in, and best of all their prayers encircle and enrich the work day by day. Mrs. Reeve, 544 Huron Street, Toronto, the honoured President of the Associates, will be glad to hear of any desirous of linking up their efforts in the great ministry of women to women and children.

R. R. R.

Bishop Montgomery, who retired last year from the Clerical Secretaryship of the S.P.G., is now acting as the Episcopal Secretary of the Lambeth Conference which is to be held next year.



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THE SYNOD OF THE DIOCESE OF RUPERT'S LAND

THE Diocesan Synod of Rupert's Land met in Winnipeg, October 14th and 15th, His Grace the Archbishop in the chair. The first session, October 14th, was taken up by prayers, roll call, appointment of secretaries and scrutineers, and the Archbishop's charge, in which he discussed Church Union, the Forward Movement, industrial unrest and other matters of interest.

Financial questions growing out of the report of the treasurer of the diocese took up most of the second session in the afternoon. Rev. Canon Jeffery, who was re-elected secretary-treasurer of the Synod, reported that its finances, judged as those of a religious body should be, by the amount expended in good works, had consistently progressed, and were in fine condition. He reminded the delegates of the time within his own memory when the income for home missions was only \$6,000 to \$10,000 per year. More, the people had been so well educated in giving that about \$20,000 per year flowed in for that purpose, smoothly and freshly.

There was some discussion as to the holding of lands by the Church in the Red River valley. In reply to a statement by a lay delegate that he did not consider that the Church should hold lands for speculation, His Grace replied that he did not believe the committee in charge had ever refused a reasonable offer for land under its jurisdiction. The Clergy Superannuation Fund and Clergy, Widows' and Orphans' Fund were also the subject of some debate. Financial strain, lack of a sufficiently persistent collecting system and other reasons were advanced in explanation of the fact that many clergymen did not keep up the annual payment of five dollars necessary to entitle them to the benefits of the C.S.F. Canon McElheran stated that he would bring in notice of motion that the C.S.F. and W.O. be placed on a basis of assessment similar to that of the Home Mission Fund.

Canon McElheran and Chancellor Machray were appointed to convey greetings from the Anglican Synod to the Presbyterian Synod at its meeting on Tuesday afternoon. R. H. Greene was appointed lay secretary of the Synod.

There was no sitting of the Synod in the evening, the delegates, lay and clerical, meeting under the presidency of Archbishop Matheson in conference on the centenary celebration, which will take place next year. Rev. Canon Heeney, who introduced the subject, explained that the Church would then celebrate the hundredth anniversary of the arrival of the first missionary west of the Red River, Rev. John West, who came to this district on October 14th, 1820.

There was a general discussion on the plans for the celebration, which received from the Archbishop his strong endorsement.

How to secure justice to the clergyman, and also act in the best interests of the Church in the case of arrears due on stipends, was discussed on the morning of the 15th.

After a discussion, lasting for almost two hours, a motion was passed referring all cases where arrears were due to the executive committee for consideration at its next meeting, with a view to having absolute justice done in every case. Another motion growing out of the same subject, and passed unanimously, provided, "That no clergyman should be appointed to a parish until the Archbishop had received in writing over the signature of the former incumbent, or his executor, a statement that the stipend had been paid in full."

After considering the report of the executive on the Indian Industrial School at Elkhorn, the Synod went on record as favouring the reopening of the school at the earliest possible date.

Assistance to Anglican churches throughout the province to enable them to lift their mortgages will be given by the Synod as the result of a resolution adopted in the afternoon and passed to the executive committee for action. It was stated that as a result of this action \$6,000 per year would be required by the Synod to meet the interest.

The motion, which was moved by Rev. J. A. Shirley, was spoken to by Chancellor Machray, Archbishop Matheson and numerous others of both clergy and laymen. Here it is:—

"It is hereby resolved that the Diocese of Rupert's Land create an extension and development fund to assist parishes and missions in the purchase of property and in erecting church buildings, parish halls, rectories and such other buildings as may be authorized by the committee in control of the funds. The grant is to be governed by the following terms:—

"(a) The extension and development fund shall be raised by apportionment on the same basis as the Home Mission Fund, the initial annual sum asked for to be \$4,000.

"(b) The grant shall be administered by the executive committee of the diocese.

"(c) The grant shall be used to assist parishes and missions in paying the interest on such loans as have been authorized by the executive committee. The maximum loan on which interest is paid to be \$5,000.

"(d) The policy shall be to encourage parishes and missions to pay off their mortgages in five equal annual instalments, in which case the extension and development fund is available to assist the parish or mission in paying interest to the following extent:—

"First year—Interest on the principal sum authorized.

"Second year—Interest on four-fifths of the principal sum authorized.

"Third year—Interest on three-fifths of the principal sum authorized.

"Fourth year—Interest on two-fifths of the principal sum authorized.

"Fifth year—Interest on one-fifth of the principal sum authorized.

"(e) Each application shall be dealt with separately, and under exceptional circumstances the term of years in which equal annual instalments are to be made may be extended.

"(f) The parish or mission assisted must show a reasonable effort to make the specified payment on principal each year; where no reasonable effort can be shown, the grant on the part of the extension and development fund may be cancelled on sixty days' notice.

"(g) A parish or mission failing to pay the full amount of any annual payment agreed upon must henceforth assure the interest on such unpaid portion of the principal.

"(h) Failure on the part of a parish or mission to meet all Synod assessments in full shall constitute a sufficient reason for discontinuing grant on the part of the extension and development fund."

Rev. G. H. Broughall, Rev. W. J. Southam and Messrs. H. Edwards and E. D. Martin were appointed as representatives of the Anglican Synod on the Social Service Council of Manitoba.

Rev. Canon Garton, Immigration Chaplain, making his report, told of the work of an Immigration Chaplain. From May 1st, 1918, to May 30th, 1919, 674 immigrants had passed through his hands, he said.

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ber of the British peace delegation, wrote: "I trust that the treaties now being negotiated in Paris will safeguard against outrages and insults to which the Jewish people in Central and Eastern Europe have too often been subjected. Certainly, if the governments of that part of the world desire to retain the respect and support of Western democracy, they must put an end, once for all, to this crying scandal." Amongst the many Christians who wrote letters of heartfelt sympathy were the Archbishop of York, of the Church of England, Dr. Newton, the Nonconformist leader, and the Society of Friends. True Christians have nothing but abhorrence for such outrages, whether against Jews in Poland, Christians in Armenia, or any other people, but have not always been able to prevent them.

If we really wish to know what Christianity has done for mankind, many answers can be found. May I direct your attention to two which will be intensely interesting to any seeking to know the truth: (1) For individuals. "Twice-Born Men," by Harold Begbie; (2) for the race, "The Jesus of History," by T. R. Glover.

Increase Your Protection

A recent report of the Civil Service Commission states that while \$1000 a year supported a family of five in moderate comfort before the war, owing to the increased cost of living \$1550 is necessary today.

According to the above report \$1.55 has only the purchasing value now that \$1.00 had in 1914.

In view of this do you think your Life Insurance would be sufficient to protect your household in event of your death? To have the same protection today as in 1914 your insurance should be increased at least 60%.

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The enclosed leaflet "The True Church," by a Bishop of the Church of England, the late Bishop Ryle, of Liverpool, explains what a true Christian is and where he may be found.

Thanking you for your candid treatment of my letter, and trusting the day may not be far distant when true Jews and Christians may be united in the worship of the one true God, through the Messiah, to Whose coming we are both looking forward,
D. B. Langford.

Toronto, Ont.

THE PRESENT OUTLOOK.

(Continued from page 696.)

Prayer in any congregation where the need or desire for such may be found to exist; provided always that Extempore Prayer shall not be used in the Order of the Administration of the Holy Communion and shall not take the place of or be substituted for any of the Services or Prayers set forth by this Church of England in Canada in the Book of Common Prayer as now used or hereafter to be used by the authority of the General Synod."

CLERICAL STIPENDS.

Executive Committee has recommended an increase in the scale of the salaries of the clergy, and it has ventured to make the increase effective for the current year. It will be necessary for the Synod to endorse and approve of this, and I am sure that in view of the seriously increased cost of living, the approval will be heartily given. My only regret is that the increase is not a much more substantial one, but what is recommended places the schedule of stipends in Rupert's Land as high as in any diocese in Canada and higher than in most.

During the whole of my Episcopate, I have sought to better the conditions of our clergy in the matter of their salaries for I have felt that this was essential from two points of view. First, for the sake of securing men of the necessary calibre, and secondly, for the purpose of retaining them. The new President of Education in England wrote as follows the other day in regard to the teaching profession: "In every large profession, you must rely on economic motives to some extent for your recruits, in the teaching profession less than elsewhere perhaps; but even teachers are human. I do not expect the teaching profession to offer great material rewards; that is impossible; but I do regard it as essential to a good scheme of education that teachers should be relieved from perpetual financial anxieties and that those teachers who marry should be able to look forward to rearing a family in respectable conditions. An anxious and depressed teacher is a bad teacher; an embittered teacher is a social danger." All we have to do is to change the word "teacher" into "clergyman" to make this apply to the clerical profession. Of course, in the latter it may be presumed that there is the presence of a much higher motive, but are we justified in thinking that we can depend upon a regular and requisite supply of men to man our Missions, who will be content to endure a hard, narrow and stunted existence for the sheer love of preaching the Gospel? But while I feel most strongly that we must do all in our power to improve the conditions of the clergy, we must not only proceed with faith but with wisdom and build the improvements upon foundations which will bear and sustain them.

Purchase some Victory Bonds for Christmas gifts to members of the family.

A QUESTION OF PRACTICAL CHURCH POLITICS.

(Continued from page 696.)

But what they did then will never be forgotten, and its very recital will be an inspiration to the men of this generation. In old St. James' Church, Chicago, they went to work at once. They organized a large Bible Class. They put cordons round the church. They stood at the open church doors as a welcoming body. They put boys and men in the pews to look after visitors and strangers. They planned plans of fellowship for striking up acquaintance with newcomers and establishing a basis upon which they could be dealt with and attracted to the Kingdom of God. They viewed all their religion from a practical viewpoint. They were out after results. They wanted worship to become real. They actually began to use the Church of God for the conversion of souls. They actually expected that men could be brought by their influence to the knowledge of God. And think what they did! Mr. Houghteling has told us that this little handful of workers (during the first two years their average number of workers was only about twenty) actually brought forty men for Confirmation to the Bishop, and got 100 men sitting in the back seats of that church every Sunday, and before long they actually had three or four hundred men who had been brought into that church by the instrumentality of this little brotherhood.

Could any really earnest Canadian Churchman undertake to assert today that such a movement as this is no longer needed in the Church in Canada? If 1,000 young men living near to Christ were each to get only one man this year, and each of these a man next year, and each of these a man the year after that, and so on, in ten years we would have every young man in this great Dominion on the side of Christ. It was a magnificent programme, that of Mr. Houghteling and his boys, the Brotherhood of St. Andrew, to win the young men of the United States for God. Its basis was the basis of responsibility of young men to God, not only for his own soul, but for his brother's soul; the expectation that God would bless him when he undertook to work in God's world as God wanted him to work. The trouble with the Brotherhood of St. Andrew in the Canadian churches and the explanation of its failure, where it has failed, has been that in many parishes its leaders and members have failed to keep step with the original ideals. As a mere ushering or social effort, it is comparatively worthless. Its initiative, impetus, and objective is the St. Andrew's determination to accept the trust of souls, and try to bring men by personal effort to Jesus Christ as St. Andrew did. The late Bishop of Nova Scotia used to say: "The Brotherhood of St. Andrew has no monopoly of this work. We are not the only members of the Church who are pledged to personal service. All Christians are." It is not by fine music, a brighter service, the tumult and the shouting, of activities and organizations and multiplied meetings and services, but by winsome personal effort and warm hearts and loving that the Church is going to be enlarged and the world won for Christ. In this great Forward Movement let us hope that one of the first fruits of the reviving Church life of Canada will be the enlistment of a splendid band of young people of both sexes in active service for the Master and a great revival of the splendid work of St. Andrew's Brotherhood. When Chesterton said, in answer to the critics, the teaching of Christ has not been tried and found wanting; it has been found difficult, and has not been tried, he revealed the reason of many a Church break-

down. The work of the St. Andrew Brotherhood has never been found wanting where it has been really tried in faith and love. It may be difficult, but what are we Churchmen in the world for to-day if it is not for the purpose of accomplishing the difficult by the grace of God?

DYSON HAGUE.

Beside the Camp Fire Notes on Scoutcraft

Commissioner Rev. George W. Tebb.

It is now nearly eleven years since the Boy Scout Movement took hold of the boys of the Province of Ontario. It had been in existence in England for a year or two previous to that. The Boy Scout Association was, however, definitely organized in 1908, under the patronage of his Majesty the King and under the leadership of Lieut.-General Sir Robert Baden-Powell. The object of the movement was the training of the boy for citizenship. Since that time the movement has spread throughout the civilized world, and has won for itself a total membership of between half a million and a million lads of all nationalities, creeds and colours, commanding wherever it is properly known the support alike of parents and boys, as well as of those who have the best well-being of the boy at heart.

In the last issue of the "Mission World," there is a splendid frontispiece showing a conference of the Boy Scouts of China under the direction of our own Canadian Bishop, Dr. White. In this connection it is interesting to note that the city of Toronto has a troop of Chinese Boy Scouts, with a Chinese Scoutmaster in charge of them.

His Excellency the Duke of Devonshire, our Governor-General, is Chief Scout for Canada. He writes: "The war has been brought to a victorious conclusion and although the Boy Scout Movement neither was, nor is in any sense a military organization, the part taken by those who received their early training under its auspices has added honour and distinction to its records and proved in the highest degree the value of its work. Of the assets of any country,

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By far the greatest is the character of its inhabitants, and by building up on sure and safe foundation a nation and empire thoroughly imbued with all that the movement stands for, we shall be rendering a priceless service not only to our own but to future generations. . . . By its inception, its principles and its history, the Boy Scout Movement can be fully trusted to play a notable part in these great objects.

When Using the Knife.

1. Don't whittle toward you.
2. Don't drive a knife into a stick by hammering on the back of it.
3. Don't use it on wood with nails in it.
4. Don't put the knife blade into the fire.
5. Don't pry open a knife blade.
6. Don't use it as a screwdriver.
7. Don't carry an open knife in your hand.
8. Don't throw it on the ground when not using it.

Fire-Making.

The beginner usually makes the mistake of trying to start with too large a fire. First collect sufficient wood, and then with hatchet or knife cut a large enough quantity into fine shavings that will easily catch fire. When the first small quantity is thoroughly ablaze, continue to add more fuel until it is safe to put on the large pieces of wood. Do not light the fire in a hollow where there is absolutely no wind, as a fair draught is needed to fan it. When the fire has been well started, place some logs at the back, that is at the side opposite to which the wind is coming. Gradually logs may be placed at the sides, thereby forming a little channel for the bed of the fire in which the draught may have a clear sweep. In very wet or stormy weather the fire may be started with small chips taken from the centre of a log of wood. Put these in a tin

can or water pail until the fire has been obtained. In lighting the Scout fire only two matches are allowed and the use of paper is prohibited.

We shall be pleased to receive for this column any items of real interest from Anglican Troops in any part of the Dominion. Send them to Rev. George W. Tebbs, Burlington, Ont.

Scoutmaster: "What is an oyster?" Tenderfoot: "Sir,—A fish built like a nut."

One of the finest serials of moving pictures being shown in the Province at the present time is the one under the title of "Boy Scouts to the Rescue." The proprietor of the moving picture theatre at Burlington is allowing the Boy Scouts and Wolf Cubs of the Burlington Troop to witness it free of charge. The film is issued with the approval of the Chief Scout and of the Provincial Council. Troops of English Boy Scouts are the chief actors in the serial.

The various versions of the Bible which are published by the British and Foreign Bible Society include versions published in 517 languages. Its issues now average ten million volumes a year. The Society spends about £1,000 for every working day in the year.

An educational and religious pageant, with over 100 characters in costume from five continents, took place lately in the open air at Whitley Wood, Herts. Canon Morgan Smith, the Rector of Stevenage, inaugurated it and all of the Nonconformist bodies joined in it.

The Victory Loan 1919 offers about the best investment in the world at present.

The Bishop's Shadow

by I. T. THURSTON

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CHAPTER XVI.—(Continued.)

Called to go up Higher.

On the day of the funeral the church where the service was held was crowded, and the streets without were filled with a throng as vast as that to which, so short a time before, the bishop had spoken, but what a difference was there in look and manner between the two great gatherings! Here, every face was softened, every heart tender with grief. They called him "our bishop," and they felt that they had lost one who loved them—one who was, indeed, their friend.

But not one, whether within or without the church, not one grieved more deeply for the grand, beautiful life so suddenly cut off than did the lad who stood without and listened to the solemn tones of the great organ, and watched with eyes dim with tears as the black-draped coffin was borne out to its burial. The boy stood there until the last of the long line of carriages had passed him; then he stepped forward, and, alone and on foot, he followed to the cemetery.

When all was over, he went sorrowfully homeward, feeling as if there was a great blank in his life—a blank that could never be filled; that the world could never again seem bright to him; but that evening Mr. Scott came, and his affectionate sympathy comforted the boy's sore heart. His teacher made him feel that now, more than ever, he must be "the bishop's shadow." To Theodore, his small ministries to the forlorn and suffering ones about him seemed, indeed, as nothing when he recalled the wide-reaching labours of the bishop, but as the days went on these small ministries grew to be the joy of his life.

Mr. Scott, watching him closely, saw how, week by week, he became more unselfish and thoughtful for others; more eager to help any who needed his help. It was a grief to the boy that one whom he most longed to help seemed for a time beyond his reach, and this was Carrots.

Four of the ringleaders in the riotous proceedings of the strike had been arrested, tried and sentenced to two years in the penitentiary. Of this number were Tom Steel and Carrots, whose red banner had more than once caught the eye of the police.

Jimmy Hunt openly rejoiced, feeling that Carrots had got his deserts at last, but Theodore was troubled and disheartened over the matter. He went to see the boy in prison, and found him as gruff and surly as ever, yet he was sure that, when he came away, the eyes of Carrots followed him wistfully. He did not go again to the prison, but, though he was no more fond of letter-writing than are most boys of fourteen, yet, during those two years of Carrots' imprisonment, never a month passed in which he did not receive a long, cheery letter from Theodore. He never replied to any of these letters, but as Theodore expected no replies, that made no difference.

CHAPTER XVII.

Final Glimpses.

AS the evenings lengthened, the club grew in favour among the boys of the neighbourhood, and often Mr. Scott wondered to see how Theodore succeeded in maintaining good order and in keeping up the interest of the boys, without setting

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them against him. He was full of ingenious ideas for interesting them in something helpful, and, as he expressed it, "lifting 'em up a peg." He grew to be exceedingly popular in the neighbourhood that winter, but he never discovered the fact. He was too busy thinking of and for others, to think much about himself.

After a while he gave up all interest in his stand to Jimmy Hunt and devoted himself wholly to his brass-polishing business. It outgrew his own time and strength before the New Year, and then he hired boys to work for him, and he spent his time



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Camp Fire Scoutcraft

George W. Tebbs.

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superintending their work and extending his list of employers. He paid the boys as liberally as he could, but he would tolerate no loafing or careless work, so that at first he had some trouble in getting satisfactory assistants, but once secured, they seldom left his employ. The time came when he had a long list of such employees, and when a large part of the brass work in the city was under his care—but this was later.

Nan and Little Brother did not come back to the city in the fall. Mr. Scott had never intended that they should if he could prevent it.

Long before the summer was over, Nan had taken a daughter's place in Mrs. Hyde's childless home and Little Brother had become the cherished pet of the household. So warm and deep was the love given to them both that even Nan's sensitive pride could not object to remaining there where she knew that she could give as much as she received in love and service, and with a glad and grateful heart she abandoned all thought of returning to the city, and knew that she had at last found a real home.

But she did not forget her older friend, Theodore, and she told her new friends so much about him that they desired to see and know him also. So it came about that one of her letters to him contained a cordial invitation from Mrs. Hyde for him to spend Thanksgiving week at her home.

Mr. Scott gladly agreed to attend to the club-room and to keep an eye on the polishing business as far as he could, so Theodore accepted the invitation and began to look forward with delight to seeing Little Brother and Nan again.

He could hardly realize that it was he himself—poor Theodore Bryan—who, one bright November morning, sat in the swift-flying car and looked out on the autumn landscape on his way to spend Thanksgiving as Mrs. Hyde's guest, and to see again the two whom he loved to call his "folks."

As the train drew near the station at which he was to stop, Theo wondered who would meet him. He hoped Nan would. Indeed, he felt sure that she would, for, of course, Mrs. Hyde would not know him any more than he would know her.

So, as the cars ran along by the platform, he gazed eagerly out of the car window, and he felt a little chill of disappointment because Nan was nowhere in sight. There was a comfortable carriage in waiting for somebody. He thought that it might be Mrs. Hyde's—but no, that could not be, either, for a big, rosy-cheeked laddie, with mischievous blue eyes, sat on the seat, flourishing a whip in true boyish fashion. That didn't look much like heavy-eyed, white-lipped Little Brother, and there was not a girl anywhere in sight, except a tall, handsome one in a beautiful grey suit trimmed with fur. This girl stood near the carriage and seemed to be watching for some one.

"I do wish Nan had come to meet me," Theo thought, as he stepped off the train, and then the tall girl in the grey suit was looking eagerly into his face, with both hands outstretched, crying,

"Oh, Theo! How glad I am to see you!" and he was seated in the carriage with that rosy-cheeked, merry-faced little laddie, between him and Nan, before he fairly realized that this was Little Brother, grown well and strong, as even Nan had not dared hope he would do in so few months.

And he had not forgotten his old friend either—Little Brother had not—or, if he had, he renewed the friendship very speedily, and during Theo's stay the two were as inseparable as of old.

It was a happy week for Nan, for she could see how Theodore had been growing in the best ways during the months of their separation, and she was not a bit disappointed in him,

but proud to have her new friends know him. And, as for the boy, it was a glimpse into a new life for him—that week in a lovely Christian home. He made up his mind that, sometime, he would have just such a home of his own, and he went back to the city well content to leave these two in such tender hands and amid such delightful surroundings.

(To be Continued.)

AN ESSAY ON GEESSE.

The following composition on geese was written in a western city by a schoolboy:—

Geese is a heavy-set bird with a head on one side and a tail on the other. His feet is set so far back on his running gear that they nearly miss his body. Some geese is ganders and has a curl in his tail. Ganders don't lay or set. They just eat, loaf and go swimming. If I had to be a geese I would rather be a gander. Geese do not give milk, but give eggs, but for me give me liberty or give me death.

"THE DEVIL IS DEAD."

With an air of great importance the small boy of a Sunday School class imparted this happy fact to his teacher. "The devil is dead," he said solemnly. "What makes you think that?" asked the startled teacher. "Father said so," exclaimed the boy. "I was standing in the street with him yesterday, when a funeral passed, and wher father saw it he took off his hat and said: 'Poor devil he's dead.'"—(St. Dunstan's "Review," London.)

THE ENGLISHMAN WON.

A good story concerning a conversation between an American and an Englishman, in which the latter scored, was told by General Pershing while he was in London recently.

My countryman (said Pershing) was telling one of yours a tall story about a wonderful sausage-making machine they had in Chicago.

"It's a big affair," he explained, "but quite simple. All you have to do is to drive a pig up a plank, through a hole in a machine, and five minutes later out come thousands of sausages."

"What becomes of the hide?" queried the Englishman.

"The hide, sir?" retorted the American. "Oh, that falls out of another slot in the machine, and out come portmanteaux, purses, or, if you like, shoes, or saddles—merely a matter of turning a screw."

"Oh, is that all?" said the Englishman. "We've used that machine in England for the last thirty-five years. What's more, we've improved on it. Sometimes we found the sausages not up to the standard. Well, what happened? All we had to do was to put them back in the machine, reverse the engine—"

"Go on!" cried the American. "What happens?"

"Out walks the pig as fit as a fiddle!"

Rebecca, age eight, was very proud of her father's rank as a first lieutenant, and grew quite indignant when a neighbour's boy called him captain. "I'll have you understand that my daddy is not a captain," she said, "he's a lieutenant." "Oh, it doesn't matter," replied the boy, "he is an officer." "Indeed, he is not an officer," she protested. "Yes, dear, a lieutenant is an officer," interrupted Rebecca's mother. "Well," persisted Rebecca, still determined to maintain her daddy's dignity at all cost, "he's not much of an officer."