

# Canadian Churchman

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## CONTENTS

The Christian Year	Rev. R. C. Blagrove, D.D.
The Mission of the Church	The Bishop of Kootenay
Teach Us to Pray	Bishop of Chelmsford
A Jewish View-point	
Japan and Korea	Rev. J. Cooper Robinson
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.

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## Personal & General

Archdeacon Dobbs, of Kingston, was a visitor in Toronto last week.

The Salvation Army is celebrating this month the jubilee of its formation.

John MacGregor, the famous English and Middlesex County cricketer, and greatest wicketkeeper of all times, is dead.

Colonel Harold C. Bickford, C.M.G., is commanding M.D. No. 2 during the absence of Brig.-Gen. John A. Gunn, C.M.G., D.S.O.

General Sir Julian Byng has resigned his commission in the army in order to become Chairman of the United Service Fund.

Rev. Canon and Mrs. Troop are visitors in Calgary. Mrs. Troop is seriously ill, and their departure for the east may be somewhat delayed.

The Rev. G. F. Saywell, M.A., formerly Curate of the Church of the Redeemer, Toronto, has been appointed Chaplain of Christ's College, Cambridge.

Miss M. J. Dalton, formerly of Haverger College, Toronto and Winnipeg, is engaged in the "Syria and Palestine Relief Work," with headquarters at Beirut, Syria.

The funeral of the late John F. Davison, a life-long resident of Unionville, Ont., took place Sept. 14th. Rev. G. B. Johnson, of St. Saviour's, Toronto, conducted the service.

Lieut. Evan Price, D.S.O., M.C., with two bars, of the Royal Canadian Dragoons, died at the General Hospital, Toronto, as the result of wounds received in France last year.

Mr. George F. Austin, Mus. Bac., A.R.C.O., formerly organist of All Saints' Cathedral, Halifax, has been appointed to a similar position at St. Matthew's, Winnipeg. He has already entered upon his new duties.

Major Eric Harris has been appointed superintendent of the vocational training school for returned soldiers at Ottawa. Major Harris was for a time Science Master at Ridley College, St. Catharines.

Dr. Tasuku Harada, of Kyoto, Japan, former president of the Doshisha, the leading Christian institution of his country, is taking a year of rest and travel, and has made a brief visit to the United States.

The Rev. A. H. Whalley, Rector of Arnprior, who has just been appointed Rector of St. Alban the Martyr, Ottawa, is the father of the Rev. Cecil Whalley, M.A., B.D., the Priest-Vicar of St. George's Cathedral, Kingston.

The Rev. C. H. Buckland, a former Rector of St. James', Guelph, preached in St. George's, Guelph, on a recent Sunday morning. At St. Patrick's Mission Church, the Rev. Canon Spencer, of Hamilton, was the preacher at both services.

The Archbishop of Canterbury has received a despatch from Archangel, signed by the Bishop and clergy, appealing to British Christians against the withdrawal of British troops from that post which, they say, would leave Archangel open to the horrors of Bolshevik rule.

Dr. T. Reaveley Glover has been lecturing this summer at the Bible Teachers' Training School, New York, of which Dr. Wilbur White is president. He gave two courses, one on the "Progress of Religious Thought from Homer to Christ," and the other on "Jesus in the Experience of Men."

Miss Van Sommer, founder of the Egypt General Mission and of the Nile Mission Press, has opened a

book shop in Jerusalem which will eventually be stocked with Hebrew and other books for the increasing Jewish population, in addition to a full supply of books in Arabic for Moslem readers.

Rev. H. W. K. Mowll, M.A., who has been a military Chaplain in France for the past year has returned to Wycliffe College as Professor of Ecclesiastical History and Dean of Residence. Since he left Canada in 1916 he spent a year in England in successful deputation for the C. & C.C.S.

The Bishop of Toronto left on September 13th for Ottawa, where he will be the guest of the Bishop of Ottawa during the session of the Provincial Synod. On September 14th the Bishop preached at All Saints' Church in the morning, and at St. John's in the evening. He expects to return to Toronto on Saturday next.

Rev. George S. Scantlebury, who for over seven years has been Rector at Trinity Church, Ottawa South, has resigned from that incumbency, and will engage in mission work in the diocese under the Bishop of Ottawa. Mr. Scantlebury will retain charge of the parish of Merivale, and will take up residence this month at Westboro.

Mr. N. W. Tilak, Indian Christian patriot and poet, died at Bombay on May 9th, 1919. Mr. Tilak spent several years of his life wandering from one part of India to another studying religions, and in 1895 publicly declared his acceptance of Christianity. From that time he has continued to teach Christianity by pen and speech.

The Prince of Wales formally opened the Red cross hut erected at Winnipeg at a cost of \$50,000, on the occasion of his visit to that city. He was presented with an address by Mrs. H. P. Plumptre, of Toronto, secretary of the Canadian Red Cross Society, and he was made a life member of the Society, the Duchess of Devonshire pinning the jewelled badge on his breast.

Rev. Samuel M. Zwemer, D.D., of Cairo, sailed for England last month. After spending two weeks in England in the interests of the Nile Mission Press he proceeded to Cairo to resume his work in the Cairo Mission and Theological Seminary. Dr. Zwemer has spent fifteen months in the United States in response to a call from the Laymen's Missionary Movement.

The Rev. Dr. Griffith-Thomas who has been Professor of Systematic Theology at Wycliffe College for the past eight years, leaves Toronto to-day for Philadelphia, where he has been appointed to a post with the Bible Society of America at their Headquarters. Since war broke out he has spent his summers in the U.S.A., where he has been a valued worker in "Victorious Life" Conferences at Princeton and Bible conferences, both in the east and the west.

A double wedding was solemnized on Sept. 3rd at St. Peter's Church, Regina, when the two youngest daughters of the late Mr. Lewis Porter and Mrs. Porter, Regina, were married. Miss Marie Porter becoming the bride of the Rev. F. Gibney, Rector of Sunkist, Sask., and Miss Marjory Porter, the bride of the Rev. R. Graham, Rector of Stoughton, Sask. The brides were attended by their sister, Miss Madge Porter. The grooms were attended by Captain Walter Cupps, of the 28th N. W. Battalion, an old friend of the bride's family. The Rev. Frederic Stanford, Rector of St. Peter's, performed the ceremony, assisted by the Rev. R. Gauntlett, Rector of Condie. The bride's eldest sister presided at the organ.

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# Canadian Churchman

Toronto, September 18th, 1919.

## Editorial

THE students are getting back again into our college and high school towns. Tens of thousands of the youth of our Dominion will be in training for life service of various kinds. Do our clergy and congregations realize the possibility of a MINISTRY TO STUDENTS?

It is the complaint of many a parson that he gets little support from the professional men of his congregation. The time to plant and develop habits of Church support is in school or college time. Statistics show that by far the largest percentage of Christian decisions are made between the ages of fourteen and twenty years. School time is the harvest time.

For the clergyman who will really take pains to prepare a message for students, the reward will be sure. It will demand honest thinking and talking. No one is quicker to discern insincerity and subterfuge than the student. We have an idea, where we got it we could not say, that the average sermon would show decided improvement if as much solid thinking lay before it as cheap satisfaction behind it. We recall the remarkable ministry of one clergyman who every Sunday evening gave an exposition of part of Holy Scripture. His Church was crowded. Note books were often in evidence. Yet there was no seeking after effect or straining after eloquent periods. It was the sheer interest in a straight forward presentation of the Word which attracted a congregation of whom well over half were students.

Remember the students in your programme of social, as well as religious activities. A hall-bedroom is not a fearfully exciting place but it may be dreadfully lonely. Bear in mind the girl and boy who are away from home, strangers in your town.

THE Forward Movement has wisely been extended to next February. It would have been impolitic, if not impossible, for the Forward Campaign to figure as a rival of the Victory Loan next November. There is and should be no conflict between the two.

Not at all a calamity is this postponement, for it will give time for the most necessary and most difficult part of the Campaign—that is to so present God's claims upon us that our gifts may be an evidence of our rededication. We must see the *spiritual significance of our gifts*. Indeed unless they are given with spiritual significance they are not properly gifts to God.

We have set our hand to a worthy work. The responsibility for the Indian and Eskimo work lies at our door. We are rich to-day from the products of our labours, but it is their land which yields the increase for our labours. The way of our blessing as a Church lies in an adequate provision for this responsibility.

Of course we must greatly increase our staff and equipment in all the Foreign Fields which we have undertaken. Present conditions give us a tremendous sense of the urgent necessity of pressing forward in Japan and China and India.

It will be a great help to all concerned if we keep in mind, not the amounts asked for, but the *objects selected*. A man cannot devote thought to the extension of God's Kingdom without his prayers following his thoughts and willing and adequate gifts will follow his prayers.

FOR some time it has been a matter of concern to us how few people make adequate preparation for the Holy Communion. It is difficult for some in a hurried life to take

the time, but it is just carelessness on the part of others to omit preparation. Yet whether busy or careless there must be preparation if we are to receive the greatest possible blessing from the sacrament. The ideal life, of course, would be one so closely in communion with God that no special preparation would be necessary, but none of us are ideal. The very real and human part of us makes it absolutely necessary that we pause on the threshold of God's House and recollect that we have unclean hearts as well as unclean lips, and that we are sinners even against God's grace by our deliberate and wilful sinning.

We must contemplate not only our shortcomings but we must review and claim God's promises of pardon and strength.

Privately reading the commandments and *Kyrie* with the Confession and Comfortable Words is to be recommended with meditations on the Comfortable Words.

IN ten different ways the ballot of the ONTARIO REFERENDUM can be marked. It is a brain-twister for the average elector to find out what is meant and it surely will twist several brains for the Government to find out what the returns mean, unless there be a majority of four "no"es or four "yes"es.

The very complexity of the ballot is operating to throw people into those two classes. There is one organization working in Ontario which, in its official literature scattered broadcast, definitely advocates voting "yes on all four questions." Such advice stands no chance at all of winning the support of His Majesty, the average citizen, so far as we know him. From up and down the country, north and south, east and west, there comes testimony from all sorts and conditions of men that the licensed bar-room is gone forever. Merchants repeat the tale of better goods and fewer bad debts. Bankers tell of larger deposits. Housewives and children have food and clothing better than before and many a man is glad that the Government put him on the water-wagon. There is yet to be put on record the first case of a man who suffered from his abstinence from liquor as a beverage.

It is just this kind of advocacy of voting for everything wide open, with the return to dreaded old conditions and worse that makes the average citizen feel that he is going to take no chances on this thing. Our war experience has shown that the bar-room is a parasite. There is no shadow of reason for its reintroduction. We are happily clear of it.

Fortunately there is no obscuring of the issue with the plea that the profits of the bar-room are necessary to run the hotel end of a business. The prosperity of our hotels during war time has proved that and the absence of the bar-room business has been greatly appreciated by thousands of guests and by hundreds of proprietors.

The report of the ANGLICAN COUNCIL OF SOCIAL SERVICE on Prohibition will be read elsewhere in this issue. It reminds us that the General Synod some years ago expressed satisfaction with the effort made to curtail the liquor traffic and looked forward to the time when the traffic in liquor as a beverage would be abolished.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

## The Christian Year

The life is more than meat  
(FIFTEENTH SUNDAY AFTER TRINITY)

THAT Christianity is meant to be a progressive leaven in human society, driving men on to better things here on earth, there can be no doubt. The social gospel is implied in "the gospel."

The moral force of the Church must make for justice and equality of opportunity; the impact of her teaching must by its very nature tend toward the amelioration of the conditions under which men live and labour, and the elimination of poverty and misery. The moral reaction of the gospel of redemption, of which the Church is the repository and the living exponent, must inevitably make for social betterment. But, once again, the gospel for to-day reminds us that this is not the function of religion, or its main purpose.

### THE DANGER OF WRONG EMPHASIS.

However much a practical age may deprecate "other worldliness" men will always be moved by its appeal. As long as we know and see mortality all about us, so long shall we be forced to put our trust in things immortal. The greater part of our life is in the soul. Things that endure will, in the long run, engage our deepest interest. We are in search of a city that hath foundations, whose walls crumble not, and wherein is no decay. The fevered energies of these restless times are threatening the foundations of God's kingdom.

The scramble for profits and the adjustment of profits, the disfiguring and unseemly industrial strife, has for the moment forced the emphasis, even of religion itself, upon the material interests of the world. We are in danger of being stampeded by the back-wash of the war. The hectic condition of human thought may easily upset the basic fundamentals of religion so as to seriously threaten the security of "the way of salvation."

The multitudes were rebuked by our Lord because the loaves and fishes were the motive of their interest in Him. Even we in the Church are in danger of permitting the "loaves and fishes" standard of things to constitute our estimate of the efficiency and value of Christianity. It is the function of the Church to provide the necessary spiritual corrective.

### OTHER WORLDLINESS.

The Christian religion is based upon the "other-world" appeal. Its emphasis centres in the spirit, and its rewards in the Kingdom of God. There is in us a desire for eternal life, and, if our latent spiritual energies were properly aroused, a genuine dread of sin. We have spiritual needs and desires which are an empire in themselves, and which render the contents of the gospel, apart altogether from its social implications, of supreme importance, and of paramount value to us. It is this truth which justifies the adventurous challenge in to-day's gospel, the statements of which seem, in this practical era of industry, to be economically extreme. But Christ faced the world with them knowing full well that they provide a necessary perspective in the horizon of our spiritual vision. "Take no thought for the morrow" "sufficient unto the day is the evil thereof." "Is not the life more than meat, and the body than raiment?" "Consider the lilies"; all of which is contained in its most ample and reasoned form in the central text of the whole gospel for a living Church. "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you."



# The Mission of the Church

THE BISHOP OF KOOTENAY

A Sermon preached in St. Alban's Cathedral, Toronto, September 7th, 1919.

"Pilate therefore said unto Him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."  
—St. JOHN xviii. 37.

THUS Our Blessed Lord defines the purpose and aim of His mission. He came forth from the bosom of the Eternal Father to bear witness unto the truth. That was the purpose and meaning of His mission during the years of His ministry as He trod the streets of Jerusalem and the hills of Galilee, it is the purpose of His mission still. His mission is like Himself eternal, He is the same yesterday, to-day and forever, and His mission to bear witness unto the truth is a mission for all time, for our own day and generation as well as to those with whom He came into touch and contact during the years of His earthly life.

But how does the Christ carry on His mission to-day? How save through the Church which is His Body? Do we understand or attach any real meaning to this favourite Pauline figure, or is the expression one which we dismiss as soon as suggested because we never take the trouble to find out the glorious conception of the Divine Society, which is by it and through it presented to our view? The Church which is His Body. What is a body? We shall not be far wrong if we define a body as a living organism through which spirit manifests itself, through which spirit gets into touch and contact with things material. The body of the Christ, which He took of the ever Blessed Virgin Mary, His Mother, was the living organism through which and by means of which He came into touch and contact with the needs and wants of humanity. But that body was crucified, that body was laid in the tomb, that body rose again triumphant and ascended to the highest state of spiritual glory and blessedness.

Yet His eternal mission was not ended, His mission still went on, and He had need of a body in which and through which to discharge it, hence the formation of the Church which is His body.

The Church as His body is that living organism of men and women imbued with His spirit, His ideas and ideals, through which He the eternal Christ carries on His mission, through which in every age and every land He gets into touch with the needs, the perplexities, the sorrows and the sins of men and women who ever need Him, and whom He ever longs and yearns to help and to save.

The mission, therefore, of the Church is not an independent mission, it is the eternal mission of the Son of God discharged through it as His body.

If His mission was and is to bear witness unto the truth what other mission can the Church either have or claim?

If she be His body, if to her the words were addressed "as My Father hath sent Me even so send I you," then as He her Lord was sent to bear witness unto the truth, so likewise is the Church sent to bear witness unto the truth, and in each and every age her primary duty and privilege is in the face of an unbelieving world to witness for the incarnate truth, and for all that He the very truth taught and revealed.

My brethren, nothing is more important than that we should remind ourselves and be reminded of this fact in an age when men have lost belief in the truth, and when other ideals than that of witnessing are set before the Church for her acceptance and adoption.

To-day we are surrounded by the spirit of speculation, uncertainty, doubt, division, unbelief, misbelief and impatience with authority even the highest and most sacred. Men tell us that the Church is not in touch with the spirit of the age, that she must recast her creeds, and abandon her principles of faith and order if she would win the world.

But win the world to what? Is it to the

nominal acceptance of a diluted Christianity which would offend no one and therefore convince no one? Is it to membership in a world wide ecclesiastical organization imposing in numbers, wealth, position, social and political influence, but, destitute of either a vital connection with or a real belief in the living Christ? To bring about results such as these, is not, never has been, and never can be the mission of the Church.

Her mission, her duty is not to band men together in a unity of belief, or a unity of organization whether political, social or religious, regardless of the character of that belief or the character of the organization, her mission is to win the world for Christ who is the truth, her mission is to be loyal and faithful to Him, earnestly contending for the faith once revealed and taught by Him the incarnate truth and entrusted to her as His Body for her own edification and growth in grace, and for the illumination of the nations.

From many quarters the demand is being pressed upon us to-day for a restatement of the Christian faith. We have a right to demand in turn from those who make this request that they should state in a plain, clear definite form what they want and with what they would be satisfied. If by restatement is meant a request that the old truths of the Gospel should be taught and explained in language which the ordinary men and women of the XXth century can readily and easily understand, then the demand is a reasonable one to which the Church will do well to give diligent and earnest heed. But if by the demand for a restatement, it is desired that the Church should cut out one article of the Creed, water down another and explain away yet another, then to all such demands the Church can only return a clear, definite, final answer *non possumus*—it cannot be. For her duty like that of her Blessed Lord is to bear witness unto the truth. Like Him she must ever be able to feel and to say "to this end was I born, and for this cause came I into the world that I should bear witness unto the truth."

Her mission is to guard and hand down unimpaired to future generations the old faith in all its purity and completeness as she has received it, and as by the power of the Holy Ghost she has ever proclaimed it. Truth can never change or be altered.

Our understanding of the truth grows, new light is ever being shed upon it by the eternal spirit of truth, but clearness of apprehension and understanding is a totally different thing from abandonment and surrender.

#### PRESENT DANGERS.

My brothers and sisters, if I read aright the signs of the times the Church of God, and that integral portion thereof to which you and I belong, is about to encounter stormy seas and terrific hurricanes. The very foundations of the faith are being attacked. The Person of Our Blessed Lord, Very God and Very Man, His Virgin birth, His Resurrection and Ascension all are being assailed not only from without but from within, and that with an intensity and force which seems to combine in one gigantic onslaught the accumulated strength and hostility of the ages.

The same voice that promised to the Master the Kingdoms of the world in exchange for one act of apostacy, one denial of eternal truth; is heard to-day offering once again the same Kingdoms upon the same terms to the Church which is the body of the Christ. She knows from whom that voice proceeds, she knows how that voice was answered by the lips of truth eternal.

God forbid that she fall or fail.

Her duty is to bear witness unto the truth, it is not her duty to win the world for herself, better far, ten thousand times better, that she should remain the poor despised Church in the Wilderness holding aloft the lamp of truth, than

(Continued on page 601.)

## A Jewish View-Point

AN Anglican clergyman of Toronto wrote to *The Canadian Jewish Chronicle*, the only Jewish paper in Canada, published in England, drawing the editor's attention to Canon William's new book on "Christian Evidences for Jewish People," and questioning the adequacy of some statements about Christianity which had appeared in the *Chronicle*. The editor acknowledged the letter in the following editorial. It gives a viewpoint of which our readers should be aware:—

"On another page of this issue we publish a letter from a Christian subscriber in which he seeks to justify his religion, and to show that it bears naught but goodwill toward the Jews. If this is the case, and we have only the writer's word for it, this goodwill has managed to disguise itself very effectually, and, if we are skeptical as to its existence, our skepticism must be attributed to the fact that thousands of years of persecution have failed to convince us of the existence of goodwill. We do not doubt but that in individual cases goodwill towards the Jewish people does exist, and the dark pages of our history are illumined at rare intervals by the courageous actions of broad-minded Christians who have tried to live up to the ideals of Christianity in spite of the prevailing sentiment which made mock of them. The Jew has learned to write kindnesses in marble and injuries in dust, and he has never failed to express his gratitude to these few noble souls who were guided by idealism and swayed by principle. Alas! they are all too few and far between, these men who will 'not follow a multitude to do evil.' The fact remains that the great mass of Christendom has not lived according to the principles of the Christian religion, and no one knows this better than the Jew, who has been made the butt of intolerance, brutality and barbarism. Are these the teachings of religion? Is not religion supposed to be a great moral force that shall uplift man from the animal kingdom and make him a 'little less than the angels?' Is not the first teaching of religion man's humanity to man? To do unto others as we would be done by? Yet the dominant faith has failed to teach its followers even these first principles.

"I do not for a moment blame you," says our correspondent, "for misunderstanding what true Christianity, which is the greatest friend of the Jewish people, really stands for; but the fact remains that what these articles are fighting is not Christianity, but a caricature of it." We would like to ask our correspondent, Where shall we find Christianity, then? Let us look at the Christian countries of Eastern Europe, at Germany, Hungary, Russia, Roumania, Poland and the other Slav countries. They all profess the Christian religion. In all, they comprise at least 250,000,000 people, all professing Christianity. Their creed seems to consist in murder, pillage, destruction, rapine, bloodshed and barbarism of the worst kind. Are they mere caricatures of Christianity? And if they are but caricatures, where are the true Christians? Why is not their voice raised in protest against the violation of every Christian principle? Hundreds of thousands of Jews are being massacred in Eastern Europe in the most barbarous fashion, but we do not hear Christian ministers of the Gospel raise their voice in protest. The Pope, the Archbishops, the Bishops and the other Church dignitaries, too numerous to mention, are strangely silent just now, and yet our correspondent assures us that 'true Christians are the greatest friends of the Jewish people.' It is a fine display of friendship to stand silently by while our people are being subjected to the most indescribable horrors; while whole Jewish communities are being wiped out; while helpless women are made to face horror worse than death; while tiny babies (the orphans of those who recently lost their lives in the great war for Christian ideals) are torn, limb from limb; while our holy books, which were also the sacred volumes of the founders of Christianity, are being desecrated. The mere reiteration of empty phrases will not inspire us with belief in the friendliness our Christian neighbours profess for us. Let their actions show that their religion has succeeded

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in uplifting them, morally and spiritually, and they will not need to assure us of the justification of Christianity. We shall see for ourselves, and we shall not be slow to acknowledge it, either.

"Our correspondent further refers to the 'Chizzuk Emumah' of Rabbi Isaac, which was written in the Middle Ages, and which, he assures us, has now been answered with 'scholarly accuracy and reserve' by Rev. Canon A. Lukyn Williams, D.D. We have no doubt but that the book is much that its author claims for it, but we must be pardoned if we fail to evince any enthusiastic interest in the volume. Lengthy, scholarly discussions on religion were quite the thing in the Middle Ages. They were the particular pastime of idle Spanish kings and nobles. The eternal mystery of the survival of Judaism in spite of the forces let loose to annihilate it led to many lengthy discussions. But to-day we have no time for theoretical discussions. It is practical results that count. We no longer theorize about Judaism and Christianity. We are more concerned with the actions of Jews and Christians. The Jew makes no extravagant claims for Judaism, but he proves indisputably by 'right living and high thinking' that his religion has been a strong moral influence in his life. It is impossible to persuade a Jew that it is right to kill an innocent babe, even if it be the child of his greatest enemy. We judge our Judaism by our Jews. Can anyone blame us if we also judge Christianity by the Christians? Perhaps if the Rev. Canon Williams had written one letter to the newspapers, protesting against un-Christianly pogroms being committed by Christians, he might have inspired more respect for the religion he represents, and he would certainly have done more to further his purpose, which, our correspondent says, is 'the removal of the prejudice and misunderstanding which has been the cause of so much bitter feeling between Jews and Christians in the past.'

"Russia is an avowedly Christian country. What has Christianity done for Russia? No more than the sciences that have marked the progress of civilization. But science has helped humanity. It has fulfilled its purpose, whereas Christianity has failed to fulfil its purpose, since it has failed to instill in its followers the principles of humanity, morality, or social justice. We are told that such people as the Russians are mere caricatures of Christianity. Then we would say that the silence of the true Christians is as criminal as the actions of these so-called caricatures.

"Captain Cross, who was on the Morgenthau Commission to investigate pogroms in Poland, exclaimed, 'I am ashamed to call myself a Christian.' Yet the Press, always seeking for sensation, did not publish this extremely sensational utterance of a true Christian. If the Truth is being continually suppressed, how shall we hope to find it? Perhaps our correspondent knows the way. As for us Jews, we are not afraid to face the truth nor to spread it broadcast. Judaism is based on truth, therefore it has survived. Let us have the truth by all means."

## THE MISSION OF THE CHURCH.

(Continued from page 600.)

become the apostate Church clothed in the colours of an admiring world, crowned and decked with precious stones by those who love not her Master, reigning indeed, but reigning without Him, over kings and princes, and kindreds and peoples and tongues.

Brethren, you are the body of Christ. The Church has no existence apart from the men and women who make up its membership. If the Church is to bear witness unto the truth, she can only do so if each and every one of us, her members, bears his and her witness unto the truth. In this great day of crisis stand fast, quit you like men, be strong. Bear your witness, help the Church to bear hers, so that when the conflict is past and the battle won she may be able to make her own the glowing words of her great Apostle, words unsurpassed in all literature, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

## "Lord, Teach Us How to Pray"

by the BISHOP OF CHELMSFORD.

**A**MONG other things for which we pray, do we to-day ever ask ourselves whether we have not fresh need to say, "Lord, teach us how to pray"? Do we ever pray that we may pray aright, do we ever pray for guidance in prayer? I have been struck over and over again with the fact that in the hundreds of prayers that I hear during the year I scarcely ever hear anyone ask for guidance in prayer itself. I think we need to pray afresh what the apostles prayed: "Lord, teach us how to pray." We sing:—

"Prayer is the Christian's vital breath,  
The Christian's native air."

But do we consider it vital?

Wilberforce, it is said, prayed three times a day, and each time occupied an hour—an hour in the morning, an hour at noon, and an hour at night. Some of us find it impossible to do that. But in between he did a work the extent of which we cannot gauge. He freed the slave. I think if some of us attempted to do a little less work, and really devoted more time to prayer, we should find that we did things in between of greater moment and vaster importance than otherwise we could do. Our life must be interwoven with prayer; "praying without ceasing" must be interpreted in that light.

## HOW WOULD CHRIST PRAY?

First, are all our prayers couched in the thought and the language that we are quite certain our Lord Himself would adopt as His own if He were in our place? In other words, do we ever stop to think, Is what we are going to ask for, as far as we know, in accordance with the will of God; is it what Christ would ask? We are saying, "Thy will be done." Are we certain that we are not going to God for something that is not His will? Do we try and understand the mind of Christ before we present our petitions? I think that is a point everyone of us ought to remember more than we do.

Then I wonder whether our prayers are real in this sense—that whatever petition we present to God we ourselves so ardently desire that we are willing to help God to answer the prayer? What I mean is this. You pray, and quite rightly, that God may win the heathen nations to Himself. But in that prayer, if it is really to mean something to God, if it is to go up as a whole-hearted expression of your whole being, then it ought to be that God can read this thought: "I pray that God would bring the heathen nations to Himself. It may be that God is going to do part of it through me. If God can only answer this prayer by sending me to Africa, or China, or India, am I ready to go?" It is no good asking God to do something through somebody else if we are not willing to be the instrument of carrying out His purpose.

## THE TEST OF SINCERITY.

Therefore, we ought never to ask God to do anything in which we are not prepared to co-operate wholeheartedly with Him if He makes it plain to us to do so. We pray for foreign missions. If we offer that prayer and God comes to us and says: "Sell all you have and give it to foreign missions," are we ready to do it? I want us to be very clear that God cannot answer our prayers as the wholehearted expressions of our being unless we are prepared, the moment we kneel down and utter the petitions, to say, "Here am I and all that I have, a ready and willing instrument for Thee to answer this prayer." If we once approach God on these lines God will realize the sincerity of our prayer.

Then are we not, over and over again, very selfish in our prayers? Do we really intercede for others? For whom and for what do you pray? Intercession! Our Lord looked at Simon and said: "Satan hath desired to have thee, but I have prayed for thee." What a lesson to us

clergy and ministers! Over and over again I get among some 750 clergy with whom I have to do as a Bishop. I get all kinds of difficulties to solve, and over and over again I say to the brother who comes to me complaining, it may be, about a colleague, or a churchwarden, or a lady in the congregation: "I want to ask you a very straight question. How much have you prayed for this colleague of yours; how much for this warden of yours; have you ever gone to God in prayer for this particular lady?" I have scarcely ever had an answer that the person has prayed. No wonder they get into trouble; no wonder they get into difficulty. "Pray one for another." The prayer of intercession. Do we plead with God?

## A CEMETERY CHAPLAIN'S STORY.

Of all the kinds of work that any minister of the Gospel has to do, I think the most difficult in the world is to be the Chaplain at a great cemetery. To bury scores of people, day after day, and to read the same form of service at the graveside—it has an extraordinarily deadening influence, it seems to me, on the mind of the man performing these last duties. Yet I know a Chaplain of one of the very largest London cemeteries who is noted for his saintly character; he is a dear old saint, nearly eighty years of age, and still goes on with his work. I said to him one day, "How is it that you have kept your saintly character as you have, and that you are so bright and happy in the Lord?" He said, "You are my Bishop, and I tell you what I do not tell other people. When I was appointed I knew what a deadening influence this would be likely to have, and so I drew up this prayer"—and he pulled it out of his pocket—"and I really try to breathe that between every two funerals. This is what has kept me going." When I was in his study he took from the drawer a book and handed it to me. There were the names in that book of over 38,000 men, women and children whom he had buried. "What does this mean?" I said. I do not want you to agree with what he said, but he said: "During summer I get up every morning at five o'clock, and in winter every morning at six o'clock, and through the whole year I remember the name of every man, woman and child that I have buried before God, and I pray for their relatives and their little children. I have got notes at the side, and I bring everybody in the parish before God during the year."

Whatever we may think of prayers for the dead, that is not the question. When I look at this old saint I ask myself this question: "How many clergy and ministers have I got in Essex who get up at five and six o'clock in the morning and spend two or three hours in prayer for their living parishioners as this old man does for his dead parishioners? Have we got the spirit of intercession? Is it keen among us? Do we intercede with God?"

May I put it to you like this? You are praying for more power. I should be surprised if God gives it to some of us. Why? I remember a friend of mine who wanted a gardener. He advertised, and got a letter from a gentleman concerning a man whom we shall call John Smith. This gentleman said, "John Smith has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection." And he went on through the list of what the man could do. As the other gentleman read the letter he said, "That's the very man for me; he can do the very things I want." He got to the bottom of the page and turned over, and on the other side there were only three words—"But he won't!" What is the interpretation? There are men and women this morning in this tent who could revolutionize the districts in which they live, who could turn topsy-turvy the lives of their most intimate friends. But they won't!

Have you ever noticed, in the New Testament, that when our Lord gave men authority over ten cities, they had used the power they had had in a similar number of cities? God is not going to give you more power for you simply to rust away. He only gives more power to men or women who are using the power they have already got. It is wasted breath—I say it rever-

(Continued on page 608.)



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

MANY Churchmen are anxious to know what part our Anglican leaders have in the preparations for a referendum on prohibition in the Province of Ontario. It would be a distinct relief to a vast number of people to be authoritatively informed that it was in face of their strenuous protest that this man Billy Sunday was brought on to give the dominant note for the campaign. Billy Sunday is responsible for his own actions and his own teaching, and that need not be discussed here. What "Spectator" does protest against with vigour, is the placing of the stamp of approval on those methods and teaching by anyone in authority in the Anglican Church. We have stood before the world for sanity, for reasonableness, for honour, for faith that moves the conscience and the will of men. We can only depart from that course to our own everlasting shame and the degradation of our people. If the men who control the prohibition movement are so lost to decency, so shallow in the diagnosis of the things that move men to seek the higher qualities of life, as to be wedded to the Sunday methods, there should not be a moment's hesitation in withdrawing from their company. It isn't the baseball evangelist on whom the writer desires to concentrate attention. It is a group of men in the city of Toronto, who have evidently no faith in the clean-hearted, common sense of the Canadian people, that deserve to be revealed to the public as the manipulators of cant and the degraders of the faith that they glibly profess. If they could confine the consequences of their methods to their own ecclesiastical associates, it would be bad enough in all conscience. But that cannot be done. Every prophet of righteousness that is attempting to establish the feet of his people upon the path of God, finds the atmosphere in which he labours polluted by unsound theology and by methods that shame the consciences of the most unlearned men made in the image of their Creator. A labour leader said quite truthfully the other day, that if labour orators were to express themselves as the proteges of the prohibition management gave voice to his sentiments, they would be denounced as blasphemers and madmen.

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It is all very well to say that the proof of this man's power and the wisdom of his promoters are demonstrated in the audiences that flock to hear him. It is no such thing. People hurry to his meetings as they hurry to any other vaudeville show that possesses excitement and amusement. It is supposed that the showman's methods is tempered to the requirements of a class that can be reached in no other way. The plain fact is that no such class exists in Canada, whatever may be said of other parts of the world. Canadians have gone to school, they read for themselves, they think for themselves and they form their own conclusions. They are by no means averse to seeing a man doing "stunts" of an unusual character, nor listening to riotous buffoonery. It isn't the slum element that Billy is playing up to and it isn't that element that forms the backbone of his audiences. The performer has his own views of his performances and his Toronto managers have theirs. It makes one seriously engaged in presenting the way of his Master as the fountain of life, sick at heart to have men in responsible positions causing God to be held up before the people as swinging a bat and lambasting the ball to the off-field fence. A mind so constituted cannot wash away these things by rivers of piety outpoured. It is essentially and radically unsound, impure, defiled. The men who brought this inflexion on a good cause knew what they were doing. Isn't it time that they were dethroned and worthier men put in their places? At all events Anglican hands must be kept clean.

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The collection connected with the Forward Movement has apparently been postponed for a few months. It is most unfortunate that affairs of state should interfere with plans that have been laid by the Church months in advance. However, there is nothing for it but to make the best of a disconcerting and troublesome matter. As the completion of this movement is now some five months off, would it not be wise to consider some modifications of the mode of procedure. If "Spectator" can read the Anglican mind aright, it is not very kindly disposed to the too close association of a spiritual revival and a collection of funds. The feeling is that the more earnest and enthusiastic we get about the spiritual, the

more the financial aims linger in the back of our mind, and the one has a tendency to neutralize the other. When Anglicans are approached for money they prefer to be asked for it in a straightforward, direct way, because it is needed and can be usefully employed. No one may deny that there is a spiritual element in the financial support of the Church. But the spiritual consciousness is not best aroused by keeping that particular financial consummation constantly before us in our prayers and our worship. It is rather brought about as an incidental outcropping of a higher sense of duty and the responsibilities of life in every direction. The best preparation for this or any other move forward is the prosecution of a more intensive effort to present the Church, and the Church's message from her Divine head, in its richest and fullest power. It is something that is timely whether a collection of necessary funds is contemplated or not. The writer would humbly suggest that a definite period, say, of one month's duration, be devoted to the special, united, nation-wide effort to perceive and grasp the great fundamentals of our faith, reasonably and convincingly set forth, regardless of its special bearing upon any one definite objective. Then when we ask men for their contributions, we ask them simply as men who can understand a need and appreciate a duty. What the writer is anxious to avoid is the slightest thought or appearance of commercializing our devotions. He is quite sure that no such idea in the remotest degree enters the heads of the men who are guiding this movement, but whatever our ideals may be we should not only avoid the thought but the possible similitude of such a thing.

"Spectator."

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## Wide Open Doors

MISS Lawford, the courageous C.M.S. missionary who remained in Palestine all through the war, arrived in England last month. All the other missionaries were ordered away from the work, when Turkey entered the war, but Miss Lawford was allowed to remain in the Nazareth Orphanage, with her 400 orphans, at her earnest entreaty. She feared nothing for herself, but the worst for her charges. She protected the children and finally obtained the liberation of most of the Syrians. When 200 of them were sent to their homes, the weeping procession of little ones was a sad spectacle. Miss Lawford herself was sent under guard to Damascus, where she continued her good work of nursing sick and wounded soldiers. In her last letter home before her arrival, she wrote: "Those four years of war were times of great privilege, for one had marvellous opportunities that could not have come at any other time—there were trials but there were many compensations. I would like to thank all those who have remembered me in prayer and ask them to pray for a blessing on the scattered seed, and to give thanks for the loving faithfulness of our God. We had always enough food and a little to give to others."

It is the experience of many workers at home, that the war has left them "spent"—physically and spiritually. Among Army Chaplains much help was found in "refresher schools," and an attempt has been made in England to arrange such times. It is thought wise to invite only a few at a time to join in seeking "the Vision of God that saves." The Vision of God, His Person, His Purpose, His Power, the Vision of the World; the Vision of God's will for His people. The object is intensive. "It is our business to keep in touch with God. He will do the rest."

At Atbara, North Sudan, the Girls' School was closed 1916-17, but was reopened in 1918. There are now 100 names on the register and many more are expected this fall. This school has won general favour with the people and this has been voiced by the most influential Moslem in Atbara, who has sent a message of thanks and appreciation to the committee on behalf of the Moslems for what is being done for their daughters. There are many opportunities of helping Europeans as well as Sudanese, Egyptians (Moslems and Christians) Syrians, Greeks, Indians and Maltese.

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Everything that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give.—Sir Philip Sidney.

As I love nature, as I love singing birds, and gleaming stubble, and flowing rivers, and morning, and evening, and summer, and winter, I love thee, my friend.—Henry David Thoreau.

## The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Fifteenth Sunday after Trinity, Sept. 28th, 1919.

Subject: St. Paul at Corinth, Acts 18:1-17.

ST. Paul's work in Corinth continued for a year and a half. It is very briefly described in this passage. From the Epistles afterwards written to the Church in Corinth, it can be seen how important was the work accomplished in that city.

1. Valuable helpers. There was a strange chain of circumstances which brought Aquila and Priscilla into touch with the Apostle Paul. It is thought by some that Priscilla belonged to a distinguished Roman family, and that she lost caste with her own people when she married the Jew Aquila. Afterwards came the decree of Claudius which banished Jews from Rome. Aquila and his wife therefore moved to Corinth. Every Jew was bound to learn a trade. Paul and Aquila had learned the same trade—that of tent-making—and both were now making use of it. "All things work together for good to them that love God," and thus by strange and apparently unconnected events, St. Paul was brought into relationship with these people who were among his best helpers in Corinth and in later days. The Apostle was always ready to give generous recognition and thanks for the assistance he received. Aquila and Priscilla were valuable helpers Providentially obtained.

2. Earnest preaching to Jews and Greeks. The Synagogue was made the centre of St. Paul's preaching. This was his invariable custom. After Silas and Timothy came from Macedonia bringing him good tidings of the Church in Thessalonica (1 Thes. 3:5-10), he gave himself to the work of preaching with greater energy. He was "constrained by the Word," or, as we might say, He was absorbed in his message.

It came therefore as a shock to him to find that his own countrymen opposed themselves to his teaching and ridiculed the message which he brought to them. He awakened from his absorption to find that they rejected the Gospel and were ready to persecute the preacher of it. The faithful preaching of the Gospel cannot compel men to accept its teaching, but it does bring to them the necessity of deciding what their attitude will be towards it. In St. Paul's day open hostility and persecution were manifested by the enemies of the Gospel. In our day it is generally indifference and neglect.

3. Turning to the Gentiles. The Greek proselytes in the Synagogues had always been more ready to receive St. Paul's message than were the Jews. The Apostle became so convinced of the unalterable hostility of the Jews in Corinth, that he formally declared that he would no longer preach to them, but that he would confine his work to the Gentiles. He drew attention to this change of purpose by the sign of shaking his raiment and by the solemn declaration: "Your blood be upon your own heads; I am clean; from henceforth I will go to the Gentiles." He also removed to the house of Justus. In all this the Apostle made clear to the unbelieving Jews that it was their rejection and that he was free from responsibility. It apparently had the effect of making those who believed to declare themselves and to be baptized. Among these was Crispus and his household. Amid all the hostility there was some fruit from the Apostles' labours. Thus it always is even in the most discouraging fields.

4. Divine encouragement. A vision from the Lord brought needed encouragement. City after city had rejected and persecuted the Apostle, until even his stout heart almost failed him. In the vision he was promised the Lord's presence, the Lord's protection and an assurance that there were those who would respond to the Gospel.

5. The trial before Gallio. After eighteen months of work in Corinth, during which time the Church was well established, a concerted effort was made by the Jews to have St. Paul imprisoned or banished. In this they were unsuccessful because Gallio, the Roman Pro-Consul, would not hear the charge against him. Some time after that St. Paul went on to Ephesus to take up new work and to meet with new forms of hostility and persecution.

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So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend.—Stevenson.

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## JAPAN AND KOREA

REV. J. COOPER ROBINSON, TORONTO

It is to be hoped that those who read the distressing account of atrocities given in the article, "The Tragedy of Korea," in your issue of August 28th, were not too much depressed to read and consider the last two paragraphs, one of which I quote for the benefit of those who may not have read their last week's "Churchman" with as much care as it deserves. The paragraph reads as follows:—

"In dealing with this situation there is need of an accurately informed and just public opinion, able in its criticism of Japan to discriminate between the reactionary and militaristic force on the one hand, and those that are liberal and progressive on the other hand. In Japan, as in other lands, there is liberal and anti-militaristic movement, led by humane and progressive men, who, we believe, share the distress of mind which their friends in America feel over what is being done in Korea."

It is to be feared that few people in Canada realize the extent to which democratic ideas have already prevailed in Japan, and the rapidity with which they are still spreading. Fewer still, perhaps, understand how many and great have been the difficulties that have stood in the way of those who early got hold of these ideas and have steadily and persistently sought to promote the cause of true democracy and constitutional government.

It should be remembered that it is just fifty-one years since the Japanese abolished feudalism, and set to work in earnest to remodel the whole machinery of government in such a way as would enable their beloved country to take its place among the great progressive nations of the world. The measure of success that has been attained is indicated by the position accorded to Japan at the Great Peace Conference, and the influence she has been able to bring to bear on the various problems dealt with by that great body.

When the Great War broke out five years ago there was no little speculation, not to say anxiety, on the part of her friends and enemies alike, as to the course she would take. Doubtless there were many among the military people who would have liked to have avoided the responsibilities involved in the Anglo-Japanese Alliance because they felt sure that the German military machine was invincible, and the safest place for Japan would be on the winning side. Others, with the Prussian spirit and the creed that "Might is Right," wished that they were free to do what they liked in China. But the way the Government quietly proceeded to place the resources of the nation at the disposal of those who had entered the fight on the side of liberty and justice, and the readiness manifested to take part in actual fighting, as opportunity occurred, soon brought relief to the minds of those who believed that Japan was really right at heart, notwithstanding some unfavorable signs which occasionally had appeared.

As the war progressed the hopes of the anti-militarists grew stronger and the sneers of their opponents gradually subsided till, finally, with the complete victory of the Allies, militarism was so irretrievably discredited that the cabinet composed largely of military men resigned and, for the first time, a commoner, the Hon. T. Hara, leader of a strong political party which stands for liberal and progressive principles, was requested by the Emperor to organize a cabinet from among his followers.

It is the hope, I am sure, of multitudes of the most enlightened people in Japan, that the cruelties perpetrated by militarists in Korea may prove to be the expiring kick of a system which they regard as the worst enemy of their country, and, if this proves to be the case, the Koreans will not have suffered in vain and the revolution which has been predicted for Japan will not be so likely to come off.

Although students from the schools established by the Japanese Government, as well as from those owing their origin to missionary work, and people of all creeds took part in the revolution, the reports would seem to indicate that Christians had been discriminated against in the punishment that has been meted out. This is not surprising to those who are familiar with Japan, as all missionaries have found it almost impossible to make headway among military people though a few splendid converts have been secured. Moreover, there have always been some ardent nationalists who have held that Christianity is incompatible with the fundamental ideas of Japanese loyalty and morality. Charges also have been frequently made that Christianity promotes socialistic ideas which for years past have been designated "dangerous doctrines" by Japanese officials who have made every effort to prevent them from spreading abroad.

When one remembers how the Anglo-Japanese Alliance has been hated by Germany, how the emissaries of that country have striven to sow seeds of discord, not only between the Allies, but between Japan and the United States; and when it is also recalled how German missionaries have been used for this purpose in other countries, it is at least interesting to notice that there are over twenty German Roman Catholic missionaries at work in Korea. In addition to this when one recalls the attitude that was manifested by some other-than-German missionaries at the beginning of the war toward the Allies, and the expressions one has heard from others holding ultra-republican ideas, but with little knowledge of the freedom enjoyed by millions of people who are living happily under monarchical forms of government, one cannot feel sure that some of these missionaries may not, unconsciously, have given expression to sentiments that would sound seditious to Japanese officials and by which Korean students might be led to go to greater lengths than the missionaries would at all approve of.

This is not offered as an explanation of what has occurred, much less as an excuse in any shape or form for the cruelties that have been perpetrated against the Koreans, but to suggest that there may be undercurrents not understood which may have had something to do with the causes of the late lamentable disturbances.

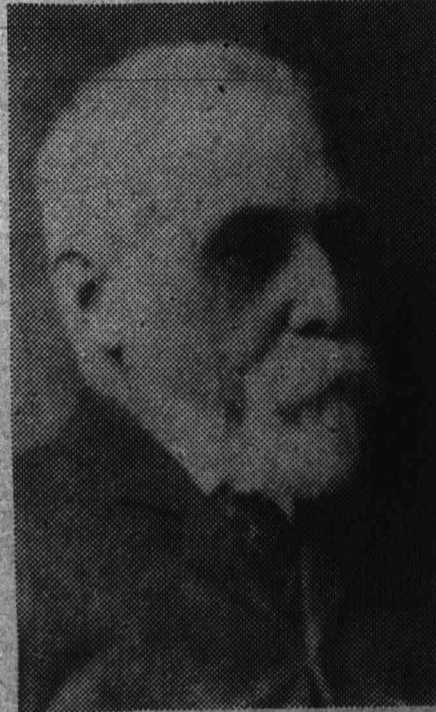
It is reported that the Sultan of Turkey, who is badly in need of money, is anxious to sell the golden throne of Persia, which was captured by the Turks 400 years ago.

Over 3,000 Yorkshire Freemasons in full regalia, attended a special service held in York Minster in memory of the fallen Freemasons of the County of York, and a thanksgiving for Peace. The Archbishop of York, Dr. Lang, was the preacher at this service.

### The Late J. R. Cartwright

In the passing of John Robinson Cartwright, K.C., Deputy Attorney-General for Ontario, on September 10th, the Church and the legal profession loses a valued member. Mr. Cartwright had been in failing health for some time, but up to early in August was able to attend to his duties. He then went for his summer holiday at Huntsville, where his condition became serious.

Mr. Cartwright was born at Kingston in 1842, the third son of the late John S. Cartwright, Q.C., M.L.A. He was educated at Rugby and Oxford, obtaining his degree in 1866. He married Miss Emily Boulton, daughter of the late Lieut.-Col. D'Arcy E. Boulton, of Cobourg, in 1868, and was called to the Bar of Ontario in 1871. He became a King's Counsellor in 1890. Mr. Cartwright was in the public service for over forty years,



THE LATE J. R. CARTWRIGHT,  
Deputy Attorney-General for Ontario.

having been a clerk of the process at Osgoode Hall from 1878, and Deputy Attorney-General of the province since 1889. He also served as one of the secretaries on the revision of the provincial statutes in 1885.

Throughout his long life the Church had a large part in his interests. He was a member of St. Thomas, Toronto, and a member of the Synod. Besides his widow, he leaves three children to honour his memory, one son, E. A. Cartwright, High River, Alta., and two daughters, Miss Mabel, Principal of St. Hilda's College, Toronto, who has become well known to our readers by her excellent articles under the name of "Jesmond Dene," and Miss Winnifred, at home. Another son, Rev. Stephen Cartwright, spent ten years as a Mission Priest in Japan and Korea, where he died a few years ago.

At the funeral at St. Thomas' Church among the chief mourners were Rev. E. Cayley and Capt. J. R. Cartwright, nephews of the deceased. The honorary pallbearers were Chief Justice Sir Glenholme Falconbridge, Dr. A. J. Johnson, Mr. D. W. Saunders, Mr. H. T. Beck, Mr. C. A. Fitch and Mr. E. W. Bayly, the last two being from the Attorney-General's Department.

Premier Nitti, of Italy, introduced lately in the Chamber of Deputies, a bill under which King Victor Emmanuel assigns all the crown properties for the benefit of the fighting men, and reduces the civil list by 3,000,000 lire. The announcement of this proposed action of the King was greeted with a great demonstration of loyalty. The whole chamber stood up and cheered, and the public galleries joined in the enthusiasm.

### Annual Meeting of the Council for Social Service

THE annual meeting of the Council for Social Service of the Church of England in Canada took place in Toronto on Monday, Sept. 8th, the Primate as President of the Council presiding. Owing to the great number of meetings, consequent upon the Forward Movement and the meeting of the Executive Council of the General Synod, only Monday afternoon could be given to the Council, while the Executive had to meet immediately preceding the Council. At least a full day is needed for the annual meeting of this important board, and the customary date of Wednesday in the General Synod Committees week is far preferable to Monday.

The Executive Committee presented a full report, dealing with its work throughout the year, the work and plans of the recently appointed General Secretary, Canon Vernon, the Bulletin, which is so ably edited by Prof. Michell, and the important subjects of Child Welfare, the Public Health, Personal Purity, proposed amendments to the Criminal Code, Prohibition of the Liquor Traffic, Race Track Gambling, Problems of Industry, The Council for Social Service and the War Service Commission, Immigration Problems, Rural Social Service Problems.

With reference to the War Service Commission the following resolution moved by the Bishop of Ottawa was adopted:—

Resolved:—That subject to the approval of the Executive Council of the General Synod, this Council accepts the proposals made by the Interim Executive Committee of the Church of England War Service Commission. Namely:—

(1) That the Rev. Canon Vernon, General Secretary of the Council for Social Service, be appointed General Secretary of the War Service Commission also;

(2) That the work of the War Service Commission be carried on in future as part of the work of this Council, possibly as a sub-committee of the same, the exact relationship being determined by conference between the two bodies;

(3) That the Treasurer of the Council be asked to act as Treasurer of the War Service Commission also.

The approval of the Executive Council of the General Synod was subsequently obtained. The section of the report dealing with "Industrial Problems" was given further and careful consideration at a special meeting of the Council held on Friday morning. This important section of the report as adopted by the Council appears elsewhere in *The Canadian Churchman*.

The following Executive Committee was elected for the ensuing year: the Primate, the Bishops of Huron, Toronto, Ontario and Niagara, Archdeacon Dobbs, Archdeacon Ingles, Dean Tucker, Rev. Dr. Renison, Dr. Matthew Wilson, Hon. Richard Harcourt, Dr. C. H. Thomas, G. B. Woods, Miss H. D. McCollum, Miss Una Saunders and the Treasurer, F. M. McWhinney, and the General Secretary, Canon Vernon.

400,000 Germans have volunteered to help in the work of restoration in Northern France.

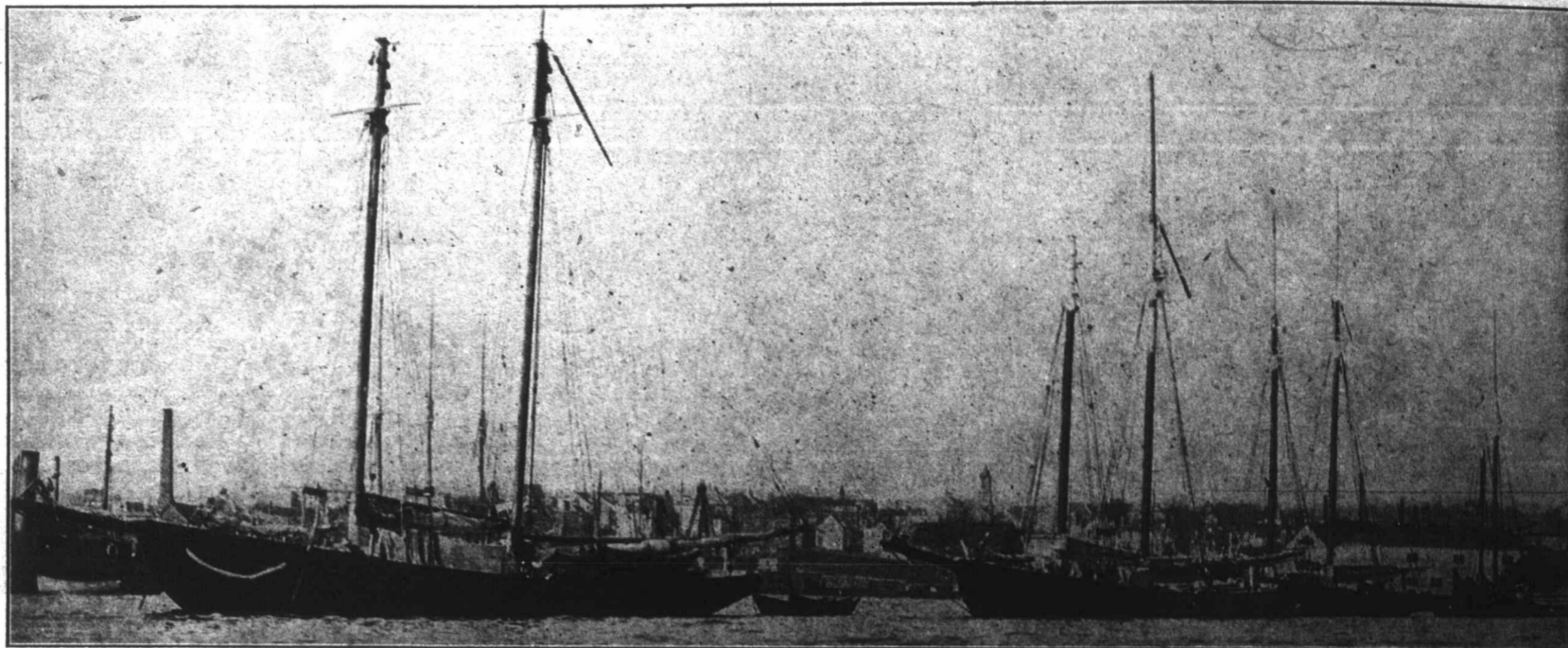
The Church Army proposes to erect a memorial church at Ypres. Nearly a quarter of a million soldiers died in the Ypres sector. No other portion of the Western Front claimed such a toll of noble life.

A most pathetic honeymoon tragedy occurred lately at Oxford when the Rev. Charles Watson Sweet, C.F., aged 29, attached to the headquarters of the Army of the Rhine, was accidentally drowned on the River Charwell, through the breaking of a punt pole.



# CANADA'S SEA CONSCIOUSNESS

By J. LEWIS MILLIGAN



MYSTERY SHIPS IN CANADIAN WATERS.

View off Dartmouth, N.S., in war-time, showing part of the fleet of those gallant little craft that went submarine hunting off our coast. The "Pinta," now the training cruiser of the Boys' Naval Brigade, belonged to this valiant fleet. The ships shown are "Whitman," "Coolin," "Silver," and "Leitz," heroes all and a terror to the U-boat commanders.

"Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore."

THESE lines were written in the heart of the hills of England; they might well have been written in Ontario or Saskatchewan, for they express the emotions of thousands of Canadians, especially those whom the sea has brought hither from old countries that live in close intimacy with the great deep. The great lakes of Canada in some measure compensate for the loss of the sea; but they are a poor substitute to those who know the tang of sea breezes, the saline scent of seaweed along the shore, that crisp quality of the waves and the strange sense of infinity and luring mystery that fills the heart when looking out where the heaving waters merge their azure with the sky. Byron's lines beginning:—

"There is a rapture on the lonely shore," cannot, by any stretch of imagination, be ascribed to even the shores of Lake Superior. There may be, and there is, poetry to be found by wandering along the inland seashores of Canada, but it is of a different kind from that written by such poets as Wordsworth, Byron or Tennyson in their sea-moods.

"Break, break, break,  
On thy cold grey stones, O sea!  
And I would that my tongue could utter  
The thoughts that arise in me."

Such spontaneous outbursts of passionate thought and feeling as this could only be inspired by the baffling vastness of the ocean, whose fringes wash the dreaming shores of England.

A sea-consciousness is a very valuable possession to any nation, and it is Britain's greatest asset as an Empire-builder. Germany guessed right when she conceived the idea of establishing her proposed world-power on a big navy. But the Germans had not that sea-consciousness, they lacked those instincts of freedom and fairness which are characteristic of true seamanship. The old song, "They all love Jack," could never be sung about a German sailor, for it could never be said of him that:—

"His heart is like the sea,  
Ever open, brave and free."

or, as was sung of "Poor Tom Bowling,"

"His form was of the manliest beauty,  
His heart was kind and soft."

Such songs as these do not apply to German seamanship. One would have to search through the literature of pirates and buccaneers to find something appropriate, and even then the search would fail to procure anything adequate to describe the psychology of the crew of a German submarine.

This sea-consciousness can be acquired, and it must be acquired by Canadians if Canada is ever to become a great world nation. A Canadian Navy would be useless, indeed impossible, without a Canadian sea-consciousness, because it would be impossible to man such a Navy with Canadians except by conscription—and we have a good example of a conscript navy in that which lies at the bottom of Scapa Flow!

Voluntary recruiting is essential in the building up of a Navy, and without a sea-vision there can be no such thing as voluntary recruiting among the youth of Canada. There are many institutions working for the widening of the horizon of Canadian world-vision. The Navy League of Canada has already done much to arouse interest

in the subject of Naval defence, and in that marvellous institution for international righteousness and freedom, the British Navy.

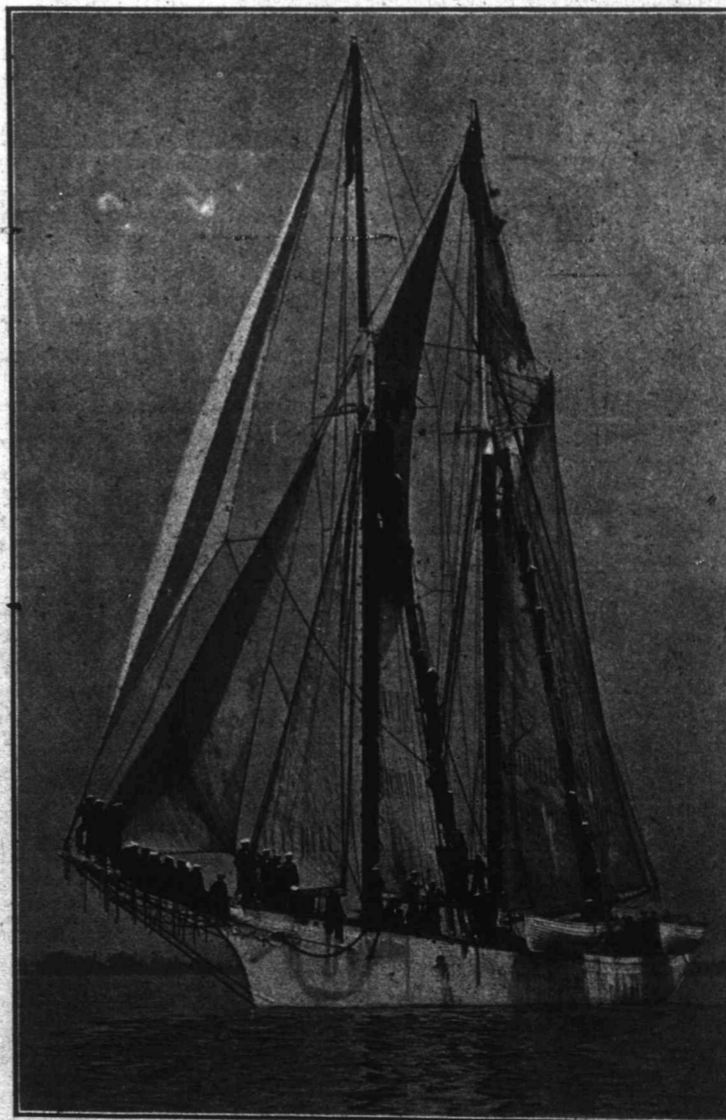
But the greatest and most far-reaching educational work for imparting this sea-consciousness to the people of Canada is the Boys' Naval Brigade, which is being carried on under the auspices of the Navy League. This organization begins, where all national consciousness begins, at that period of life when the boy is budding into a citizen, and when he is most impressionable to big ideas. Young Canadians have too often been taught to believe in their own village, or town, or city. There is no surer method of creating a cramped, insular and prejudiced citizenship than this. No great city was ever built up on such a principle. The city and the people that have no vision of something outside themselves are not on the way to greatness or endurance; they shall perish.

The Boys' Naval Brigade takes the boy from between the city sky-scrapers and sets him beside the great waters where he can cleanse his vision of small and fleeting things and focus it upon the far and wide horizon of the world. It launches him upon the Deep and tells him that beyond the blue distance there are other lands than his own, other peoples, other tongues, strange and wondrous scenes that he has not yet dreamed of. What a soul-awakening experience this must be for the Canadian inland-bred boy!

In the English cities it was a common thing for at least one boy of the family to run away to sea. The youngster usually got very seasick—mentally as well as physically—and as often as not "swallowed the anchor" on the first trip. But a fair minority kept faith with the sea and devoted their lives to seamanship. Even when they longed to settle down on terra firma, and repeatedly declared that "this trip will be the last," the lure of the sea was too strong for them and they would go sailing on and on to the end of the world.

The Boys' Naval Brigade supplies an outlet for the spirit of adventure which stirs every healthy and full-blooded boy. He can obey that stowaway instincts without getting into trouble and without suffering from seasickness, or even home-sickness. Here on the Great Lakes, adjacent to his home, he can enter into all the mysteries of seamanship without causing any anxiety to his parents or bringing disgrace upon himself. He can go on short cruises in the training yacht and live for a season the life of a sailor and come home with clean and expanded lungs, with a free and open countenance and an enlarged vision. But, above all, he can bring home with him that sea-consciousness; he can impart to his parents, to his brothers and sisters, to his old playmates, to the city, and eventually to Canada as a nation. There is no more urgent or glorious task of patriotism at the present strategic point in

(Continued on page 608.)



THE NATION'S HOPE.

Boys of the Naval Brigade manning the "Pinta," one of Canada's "mystery ships," which was presented to the Navy League of Canada as a training cruiser by the Admiralty.

September 18, 1919.

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# Canadian Churchman

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## Correspondence

### "PRAIRIE PARSON'S LETTER."

Sir,—I am sorry that the expression of my own impressions of the literature of the Forward Movement should have caused resentment to any fellow-Christian. We share the "whole-hearted desire to advance the Kingdom of God on earth." I, too, would like to see the finances of the Church on a more satisfactory footing. I believe we would have no difficulty with finances if a greater proportion of church members were really consecrated to God. That was the main point of my letter.

The effort to get really consecrated lives is what I mean by "spiritual" in connection with the Forward Movement.

The classification Mr. Allin protests against is made in the Forward Movement pamphlets, is it not? I have tried to read my recent letter from Mr. Allin's viewpoint. I did not intend to charge the organizers with deceit or camouflage. I am sorry my illustration evidently gave that impression. It was meant to illustrate one's disappointment—the disappointment of an anti-climax. I still do not think our Lord would begin a Forward Movement with a statement about finances, in spite of the man who "went away sorrowful." If his life had been given unreservedly to the Good Master, he would have stood the test of sacrifice.

No man will want an excuse to get out of giving if he is Christ's. And if he is not, a gift of money will not balance his account with God.

Mr. Allin need have felt no hesitation in criticizing. Frank criticism, given as in his case, with the desire to serve, is always helpful. We will each continue to take a strenuous part in the Forward Movement and in the way each feels is best.

Sept. 6, 1919. K. Anon.

### THE OMNIPOTENCE OF GOD.

Sir,—The sermon by the Dean of Wells on the Omnipotence of God, in your issue of Sept. 4th, raises a perplexing problem. The Dean is too

far away to enter into a discussion, but he will probably pardon me if I venture to base a few remarks upon what he has said.

God's omnipotence and His providence in human affairs, is unquestionably the greatest spiritual problem raised by the war, and anything that can help, even a little, towards a working solution for the quieting of faith is to be gratefully welcomed.

It is, of course, a splendid faith that meets the seeming conflict between the Almighty and Love of God with bowed head, in hope of a solution beyond the present powers of understanding, but everybody cannot do that, and it is not because their faith is less but because they feel the need of some sort of a solution here and now. The "keen and earnest" Chaplain whom the Dean quotes, finds deliverance in the frank abandonment of God's omnipotence, and the acceptance of a theory of a suffering and struggling God. And if we are compelled to a choice between the two alternatives: "God is helpless to prevent war, or else He wills it and approves of it," not a few will take the Chaplain's position through sheer necessity of believing the best about God. But we need not, I think, accept the dilemma as it is there stated, and certainly not in such a way as to compel the surrender of belief in the omnipotence of God.

The key of the position lies, it seems to me, in what the Dean rather hesitatingly holds to—namely, the self-limitation of God.

By way of approach, let us look at one or two general considerations. We may safely prophecy that when the history of the Great War comes to be written, officially, in the light of all the available evidence, the causes will be traced to political aims, statecraft and the personal ambition of particular men. All the contributing factors will be laid bare, and it will not be found at all necessary to explain the war by other than natural processes. According to the findings of experts, judgment will be passed upon nations and individuals, and the Christian world will accept the verdict as sound and just. Nor does this treatment of the war stand alone, either as to method or acceptability. We apply it to every great disaster, no less than to the smallest accident involving an inquiry. Our procedure is always on the assumption that the event can be naturally explained, and punishment, when due, is always meted out on that basis. If now, we follow that out to its logical issue, we arrive at the position where, on first grounds, we must assign human actions to the free choice of human wills. There is no use entering here into the interminable discussion about free-will. We have to make up our own mind about which side we will take, and think out the rest of our philosophy of life accordingly. I assume here that the will is free, and that society has been right in basing its laws upon that assumption. But if that is so, it follows that if a spiritual problem arises at all it must be referred, not to God's action or inaction in the immediate event, but to His gift of free-will to primal man. It is extremely important to get that clear, for while it does not by any means solve our problem, it does clear the ground of our experience by leaving us to an entirely natural explanation of the events of life. If, for instance, a ship goes down at sea, it is not a special act of Providence, mysteriously connected with the souls of those on board, but the failing in duty of sea-men, or the faulty construction of the vessel, or some such thing, as the official enquiry would show. Or, again, on this view, the sinking of the "Lusitania" was in no sense at all an act of God, but the inhuman deed of a heartless foe, as, indeed, we all, in our hatred of Germany, believed! And the same of every event that can happen to our lives. Men are free, and have the power to do all that is being or has been done. We do not look to heaven

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for our cause, we find it here, in the hearts and minds of men.

Now, I am aware that the problem has only been shifted by emptying life of the direct action of God, and leaving us entirely shut up to natural law and human power. But I cannot help feeling that if the problem becomes no easier, life, at least, is made more tolerable by the release from the disturbances of faith that occur when any untoward incident makes those in whose minds God has no limitation ask: "Why did God allow . . . ?" or, "Why did God send this sorrow to my heart?" The theory of God's self-limitation does, moreover, leave the theory of free-will a consistent one, without at all destroying God's omnipotence. God could, if He chose, take away His gift, but we should then cease to be what we are. And how man can be free without having the power to do all that he has done and does, I cannot see. We may well feel baffled when we know what free-will has done, but if we take each step consistently, we, at all events, arrive at a possible faith. The Dean is right in saying we must believe in God's omnipotence, we must, also, believe in God's love, but we come into difficulties with both if we allow them to disturb man's free-will. There is, too, something in the teaching of our Lord that helps us out. Man has great power, but it is only over the body, and cannot come near the soul. "Fear not them which kill the body, but after that have no more that they can do." That was where our Lord rested. He accepted the fact of man's power in the world, and did not think of God as the agent behind men's acts. But He held to the faith that there was no power on earth that could kill the soul. And that after all, is the important thing.

F. J. Moore.

### Preferments & Appointments

Whalley, Rev. A. H., Rector of Emmanuel Church, Arnprior, to be Rector of St. Alban the Martyr, Ottawa.

Scantlebury, Rev. George, Rector of Trinity Church, Ottawa South, to be Incumbent of Merivale, and general diocesan missionary under the Bishop of Ottawa. (Diocese of Ottawa.)

Hepburn, Rev. G. Channel, M.A., B.D., M.C., formerly Curate of St. Matthew's, Quebec, to be Rector of St. Matthias, Westmount, Montreal. (Diocese of Montreal.)

### THE ANGLICAN COUNCIL FOR SOCIAL SERVICE AND PROHIBITION.

The report of the Executive Committee as adopted by the Council for Social Service of the Church of England in Canada included the following reference to the Prohibition of the Liquor Traffic:—

The question of prohibition of the liquor traffic is still with us, and more in evidence than ever before, and one must be thankful that as time passes, it is growing less and less a political issue, and more and more one that is moral, social and economic in the community life.

The action taken by the Church Synods, Conventions and Social Service Councils, Dominion, Provincial and Denominational, has had the results of educating and moulding public opinion in the direction as to what prohibition really implies—viz.: (1) The lessening of opportunities for temptation to indulge in strong drink where the general community is concerned. (2) The strengthening of habits of self-restraint and thrift as a consequence of the first. (3) The limitation of personal liberty in the interest of those whose moral strength is insufficient to resist temptation.

With whatever views the members of the Church enter upon this present campaign, it is well for them to remember the action taken by the General Synod and this Council for Social Service, as expressed in the last Sexagesima appeal, as follows: (a) The General Synod heartily endorses the action of the Government in seeking to restrict and eventually to abolish the liquor traffic, and calls upon all patriotic citizens to uphold its hands in this matter. (b) The General Synod strongly urges that, wherever necessary and practicable, there be established some substitute for the saloon, to meet the social needs of the men in the community.

At the same meeting, in view of reports having been made to the Council concerning evils arising from defective enforcement of the various prohibition laws at present operative in Canada, the incoming Executive was instructed to investigate: (1) The extent to which non-enforcement of prohibition prevails. (2) The evils arising from the use (a) of the products of illegal stills; (b) and of substitutes for liquor. (3) The reported increase of the drug habit. (4) The working of the present laws regarding the system of selling on doctors' prescriptions.



## All Over the Dominion

The Executive Committee of the Synod met in Montreal on September 16th.

St. Stephen's Church, Lachine, is to have a new organ. It is to be a memorial "To Our Boys in Khaki."

Archdeacon MacKintosh has been preaching a course of sermons in St. James', Guelph, on the subject of "The Christian in the Nation."

Funds are being collected in Maisonneuve amongst the Church people there with a view to completing the church edifice next spring.

At St. Peter's, Brockville, on September 7th, Canon H. P. Bedford-Jones dedicated a beautiful stained-glass window to the memory of the late Mr. and Mrs. Chilion Jones. It is the gift of members of the family.

The sum of \$1,500 has already been received towards the cost of the proposed memorial window which is to be placed in St. Matthew's, Toronto, in memory of the men of the parish who fell in action overseas. A further sum of \$500 is still required.

A beautiful brass vase which had been given to St. Stephen's, Chambly, by Mr. and Mrs. L. Lowe in memory of their nephew, Capt. Edward Trevor Penny, M.C., who was killed at the battle of Amiens on August 8th, 1918, was dedicated on a recent Sunday.

Two beautiful memorial windows were dedicated at St. Luke's Church, Hamilton, recently, by Rev. R. H. Ferguson. One, the subject of which is the Resurrection, in memory of Spr. Harold Christopher Small and his friend, Sergt. Percy Springer, who were killed in action in 1918, the other, the Madonna and Child, is in memory of Robert and Jane Stephenson.

By a series of settlements which have lately been effected, St. George's, Montreal, is to remain in its present position just in front of the C.P.R. station. A short time ago a committee of the church went to work and in a few days over \$40,000 was collected. This sum will pay off all accrued liabilities, and further provide a sum sufficient to renovate the church.

On September 7th St. Barnabas' Church, Ottawa, held a most impressive thanksgiving service for the return of so many of the men of the congregation from overseas. Rev. W. H. Bayley, C.F., officiated, assisted by Rev. W. H. Prior, the Rector, and General Carleton Jones. Fifty men from this congregation were on active service, and all but one, Arthur Whittaker, who died last February, returned home. Special thanksgiving hymns and supplications were included in the service.

Major the Rev. G. Channel Hepburn, M.C., M.A., B.D., recently returned from nearly four years' service overseas, has been appointed assistant to the Rector of St. Matthias Church, Westmount, at a special vestry meeting held on Monday night. Major Hepburn received the Military Cross for conspicuous gallantry while he was overseas. After he was recalled to England he was appointed Senior Chaplain at Bramshott Camp. His wife was for some time a V.A.D. at Paddington Hospital and later quartermaster in a hospital in Canterbury.

According to information received in Church circles it is probable that the Bishops of British Columbia will meet toward the close of October, at Vancouver, in conference with the special committee appointed by the Presbyterian Synod of British Columbia, regarding questions of Church union and co-operation. The chairman of the committee of Bishops is the Bishop of Kootenay, Dr. A. J.

Doull. The Presbyterian committee consists of Judge J. D. Swanson, of Kamloops and Rev. R. G. MacBeth, of Vancouver, with Dr. J. T. Ferguson, superintendent of home missions, as chairman.

With simple but impressive ceremony the colours of the 1st and 18th battalions were deposited in St. Paul's Anglican Cathedral, London, on Sept. 7th. A large congregation was present to witness the event, among those in attendance being Brig.-Gen. Shannon, Lieut.-Col. W. J. Brown and other staff officers from military headquarters, and also many ex-officers and other ranks of the two famous battalions, both of which occupy a large place in the hearts of Londoners, as the men serving in them were nearly all drawn from London and Western Ontario. Rev. C. W. Forman read the special prayers with which the banners were received, and the Very Rev. Dean Tucker gave a brief address.

The campaign for funds to meet the missionary needs of the diocese of Rupert's Land is in progress. Harvest services are being arranged, and in many parishes a house to house canvass made. For many years it has been the custom of the diocese to use the harvest thanksgiving services as the occasion for a special appeal in behalf of the spiritual harvest of the world both at home and abroad and many thousands of church people throughout Manitoba never fail to make a special thankoffering at this season. The Anglican Church in Rupert's Land is just entering upon its centenary year, and every effort is being made to make the result the best in the history of the diocese. Thirty thousand dollars is the minimum required, but it is confidently anticipated that the final results will far surpass these figures.

## Church in the Motherland

Lieut. Maurice Victor Buxton, M.C., fifth son of the late Sir Victor Buxton and Lady Buxton, died very recently in England from pneumonia.

Canon Garbett will be consecrated Bishop of Southwark on St. Luke's Day, October 18th, and it is probable that Dr. Warman, the Bishop-Elect of Truro, will be consecrated at the same time.

Dr. Nevill, the Bishop of Dunedin, N.Z., has lately retired from the active work of the Episcopate. He has the longest record of all of the Anglican prelates. He went out to New Zealand in 1871.

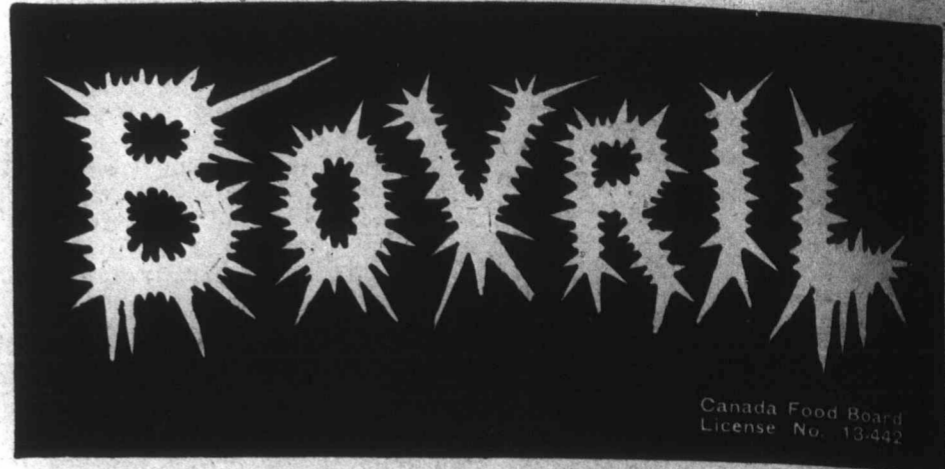
The Rev. R. Brook, Chaplain, Tutor and Fellow of Merton College, Oxford, has been appointed, by the Council of the College, Principal of Liverpool College. Mr. Brook is one of the Bishop of Wakefield's examining Chaplains.

The Bishop of Liverpool and Mrs. Chavasse met with a motor accident recently at Windermere in the Lake District. Both were cut about the face and hands, but after attention at a local hospital were able to proceed to Liverpool the following day.

The Bishop of Worcester, Dr. Pearce, instead of taking a rest, has spent his holiday preaching and ministering to the troops still in France—a work for which his previous experience as Assistant-Chaplain-General has specially qualified him.

The Rev. J. Russell Darbyshire, M.A., the Rector of St. Luke's, Liverpool, has been appointed Pilkington Lecturer on Christian Evidences. Mr. Darbyshire was for some time Vice-Principal of Ridley Hall, Cambridge, under the present Bishop of Ripon.

Mrs. Kemp, the oldest woman church organist in England, residing



at Sandy in Bedfordshire, celebrated her 80th birthday on September 9th by giving a recital in the parish church. She was in her youth a pupil of Dr. James Turle, late organist at Westminster Abbey.

The Touring Preachers who lately walked from Norwich to London have still more recently been engaged in a walk from York to London. A band of clergy is being formed to go on pilgrimage or walking tour of preaching, two by two, throughout the villages of Bedfordshire.

The Missionary Societies of Great Britain and the United States are purposing to send out a Commission during the coming winter to study and to report upon the problems of missionary education in the villages of India. The Commission will be under the leadership of the Rev. Alexander Fraser, the Principal of Trinity College, Kandy, Ceylon.

## The Church in U.S.A.

The Rector of Christ Church, Stamford, Conn., who went to France as Chaplain to the 21st Engineers in 1917, and later became Senior Chaplain of the A.E.F. in Great Britain, has been awarded the Military Cross for distinguished service.

## BROTHERHOOD.

The Dominion Executive are glad to be able to state, that arrangements have been completed for a Dormitory in one of the parish halls in Detroit to be set apart for the use of the juniors, where clean comfortable cots can be secured for 50 cents a night, one hundred boys can be accommodated, while near by a cafeteria will supply meals at reasonable rates. The Junior Convention promises to be a large one, all juniors should write and reserve cots at once. Write for further particulars to Mr. Evelyn Macrae, 8 Sheppard St., Toronto, or to Mr. H. L. Choate, Hotel Tuller, Detroit, Mich.

## MEETINGS FOR JUNIOR BROTHERHOOD MEN.

Special meetings have been arranged for the Toronto Junior Brotherhood of St. Andrew members on Sunday, Sept. 21st, the first will be held at St. George's Church, John St., at 8 a.m. Corporate Communion will be held, followed by breakfast in the school house, the members will then be addressed by Mr. A. M. Andrews of Detroit, Junior Secretary of the Michigan Diocesan Assembly; at 3.00 p.m., Mr. Andrews will speak at the Church of the Epiphany, Parkdale, to Brotherhood men generally and to the Boys Secondary Division of this Church. Brotherhood men from all city Chapters are cordially invited to both these meetings. Mr. Andrews will speak specially of the great Detroit convention to be held Oct. 1-5 next.

## RUPERT'S LAND NOTES.

Archdeacon Heathcote of Vancouver, will spend September 21st, in the city preaching in the interest of the Forward Movement, and on September 22nd, he will address a combined meeting of the Brotherhood of St. Andrew's and the Church of England Men's Society in Trinity Hall at 8 p.m.

At St. Albans on Thursday evening a presentation was made to the Rev. Percy Heywood, on the occasion of his departure from the Parish. He has been locum tenens during the absence of the Rev. H. Cawley, C.F., on active service, and has now been appointed Incumbent of the combined Parishes of St. Martin's and St. Anne's.

The Rev. T. Dewhurst, who for several months past has been overseas with the Y.M.C.A. is returning to Canada and expects to resume charge of the Parish of Emerson at the end of the month.

The Rev. G. W. Dawson has left Binscarth, and entered upon his duties as an assistant Master in St. John's College School.

His Grace the Archbishop of Rupert's Land will hold an Ordination in St. Matthew's Church on Sunday October the 12th, at which the returned students of St. John's College who completed their Theological course in the Khaki University, Ripon, will be ordained to the Diaconate. The Rev. Canon McElheran, Rector of St. Matthew's, will be the special preacher.

The Synod of the Diocese of Rupert's Land will open in the city on Tuesday, October the 14th, the ninety-ninth anniversary of the arrival of the Rev. John West at Red River settlement. The programme of proceedings is being arranged, and will shortly be forwarded to all Clergy and Lay Delegates.

The Clergy of the Deaneries of Brandon, Portage la Prairie, Dauphin, Dufferin, Minnedosa, Pembina, Souris, and Turtle Mountain will meet in conference at Virden from September 23rd to 26th. On Wednesday the 24th a Quiet Day will be conducted by the Ven. Archdeacon Wells-Johnson, Rector of Moose Jaw, Sask.

The Rev. J. B. Elliott, formerly Curate of St. George's, Winnipeg, is now Secretary of the Society for Promoting Christianity amongst the Jews, with headquarters at Belfast. He expects to return to the Diocese early next year.

The Rev. Rural Dean Price expects to sail from Liverpool at the end of this month to resume charge of the Parish of Swan River.

## CALGARY NOTES.

The Diocesan Girls' School, St. Hilda's College, Calgary, has opened for the autumn term. Miss Sibley, the lady principal, has recently engaged the services of two English mistresses. Miss James, formerly engaged at a school in Tunbridge Wells, has arrived in Calgary and will be one of the resident teachers. This school is of many years standing, and has amongst its former graduates names who have had signal success in higher schools of learning.



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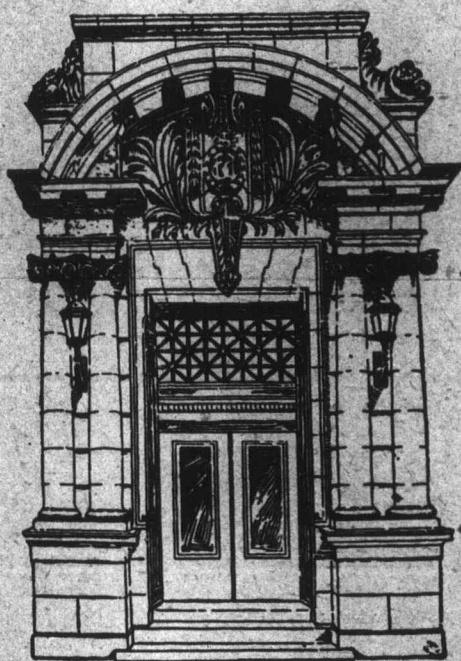
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The Rev. H. H. Milford, of Okotoko, was inducted as Rector of two Churches, St. Mark's and St. Martin's, by the Bishop of Calgary, last Sunday. Mr. Milford has been in the Diocese for some years and his work at Millerville and Okotoko has been greatly appreciated by his former parishioners.

The Rev. H. M. Holdon, M.A., of Mirror, Alberta, has been appointed by the Bishop as Rector of St. Peter's, Okotoko and Christ Church, Millerville.

Capt. the Rev. R. D. Harrison has returned from overseas and is again filling his duties as Rector of Banff. It is likely that soon the beautiful stone Church at Banff will be completed through the untiring efforts of the Rector.

A general meeting for Church women in the Diocese has been called by the Bishop to meet in Calgary, September 23rd, for the purpose of reorganizing the Diocesan Branch of the W. A.

Rev. J. P. Dingle and Mrs. Dingle have returned from a six months' leave of absence at the coast. Both are looking much better for their visit in the Diocese of British Columbia.



#### ANGLICAN FORWARD MOVEMENT.

The ideals, organization and relationship of the Anglican Forward Movement were exhaustively dealt with at the open meeting held in St. James' Parish Hall yesterday, his Grace the Primate in the chair. Fifteen-minute addresses were given by a number of speakers, both clergy and laity, who thoroughly explained the objects and working of the whole movement. Not only is it a Forward Movement, but an Upward movement, and the spiritual aspect was kept well to the fore throughout the meeting, the whole idea being first consecration of self, then consecration of property.

What has already been done in the way of organization in the West was told by Archdeacon Heathcote, in Rupert's Land by Canon Jeffery, and in the Diocese of Niagara by Mr. G. C. Coppley. Mr. Coppley laid emphasis upon the need of closer connection between the Church and the working man.

Canon Armstrong told of the organization in the East. He pointed to the significant fact that the Anglicans have secured laymen from beginning to end on their organizing committees, while the Presbyterians and Methods are largely represented by clergy. Canon Armstrong said the clergy was naturally interested, but we have the laymen enthused.

The Dr. W. E. Taylor gave the publicity plans of the United National Movement. There had been considerable disappointment because literature was not always available, he stated, but the committee had been handicapped by not knowing definitely about the extended time of the Forward Movement Campaign, and the cost of producing sufficient pamphlets was very great. Then the supply of literature had been held up by strikes. The two great objects before the Literature Committee are inspiration and to inform and to educate the Church people. The two channels for doing this are the printed page and the spoken word. In the latter, the committee depends mainly upon the clergy and a small group of interested laity. Throughout the pamphlets the spiritual side is kept uppermost. Dr. Taylor urged the clergy to make use of the "posters and posterettes," which were sent out to them. The general distribution of literature would be through Parochial women's committees, and special lists mailed direct from the central office.

During the afternoon Mrs. Willoughby Cummings gave an account of the work of the women of the Church in this connection, and later stated that still another way of get-

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ting publicity might be a series of drawing-room meetings.

Mr. J. P. Bell, who spoke of the financial campaign, alluded to the state of inertia resulting from the war and the difficulty of getting people started again in the spirit of giving. He said a bank manager is a useful man on a subscription list, and a man who has been a leader in a Victory Loan campaign. He pointed out that there is not enough religion among business men from the point of view of their attitude towards each other in everyday life.

Mr. R. W. Allin, who also spoke from the financial standpoint, gave many good points for canvassers.

The Very Rev. Dean Tucker, who was the last speaker, gave a forceful address upon the results upon the Church and its work, of the Forward Movement. He emphasized the wonderful opportunity before the Church to-day, as a result of war. The conditions of the world to-day really constitute a new world. The experiences of war and the numbers of men engaged have left the world like a great hospital, darkened by the shadow of

death. The Dean referred to the many problems facing the reconstruction period. The industrial unrest, the grappling with the temperance question, the abolition of patronage, the great campaign against social diseases—all these things show what is the call of God to His Church to-day. In our Church in Canada, which has done 150 years' splendid work, we are now well equipped for this great effort. If we accept the call God's blessing will be upon our Church; but if we fail to grasp our opportunities we must suffer.



#### THE MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

The General Board of Religious Education of the Church of England in Canada, which continues the work of the Sunday School Commission, but with a much wider field of activity, held its first meeting in St. James' Parish Hall, Toronto, on Tuesday, Sept. 9th, 1919.

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The meeting was presided over by Rev. Dr. Rexford, who recently returned from England, where he had been acting as Dean of the Theological Department of the Khaki University. Sixteen Bishops were present and representatives from every Province and from 23 of the 25 dioceses.

The report of the General Secretary reviewed the work done during the past five months and also surveyed the work to be done by the Board through its five departments—viz., the Parochial Department, the Department of

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Religious Education in Public and Private School, the Teacher Training Department, the Lantern Slide Department and the Editorial Department. In addition to office work the report showed that the General Secretary and his assistant had attended in the five months referred to, three of which were summer months, no less than 151 meetings, 8 Synods, 32 Sunday Schools, and had delivered 109 sermons and addresses, granted 200 interviews and travelled 16,979 miles. Among the outstanding things done by the Board the following may be noted:—

In connection with the work of the Parochial Department:—

1. Provision was made for a revision of the Primary Scheme of Lessons. This work was assigned to the new Primary Council, which was also asked to undertake to work out a plan for the better training of primary teachers.

2. A Council on Young People's Work was appointed, whose sphere of activity would be Organized Bible Classes, as well as Young People's Work. This Council was instructed to study the needs of our young people—determine the nature of the programme of religious education required to meet these needs, and to decide what type or types of organization are best suited to enlist the activities of our young people.

In connection with the work of the Department of Religious Education in Public and Private Schools a definite programme of work was outlined as follows: (a) Ascertain what provision, if any, is already made in the various provinces for such religious instruction. (b) Find out how far this provision is being taken advantage of and what can be done to make the provision effective. (c) Investigate the various plans which have been proposed at different times and especially those which are being tried both in Canada and the United States, and elsewhere. (d) Work out such a policy as in the judgment of the committee, would seem best to meet the present situation. In all this close co-operation will be sought with existing Diocesan and Provincial Synod Committees and with the committee of the Dominion W.A. There will also be consultation with similar committees representing other religious bodies.

In reference to religious instruction in Church Boarding Schools it was decided, in consultation with the heads of these institutions, to try to work out a standard curriculum. The Bishop of Ontario has consented to act as Chairman of this Department and the Rev. Dr. Cotton as Vice-Chairman.

In connection with the work of this Department it was decided to send representatives to the National Conference on Character Education in the Schools to be held in Winnipeg, October 20th to 22nd.

In the Teacher Training Department the following four lines of action were agreed upon: (a) The inaugurating of a special campaign, in the interests of Teacher Training Work, with a view to arousing the clergy to the vital importance of this work and to increasing the number of local training classes in the parishes. (b) The working out of a simple and practical one-year introductory course in Teacher Training, which might be used to encourage those who are unable to devote the time for the study required for the present courses. (c) The preparing of a booklet, covering the work dealt with in Hurlbut's Lessons in Teacher Training, Part 7. (d) The completion of the selection of proper text-books for the Advanced Course, as revised and approved by the Board.

Endorsement was given to the following special literature dealing with new lines of work: (a) The Sunday School by Post; (b) the Font Roll of Little Helpers—What it is; (c) the Font Roll of Little Helpers—Sug-

gestions to those about to take office. These pamphlets will be issued shortly.

Approval was also given to the issuing of special certificates for recitation of the Church Catechism and of the Scripture Memory Work, and provision was made for the revision of the passages required in this latter scheme. It was decided that the Board of Religious Education will, hereafter, meet annually, but a second meeting may be called by the Executive Committee if, in its judgment, the circumstances seem to warrant it. It was also decided to pay the travelling expenses of the members of the Executive when attending meetings held at other times than at the annual meeting of the Board.

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### "LORD, TEACH US HOW TO PRAY."

(Continued from page 601.)

ently—for a man to ask God to give him more power when he won't use the power God has already given him. Use the stock of power you have got, use the opportunities you have already got, and God will see that greater opportunities and power come. You cannot expect God to give you a ton of power if you won't use the hundredweight of power you have already got. One of the greatest means by which you can get your prayer answered is by using that which God has already given you to answer the prayer.

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### CANADA'S SEA-CONSCIOUSNESS

(Continued from page 604.)

the development of Canada than the awakening of its people to a consciousness of the sea. It will take the people out of themselves, it will act as a corrective to the morbid, self-consciousness and social introspection which is at the bottom of the self-critical unrest that is impeding the progress and growth of the nation at this present time.

The British and Foreign Sailors' Society, which is affiliated with the Navy League of Canada, has, under the chaplaincy of Rev. Dr. Alfred Hall, done, and is doing, a great service to the Canadian people by its quiet but insistent work among the sailors of the Great Lakes and the Maritime Provinces and especially by its campaign of education and solicitation in behalf of Canadian seamen.

It has never yet been publicly conceded, and some may not like to admit it, but it is nevertheless a fact that the great foreign missionary movements carried on by the churches are among the first of the vision-broadening influences that are being exerted in Canada to-day. Big budgets are raised by the churches annually for the purpose of sending missionaries to lands beyond the seas, and this means that a campaign of education in world-consciousness is being continually carried on by the foreign mission departments of the churches.

Such institutions have great national value in breaking down national prejudices, and in breaking in upon that national insularity which the far inland life of Canada tends to foster. All truly patriotic and "forward-looking" Canadians should welcome and encourage any institution that has for its object the widening of our horizons, and especially those that bring to us a healthy "whiff of the briny," so that:—

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Our souls have sight of that immortal sea,  
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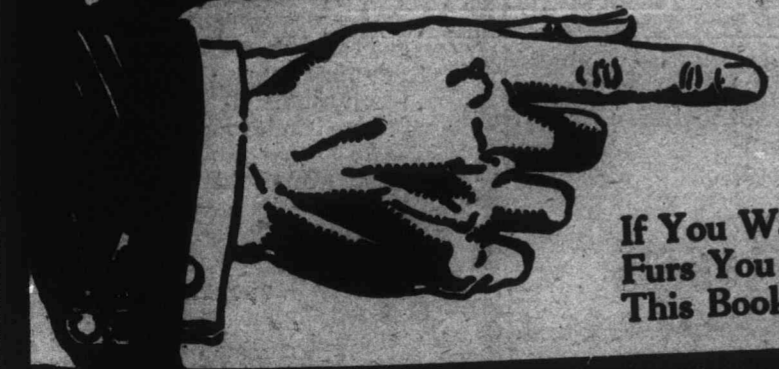
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## The Bishop's Shadow

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### CHAPTER XIII. (Continued.)

#### Nan's Departure.

The train was not all ready, but two of the parlor cars were there, and into one of these the girls climbed, and then they found the seats

belonging to Mrs. Rawson and Nan, and put the extra wraps up in the rack for them and pushed up the window, and did everything else that they could think of for the comfort of the travellers.

Then one of them pinned a great bunch of deliciously fragrant violets to Nan's dress, and another fastened a tiny silver cross above the violets, as she whispered.

"We've made you a member of our circle, Nan, dear, and this is our badge."

And then Nan noticed that every one of the girls wore the tiny, silver cross somewhere about her dress. She wondered what it meant and determined to ask Mrs. Rawson later,

but she could not talk much just then—she was too happy with all those dear girls about her, chattering to her and counting her in with themselves.

At last there was a rumble and a jar, and people began to fill up the seats in the car and one of the girls looked at her watch and exclaimed, "We must say 'good-bye' girls, or we shall be carried off."

"Wouldn't it be fun if we could all go too, and stay for the week with Mrs. Rawson?" cried another.

"Yes, indeed. If it weren't for school we might have done it."

"Now remember, Nan, we're all going to write to you because you belong to our circle," whispered an-

other, and then, some with a kiss, and some with a warm handshake, they said, "good-bye," and hastened out of the car and stood on the platform outside the car windows, calling out more farewells and last words, and waving hands and handkerchiefs, until the train drew out of the station.

Then Nan settled back in her comfortable seat with a happy light in her dark eyes.

"I didn't suppose there were any such girls in all the world, Mrs. Rawson," she said; "girls who would be so dearly kind to a stranger like me."

"They certainly are dear girls. I think myself that there are not many like them," Mrs. Rawson answered. "Some of them have been in my Sunday-school class ever since they were nine years old."

"Perhaps that accounts for it," Nan answered shyly, with one of her quick, bright smiles. Then she turned to look out of the window and her face changed, for there on a fence, close beside the track, stood Theodore, eagerly scanning the windows as the train went by. Nan snatched up Little Brother and held him to the window, and a smile broke over the boy's face as he waved his hat in response. Then the train gathered speed and flew on, and the boy went slowly back to his work.

It was nearly sunset when the station where the travellers were to stop, was reached. Nan's heart began to beat fast and she glanced around somewhat anxiously as she stepped on to the platform, but the next moment she found herself looking into Mrs. Hyde's face, and from that instant all her fears and anxieties vanished.

Mrs. Hyde had no children of her own, but the very spirit of motherliness seemed to look out of her eyes, and she took the two strangers into her heart at sight. The baby, wearied with the long journey had been fretting for the last hour, but no sooner did he find himself in Mrs. Hyde's arms, than he settled down comfortably and went to sleep and slept soundly through the three mile drive from the station.

Mrs. Hyde did not say much to Nan during the drive, only by an occasional word or smile, showing her that she was not forgotten, while the two ladies talked together, but at last she laid her firm, strong hand lightly on the girl's fingers, saying,

"Look, dear—you are almost home." And Nan looked with happy eyes at a big, rambling, white house, shaded by tall elms, and with wide piazzas on three sides. An old-fashioned flower garden, with high box-bordered beds was at the back, and broad, rolling acres, spread out on every side but one, where there was a grove of grand old trees.

The late afternoon sunlight was throwing long, level beams across the green lawn, touching everything with a golden light as they drove up to the side door, and Nan said to herself,

"I don't see how anybody could help being well and happy here."

### CHAPTER XIV.

#### Theodore Gives Carrots a Chance.

THEODORE dreaded to go home that night. After his work was done he went to a restaurant for supper and then strolled on to the Common. It was cool and pleasant there under the wide-spreading trees, and he sat down on one of the benches and wondered what Nan was doing then and how Little Brother had borne the long hours of travel.

When it was quite dark he went slowly homeward. Mrs. Hunt's door stood open and he stopped to get the key which Nan was to leave there for him. Jimmy sprang up and brought it to him, and Mrs. Hunt gave him a kind word or two and asked him to come in and sit awhile, but he said he was tired, and taking

# Actual Experience

## The Ontario Temperance Act is Emptying Ontario's Jails

### Jail Commitments Before and After Passage of the Act.

ALL CRIMES	DRUNKENNESS
1915—20,337	1915—6,235
1918—13,242	1918—2,595

From Annual Reports of Inspectors of Prisons 1915 and 1918, and Schedule H. Report of the Board of License Commissioners for Ontario for the year 1918.

ONTARIO'S experience with prohibition under the Ontario Temperance Act since September 16, 1916, has been all the argument any fair-minded man or woman wants, to prove that the Act should neither be repealed nor weakened by Amendments.

Jail Commitments for crimes and offences of all kinds have decreased more than one-third since 1915.

Jail Commitments for drunkenness alone decreased from 6,235 in 1915, the year preceding the Act, to 2,595 in 1918.

Jail Commitments for drunkenness decreased despite the fact that the Act makes drunkenness in public places a "prima facie" offence, punishable by fine or imprisonment, whether accompanied by "disorderliness" or not. A drunken man on the street has become a rare sight.

The number of commitments for drunkenness in Ontario in 1918 was the lowest in seventeen years, although the population of the Province increased by over 500,000.

Some jails received no drunkards in 1918 at all. Others show well nigh unbelievable decreases, notably in the cities and larger towns.

Do you want to see the taste for alcoholic beverages revived, and the population of Ontario's prisons, jails and lock-ups restored?

If you are convinced that drunkenness is undesirable in this Province mark X in the "No" column after each question.

## "No!"—Four Times—"No!"

Each and every one of the four questions on the ballot paper in this Referendum must be answered or your ballot is "spoiled." And unless you mark X after each question in the "No" column, the Ontario Temperance Act will be spoiled, and years of Temperance progress lost.

## Ontario Referendum Committee

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the key, he crossed the hall and unlocked Nan's door. As he closed it behind him he gave a little start, for he saw something move over by the window. The next instant he realized that it was only Nan's chair which had rocked a little from the jar of the closing door. The room was unlighted except for the faint glimmer near the open windows.

As Theo sat down in the rocking-chair, a wave of loneliness and home-

sickness swept over him. Nan and Little Brother had made all the home feeling he had ever known, and never before had he felt so absolutely alone and friendless as he did to-night.

Tag seemed to share the feeling too. He went sniffing about the room, evidently searching for the two who were gone, and finally, with a long breath like a sigh, he dropped down beside the rocking-chair and rubbed his head against his master's

hand with a low, troubled whine. Theodore patted the rough head as he said,

"Pretty lonesome, ain't it, old fellow?" and Tag rapped the floor with his tail and whined again.

For a long time the boy sat there gravely thinking. At last, with a sigh, he said to himself, "Might's well go to bed. Don't feel like doin' anything to-night."

He was used to undressing in the dark and he did not light the lamp, but as he was about to get into bed his hand touched something smooth and stiff that was lying on the pillow.

"It's a letter," he exclaimed, wonderingly, and he hastened to light the lamp.

"Oh!" he cried, breathlessly, as he saw the bold, firm handwriting. "It's from the bishop."

His cheeks were flushed, his eyes shining and his fingers fairly shaking with excitement as he held the letter carefully in his hands, reading and re-reading the address.

"Theodore Bryan,

Care of Mrs. Martin."

He thought how many times he had sat beside the bishop's desk and watched the pen travelling so rapidly across the paper. Theodore would have known that writing anywhere.

For a long time he did not open the letter. It was happiness enough to know that it was there in his hands, the first letter he had ever received. And to think that the bishop should have written it—to him, Theodore Bryan! It was a pity that the bishop could not have seen the boy's face as he stood looking with glowing eyes at the envelope.

At last he opened it and began to read the letter. It was a long one, and as the boy read on and on, his breath came quicker and quicker and his eyes grew dim, and when he had finished it his cheeks were wet, but he did not know it. He was not thinking of himself. There were many who would have given much for a letter from the bishop, but surely none could have appreciated one more than did the lonely boy who stood there that night in the dimly-lighted room poring over those closely written pages. Again and again he read the whole letter, and many times he read over one passage until the words were written in letters of light on his heart. When at last he went to bed it was to lie awake for hours with the letter held tightly in his hand, while he repeated to himself those words that he was to remember as long as he lived.

"Mrs. Martin writes me that you are anxious to be assured of my forgiveness. My dear boy, if you have ever wronged me I forgive you as freely and fully as I hope for forgiveness myself; but, Theodore, had you wronged me ever so deeply, it would all be blotted out by the joy it gives me to know that you are a soldier of the Cross. I know that you will be a faithful soldier—loyal even unto death—and may the great Captain whom we both serve, have you ever in His holy keeping."

Over and over the boy repeated these words as he lay sleepless, but full of deep happiness and peace. "Whom we both serve." The wise and holy bishop and he, a poor ignorant street boy, were soldiers now under the one great Captain. Faithful and loyal even unto death? Ah yes, Theodore pledged himself anew to such service in the watches of that night.

Nevertheless, the letter had brought to the boy a fresh disappointment, for it informed him that the bishop had been ill ever since he left the city, and that it had been decided that he should remain away until October.

"Five months longer before I can see him," Theodore thought sorrowfully, yet he could not grieve as he had done before. It almost seemed as if he could feel the bishop's hand actually resting upon his head, and see the kind eyes looking down into his. The boy had not been so happy

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since he left the bishop's house as he was on this night when he had expected to be so lonely and miserable.

"Oh if Nan only knew, how glad she would be," he thought more than once.

He slept at last with the letter clutched tightly in his hand, and his fingers had not loosed their hold when he awoke the next morning, nor had the joy died out of his heart. His thoughts were very busy as he dressed, and suddenly he stopped short, with one shoe on and the other in his hand.

"That's it!" he cried aloud. "That's what the bishop meant that Sunday! You are not your own. Ye are

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(Rev. S. F. Coffman, Vineland, Ont., states: "This is to certify that I know Mrs. Thwaites, and her statements are correct.")

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bought with a price.' The great Captain's bought me for one of His soldiers, an' I've got to do what He says. I never knew before just what that meant, but I do now." Then he added, softly, "But I want to do what He says, anyhow."

Going forth in this spirit to his work, Theodore could hardly fail to find something to do for his Captain. Mrs. Hunt had decided to take up the work that Nan had been doing, and to furnish supplies for the stand. She had the big basket all ready when Theodore came from his room, and he and Jimmy set off with it for the stand where both the boys now took their breakfasts.

Theodore was unusually quiet and thoughtful, and there was something in his face that silenced Jimmy's lively tongue that morning. The two boys had just gotten their stand ready for business, when Theodore exclaimed, eagerly,

"There he is now!" and darted off. Jimmy looked after him in wonder that turned to indignation, as he saw Theo lay a detaining hand on the ragged jacket of Carrots, who was slouching aimlessly along the sidewalk with his hands in his pockets, and, after a little talk with him, bring him back to the stand.

"Well now, I like that!" muttered Jimmy under his breath. He glowered darkly at Carrots as Theo drew him up to the stand, but Theodore looked into Jimmy's face with a strange light in his eyes, as he filled a plate for Carrots and poured him out a cup of coffee.

"Sh'd think you'd better wait till he'd paid for what he jagged here that last time," Jimmy muttered, with scowling glance at the culprit.

Carrots, overhearing the remark, grinned, and then winked impudently at Jimmy, while he disposed with all speed of the contents of the plate that Theodore had set before him. Once or twice he cast a puzzled glance at the latter as if trying to discover some hidden motive.

(To be Continued.)

AN OBVIOUS RETORT.

Once only, it is said, did Sir F. E. Smith lay himself open to a retort from a witness he was cross-examining. It was in the Divorce Court, and the man in the witness-box was a nervous, little, elderly clerk.

"Have you ever been married?" began Sir Frederick.

"Yes," stammered the clerk, "once."

"Whom did you marry?"

"A-a-woman, sir."

"Of course, of course," snapped the future Lord Chancellor. "Did you ever hear of anyone marrying a man?"

"Yes, sir—my sister did."

AN EXPENSIVE ORNAMENT.

A young Scotsman had married an English lady, and some time afterwards he paid a visit to a bachelor uncle.

"Weel, Sandy, I hear ye hae gotten a wife," said the old man.

"Yes, uncle."

"What can she dae?"

"Do? What do you mean?"

"Weel," the uncle went on, "can she sew an' knit? Does she mend your claes?"

"No," the young man admitted.

"Humph!" commented the uncle.

"Weel, does she cook? Can she mak parritch?"

"Oh, no, uncle!" the young man explained. "The servants do all those things. But you should hear her sing. She has the most beautiful voice you ever heard."

"Sing!" repeated the old man, scornfully. "Man, could ye no hae gotten a canary?"

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