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Christian Liberty
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Upper Canada Tract Society
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Personal & General

The international Pyrenean tunnel between France and Spain is finished.

The total casualties of the Canadian forces in the war up to May last amounted to 212,812.

The Very Rev. George Hodges, Dean of the Episcopal School, Cambridge, Mass., died of heart-disease on May 27th.

At the recently-held Sheffield Cathedral vestry meeting twelve ladies were elected on the Church Council for the first time.

The new Cathedral of St. Paul at Dunedin, New Zealand, was consecrated by the Primate, Dr. Neville, on February 12th, 1919.

One hundred Army and Navy veterans attended service in St. James' Cathedral, Toronto, on June 1st. Canon Plumptre preached.

Of the native Egyptian Christians, 83 per cent. of them are Copts. Of the total population of Egypt 92 per cent. of them are Moslems.

In connection with the Men's Club of St. Cuthbert's, Leaside, Toronto, a bowling green is at present being prepared on the church grounds.

Rev. H. G. Purchase, B.D., of the Diocese of Newark, N.J., is visiting his parents in Toronto for a month after three years' work in England.

Major the Rev. A. P. Shatford, Rector of St. James the Apostle, Montreal, has been gazetted an O.B.E. in the recent Birthday Honours List.

The body of Major-Gen. Steele, who died some time ago in England, is being brought to Canada on R.M.S. "Melita," and it will be re-interred at Winnipeg.

The Right Rev. Dr. Harding, Bishop of Qu'Appelle, was last week the guest of the Dean of Ontario at Kingston. He was formerly a Curate at St. George's Cathedral, Kingston.

Acting under medical advice, Dr. Lauder, the Bishop of Victoria, Hong Kong, is paying a visit to Victoria, B.C. He expects to return to his diocese next October.

Mrs. Hamilton, the widow of the late Archbishop Hamilton, and Miss Ethel Hamilton have returned to Ottawa from California, where they have been spending the winter.

It is proposed to build a Military Chapel as an addition to the new Cathedral at Wellington, N.Z., in memory of the 20,000 men from New Zealand who lost their lives in the war.

Rev. W. Mercer Green was consecrated in St. Andrew's, Jackson, Co-adjutor-Bishop of Mississippi on the Feast of the Ascension by the Most Rev. Dr. Tuttle. Six Bishops assisted in the act of Consecration.

Dr. Nevill, the Bishop of Dunedin and Primate of New Zealand, has announced his intention of resigning at the close of the present year. He became Bishop of Dunedin in 1871 and has been Primate of New Zealand since 1904.

Reports of record incomes were the order of the day at the various May meetings lately held in London by the S.P.G., C.M.S., Bible Society, Colonial and Continental Church Society, the Church Army and the Missions to Seamen.

Among those who contributed to the Scholarship Fund as a testimonial to Dr. Albert Ham, organist of St. James' Cathedral, Toronto, was Sir Frederick Brydges, who, in sending his contribution, spoke warmly of Dr. Ham's musical work, both in composition and conducting.

The eighth Convention of the World's Sunday School Association will be held in Tokyo, Japan, October, 1920. This Convention was to have been held in October, 1916, but a postponement was necessary on account of the war.

A service of thanksgiving was held on the 8th June in the Church of St. James the Apostle, Montreal, which was attended by the officers and men of the 24th Battalion. The service was conducted by Major Rev. A. P. Shatford and Capt. Rev. Cecil Stuart, M.C.

Major the Rev. W. L. Baynes-Reed, D.S.O., C.E.F., the Rector of St. John's, Norway, Toronto, arrived safely home again from overseas on June 8th and was accorded a hearty welcome. A reception will be tendered him on June 13th in the Parish House.

A large number of people gathered together in the grounds of St. John's Rectory, Thamesford, Ont., on May 30th for the purpose of welcoming back nine returned men of the congregation, and also a lady member, who had been doing V.A.D. in England and France.

Miss Margaret Russell, who has been a C.M.S. missionary in India, and who for a few years past has been engaged in deputation work in Australia, has arrived in Canada, and is at present in Edmonton. Miss Russell is visiting Ottawa on her way home to England.

The Rev. Basil Bouchier, Vicar of St. Jude-Up-on-the-Hill, Hampstead Garden, Suburb, London, intends to resign the living. He was appointed to St. Jude's in 1909, and he now contemplates taking up work abroad. He recently had the satisfaction of seeing his church freed from debt. Mr. Bouchier is well known in Montreal.

Corpl. George Montgomery, son of Rev. Canon Montgomery, of Calgary, a former Rector of St. Marks, Port Hope, is visiting friends in Port Hope, en route to his home from overseas. He is one of six brothers, who, with their sister, Miss Ethel Montgomery, and their father, who was a Chaplain, saw service in France. All came safely through the war.

The passing away of Mrs. John G. Greey, of St. Paul's, Toronto, last Monday, after an attack of pneumonia, will recall to many the faithful service which she did in St. Paul's Church. Before she became an invalid through rheumatism some years ago she was a most active worker in the Church of St. Andrew-on-the-Island, and she made the interests of the young people her own. Her husband and six sons are left to honour her memory. Three of the boys went overseas, Allen, who won the Military Cross, Douglas, who was wounded, and Paul. Her uncomplaining endurance of pain, her indomitable spirit, and her piety gave her an effective ministry even as an invalid.

A scheme initiated in Denmark to sell special stamps, like the well-known Christmas stamps, for the purpose of procuring money to rebuild Rheims Cathedral as a monument to lasting peace, is being put into operation. Committees have already been formed in different countries. In Denmark the honorary president of the committee will be Princess Margarethe; in France, Mme. Poincare; England, Queen Alexandra; Sweden, Princess Ingeborg; Finland, General Mannerheim. The stamp will be printed and distributed from Denmark. The first edition of 400,000,000 is expected to bring in 20,000,000 crowns. The stamp, with a picture of the cathedral, bears the inscription, "Pax, Veritas, Libertas, Justitia," and a motto for the different countries.

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Canadian Churchman

Toronto June 12th 1919.

Editorial

ONE of the speakers at a recent Synod remarked on the "far too-hurried, commonplace and lifeless fashion in which many clergy pronounce what should be the living words, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." These words are more than a mere conclusion of Morning or Evening Prayer. They are an epitome of the whole Christian belief. Our clergy would do well to ponder and so say them that some of their depth is suggested to their hearers.

THE Editor and the Business Manager of this journal, and the President and the Executive Committee of the Company, thoroughly appreciate the commendation of this journal in the Report of the Committee on the Bishop's Charge at the Toronto Synod last week. We have had kind words in letters from Archbishops, Bishops, clergy and laity. And many of our readers are thoughtful enough to speak a word as they renew their subscription.

In a little more than a month the present editor will have completed a year's work on the paper, and it is gratifying to learn that the editorial policy has commended itself. It is our aim to provide a NATIONAL CHURCH WEEKLY. It is the only Dominion-wide weekly in the Church in Canada, and it ought to come as a corrective to any spirit of parochialism or "diocesanism" (what an ugly word!). The Churchman in the West feels as much at home in our columns as the Churchman in the East. That spirit of sectionalism is something which must die in the Church in Canada, or the Church will fail of her fullest life. Our best work has been done when across the whole dominion we marched in step. Our General Synod movements and issues are the things that are telling on our Church life and our national life. Only three communions in Canada have a national voice. Ours will become a mighty voice according as the spirit of unity and co-operation helps us to push back our horizons.

ONE of the things that are helping us to extend our horizon is the FORWARD MOVEMENT. Last week CANON GOULD completed his tour of the Dominion, and in every diocese the scheme has been endorsed amid scenes of enthusiasm, and the start has been made on a high spiritual plane. (Laus Deo). We have heard more about consecration than contribution, and personal re-dedication was the note struck. The Church owes a great debt to Canon Gould for his convincing and inspiring presentation of the Movement. His has been a work of unusual privilege. If the Movement descends to a whirlwind campaign for money it will lose its soul. Let us make it a MISSION OF RE-DEDICATION throughout the entire Church. The man on the wide stretches of prairie will feel in unison with the man in the crowded town. The worker in the distant north will unite his effort with the centre. Together we shall pass on to greater things than we imagine.

THE COUNCIL FOR SOCIAL SERVICE are wide awake. A resolution was passed at the last meeting of the Executive Committee of the Council urging the Federal Parliament to remove the exception which makes GAMBLING AND BETTING LEGAL on race-courses during Race Meets for fourteen days of each year, and to make it illegal in all times and places. Sometime ago in our columns we published details of the enormous "earnings" (?) of the Jockey Clubs. The whole practice is one which saps the vital spirit

of personal and social life. It is economically and morally indefensible.

Hearty support will be given by every right-thinking citizen to the Council in their fight against VENEREAL DISEASES. They endorse the establishment of a "National Society for Combatting Venereal Diseases," and they ask the Bishops to urge their clergy to address their people on the subject of purity. V.D. is the most hateful and loathsome thing imaginable. The scourge which has swept Europe is something we do not want here. Yet in Canada, according to a conservative medical estimate, there are at least 500,000 cases of V.D. The infection is everywhere. It may strike innocent persons.

The remedies proposed by medical men include the banishing of ignorance on sex matters, and the banishing of the false idea that continence is impossible for men. The idea is absolutely false. It is a lie of the devil's own coining. Physiologically, V.D. carries its own nemesis.

The Church has something to say on more than physiological or medical grounds. We need an emphasis on the Seventh Commandment. There are people who think that laxity in this regard is a small matter. They talk as if the physical penalties were the only ones to be avoided. We scarcely need to be reminded that impurity is a

"WE would draw attention to the excellence and great usefulness of the *Canadian Churchman*, which, through the unselfish devotion of a small group of Churchmen to the interests of the Church, and the special qualifications and earnest work of the editor and his collaborators, has attained an unrivalled position among the religious newspapers of our Church on this continent."—Report of Sub-Committee on the Bishop's Charge, Toronto, June 6th, 1919.

sin against our fellows, ourselves, souls and bodies, and our God.

Just here let us remark upon the unclean tendency in conversation. How is it that some men always have stories to tell "now that the ladies have gone?" You might imagine that such stories were confined to the back lanes and lounging places of some low louts. But they have been heard in drawing rooms and clubs. And we are told that there are some females who can tell a nasty story with as much gusto as some males. The decent man nowadays will watch his speech and ban the slightest innuendo.

BY the same token, did you notice that at the BRITISH DRAMA LEAGUE on June 4th, the actress, Miss Lena Ashwell, condemned the "rottenness, lowness and futility" of present-day theatrical entertainments. Mr. Henry Arthur Jones also said: "The English drama, on the whole, has never been in so degraded a position as to-day." Kindly observe that these remarks were not made at a Ministerial Association. We know the influence the stage has on the thoughts of many citizens. Is it any wonder there is moral laxity when so many of our plays are concerned with sex problems, and moths fluttering around the flame of their unholy desires?

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

Social Teaching in the Trinity

(FIRST SUNDAY AFTER TRINITY).

THE doctrine of the Trinity has a permanent practical influence upon social life. It is not an unworthy view of the Trinity to find in it the ideal for social relationships here among men. There is an interpretation of the relationships of the Three Persons in One God which finds in them an example of what our perfect community life on earth is meant to be. The doctrine is, therefore, a revelation of Divine truth which is to be applied more and more to world conditions until the attainment of the ideal is achieved.

A PERFECT EQUIPOISE THE IDEAL.

The inter-relation of the Trinity preserves the individuality and personality of each of the Three Persons, and at the same time establishes and maintains the eternal and abiding unity of the Godhead. Neither imperils the perfection and integrity of the other. The common life of all three predicates their unity to such an extent as to merge individuality in singleness of purpose, and yet personality, with all that goes to constitute personality, is preserved for each inviolate. There is the Godhead a perfect equipoise of community allegiance and individual right. There are no wrongs, no conflict and no diversity of aim in the absolute co-ordination of the whole to serve the high purpose of God in Creation and redemption. These things we are to learn to reproduce in our human life and human relationships if we are to fulfil God's will for the world.

TWO CONFLICTING TENDENCIES.

There is a theory of political life which makes the State supreme, and the whole duty and service of the individual to serve the interest of the State. The individual has no personal rights except those that remain to him after the full claim of the State has been satisfied. Germany, as she was, is an example of this theory carried into practice.

A theory which is the opposite of this puts the emphasis entirely upon individual rights to the neglect of the community life and interest. The duty we owe to the State consists only of what is left over after all our personal rights and claims are satisfied. Every effort at social and moral betterment comes into conflict with this obstinate and deep-rooted view of social life. This is individualism as opposed to Imperialism. The great problem of political science is to reconcile these two theories. The perfect balance in personal right and community life and interest, let it be said reverently, is to be found in the relationship of each Person to the other in the abiding unity of the Godhead. The process by which this is to be realized is by the assimilation of the spirit of Christ in the life of the individual, and through the individual in the whole community. That is the meaning of the leaven of the Kingdom. The chief claim of each will then be the right to serve all, and the first duty of the community will be to protect and bless every member thereof. The doctrine of the Trinity is thus a setting forth of the ideal life which is to be realized when the Kingdom of God has really come among us; it is a Gospel of abiding value and of practical interest to this world in which we live.

The Canadian Book of Common Prayer

THE STORY OF ITS REVISION

by The Ven. W. J. Armitage, M.A., Ph.D.
(Custodian of the Book of Common Prayer)

THE LITANY.

THE neglect of this beautiful service in the Church in our day was a matter of most earnest solicitude on the part of the Revision Committee. It was felt by all the members without exception, that this sad neglect entailed an enormous loss in spiritual power to modern Church people. For the Litany, as an office for public worship, is as nearly perfect as it is possible for any human composition to be. There is nothing nobler in any Church or in any language. It is a time honoured service, the first in our sweet mother tongue, "the tongue that Shakspeare spake." It is probably, with the solitary exception of the Holy Communion, the most ancient of Christian services, and at the same time the most modern in its expression of man's unchanging need. It was the first to receive sanction in Reformation days, and the last to be altered by the reviser's hand in modern times. It is the most profound expression in human speech of the deepest cravings, longings, and wants of the heart of man. It mirrors the soul's dark shadows, as well as its calm sunshine, and is like a ladder set on earth that leads from darkness unto light. There have been periods in our Church life when it was considered the most fit of all services as a preparation for Holy Communion. In Queen Elizabeth's time it was directed that the Litany should be said "immediately before the time of Communion of the Sacrament."

The Litany in its earliest form was born in the shadow, but it soon emerged into the sunlight. Its first breathings were those of deep spiritual need, in the hour of danger and distress, and amidst war's wild alarms, and its clashing sounds, while its very blasts were sounding in men's ears. It was then indeed a cry of human need for God's sweet pity, when men's hearts were failing them for fear, as they sought protection from the ravages of Attila and his fierce Huns. And any survey of origins would be wanting which neglected the deep-felt need of man for God's blessing on the fruits of the earth in days of dearth and scarceness.

It is remarkable that our English Litany was cradled under the same trying conditions. The royal command establishing its use in 1544 contained the memorable words, that the King was moved by the miserable state of Christendom, plagued with cruel wars, hatreds and dissensions. For England was then at war with both France and Scotland. It was an era of great anxiety, and of constant trial. It was the very hour to set forth "certain godly prayers and suffrages in our native English tongue."

The Litany comes out of the crucible of revision, very much the same service, as it went in. Nothing has been lost of its priceless petitions, hardly a word has been altered in its time-worn form; it has merely been adapted to modern conditions, and enriched to meet the prayer needs of the Church.

The first change is in its governing rubrics, once there was but one, now there are three. Provision is now made for wider use, and for the shortening of the service, as well as for its combination with other services. It may also be used as a separate service. The rubrics speak for themselves, and are as follows:—

A General Supplication, which may be sung or said on Sundays, Wednesdays and Fridays, and on the Rogation Days, and at other times when it shall be commanded by the Ordinary, after the Third Collect at Morning or Evening Prayer; or before the Administration of the holy Communion; or as a separate service; provided that it shall always be used at least once a month on a Sunday.

When the Litany is used as a separate service, there may be also a Hymn, a Lesson and a Sermon, at the discretion of the Minister.

When the Litany is not used as a separate service, the Minister may, at his discretion, except in time of war, omit all that followeth the Lord's Prayer, except the prayer of St. Chrysostom and The grace of our Lord Jesus Christ, etc.

The changes made in the text of the Litany are mainly in the way of enrichment, with the exception of one or two which make for greater clarity of thought.

The first to be noted is in the suffrage which begins: "From lightning and tempest." Bishop

Richardson, of Fredericton, asked that a petition should be inserted asking God's protection from fire, and he was moved to do so by the remembrance of the great forest fires which sometimes sweep with devastating fury through the forests of New Brunswick. The suggestion was accepted, and the suffrage now reads: "From lightning and tempest; from fire and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death."

The rise and development of the missionary spirit is responsible for the insertion of an entirely new intercession, the main thought of which was familiar enough to our reformers in Archbishop Hermann's Litany in the suffrage which ran, "To send faithful workmen into thy harvest." The new petition reads as follows:—

That it may please thee to send forth labourers into thy harvest; to make thy saving health known unto all nations; and to hasten thy kingdom,

We beseech thee to hear us, good Lord.

The suffrage, "That it may please thee to endue the Lords of the Council, and all the Nobility," has been given a more democratic turn, and has been brought into harmony with the parliamentary institutions of the Canadian Dominion. It now reads:

That it may please thee to endue the Governor-General of this Dominion, and the Lieutenant-Governor of this Province, with grace, wisdom, and understanding,

We beseech thee to hear us, good Lord.

It was only natural that there should arise out of this a suffrage for the representatives of the people in parliament assembled, and the largest view was taken of our position in the Church in Canada, with our own free institutions, and yet forming a part of the great Empire with the Mother of parliaments in its centre, at its very heart. The petition has had to pass through the fierce fires of criticism, on account of the use of the word "Empire" in this connection, but it has won its way by its inherent fitness, and for the reason that it voices the patriotic spirit which breathes through the Canadian people, and which finds true expression in its words:

That it may please thee to bless the Parliaments of the Empire, and to direct their consultations to the honour of thy name and the welfare of thy people,

We beseech thee to hear us, good Lord.

The next suffrage was born, as was fitting, during the great war, but it is suitable for all times, and for the life of the people under all conditions. In our vast Empire, the King's forces are always somewhere on service, and it is our duty to remember our brave and faithful defenders at the throne of grace. The petition is:

That it may please thee to bless and keep the King's forces by sea and land and air, and to shield them in all dangers, and adversities,

We beseech thee to hear us, good Lord.

There follows a suffrage, which bears witness to the enlarged view of the place and position of work in human life. It acknowledges the need of the Divine blessing on all who labour with hand, or heart, or brain. It recognizes that it is God's protecting hand that keeps His people set in the midst of so many and great dangers. The language of the prayer is in the simplest terms, and yet it is all-embracing in its survey of human activity:

That it may please thee to bless and protect all who serve mankind by learning, labour, and industry,

We beseech thee to hear us, good Lord.

The word "dread," which occurs in the suffrage, "give us an heart to love and dread thee," has been altered to "fear," and in the versicle and response following the Lord's prayer, the word "after" has been altered to "according," and made to read in each case "according to our sins," and "according to our iniquities." The General Thanksgiving has been placed before the "Prayer of Saint Chrysostom," to be used at the discretion of the Minister.

The punctuation of the Invocations has been changed from that of the Book Annexed. For instance, in the Book Annexed, the first is punctuated thus:—"O God, the Father of heaven:", whereas the comma is now dropped; in the second the Book Annexed reads:—"O God the Son Redeemer of the world:", our new book places a comma after Son; in the third the Book Annexed has no comma after Holy Ghost, as we now have; in the fourth the Book Annexed has a comma after "persons," which we have now dropped, and we have also capitalized the word, and made it "Persons." There are a good many changes in the use of capitals from the Book Annexed arising out of modern methods of printing; for instance, in the Book Annexed, the suffrage reads:—"From all evil and

(Continued on page 385.)

Sidelights on the Life of a Northern Missionary

REV. H. GIRLING.

St. Andrew's Mission, Bernard Harbour

THE old idea of a missionary as a man who strolls around with a Bible in one hand and a green umbrella in the other, has long been exploded. The object of this sketch is to enable the mission supporter to catch a glimpse of the many practical duties which fall to our lot and to give the missionary postulant some idea of the many-sided developments required in a pioneer field of service.

THE WORK OF THE SPRING AND SUMMER.

Various accounts by various pens have described the winter's work of visiting from snow camp to snow camp. Now, what does the missionary do with his time during the spring and summer in these regions?

First of all let me say that both the above terms are very elastic in these parts. Spring may begin at the end of April, or, as it is here this year, not until the end of May. The story is told that a visitor to the Arctic asked an old timer if there was a summer season, the reply is said to have been: "Why yes, there are two weeks when the sea ice is bad for sledding." If a little is allowed for colour, this is about a fair statement of the case in Coronation Gulf.

To come to details, the spring is a busy time, for one must hunt food for yourself and dogs, gather drift wood for fuel for long distances, attend to the mission buildings, preserve and dry meat and fish for the future and attend to what services you can besides the necessary work of cooking, washing and sewing, etc. Poor man!

The deer are passing on their way north; the seals are coming out onto the ice to bask in the sun. Now is the chance to lay by food for a rainy day. Lucky man if you have spent a little time on the rifle range near home. But you may say hunting is sport and most enjoyable. Let me tell you that when it is work and when your eye follows the bullet with a prayer in your heart that it may reach its mark and provide meat for the coming winter, then the fun is not so prominent. The sportsman can idly dash off a few bullets thoughtlessly, but with us it often determines whether we are going to be able to live within the bounds of the wonderful stipend offered to the missionary. Just accompany me on an average deer hunt. We walk about five miles inland from the ocean and from some high land we reconnoitre with the field glasses. If we are fortunate we see a band of deer, say, three miles to the west. After examining the "lay" of the land we must carefully work our way to within reasonable distance from them, keeping the wind so that it blows from the deer to us, or they will speedily smell us. When we have walked, maybe five miles in and out of gulleys to keep out of sight, we lay down in the lee of a small hill and wait while the deer slowly amble towards us, eating as they come.

Sometimes, after waiting for half an hour, the wind will suddenly change around and the deer smelling danger, will be off like a whirlwind, whilst you think things in private about that wind. But, as the reader is with me, we will assume that the wind is obedient and the deer come close. There is a tense moment, a few sharp reports and the deer scatter, leaving, say, four of their number either dead or dying behind. Let us hope they are all dead, for the worst task I have yet had to perform is to kill a wounded deer, for often when badly maimed they will put up a most gallant struggle for life, even when chased by swift dogs.

Strip up your sleeves and take out your sheath knife and skin the deer, take out the entrails and cut the deer up into suitable pieces, either for packing by men and dogs, or for the sled if there is snow enough. Men and dogs set off home. You, too, often with a 40-pound pack of meat on your back. Take my word for it, you are ready for a sleep by the time you reach home. But no sleep yet, for you must look at your fish nets, cut, clean and hang any fish you catch, and then get the stove going and cook your supper before turning in.

(To be Continued.)

"Yes," replied Socrates, "all men will agree that God and the essential form of life, and the immortal in general will never perish."

Lightfoot on the Preface to the Ordinal

by the Rev. A. E. WHATHAM
Haliburton, Ont.

SCARCELY anyone needs to be told that Lightfoot was a great scholar, but what most of his admirers, amongst whom we ourselves desire to be numbered, need to be told, or at least reminded, is that he, like other great scholars, is not always warranted in the conclusion drawn from the evidence examined. In the present instance it is the conclusion which he drew as to the teaching of the opening clause of the Preface to the English Ordinal.

In the Preface to the Sixth Edition of his Epistle to the Philippians, he tells us that his investigation into the origin of the Christian Ministry was "a confirmation of the statement in the English Ordinal. 'It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons.'" (p. x. ed. 1891.)

In his charge to his clergy (1908), the Bishop of Hereford, Dr. Percival, referring specially to the quoted clause of the said Preface, said that it "rests on no Scriptural or historic foundation, and has been built upon a misunderstanding." He added, "It is, I think, now abandoned by all competent historical scholars."

Now here, unfortunately, is another scholar drawing an unwarranted conclusion from evidence he assumes to have examined. What should be noticed particularly is that here we have two eminent bishops of the English Church exhibiting radically contradictory opinions on a particular point which each separately has investigated. Such being the case, it is evident that there must be a misunderstanding in the minds of both scholars as to what is the actual meaning of the clause in the Preface to the Ordinal which the one accepts and the other rejects.

Now the said clause does not mean that "from the days of the Apostles," that is, during their lifetime, before all of them had passed away, the Orders of Bishops, Priests, and Deacons separately existed and were definitely established into a threefold form of ministry. Lightfoot, in his famous essay on the Christian Ministry, attempted to prove that these three said Orders separately existed before the Apostles had all passed away, and, assuming that he had proved it, he then assumed that this is what the said clause in the Preface of the Ordinal signifies. He was wrong, however, in both assumptions, since (1) he had not proved that the episcopate as differentiated from the presbyterate existed while some of the Apostles were still alive; and (2), that this is what the clause in question actually means.

We shall deal with this last assumption first, especially as in so doing, we answer Bishop Percival's objection, raised against the said clause.

What is the significance of the words, "from the Apostles' time" as they appear in the Preface to the English Ordinal? I have intimated in the article written as a reply to the one on the ministry, by Archbishop Thorneloe (Canadian Churchman, April 24th; May 8th, 1919), that these words mean that episcopacy as a separate Order, while included in a threefold ministry, was not instituted "within the time of the Apostles," but by the primitive fathers of the Church "since the time of the Apostles." Here, relying on the quotations just given, taken from a work written under the leadership of Archbishop Cranmer, who nine years later, composed the original Preface to the Ordinal, I may now say definitely that the words as quoted from this Preface mean absolutely nothing, but that the threefold ministry, consisting of the separate Orders of Bishops, Priests, and Deacons, was originated some time after the Apostles had all passed away, yet so soon after that the time may properly be called "from the Apostles' time," that is, before the period in which they had lived could correctly be said to have entirely passed away. This is the plain, definite teaching of the "Erudition" and "Necessary Doctrine," composed respectively in A.D., 1537 and 1543, the Preface to the Ordinal being composed in 1553. It would seem, therefore, that the teaching of the latter work is merely what we find in the two former works in dealing with the point in question, so that the teaching of the latter is to be interpreted by the teaching in the former.

It will, of course, be seen at once that what this Preface itself says, is a question entirely

apart from its accuracy. Having, therefore, seen clearly what it does say, that is, what its words signify, and ascertained that this is not what the two prelates, Lightfoot, and Percival, assumed, we shall now discuss its accuracy.

In his article on "Church Government" (HDB., Vol. 1., p. 441a), Prof. Gwatkin assumes that the earnestness of Ignatius in his advocacy of a separate Order for the episcopate, implies apostolic sanction for this separate ministerial office; while this scholar further argues that "Episcopacy must have originated before the Apostles had all passed away; and its early strength in Asia cannot well be explained without some encouragement from St. John." Immediately before this, however, he had said of Ignatius on episcopacy, "the greater his emphasis the more significant is the absence of any appeal to an institution of an Order of Bishops by the Apostles. The absence of an argument which would have rendered all the rest superfluous, seems nothing less than an admission that he knew of no such institution."

That we have here a contradiction in utterances immediately following each other, as made by a great scholar, is clear, since if Ignatius knew of no institution of episcopacy by the Apostles, how could his advocacy of this institution possibly be viewed as implying apostolic sanction for its introduction? Surely his advocacy must be viewed as based upon some other than apostolic sanction or warrant and this is exactly what we find. Ignatius tells us plainly that his sole authority for his strong advocacy of the Bishop's office was based upon a special revelation made to himself, no man having given him any advice in the matter (Epis. Phil.)

That episcopacy was widely established throughout Asia Minor before the middle of the second century is made clear by the fact that Ignatius, on his way to martyrdom, writes to two Bishops, the Bishop of Smyrna, and the Bishop of Ephesus, but this fact affords no ground whatever for Lightfoot throwing the origin of episcopacy back into the three last decades of the first century, and further connecting it with St. John. It may just as likely have arisen in these other parts as it had in Antioch. In this last place, as we have seen, it had originated independently of any apostolic action, directly or indirectly, and it may have arisen similarly elsewhere, as is more than probable.

(To be Continued.)

A PRAYER FOR CHILDHOOD.

O GOD, we pray Thee for those who come after us, for our children and the children of our friends, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine upon their faces. We remember with a pang that they will live in the world we are making for them. We are wasting the resources of the earth in our headlong greed, and they will suffer want. We are building sunless houses and joyless cities for our profit, and they must dwell therein. We are making the burden heavy and the pace of work pitiless, and they will fall wan and sobbing by the wayside. We are poisoning the air of our land by our lies and our uncleanness, and they will breathe it.

O God, Thou knowest how we have cried out in agony when the sins of our fathers have been visited upon us, and how we have struggled vainly against the inexorable fate that coursed in our blood or bound us in a prison house of life. Save us from maiming the innocent ones who come after us by the added cruelty of our sins. Help us to break the ancient force of evil by a holy and steadfast will and to endow our children with purer blood and nobler thoughts. Grant us grace to leave the earth fairer than we found it; to build upon it cities of God in which the cry of needless pain shall cease, and to put the yoke of Christ upon our business life that it may serve and not destroy. Lift the veil of the future and show us the generation to come as it will be if blighted by our guilt, that our lust may be cooled and we may walk in the fear of the eternal. Grant us a vision of the far-off years as they may be, if redeemed by the sons of God, that we may take heart and do battle for Thy children and ours. Amen.—Waller Rauschenbush.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close:—then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.—J. Ruskin.

Social Service Notes and News

I AM free to confess that the Winnipeg strike has dragged on longer than I expected, and far longer than it should have. That this is possible is simply another proof of the utter confusion in which our whole industrial system finds itself. That a dispute between the masters and men of a certain trade should have developed into the state of affairs, not only in Winnipeg, but in half the big cities in the West, is nothing short of disastrous. There is only one way out of it, and the Government ought to pluck up sufficient courage to put it into effect, namely the calling of a commission, such as only a couple of months ago averted the catastrophe of a general strike in England, or at least what practically amounted to a general strike. If the Sankey commission could do that in England, a similar commission could do the same in Canada, or if it could not, then we are indeed in a hopeless state.

I would like to point out that collective bargaining, a word which Canadians are beginning to hear of for the first time, simply means that the employers treat with the Trade Unions concerned, and not with the men individually. Thus if a dispute arises between the workers in any particular trade and their employers, the workers are represented by their Union officials, and have the whole force and resources of their Union behind them. That Labour should stand together as a whole, and that a dispute between machinists in Winnipeg should call out bakers in Vancouver is an advance in the theory of collective bargaining which brings startling developments. The One Big Union, an idea which by the way emanates from Australia, is fraught with the most serious consequences. It is simply the class war carried to its logical conclusion. It means that Labour proclaims itself to be a solid and indivisible estate of the realm, the consequences of which I would recommend as worthy of reflection for those who are interested in political and economic speculation. I do not for an instant anticipate any real success in the O.B.U. movement, because I do not think that the Unionists in Canada are as yet capable of engineering so vast and intricate a combination. We have also to ask ourselves, what is "Labour?" The Labour men in England, with admirable foresight, say all workers by hand or by brain, and we have the pleasing spectacle of Mr. William Temple enrolling himself, by right of being qualified therefore, as a member of the Labour Party. The phrase "workers by hand or by brain" is a subtle one; it is also one fraught with most important consequences. At a stroke it destroys any idea of the class war; and the Marxian shibboleths of Bourgeoisie and Proletariate vanish before it, for which we may be profoundly thankful.

We are hearing a great deal now of the futility of the labour men demanding higher wages because of higher prices, and the vicious circle thereby created. High prices entail higher wages, and higher wages make higher prices possible, indeed inevitable, and so there is no end to the unfortunate business. Such would undoubtedly be true were high wages the only cause of high prices, but that is not so; they are only one and by far the least important of the contributory causes of high prices. The cause of the present world-wide high prices may be found in exactly two main facts, incontestable and apparent. First, the dislocation of industry caused by the war, and second, the world-wide inflation of currency by the emission of vast quantities of paper money in every country in the world. Add to these two profiteering, which is really an effect not a cause, and we have the solution of this "mystery" of higher prices. Not until we can get the world back to productive industry and can reduce the inflated currency can we hope for any appreciable fall in prices, and we cannot hope for that for many months to come. Such being the case, it is futile to talk of the vicious circle of high wages and high prices. What else can the wage earners do? They must demand higher wages or starve. It may be cold comfort, but we may at least reflect that during the civil war in America the rise in prices, for exactly similar causes, was even more severe. For instance, the index number of 92 commodities, prepared by the War In-

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The Girl of the New Day

by Miss E. M. KNOX, Principal Havergal College, Toronto.

CHAPTER XIII.

THE CROSS ROADS

WHEN we were interviewing the outstanding professions we stipulated that they must, one and all, offer "a living wage with a prize at the end of it, or we could not take them into consideration." But somehow or other we never stopped to define what we meant by a prize. We tacitly assumed power, place or influence. But, after all, what is a prize? A soldier of the Old Guard would have replied, "A glance of Napoleon's eye." St. Paul would have replied, "to be with Christ, which is far better." For that he, "died daily;" for that he stripped himself of every weight, for that he laid aside everything that hindered.

Looking at a prize in the light of St. Paul's definition, taking it as the winning out for Christ, what profession offers the best chance of winning that prize?

Miss Beal, one of the greatest, if not the greatest woman of her age, held that teaching offered the best chance of winning that prize and that the world needed above everything women "whose one desire was to consecrate themselves to the ministry of teaching." She showed her belief in that theory by teaching till she literally laid her down to die. But the world in general might not agree with her, for that world sees only the mechanical, the dry as dust, side of school life, and has only a confused idea of French verbs and historical dates. It takes a born teacher to know the underlying chance of character training, the underlying chance of teaching truths "with hands and feet," truths that grip a child for life.

Now there are certain professions which are more altruistic than others, because they give themselves more entirely to spiritual endeavour. They are generally recognized as Missionary work, Deaconess work, Social Service and Y.W.C.A. work. They, like teaching and everything else, are mechanical in mechanical hands, but, like teaching, they are and ought to be, from their very nature, essentially spiritual in spiritual hands. They recognize a touch of Christ upon each shoulder, the royal mandate, "go," and obey that mandate, even though it may send them to the uttermost end of the earth. They dare to the death for—

"Except life itself be cast in the scale,
No life can be won,
No cause prevail."

If you are out for a cause, if you are casting life into the scale, you will be asking the qualifications for high-grade missionary work? Take it that you are a leader and a graduate of your university and are making your final decision on the last evening of the last term. There are lines you will almost certainly reject. You cannot, like the C.P.R., take "Safety First," as your standard. You cannot, like the typical little Blue Devil, reply:

"For myself I swim,
But I cannot but think
There is somebody sinking outside."

You cannot satisfy your soul's thirst with a wild chase, like a meteor at a comet's tail, after popularity and society. You cannot take dollars as an end in themselves, though there are endless things you could do with dollars. You are asking a work which you can start with a so-called "sting" of delight, a work in which you will find a well of water springing up into everlasting life.

That work will necessitate a pathway of conquest, a pathway of sacrifice, cemented by blood. You want a work intensely worth while, so worth while that, if need be, you can die for it; so worth while that, like the observer who, when all else had been lightened in vain, shot himself from the aeroplane into space, content to die if only the films on which the fate of the impending battle turned, might be saved.

Is Mission work, from this point of view, worth while, worth living for, worth dying for? It is easy to sing "Waft, waft ye winds His story," and sit down and let those winds waft it for themselves, but it is very difficult to tell that story unless you are gripped by the power of the Cross, so gripped that you can die for it unless you feel like Sir James Simpson, the discoverer of chloroform, who, when asked what he reckoned to be his greatest discovery, re-

plied, "Jesus Christ as my own personal Saviour."

Or, take a concrete case. There have been Hindus in your year at college. You may have liked one of them, and found him intelligent and charming as you could wish. You rejoiced in making him feel at home, and in extending a hand of chivalrous fellowship. You did it partly because you liked him, partly because you felt so desperately sorry for him. You hated to think that, after his brilliant examination, he would have to go back to a wife in a zenana, a poor child who knew nothing of his ambitions and his struggles, knew nothing of his deepest thoughts. You readily understand that "The Fisher of the Night" who is "forever trolling in the sky," whose "cloudy craft is lapped in light,

Who as he rides still softly sings,
The magic song of sleep.
The while he deftly baits and flings
His tackle in the deep."

that he will fling those baits and that tackle thick and fast over a man like your Hindu friend and his luckless wife in the zenana—

"For he has baits for every whim,
And lines for every sin."

What can you do to help him or, which is more to the point, what can you do to help the wife so cruelly conscious of her inferiority, so cruelly struggling to live up to him?

You may have admired the influence which a Medical Missionary gains, and wished that you had been one yourself, but have you ever considered the influence which, as a teaching Missionary, you might have over the girls and the contribution which, by a Christian school, you might bring towards solving the Indian problem of the future.

What are the requirements of a teaching Missionary? First, a passion of love to God, a passion which expresses itself in a longing to clear away every hideous idol, every tangled, distorted ideal, every fake representation of God. And secondly, a love which expresses itself in a longing to satisfy the deep underlying thirst in every soul, a thirst such as that poor Hindu woman, spoken of by Dr. Andrews, of Delhi. You can see her crawling a thousand miles through dust, dirt and heat on the chance of catching sight of what might be a vision of God, a burst of natural gas from a cleft in the Himalayas, which now and again leapt up and took fire in the air. For this she prostrates herself seven or eight hundred times every mile, for this she mutters two words and two words only, "Uski Darshan," "Vision of Him."

But, secondly, what are the practical requirements? You have to reckon upon taking two years of more or less extensive training before going out and upon a further year, at the least, after going out, learning the language, and finally, upon seven years of exile before any furlough.

But expense and length of service will be neither here nor there, if you realize that the work is richly worth while. It has its recompense, the romance and adventure, the friendships with others like-minded. But these, after all, are mere side issues compared with the service to God and man. You will be swayed largely by two facts: First, the Indians are literally demanding education, and secondly, that the Government is literally at its wits end to meet that demand for education.

If you decide upon teaching, two courses are ahead of you. You can take a post in a Middle School or High School under the Government, at an excellent salary, where, if you cannot definitely teach religion you can, at the least, maintain a high Christian ideal and find endless chances of delightful intercourse with the girls. Or, if you prefer it, you can take a post in a definitely Christian school, though possibly at less salary, such a school as the Kinnaird School at Lahore, or the Isabel Thoburn School, at Lucknow. In either of these you can teach Scripture to your heart's content, and look forward, if you make your mark, for a possible Principalship, if not in one or other of these two schools, at any rate, in some similar and smaller school.

But if you are not altogether determined upon Missionary work, what about deaconess work? How far have you ever taken it seriously into consideration? You may turn away at first, saying, there is not a flash of inspiration or day dream about it. You are right, there is little or no adventure, next to no dollars, nothing but straight forward hard work here in Canada. And yet, if you could only see that deaconess work in its true light, you would recognize that it is the highest type of Social Service. It may not be inspiring at first to come across a deaconess taking a mothers' meeting, helping a

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Wide Open Doors

THE Missionary Review of the World for May makes strong denunciations against the liquor traffic which is being carried on by Christian countries, with the very lands to which their missionaries are taking the gospel.

"The rum traffic in WEST AFRICA is the curse of the country," says Mrs. Menkel, of Batanga. "Too often our native Christians cannot find employment with white traders unless they are willing to accept rum in part payment for their services." Three-fourths of the intoxicants from Boston during the last four years were sent to West Africa. Many times the same vessel that sails from Christian lands carries Missionaries in the cabin, and rum in the hold; the one to convert, the other to debauch the natives of Africa and Asia.

Dr. Jessup, of SYRIA, writes: "One great argument used against Christians, when we preach righteousness, temperance and purity, is 'you must have more saloons in America than there are in any other country. Divorce is easier than in Syria, and thousands of your people practice polygamy.'"

Those interested in the evangelization of the world cannot contend too strenuously and prayerfully against the traffic in strong drinks and habit-forming drugs.

The Rev. Benton Badley, of India, says: "INDIA'S native leaders, both Hindu and Mohammedan, are opposed to the drink traffic. If they could have their way, in municipal, provincial and imperial councils, the legalized business would soon be abolished. This has been tested by vote on various occasions in several areas. Some of the native states have taken up the question in a vigorous fashion. The ruler of Bhopal, an enlightened Mohammedan woman, has issued a proclamation that any Mohammedan in her territories found intoxicated, carrying liquor, or sitting in a liquor shop shall be sentenced to rigorous punishment. Surely such a step must be a distinct rebuke to the British government that has refused to take the drastic measures called for, because of the income from the liquor traffic.

The revenue derived by the British government from the sale of intoxicants in INDIA has risen from £1,561,000 in 1874-1875 to £8,353,000 in 1913-1914. In less than forty years the sale of intoxicants in the land has been multiplied by more than five. This way lies India's ruin! What can England's forty millions say to India's three hundred and fifty millions, if the ravages of strong drink are not stayed?

Raymond Schumacher, the mining magnate of Johannesburg, said in 1914: "The evil that alcohol has wrought throughout SOUTH AFRICA, from one end to the other, among the whites, let alone the blacks, is immeasurable." The saddest side of the legalized traffic is in the great grape-growing district of South Africa. Official testimony says: "On Saturday evenings on the roads going out of Montague, one could find them drunk, lying all over the place, as many as a dozen lying drunk around a Standard Oil tin of wine purchased from wine farmers." Those who could be dragged within the plantation were left in drunken sleep; those somewhat less intoxicated would have to be lashed and driven to the station like cattle, amid indescribable scenes of disorder, fighting and obscenity." Here wine, two quart bottles a day, is given as a labour ration and boys of ten are becoming drunkards. In spite of these things the Government Commission refused to condemn even this rationing.

The illicit liquor traffic is even more ruinous. Dr. James Taylor says: "the massed native population in the mines, the presence of a large poor-white population ready for easy money, and the huge profits to be made when a bottle of dope bought for 75 cents may be adulterated into two bottles which will bring \$2.50 each, all this contributes to the building up of a traffic that is ruining black and white alike. Already a class of young white men of the unemployed type has made a profession of liquor "running." Low class white women are also in the game.

The remedy proposed by the Rooth Committee in 1918 is to legalize the sale of Kafir and malt beers up to 10 per cent. proof spirit, and of Cape wines, and thus "educate the native, and give him the stuff which will not do him much harm, and he will not go to the illicit dealer." So it is proposed to set up Government cantens for this "education," in the face of the evil past history of legalized sale, and in the face of the report of the Native Affairs Commission of 1902-4, that "the weight of evidence has been overwhelmingly in favour of total prohibition."

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

IN the series of Synods, conferences, conventions and assemblies of Anglicans, Methodists, Baptists and Presbyterians recently held there has been a marvellous effort to get a place in the Sun of Industry. One must speak respectfully of the motives of our spiritual leaders, and without a question for the most part they are sincere and lofty in their effort to contribute effectively to the things that belong to our peace. They are persuaded that any apparent neglect, any failure to appreciate the difficulties of the labourer at this particular juncture is to mark the Church as forever condemned in the eyes of the toiler. It is set down as careful of its own ease and unmindful of the distress of those for whom it ought to have special sympathy. They honestly believe that silent effort will not do, that indirect help will not meet the situation, but in the open, and in its official capacity the Church as an organism must proclaim its love and anxiety for the working man. In logical justification of this faith resolutions must be passed at Synods and assemblies, committees must be appointed and general activity must be manifest so that the man at the lathe may look up and say, behold how they love us. They can point to distinguished leadership in such matters. The Bishop of Oxford to wit, and many others of note say so, and who are we that we should question their wisdom. The result is that to-day the zeal of our Synods in having a hand in the easing of the burden of Industry is one of the remarkable movements of our time.

To discuss in a dispassionate and judicial manner a subject such as this at a time when public sentiment is apparently running all in one way is just about as dangerous as to discuss the foibles and follies of leaders in war time. The man who dares is liable to be branded as a traitor, as a reactionary incapable of reading the signs of the times written on the clouds of destiny. And yet his words may have a sobering and leavening influence that will be their only reward. No one can comprehend the whole truth, but not infrequently a word of wisdom in season may have an important influence. Assuming the very highest motives in the minds and hearts of those behind all this industrial zeal in our Synods, it bears the appearance of one church outbidding the other for the approval of the public, and particularly the labour public. Workmen are not slow to see these things, and they do see them and their interpretation doesn't lift the Church in their estimation in the slightest degree. It has exactly the opposite effect. Here is the way it looks to them. The Methodist Church some months ago proclaimed a policy of a radical nature. The motives may have been sound, or otherwise. Every other church hastens to place itself in accord as equally solicitous of the welfare of society, and equally anxious to prepare for coming events as they see them. Men conclude that it is self-interest rather than the interest of society that lies behind these efforts. The Church is accepting principles that it condemns in the world. The great champions of the working men who freely advertise their sermons on the subject so close to the heart of labour are not finding that their churches are thronged to hear their gospel,—social gospel, as it is called. These men of toil still consort in the labour temples, unmoved by the affection that is poured out upon them. On the simple ground of selfish policy, of expediency, of temporal success, the evidence seems to be against the methods of the Church in the handling of its social policy.

It is difficult to express in a paragraph what the writer feels requires to be emphasized and reiterated without incurring the danger of being misunderstood. He will, however, make the attempt. There is one realm in which the Church should speak with authority, and as a matter of course, claim the right of leadership. That is the realm of the spiritual. In this the people have a right to look to the Church for wisdom, for truth, for finality of judgment. Her motives must be pure, her ideals high, and her fidelity to her divine head beyond reproach. In the realm of industry, of politics, of science, and the many other occupations of men, her influence must and ought to be felt because she is sending forth into the world men and women of sound mind and heart to carry on the world's work. Inspired by her vision, uplifted by her integrity, restrained by her justice, and awakened by her zeal, these men and women will be armed to meet the

problems of society as they arise, while officially the Church stands behind them with her blessing and her vital impulse. What she has to guard against is this. In her anxiety to have an official hand in the solution of the world's specific difficulties she enters as one of many voices, and she loses her spiritual authority without winning social leadership. The present phase of society may seem to demand such a risk, but a deeper analysis will reveal that the world really wants sure, steady, spiritual leadership above all else. The Church that will remain steady and firm in its changeless purpose of interpreting the ways of God to men, feeding them on the bread of life, may have to endure hardship and pass under a cloud for a time, but its suffering and its sacrifice, its fidelity and its truth will be the rallying point of weary hearts and depressed minds in the not distant future. It shall have won its crown of confidence because it swerved not to the right hand or the left in its passion for ministry in the things that belong to our peace.

"Spectator" attended the Convocation of Toronto University last week, and was struck with one or two things. He lived for the time being in the past and the present. He could not fail to recall the day when he was "hit on the head" with a trencher in the hand of that great scholar, scientist and educationalist, Sir William Dawson, after the recital of some gracious words in Latin, pronouncing him a graduate of McGill. He felt something of a quiver run down his spine as he looked upon his only child kneeling at the feet of the Chancellor of another Canadian University and receiving the insignia of her degree. The latter convocation was vast in the number of graduates. Its ceremonies were orderly, precise, business-like, and as a consequence, cold and un sentimental. It was like a train that had to reach its terminus on schedule time. You felt that behind that rush there were gathered four years of youthful frolic, serious struggle, wonderful mind awakening, entrancing visions. On this day of days all was sober, staid and without emotion. The quips and cheers of undergraduates in the gods was missing, the word of comment on specially brilliant work was absent. The thing was too big to be personal, the time too short to enter into bypaths. When, however, the President rose to read the record of the dead, the names of those choice young Canadians to whom these scenes had once been familiar, the writer hoped that the needed word would be spoken. The long, the very long list, was completed without comment. The benefactions of the year were dwelt upon. The duty of the government on one or two points enlarged upon; and then the command to dismiss. Here were several hundred young men and women on a day more impressive than all the days that had ever gone before, thrust forth from the university without a word addressed directly to them, no farewell message, no parting vision. In the other convocation that was ever present in the writer's mind, it was not thus, and he came away thinking that the old was better.

"Spectator."

SOCIAL SERVICE—NEWS AND NOTES.

(Continued from page 377.)

dustries Board at Washington, for the years 1865 and 1918, rose to 216 in January, 1865, and 177 in January, 1918, the base of 100 being reckoned for the average prices of these commodities in the years 1861 and 1914. We are, therefore, not confronted with a situation unparalleled and beyond the wit of man to comprehend. There is not the remotest chance of any really considerable fall in prices for many months to come, and indeed the Department of Labour index number rose two points during the month of April. Until the world gets back to normal, or as near to normal as it can, there can be little or no relief from the burden of high prices.

H. M.

The highest religious state is when we act rightly, as the bird sings; when we are pure, generous, self-forgetting, from the action of the same energetic impulse that the flower is streaked, colored, and fringed; when the outward life flows from the inward life as the stream from the foundation, as light from its source. We know that actions are not virtue, that even virtuous actions are not virtue: they are the blossomings of virtue, the putting forth of the energy of the soul, in accordance with its law, which is virtue.—Eliza T. Clapp.

The Bible Lesson

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

First Sunday after Trinity, June 22nd, 1919.

Subject: The Beginning of our Lord's Ministry, St. Mark, 1:1-20.

MOMENTOUS things are covered by the first verse of the lesson. First of all, it tells of a beginning. Beginnings have a special interest of their own on account of the newness attaching to a beginning. This one is also of importance because it is the beginning of so great a thing—the Gospel of Jesus Christ. The Gospel is the proclaiming of glad tidings. These glad tidings concern Jesus, and Jesus is "the Christ," or God's anointed One, for whom faithful people had long been looking. This Jesus is also the Son of God—Divine as well as human. Volumes have been written concerning the great facts set forth in the few words of this first verse.

1. Foretelling the Forerunner. The prophets of old had declared that the way must be prepared for the Lord Christ. Particularly in Isaiah and Malachi are such prophecies found. Look them up in your reference Bible. Malachi declared that Elijah the prophet would return to prepare for the Christ, a saying which many misunderstood, but which Jesus explained as having its fulfilment in the work of John the Baptist.

2. The Preparation. St. Mark very briefly sums up the work of John the Baptist. Verses 3-8 give a general statement of what he did. "A voice in the wilderness," serves as a description of the man and his message. He came to prepare the way of the Lord. This he did by preaching earnestly about the necessity of repentance and calling upon men to be baptized. The result was that many were moved to repentance and confession of their sins and signified their acceptance of John's message by seeking baptism at his hands. It was a great spiritual movement in which the expectation of men was directed towards the coming of One greater than John. The personal appearance and ascetic manner of life of St. John the Baptist are also briefly indicated.

3. The Baptism of Jesus. Before Jesus began His ministry He came to John to be baptized. He did not need that baptism because He had no sins to confess, and no need of repentance but, in order to fulfill all forms of righteousness, He came as our representative, doing the things which men were required to do.

The Baptism of Jesus was made different from that of others by the special manifestation of the presence of the Father and of the Holy Spirit. The voice from heaven and the appearance of the Holy Spirit in the form of a dove attested the unity of the Blessed Trinity in this great beginning of the Saviour's ministry.

4. The Wilderness Temptation. The mystery of Temptation is always hard for us to understand, and in the case of Jesus it is a still deeper mystery. The explanation seems to be that our Lord met Temptation as the Representative Man. He was tempted in all points like as we are, yet without sin. With us temptation often ends in sin. With our Lord temptation made possible victory over the great Tempter.

5. The first preaching of Jesus. This began in Galilee and it contained four messages: (1) The time is fulfilled. (2) Repent. (3) The Kingdom is at hand. (4) Believe. In many respects the preaching of Jesus dealt with the same things which John had preached. John's preparation led up to the beginning of the Gospel which Jesus declared.

6. Gathering disciples. The Gospel was preached by Jesus, and He Who first preached that Gospel also provided that it should be continued in the lives of men. The Gospel is not merely a message: it is also a life, and the continuance of it is in the lives of those who receive it. Therefore Jesus gathered about Himself men who were called to continue the life of faith and bring others into the same.

7. The practical lessons are many.

1. The Gospel is Christ's Gospel.
2. Preparation of heart is necessary for its due reception.
3. Repentance, Confession of Sin, Faith, Baptism, are necessary in our life.
4. We are called to discipleship.
5. The Gospel must be lived by us.

All Over the Dominion

The Bishop of Qu'Appelle visited Loreburn, Sask., recently and confirmed ten candidates.

Building permits have been given for a rectory and a garage for St. John's, West Toronto, at a cost of \$7,000.

The Bishop of Toronto confirmed twenty-nine candidates at St. Aidan's, Toronto, who were prepared by Rev. Dr. T. H. Cotton, the Rector.

At Christ Church, Ayr, Ont., recently, a farewell address was made to Rev. T. H. Inns, M.A., and Mrs. Inns, with the presentation of a purse of gold.

A bronze tablet to the memory of the men of All Saints', Niagara Falls, Ont., who died in battle, was unveiled on June 4th. Rev. Dr. Renison, of Hamilton, preached the sermon.

The Bishop of Keewatin has returned from England. He recently administered the rite of Confirmation in St. Alban's Pro-Cathedral, Kenora, when thirteen candidates were confirmed.

On the evening of Ascension Day the congregations of St. George's, St. James' and St. Patrick's, Guelph, joined in a united service in the former church. Rev. Canon Woodcock, Rector of Oakville, a returned Chaplain, was the preacher. There was a united choir of fifty voices.

Last Sunday a stained-glass window was unveiled at St. John's, Whitby, Ont., in memory of Wellington Adams and his wife, to whom the church owes so much for their years of devoted service. Rev. E. A. McIntyre, of St. Paul's, Toronto, dedicated the window and conducted the service.

The Mission church of St. David, in Galt, has received, under the will of the late Mr. A. W. Cutten, of Chicago, who was a native of Guelph, Ont., the sum of \$1,500. This gift will enable the Mission to carry out its plans to erect a Sunday School on a lot presented by a supporter of the Mission.

Lieut.-Col. R. J. Stuart, Toronto, and a former citizen of Norwood, Ont., who still takes much interest in the affairs of his own home town, made the gift this week of a cottage and grounds at Stoney Lake to the four Protestant churches of Norwood for the use of their pastors as a place to spend their summer holidays.

A re-union dinner for the returned men of the College was held at St. John's College, Winnipeg, at which about eighty or ninety were present. The Primate gave an address of welcome, and Dr. Speechley responded to the toast of the medical profession in the war. Prior to the dinner a short memorial service was held in the chapel, Dean Coombes and the Primate officiating.

Rev. J. A. Davies, Chaplain to the Forces at Regina, recently unveiled and dedicated a memorial shield in St. John's Church, Loreburn, Sask. It bears the names of five men connected with the church who paid the supreme sacrifice. The church was filled to overflowing with friends and relatives, who were eager to pay their tribute to the heroic dead.

Archbishop Matheson recently visited Morden and Thornhill for confirmation. He unveiled a tablet to the memory of the late Pte. Henry Pigott, elder son of Major and Mrs. Pigott, of Morden, who was killed in action at Paschendale, November 14th, 1917. The Rev. C. T. Warwick is in charge of the parish during the absence of the Rev. F. C. Chapman overseas.

Rev. F. C. Ryall, who for the past year and half has been Rector of All

Saints', Woodstock, has handed in his resignation to the Bishop in view of his intended departure for Central America. He is going to Bluefields, in the State of Nicaragua, where he will be under the Right Rev. A. E. Dunn, D.D., Bishop of Honduras.

The Rector of St. Stephen's, Grand Mere, the Rev. W. F. Seaman, M.A., has been acting as C.F. for the past year with the 4th Division. He returned to Canada and preached in his own church last Sunday. He will enter on parochial work at the end of June. The annual vestry meeting showed all departments of church work as being satisfactory. The vestry decided to raise the Rector's stipend by \$300 a year, and it is noteworthy that this has now taken place two years in succession.

In St. James' Cathedral, Toronto, the colours of the 4th C.M.R. last Sunday were received by Canon Plumtre from Lieut.-Col. Patterson. The sermon was preached by Rev. F. J. Moore, late Chaplain of the 83rd Battalion, 3rd Brigade, France, and Senior Chaplain, Woodcote Park Convalescent Hospital. He said: "The outstanding feature of the war was its moral interpretation. The soldiers were moral crusaders, and had played their part well, but all were now called to join the other battle against the foes that would rob us of the great victory won by the overthrow of the Germans."

Mr. Reginald Geen, of Belleville, has organized and conducted a Patriotic Chorus during the war whereby over \$3,000 has been raised for patriotic purposes. For the farewell concert a "Peace Thanksgiving Programme" was given, and the large audience was more than delighted. At the conclusion of the concert a purse of money was presented to Mr. Geen for his valuable services in connection with the Patriotic Chorus, but this he refused to accept, asking that everything go to the wounded soldiers, for whom the concert was given. Mr. Reginald Geen is a son of the Rev. A. L. Geen, of Belleville, and a nephew of the late Mr. Frank Wootten, a former editor and owner of the "Canadian Churchman."

The annual meeting of the Rural Deanery of Perth County was held in St. James' Church, Stratford, on June 4th. Both sessions were concerned largely with the Forward Movement and the organization of that effort. Rural Dean C. K. Masters, M.C., of St. Mary's, presided. Rev. A. L. G. Clark, of Goderich, spoke on "The Needs of the Home Field." Rev. F. Anderson, of Waterloo, who was for a number of years a missionary in India, chose as his subject for address, "The Needs of the Foreign Field." Rev. C. Q. Warner, of the Memorial Church, London, in his address on "The Call," stated that the needs of the foreign countries for missionary work was really a call to all Christians to go forward in the work.

A largely attended township Sunday School Convention was held at West Adelaide Presbyterian Church on June 3rd, Mr. J. R. Stevenson, of St. John's, Strathroy, Ont., presiding. Miss Armstrong, of the same Sunday School, gave out of her ripe experience as a public school teacher a splendid address on the training of the child mind. Rev. Prof. Wright, of London, conducted a conference in the afternoon on "A Successful Teacher," and in the evening gave an address on "Seven Points Worth Remembering," based on the risen Lord's first appearance to the Church (John 20:19-23). The church was crowded. The ladies served supper to all who remained through afternoon and evening. The 1920 meeting will be at St. Paul's Church, Kerwood. Rev. H. R. Diehl, in whose parish the Convention was held, was present at all sessions.

CALEDONIA DIOCESAN SYNOD

"If the Church misses the unparalleled opportunity now being given it to lead in great reforms it will be brushed to one side as a useless relic of the past. The mission of the Church is to inspire the people with the Spirit of Christ, which is the spirit of brotherly love and mutual service, but the Church must not be content unless this spirit works itself out in a better order of things. Only a comprehensive Church can reach the whole people. Only a united Church can have sufficient spiritual life and power to inspire the community, the nation, and the world. For this reason the very first piece of reconstruction work undertaken should be in the way of Church Union," said Archbishop Du Vernet at the opening of the Synod. He distinguished between "denominationalism" and Christianity.

"Our young ministers of all churches, to their great honour, are beginning to refuse to go into a pioneer field already occupied, reporting to their superintendents that there is no call for more than one Protestant minister in such a district. The heads of the denominational churches must face a strike among pioneer ministers unless there is some practical arrangement to prevent overlapping. Life in the Far West has taught us to rise above many of the restrictions of the conservative east.

"Not only have we now our revised and enriched prayer-book which gives greater elasticity; not only have we the sanction of the Canadian House of Bishops for the use in church of extempore prayer, when deemed desirable, in addition to our regular service, but in this diocese, unhampered by antiquated canons, while loyal to our church standards, we are at liberty under pioneer conditions to try different forms of worship, ranging all the way from an evangelistic meeting to a cathedral service.

"All the unrest in the world today is really caused by a craving for fuller life, which can only be attained when the needs of both body, mind and spirit are truly satisfied. Better wages, better houses, better surroundings, better enjoyments, better health, better knowledge, better relationship with our brethren, better fellowship with our Father-God, this is the fulness of life which we should earnestly seek, not only for ourselves but for others. The democracy of the new era upon which we are entering, while doing justice to the rights of each individual and every class, must make the welfare of the whole people the supreme standard and the controlling purpose. Back of all the great reforming movement of to-day is the Spirit of God. There must always be variety in the fulness of a complex life, but it must be variety in unity. For several centuries we have been emphasizing the variety, but with the climax of the great war we have begun to emphasize the unity, and it is through this emphasis upon the unity that we are being brought closer to God. There can only be one body insofar as there is one spirit. 'One God and Father of all, who is over all, and through all, and in all.'"

The eleventh Synod of the Diocese of Caledonia met in Prince Rupert, May 28th and 29th, 1919. The following clerical members were present in addition to Most Rev. F. H. DuVernet, who presided: Archdeacon Collison, Canon Rix, Rev. Rural Dean Rushbrook, Rural Dean Marsh, Revs. A. E. Price, W. E. Collison, W. Crarey, W. Sweetnam, W. S. A. Larter, W. Leversedge and W. A. Gray. A noticeable feature of the Synod was the interest shown in the proceedings by lay delegates and Prince Rupert Churchmen, who assembled in good numbers to the evening sessions, at which matters of more public interest were

dealt with, as, for example, the receiving of reports on General Synod, Social Service and the Anglican Forward Movement. The whole evening of the second day of the Synod was devoted to the last-named subject, when Archdeacon Heathcote, of Columbia, ably presented the scheme. The Rev. W. Leversedge, of Anyox, spoke on the stand taken by the Social Service Council of Canada on the relationship of Capital and Labour. The Synod carried unanimously a resolution dealing with mothers' pensions. The report of the Anglican Theological College of British Columbia was presented by Rev. Canon Rix. Now that the war is over, candidates are coming forward and investments are recovering. The men of the two halls have several war honours, and one student, who enlisted as a private, returns to complete his studies as a lieutenant-colonel. Owing to the enforced absence of the Superintendent of the Ridley Home, the work there was reported upon by the Rev. W. E. Collison. The Home continues to supply a felt need. Children who, for one reason or another, cannot be retained at home, are given a Christian home and training—a very nominal fee being charged. The Home has been singularly free from sickness. It is a matter of urgent importance that funds be raised, not only for the maintenance of the work, but in order that the Home may be transferred from Metlakatla to the more central situation offered by Prince Rupert. Miss West and Miss Davies were heartily commended for their work in connection with the Home. Mr. Higashi, Japanese missionary, who has been labouring among his own countrymen in the neighbourhood of Prince Rupert and along the Skeena River, told of his work amongst the children, at the canneries, in the Japanese hotels and in the Mission Hall, Prince Rupert. Archdeacon Collison spoke of the continued encouragement of the work at Kincolith, although the Indian land question and denominationalism have had an unsettling effect upon the Indians. A large party of Indians, who, under W. Duncan, left British Columbia for Alaska, are now seeking to return to Canada, and earnestly desire admittance into the Anglican Church. The question of Christian Unity received attention in the Bishop's Charge, and also during the proceedings of the Synod, when, in accordance with a request from leaders of the Anglican and other Churches, Sunday, June 8th, was appointed as a day of intercession in the churches of the Diocese of Caledonia "for Christian Unity and for the reunion of the separated members of the Body of Christ." Greetings were sent from the Synod to the Great War Veterans' Association, and, by resolution, it was stated "That the G.W.V.A. may be assured that all schemes for the just and generous treatment of the returned soldier will find the members of the Anglican Church in this diocese in hearty accord." By a standing vote the Synod expressed its appreciation of the able leadership of the Most Rev. F. H. DuVernet in the deliberations of the Synod, and for the wise and courageous words of His Grace's Charge. The following were elected as delegates and on the Executive Committee: Executive Committee—Archdeacon Collison, Canon Rix, Rev. W. F. Rushbrook, Rev. W. E. Collison, Messrs. L. M. de Gex, C. W. Homer, W. E. Burritt, A. E. Bassett-Jones and Rev. W. S. A. Larter (Diocesan Secretary-treasurer). Provincial Synod—Archdeacon Collison, Canon Rix, Rev. W. F. Rushbrook, Rev. W. Leversedge, and Messrs. J. Rattenbury, A. E. Bassett-Jones, E. McCoskrie and C. W. Homer. General Synod—Archdeacon Collison and L. M. de Gex.

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Correspondence

A NEW CHURCH AT TANGIER, N.S.

Sir,—At a regular meeting of the parishioners of Holy Trinity, Tangier, N.S., it was decided to start a collection to build a new church as the present one is over fifty years old, and is in more or less of a decayed state, and very much cramped for room. The people of this district are composed of a poor lot of fishermen and miners, but have responded well. We have \$3,600 subscribed. With all this we are a long way short of the required sum and will be obliged to seek outside help. In the records of Holy Trinity we find that contributions have been sent to England, Newfoundland, Prince Edward Island, parts of Nova Scotia and New Brunswick; also to the western parts of Canada. Any subscriptions will be very much appreciated, indeed, and also placed on record.

(Rev.) W. Bradbury,
 Rector.

THE GIFT OF HEALING.

Sir,—Our Lord before He ascended said to His disciples: "Go into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved . . . and these signs shall follow them that believe; In My name . . . they shall lay hands on the sick and they shall recover." (St. Mark 16: 15-18.)

There is no limitation of these words. To every creature in the whole world is the Gospel to be preached and to every believer is the power of healing given.

If this power of healing only belonged to the believers who heard the Gospel preached, by those who were then directed by our Lord to preach, the salvation by faith and baptism must also be so limited.

If the power of salvation by faith and baptism continues to our day,

then the power of healing "in His Name" must also continue.

If it be contended that the power would have continued if believers now had the requisite faith, why is no effort made by the Church to obtain that faith. And if we have faith enough to believe and be baptised and faith enough to know that we are thereby saved, why do we not believe that we have faith enough to heal the sick "in His Name." It is surely not sufficient to answer that we have now competent physicians to do the work of healing, nor is it sufficient to say the power is not now necessary. Our Lord did not say "until you have skilled physicians" or "while it is necessary."

Why do we allow alien sects to preach the Gospel of healing, and we ourselves make no attempt to gain the power which our Lord promised us?

T. H. L.

THE "COLONIAL" ORDERS.

[Abridged.]

Sir,—I read with great interest in the "Church Family Newspaper" of April 25th, a letter referring to the status of the Colonial Clergy, in the eyes of the Mother Church in England. The writer says: "The Colonial Clergy Act should be repealed, and is an offence." I (and thousands more I'm sure), thoroughly agree with him. It is absurd that the colonial clergy should be treated as an "inferior" order in England. No matter what faithful service a priest in the colonies has rendered to the Church, yet, if he seeks work in England he is hardly treated as a deacon. I say it is an offence both to clergy and to our Bishops; and the matter should be actively taken up by the Provincial and General Synods. Our Church is the Church of the Empire, and should be all one, as to the "validity" or "standing" of its Orders. The "colonial" priest is merely tolerated, and "may" preach a few months (six, I believe), but no more, in the Mother Church. It is high time this anomaly came to an end. It is a very real grievance. I hope the time is not far distant when a colonial priest, may be offered and may accept a parish in England or any other part of the Empire. If it is said, the standard is lower here, then raise the standard at once.

"Ontario Priest."

HISTORIC MINISTRY.

Sir,—Canon Plumtre in his article on "The Historic Ministry and Reunion" insists that the issue "is a large and clear one, and every effort must be made to keep to the main problem." He then states the issue. To him it lies between those who hold episcopacy to be "essential to the very life of the Church," and those, like himself, who think "that questions of Church Order are of secondary, not primary, importance."

Now, undoubtedly, it is very important in dealing with this or any other matter of moment "to keep to the main issue." But what, here, is the "main issue," and does Canon Plumtre really state it? Fundamentally, is it really a question of Orders, whether episcopalian or any other kind? Is not the issue this: whether any Church of Christ really does exist; and does not the question ultimately lie between those who believe Our Blessed Lord's primary intention was to found the Church, and those who believe that He was concerned solely with individuals—who in effect make the Church herself to be not of primary, but of secondary, importance? At bottom it comes to this: Did, or did not, Our

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- Honan**—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
- Mid-Japan**—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

Blessed Lord design to found the Church as His Body, to be the Agency through which He specially works to extend His Kingdom on earth and to draw all men unto Himself, to act under His authority and with His power? Or did He simply live here on earth, die, descend into hell, rise again, and ascend into Heaven, leaving those who receive Him free to join themselves into associations or not as they see fit and organize themselves how they will? For, if the purpose of Christ was to create the Church as His Body, and as informed by His Mind, and indwelt by His Spirit, then whatever order the Church may take must be in accordance with the Mind of Christ; and achieved by God the Holy Ghost.

So the question now becomes, what order, as a matter of fact, has the Church taken? What order does she now hold? For a short time the apostles were her sole ministers. Then the seven were set apart with authority delegated to them from the apostles. Elders are appointed. St. James rules over the Church in Jerusalem. Apostolic delegates, like St. Timothy and St. Titus, are sent forth. The presbyter-bishops serve in the time of transition from the apostles to the settled diocesan episcopate. Something like this seems to have happened. It is of historic interest, but not of relative importance. The point is, what order does the Church now authorize? And the fact is, she authorizes the Orders of Bishops, priests, and deacons. Ministry by presbyters, as the source of the ministerial commission, she has had demonstrated in certain parts of Christendom for more than 250 years without either authorizing or accepting it. Other kinds of ministry exist among other associations of Christians. The Church knows of them and yet does not receive them. What any body of Christian people, here or elsewhere, may do, does not commit her. The Church of Christ in direct and unbroken succession from the apostles' time, divided and distracted as she has been and even now is, yet is one body and speaks, on this matter, in no uncertain voice. Truly "the issue is a large and clear one." For 1,200 years, without question, her threefold Orders were unhesitatingly, and without deviation, accepted by orthodox and heretic alike. Then by-and-bye some new bodies were formed, and these Orders as a consequence rejected. But the Church of Christ remains divided, distracted, but still alive.

Still her mind is unchanged as to this matter. She has not taken any new Orders. What lies before her in the way of change or reform of her Orders under the guidance of God, the Holy Spirit, who can foretell? When she has acted in matters regarding first principles she has acted as one body. So it will be. In the meantime it is well that we should remember that she has the Mind of Christ, and that it becomes us as her children to exhibit humble obedience, and not the desire to introduce into her the conflicting claims of those various ministries who serve in the 200 or 300 religious bodies of Christendom.

The Mind of Christ made plain in the action of His Body, the Church; either that, or else every man to do what is right in his own eyes; a divine society acting with authority and power and constituting her ministry in the Name of Her Lord, or each individual Christian standing in a separate position, himself his own exclusive priest and prophet, the individual as the sole and supreme judge of what constitutes the truth, or the Church as "the pillar and ground of the truth; these are the antitheses.

Fundamentally, this is the issue. Orders, as the convenient arrangements of men, are, of course, of secondary importance. Orders, as expressions of the Mind of the Spirit, are of primary importance. What His Mind is, and where He has undoubtedly expressed it regarding the order which He wills to be in His Temple, is certainly as clear and plain as that God is a God of Order and not of Confusion. They who want it can find it. "This thing was not done in a corner."

Robert Turley.

Pakenham, Diocese of Ottawa.

CHURCH CONSECRATED AT WYEBRIDGE.

The consecration of the Church of the Good Shepherd took place on May 27th by the Bishop of Toronto. During the Consecration service the Bishop dedicated a beautiful memorial window, figuring the Ascension of our Lord, also a beautiful brass alms basin and a pair of brass vases. Following the Consecration service, a Confirmation was held, when the Incumbent, Rev. W. F. Wrixon, presented nine candidates. The Incumbent received much credit for his untiring work during the last three years.

ONTARIO DIOCESAN SYNOD

SERMONS From The Walls

Has it ever been your privilege to sit in one of those charming rural churches which abound throughout England, such as Stoke Pogis for instance?

Your eye has wandered over the numerous Memorial Wall Tablets, telling of those who have fallen in the service of their country, in the Crimea, India, Egypt or South Africa.

Even though entirely unknown to you, have you not been filled with admiration?

Such "Memorial Tablets" whether in Church, College or Club, not only keep alive the memory of our loved ones who have saved the world, but inspire all who read them with a deeper sense of duty and obligation.

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Preferments and Appointments

Clephan, Rev. Angus, Locum Tenens, St. George's, Banff, Alberta.

Griffin, Rev. F. J., formerly Headmaster of St. Clement's Boys' School, North Toronto, temporary assistant, St. Matthew's, Toronto. (Diocese of Toronto.)

Hayes, Rev. Canon, B.A., F.I.G.C.M., Organizing Secretary for the Diocese of Calgary.

Sansam, Rev. A. E. L., B.A., Archbishop's Southern Alberta Mission.

Simpson, Rev. Wm., B.A., of Regina, Rector of St. Barnabas', Calgary.

Walker, Rev. Major W. R., L.S.T., Rector St. Benedict's, High River, Alberta.

Merrick, Rev. W. J., M.A., Rector Christ Church, Macleod, Alberta.

"IN a fleeting life and ever-changing world the Church is the symbol of Eternity, the Church of that God, Who bids us know Him and be still. So in this time of disturbance and unrest she reminds us that in quietness and confidence shall be our strength, confidence if we humbly but faithfully endeavor to carry out God's will in the world for that must prevail in the end, and quietness because we shall then have in our hearts the peace of God which passeth all understanding," were the closing words of Bishop Bidwell's Charge at the opening of the fifty-third session of the Synod of Ontario diocese on June 3rd.

After speaking of the noble tradition of Canadians in the war, the Bishop spoke of the present unrest and the necessity of the Church playing her part in influence, inspiration and leadership, remembering that "the field is the world."

Regarding reunion, he warned that rash and sporadic actions on the part of individuals will be fatal to such success, for they only serve to stiffen and alienate those who already are inclined to look upon any such movement with apprehension. He went on to say: "Let me say frankly that I thank God that this question has come to the front: That all Christians should be united is not only God's manifest will and purpose, but it is clear to all that the effective power of Christianity in the world would be immeasurably increased by such union. . . . Where we can co-operate and unite without any sacrifice of principle on either side we should invariably do so. Such has always been and will continue to be my own practice. Then, as we know each other better, we shall be the more ready to follow and accept whatever the Church, as a whole, may determine upon. If union is to be consummated, it will not be by any policy of compromise, or tacit ignoring of differences, but by the spirit of love, irresistibly compelling the union of all those who love the Lord Jesus."

Regarding prohibition, the Bishop said in part: "There can be no doubt that the prohibition measure that we have had, with its necessary concomitant of the abolition of the saloon, has largely diminished drunkenness, though of late, since the strain of war has been removed, there appears to be a dangerous recrudescence of the evil, especially in the large cities. That prohibition as we have had it does not entirely prohibit is manifest. Everybody knows that there is a wide-spread underground traffic going on, which is carried on under the worst possible conditions.

Any proposal to bring back the saloon and bar must be voted down without hesitation. But it is worthy of the most careful consideration whether the sale under strict government regulation of light beers and wines, accompanied by severe penalties for misuse, would not do more to promote real temperance and abolish drunkenness than the present system."

The Bishop commended the Forward Movement and congratulated the Overseas Chaplains. He announced that after Trinity ordination he expected to have all vacancies in the diocese filled. He spoke a strong word regarding inadequate clerical salaries.

Among the veteran clergy was Canon Loucks, who just a few days ago completed sixty-one years in the ministry, and as he answered the roll call he was tendered an ovation by the Synod. Bishop Bidwell appeared in his new robe, presented to him by the Synod on the occasion of his receiving in person the degree of D.D. from Oxford. Before business was proceeded with, Dean Starr moved

that the Synod extend congratulations to his Majesty on the occasion of his 54th birthday.

R. J. Carson presented his report as treasurer, and stated that it was the best report he had given in his long experience in this office. The Synod had been able to pay 6 per cent. dividend, and he hoped that it would be able to pay this amount for some years. The report shows the consolidated fund, amounting to \$440,709.70, made up as follows: Rectory lands fund, \$207,574.70; clergy trust fund, \$134,970; sustenance fund, \$29,530; widows' and orphans' funds, \$27,115; Gainfort bequest, \$14,580; clergy superannuation fund, \$13,715; divinity students' fund, \$6,000; rest fund, \$7,225. A report was submitted by the committee on a new basis of apportionment. The grand total is \$18,430 made up as follows: Frontenac deanery, \$5,230; Grenville, \$2,280; Hastings, \$2,730; Leeds, \$4,345; Lennox and Addington, \$1,800; Prince Edward, \$2,045. The report was adopted. The classification report was presented by Chancellor McDonald. It gave the classification of missions for a total of \$9,854.

On the Tuesday night there was evensong in St. George's Cathedral, with Canon Smith, of Catarqui, as precentor. Rev. L. E. Davis, of Brockville, read the First Lesson, and the Second Lesson was read by Rev. C. E. S. Radcliffe, of Deseronto. An eloquent sermon was preached by Archdeacon Paterson Smyth, Montreal, who spoke from Psalms 72: 8.

"That in the opinion of this Synod the minimum stipend of the incumbents of self-supporting parishes must not be less than \$1,200 a year, together with a house, and that a committee be appointed to devise ways and means of carrying this recommendation into effect." This was carried amidst great enthusiasm.

After a most interesting discussion, Synod voted down by a large majority (only seven voting in favor), a motion of Chancellor McDonald, to amend the canon, "on the composition of the Synod," so as to allow for the appointing of female delegates to Synod. The W.A. of the Church, in session at Belleville, asked that the Synod give permission to send women delegates to the Synod. Bishop Bidwell said that no doubt some way might be found to open the door for the women. Perhaps a scheme could be set forth to have a delegation from the W.A. attend Synod to be heard on certain questions. "I am not afraid of the women coming here," added the Bishop, "but I am afraid of the men being absent."

Canon Gould addressed the members in the Anglican Forward Movement. The Synod approved of the Forward Movement and pledged its support.

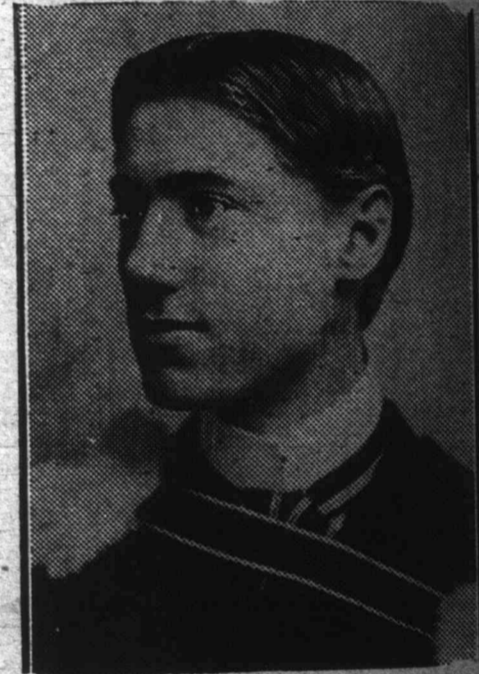
Dean Starr reported for the committee on Bishop Mill's memorial. A window should be erected in the Cathedral, the cost to be \$1,500. The matter was referred to the special committee, with power to raise the necessary funds.

Just before the Synod adjourned, Rev. Thomas Leech, of Wolfe Island, brought forth his motion to have the clergymen and laymen take an active part in the coming campaign, to have the present laws respecting liquor made permanent, but the Synod found itself without a quorum and adjourned.

In spite of the warm weather, there was a good attendance at the missionary rally in St. George's Hall, on the Wednesday night. Bishop Bidwell presided, and the special speakers were Canon Gould, secretary of the M.S.C.C., and Rev. F. S. Ford, a missionary from India. The latter gave a most inspiring address, dealing with the work being carried on in

India and of the great opportunities to advance the work. He was listened to with keen interest by all present. Canon Gould took up the missionary question, along the lines of the Anglican Forward Movement following up his remarks he made to the Synod.

The following were elected on the Synod executive: (Clergy): Rev. J. H. H. Coleman, Rev. George Code, Canon Bedford-Jones, Rev. J. Lyons, Rural Dean Crisp, Canon Armstrong, Dean Starr, Rural Dean Spencer, Canon Patton and Rev. F. G. Kirkpatrick. (Laymen): F. F. Miller, W. B. Carroll, J. R. Dargavel, Judge Reynolds, J. H. Dawson, John Elliott, G. F. Ruttan, Dr. D. R. Preston, O. H. Scott, R. G. Wright. The following were elected as delegates to the Provincial Synod: (Clergy): Dean Starr, Rev. J. H. H. Coleman, Canon Bedford-Jones, Archdeacon Beamish, Rev. J. W. Jones, Archdeacon Dobbs, Canon Woodcock, Canon FitzGerald, Canon Armstrong, Rev. George Code, Rev. A. H. Creagan, Rural Dean Spencer. (Laymen): W. B. Carroll, F. F. Miller, John Elliott, Judge Reynolds, J. R. Dargavel, G. F. Ruttan, Judge McDonald, H. F. Ketcheson, Francis King, Dr. Preston, R. J. Carson, R. G. Wright.



Montreal Star.

REV. F. B. MEYER, D.D.,
of Ailsa Craig, Ont.,

On whom the degree of Doctor of Divinity (in course) was conferred at the Montreal Diocesan College Convocation.

The Bishop of Ontario confirmed thirty-three candidates in St. Luke's, Kingston, on June 1st. Before confirming the candidates the Bishop congratulated the congregation on their handsome new organ.

Gen. Rennie, Col. Hooper, D.S.O., M.C., Col. Rorke, D.S.O., Col. Rogers and Major Ingles, with other officers, were present with 150 men when the colours of the 20th Battalion were deposited in St. Alban's Cathedral, Toronto, last Sunday. The Bishop of Toronto received the colours and preached a striking sermon on, "In the name of God we will set up our banners." "There is no personality that lives so much before our mental and actual vision as the returned soldier does at this great moment," he said. "This is just as it ought to be, and from every heart and every voice there goes forth a ringing welcome, the glad cheer of acclaim and a great and splendid outburst of joy for those who have been permitted to come back to us once more." He cautioned his hearers not to get callous to the sight of the maimed who are in our midst. Surely no sacrifice, he said, was too great for us to make for them, and surely no government could make too liberal provision for them."

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TORONTO DIOCESAN SYNOD



THE EVERY-MEMBER CANVASS.

The value of the Every-Member or Every-Family Canvass in a parish has been shown in an unusually large number of cases in the Diocese of Toronto during the past winter. It has been found also in every case that the success of the canvass depends largely upon the thoroughness of the preparation and upon the spirit of the canvassers. An account was given in the columns of the "Canadian Churchman" some weeks ago of a canvass that took place in the parish of St. Monica, Toronto. The success of this effort has proved a source of inspiration to others, and recently one of the poorest parishes in the city undertook a similar canvass, and added 106 weekly envelope subscribers to its list, or an increase in promised subscriptions of \$1,029 to parish funds and \$225 to Diocesan and General Synod funds. The two parishes of Bowmanville and Campbellford undertook canvasses, with the result that in the former the number of contributors was increased from 67 to 82 and the subscriptions from \$760, paid in 1890, to \$1,218 promised in 1919 for parish purposes, and from \$160, paid in 1918, to \$254 promised in 1919 for outside parish purposes. In the parish of Campbellford the increase was from 94 to 136 in subscribers to parish funds and from 62 to 96 for Missions, representing an increase of from \$20.75 to \$32 per week for the former and from \$4.80 to \$7.15 per week for the latter.

The following shows the results in twelve parishes, the total increase in contributors being over 900 and in promised contributions some \$18,000:—

Parish,	Increase in Contributors to	
No.	Parish Funds.	Extra-Parochial Funds.
1	73	33
2	59	59
3	110	40
4	184	168
5	75	50
6	100	50
7	38	38
8	54	26
9	92	46
10	34	26
11	46	18
12	106 for all purposes	

The above represents an increase in contributions to

No.	Parish Funds per annum.	Extra-Parochial Funds per annum.
1	\$2,628.60	\$837.20
2	Total of \$1,560 for year	
3	\$1,560	\$286
4	2,118.51	865.04
5	650	250
6	1,500	500
7	876	416
8	546	163.18
9	761.80	520
10	538.20	254.80
11	400	100
12	1,029	225

"IN the complexity of discordant, tangled conditions the Church must see her challenge and accept it, and, appropriating the co-operative spirit of the hour, born of the strain and stress of blood-drenched scenes in France and Flanders, preach the gospel of the Fatherhood of God, the Brotherhood of man and interpret it—by the get-together, work-together, share-together, rejoice-together principles of the Divine life and example and precept, in the application of which alone will be found the deep inner solution of social problems and disorders, which being solved, shall find external expression in brotherly peace and concord," said the Bishop of Toronto, in speaking of present conditions. "It is the manifest duty of every intelligent, enlightened and Christian man to use his utmost of strength of mind and of body and of soul to steady and control himself so that he may be the more fit to restrain and withstand the onward march of disorder and unrest which has already reached our shores." After reading appreciative obituary notices of several members of Synod who have passed, and Archbishop Hamilton and Bishop Courtney, he congratulated Bishop Reeve upon his remarkable recovery. (The Assistant Bishop celebrated the 50th anniversary of his ordination by taking luncheon with the Synod last Friday, where he was given a tremendous ovation.) The Bishop of Toronto expressed the hope that the Revised Prayer Book would be adopted at the next General Synod. He voiced a protest against "closed churches" and suggested an appeal from local boards to a central authority. The Forward Movement was commended, with the reminder that the men of wealth have responsibility above the average. A strong plea was made for the maimed, returned soldier. Several laymen's societies have been operating during the past winter, which is a good sign. The seating capacity of St. Alban's Cathedral has been increased by a temporary addition to seven hundred. It is a property of the value of over one-quarter million dollars, eight costly memorial windows, costly marble font and decorated, carved oak top, carved oak choir stalls, oak cathedral chairs, all paid for, and, the nucleus of the first unit of the future great organ in hand—such are some of the achievements of these troubled war years.

The Bishop has confirmed 2,132 persons during the year, 792 men and boys, 1,340 women and girls.

The address at the opening Communion service of the Toronto Synod was delivered by Canon Davidson, of Peterborough. It dealt with the Divine power and refreshment given to the Church and her wearied workers. From a review of the Lord's dealings with His Apostles, as outlined in St. Mark 6, the speaker passed on to a consideration of Synod Communion services.

In past years the Synod had suffered by a mistaken conception of "Synod business." Considered dry and unspiritual, the very anticipation of it had invaded the sanctuary like a chilling mist, imperceptibly numbing men who knelt in the presence of the Lord of life and love! Synod business was "the King's business," and the Holy Communion its central Act. Of late years the spiritual side of the work had been emphasized, until to-day we met largely to consider the missionary, educational and Social Service operations of the Church, which should be dedicated here in close union with the Saviour's sacrificial love.

Besides the power of enthusiasm for the great Cause, the efficiency of the Communion services depended

largely on the warm fellowship of communicants. Sometimes men from country churches seemed to feel strange and ill at ease. The work in the country, if really done, was the most important work, the Church there being the one centre—spiritual, moral and social—for the uplift of the community, so these workers, with all the exposure, loneliness and other difficulties cheerfully undergone, really came from the Church's front-line trenches, and might well, with confidence, take their honoured place and make their valuable contributions.

"If ever men were privileged in the time in which it was their fortune to live upon earth, it is those of the generation to which you and I belong," declared Right Rev. Frank DuMoulin, D.D., Bishop-Coadjutor of Ohio, in the course of the Synod sermon delivered at St. Alban's Cathedral. Bishop DuMoulin is a former Toronto boy, being a son of the late Right Rev. Philip DuMoulin, M.A., Rector of St. James' Cathedral from 1882 to 1896, afterwards becoming Bishop of Niagara.

"Only excepting that great time of the Incarnation, this is the greatest period in the history of the world. One man to-day is worth a hundred in any age that has gone." God, he asserted, is laying a fundamental emphasis upon spiritual, moral, ethical, religious principles.

Bishop DuMoulin briefly reviewed history from the beginning of the Roman Empire. That, he said, was built on the principle of militaristic power, but fell into absolute ruin. He traced the development of the arts and of science until in certain parts of Europe, he pointed out, instead of recognizing science as a means to an end, intellectual attainment was placed higher than spiritual discernment. "An unspeakable confusion was about to be foisted upon the world, but God called a halt, declaring that, not by might, not by genius, but by My spirit shall the world be dominated," declared the Bishop. "The world listened with tremendous inspiration to the thundering to the dust of a second great empire, and in the East was seen the dawning of a new day.

"You and I are living in the transitional stages at the beginning of the third great era, that of the dominance of God's spirit." He alluded to the trying times which the world has passed through to realize this, and added, "But let us remember that in the darkness and the reek of war God has held a new day in store for us."

In addressing the Synod on "The Church and Modern Conditions," Rt. Rev. Frank DuMoulin, Bishop Coadjutor of Ohio, took occasion to pay a tribute to Canada. He declared that it was the example of Canada, 3,000 miles from the carnage and conflict overseas, and with but 8,000,000 of people, cheerfully taking her place from the start in the line-up against the unspeakable Prussian, which shamed the United States at last into entering the war. In dealing with his subject Bishop DuMoulin brought out and drove home the fact that it was the great Christian Church which had kept alive that spirit of self-sacrifice which enabled nations untrained in war to arouse a wave of devotion to duty and country which swept away the menace of German domination. This spirit the Church should now keep alive in order to help in the abnormal times which must naturally follow such a war.

For four days the business sessions were carried on. It is impossible to give a complete report. Some of the things done are as follows:—

"That the Executive Committee be instructed to take a ballot by letter

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of the clergy and lay representatives to the Synod on the questions suggested by the Committee of the General Synod in respect to a change in the name of the Church in Canada, and to communicate the result to the Secretary of the General Synod Committee through the Bishop and Executive Committee of the Diocese. That the said ballot be taken in the month of March, 1920, and that the Church press in the Diocese be requested to invite a discussion on the

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subject in the meantime."—Carried. Archdeacon Warren stated that the Diocesan Mission Committee had aimed at raising the minimum stipend to \$1,000 a year. This is to be raised to \$1,200 for the coming year with a view to a minimum of \$1,500 next year. To do this will require a diocesan mission fund of \$28,500, of which \$9,315 came over as a balance from 1918.

The Synod was not willing to pass a resolution urging the eight-hour day, but motions by Dr. Cayley and Canon Plumtre were passed which expressed general sympathy with the betterment of working conditions, a living wage and the necessity of arbitration.

Mr. L. A. Hamilton objected to the wording of the committee's report on the Bishop's Charge with reference to the clause against stock jobbing and watering of stocks. The word used was "objectionable," and the phrase, "by which the people are bled," Mr. Hamilton thought was too strong, and asked that it be modified. Archdeacon Inglis said that while he did not know much about stocks, he did know there were transactions in the market which the Church must sternly condemn.

Despite a canon of the Church, the widows' pensions were increased from \$300 to \$400 per annum, Mr. G. B. Woods being willing to stand any censure from the Synod. This year the discussion on prohibition was mainly restricted to the form of the referendum ballot which is to be submitted in Ontario.

Canon Vernon, secretary of the Social Service Council, addressed the Synod on the work done. He dwelt strongly on "the battle against the Devil of intemperance. We

have beaten Germany, and we have beaten Austria, but we have not yet won a victory against this greatest enemy of the Anglo-Saxon race," he said.

Canon Gould delivered an eloquent address on the "Forward Movement." The Synod then, amid applause, passed a resolution endorsing it. The report of the Committee on Temperance and Social Reform, which has been renamed the Diocesan Council for Social Service, was presented, containing information and resolutions on prohibition, gambling and betting, classification of prisoners and industrial unrest. The action of the General Synod in endorsing the Government's stand in seeking to restrict, and eventually abolish, the liquor traffic, and calling upon all patriotic citizens to uphold its hands in this matter, was heartily agreed to by those present, and a further resolution was passed that the Prime Minister and the Government of Canada be requested to take steps necessary to continue in effect the provisions of the Order-in-Council of March 11th, 1918, respecting liquor.

Archdeacon Ingles read a telegram from Ottawa which stated that parimutuels and bookmaking might again be legal in Canada on the signing of peace, though the embargo might not be lifted for six months after that date. The Archdeacon said this was not satisfactory, but it was too late in the present session to do anything. He desired a resolution passed if only as a protest. Canon Plumtre seconded the motion, calling race track gambling a "soul damning business." The resolution, which was adopted, calls upon the members of the Synod to do all possible to encourage a healthy public sentiment against legalized

race track gambling. The resolution of C. J. Agar, asking the authorities to act promptly in arranging a proper classification of prisoners now held, so that the young criminal would not come in contact with the older and more hardened, provoked an attack upon the existing jail conditions in Toronto by the members of the Synod. The Synod approved of the deputation from the Social Service Council waiting on the Board of Control in connection with securing the better lighting of the parks and street railway terminals.

WHAT SYNOD DID.

Endorsed scheme and formed committees to help Anglican Forward Movement raise \$2,500,000 for missionary and other purposes, the campaign to start in Toronto this fall. Toronto's share is estimated at \$500,000.

Passed resolution, calling for the total abolition for all time of race-track gambling in Canada.

Passed resolution, calling for the segregation of first and youthful offenders against the Criminal Code in the city and Provincial jails.

Passed recommendations of Social Service Committee for the better lighting of the parks and the better lighting and policing of street railway terminals with the object of preventing immorality.

Pledged members of Church of England to uphold principle that first charge upon the proceeds of industry should be adequate remuneration to the labour employed, and also advocated that all industrial disputes be arbitrated.

Approved report of Committee of Lord's Day Observance, calling for stricter general observance of the Sabbath.

Approved establishment of Royal Commission on Industrial Relations by the Government.

Referred back for decision of the parishes the question of altering the name of the Church from "Church of England in Canada" to "Anglican Church of Canada." The result of such vote to be brought before the General Synod.

Endorsed religious teaching in the public schools of the province.

Passed resolution recommending the formation of an advisory Executive Committee to handle Church matters in every parish.

Passed report of Financial Commissioner. This was the first report brought in by Mr. R. W. Allin.

RESULTS OF ELECTIONS.

Provincial Synod.—Clerical—Dr. E. C. Cayley, Prof. Cosgrave, Archdeacon Warren, Provost Macklem, Dr. C. A. Seater, Canon Gould, Canon Plumtre, Rev. C. J. James, Rev. J. S. Broughall, Canon Allen, Rev. W. J. Brain, Rev. Dyson Hague, Rev. Dr. W. E. Taylor (the last two being equal). Substitutes—Canon Plummer, Rev. C. E. Sharp, Lay—R. W. Allin, Dr. J. A. Worrell, L. A. Hamilton, Hon. Mr. Justice Hodgins, James Nicholson, S. Casey Wood, Dr. Thos. Millman, F. C. Jarvis, J. M. McWhinney, Judge Vance, G. B. Woods, Evelyn MacRae. Substitutes—C. J. Agar, Ernest Heaton.

Executive Committee.—Clerical—Rev. C. J. James, Dr. E. C. Cayley, Canon Plumtre, Rev. L. E. Skey, Canon Dixon, Dr. C. A. Seager, Lay—R. W. Allin, John D. Falconbridge, Thos. Mortimer, Hon. Mr. Justice Hodgins, L. A. Hamilton, Geo. B. Woods. Outside of Toronto.—Clerical—Rev. Canon Marsh, Rev. J. R. S. Boyd, Lay—W. A. Boys, K.C., M.P., Sam. Charters.

An enthusiastic missionary meeting was held, at which inspiring reviews of the Church's activities in the home mission fields in the Canadian far north-west and in the Orient were given by R. W. Allin, Dr. Seager, Dr. Cayley and Dr. Cotton.

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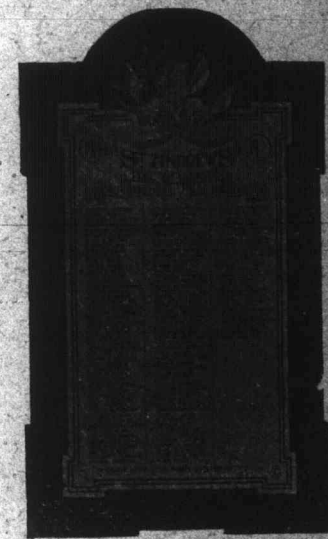
HEALTH RESORTS

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St. Bede's, Toxteth Park, Liverpool, has lately been destroyed by fire. It is the only church so dedicated in all England.

The inhabitants of Mesopotamia are not Arabs, but descendants of the old Babylonians and Assyrians. Before they were conquered by the Arabs the natives of the Tigris and Euphrates valleys spoke Syriac, a dialect of the Assyrian language.



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- Ottawa, Ont., June 30th to July 7th, Ashbury College.
- St. Catharines, Ont., June 30th to July 7th, Bishop Ridley College.
- Lake Couchiching, Ont., July 5th to July 11th, Geneva Park.
- Sudbury, Ont., June 30th to July 5th.
- Kenora, Ont., June 21st to June 28th.
- Regina, Sask., June 30th to July 4th, St. Paul's Parish Hall.
- Medicine Hat, Alta., June 30th to July 4th.
- Calgary, Alta., July 5th to July 10th.
- Victoria, B.C., July 11th to July 16th, St. George's School.

The \$44,000 required for the endowment of the See of Bradford, Yorks, has already been subscribed.

CHATS
 WITH THE
CLERGY
 No 3.

Lost! A Boy!

Not kidnapped by bandits and hidden in a cave to weep and starve! Were that the case thousands of men would rise to the rescue if need be. Unfortunately the losing of the lad is without any real dramatic excitement, though very sad and very real.

The fact is:—

His father lost him being too busy to sit with him at the fireside answering boyish questions.

His mother lost him being much engrossed in teas, dinners and social events of many kinds, but worst of all—

The Church lost him through the lack of home influence.

Can your church afford to lose the boys in your parish?

Let the Canadian Churchman help to hold them for you—The Church paper would help you to influence the home.

Organize a campaign in your parish. We allow liberal commission—write for details.

The Canadian Churchman

THE GIRL OF THE NEW DAY.

(Continued from page 378.)

mother in a back slum, taking a class in Sunday School, but as the days pass you will begin to understand the weight of her power. You will find that her class sets the tone of the Sunday School, her Bible Class trains the teachers, above all, that she is the friend of the shy country girl who is trying to find herself in the city, and the friend of everyone in sickness and distress.

But if you want deaconess work in its most attractive form follow it out West. You will notice that the churches which are most alive, the churches which are crowded to the door inevitably have a quiet woman sitting at the end with a cluster of children around her. She may be deaconess, a clergyman's wife, or simply a worker, it matters not. You will see that everyone greets her and turns for a word of sympathy and cheer on the way out. But the Church is not by any means all; it is not long before you discover that she is as actively at work in the West as in the East. She is the keynote of the Sunday School work, the boys' and girls' work, everything, inside, outside, all the way round. The westerner with his hearty good will and swift appreciation of whatever is most worth while naturally rejoices in the kindly home feeling and in the way in which his children turn to the deaconess as to a second mother.

But if you are very adventurous you may go still further and try a district, like the Kootenay. You will enjoy climbing the mountains and hunting up far away homes where the children simply rush out to greet you. You will be the first to whom the doctor turns for nursing poor women in shacks along the Columbia River, where the ring of the axe and alas, now and again, the awful curse floats in across the logs through the open window. You will be the first the police magistrate sends for to tide little children across sudden bereavement at a mining explosion or any of the terrible tragedies which come so swiftly and suddenly at the Coast.

But if you want still wider range, what about prairie work? You might stay any time with a deaconess who the five summer months long is covering a range of some twenty-five to thirty miles, in which she tends the women and children, and holds services in the school house or church. You would be surprised time and again at the good attendance of men, women and children, and at their subscriptions which show their intense appreciation of the work. It is touching beyond words to be at one of these services in a far away district where the people come flocking in from the miles around. As the service proceeds and the familiar words fall on your ears, you hear time and again a stifled sob from a weary woman as if the touch of a friendly hand was falling on her shoulder, and she was back for a moment in the Old Country again.

There remains, however, in deaconess, as in missionary work, the question of preparation and remuneration. You have to think twice before undertaking a training course, more especially if your funds are low, after your four years at the university. You have to think twice before facing the desperately low salary at finishing, some seven or eight hundred dollars at the most. Then, thirdly, you have to think twice before facing the lack of recognition on the part of the world generally, to say nothing of the intensely hard work. But whatever the justice or injustice of the salary

in question may be, provided through private means or through the love of the work, you are prepared to face it, and that is not your responsibility, but that of the Church generally. Your responsibility lies in choosing a profession in which you are certain you can find Christ's footprints of suffering on ahead of you, "the marks of the Lord Jesus." Bunyan followed those footprints into prison and discovered that "God sometimes visits prisons more often than lordly palaces." You, too, will find those suffering footprints as you choose "to serve the lonely heart of girlhood" as you discover how small the wealth of praise or power the world bestows on those who serve her children.

THE CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 376.)

mischief, from Sin, from the Crafts and Assaults of the devil, from thy wrath, and from everlasting damnation;" in modern Prayer Books the capitals all disappear.

The Litany thus enriched by new petitions, revised in form where words had become archaic or obsolete, adapted for more frequent use, comes to us as one of the most precious possessions of the Church. Its very form has great value in times of stress and strain, yielding as it does infinite variety in prayer, and fulfilling the ancient saying as old at least as 1362, where it occurs in Piers Plowman: "A short prayer finds its way to heaven." Where can we find, in the quaint words of Sparrow: "A more particular, excellent enumeration of the Christian's either private or common wants," or where shall we seek for a better means, "for the raising of our devotion, and keeping it up throughout, than this part of our Liturgy." It lingers on the ear like sweetest music, like the songs of devotion which move and influence the heart, and it echoes throughout the chambers of the mind, leaving fragrant memories of communion with God.

The Church in the Motherland

The Bishop Boyd-Carpenter memorial, late Bishop of Ripon, is to be a Bishop's Throne in the new Cathedral of Bradford, and a tablet in Ripon Cathedral.

Mrs. Barnett, the widow of Canon Barnett, the founder of Toynbee Hall, gave an address at the parish church of Portslade-on-Sea, near Brighton, on a recent Sunday evening.

Bishop Thicknesse, the venerable Sub-Dean of Peterborough Cathedral, celebrated his 90th birthday on May 14th. He was ordained 65 years ago, and he has been a Canon of Peterborough since 1875.

The Archbishop of Dublin, the Most Rev. Dr. Bernard, has been appointed Vice-Chancellor of Dublin University in succession to the Right Hon. D. H. Madden, who has resigned office on retiring from the Bench.

Prebendary Gough, the Vicar of Brompton, has been invited by Sir George Milne, the C.M.C. at Constantinople, to go to the Bosphorus and conduct a mission amongst the British troops at present stationed in Turkey.

The historic bells of "Oranges and Lemons" were lately lowered from their place in the steeple of St. Clement Danes Church in the Strand,

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London, where they have been for over 200 years. After necessary repair work has been done they will be re-hung in a new steel frame.

Six hundred Kent Boy Scouts have fallen in the war, and lately 2,000 Boy Scouts from all over Kent attended a special memorial service in Canterbury Cathedral, at which the Dean gave an address. He said that more than 100,000 Boy Scouts joined the ranks of the Army. From the whole of England more than 10,000 had fallen, and some 2,500 had gained military distinction.

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The Bishop's Shadow
by I. T. THURSTON
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CHAPTER IX.

Theo in Trouble.

THEO went regularly now to the mission school on Sunday afternoons, and Mr. Scott had become much interested in him.

One day Mr. Scott pleased Theo immensely by going to the boy's stand and getting his lunch there, and not long after he went one evening to the boy's room. He found the place dark and the door locked, but as he was turning away, Theo came running up the stairs.

"Oh!" he cried out, in a tone of pleased surprise, as he saw his teacher. "Wait a minute an' I'll get a light."

Having lighted his lamp, the boy sat down on the cot, giving the broken stool to his visitor. Mr. Scott's heart was fully of sympathy as he glanced around the forlorn little room and remembered that it was all the home that the boy had.

"Theodore," he said, after talking a while, "what do you do evenings?" "Oh, sometimes I stay in Nan's room, an' sometimes I drop in an' talk to Tommy O'Brien or some of the other sick ones in the house, an' sometimes I go somewheres outside. Saturday nights I help at a flower stand."

"Why don't you go to an evening school? I think that would be the

best place for you to spend your evenings," said Mr. Scott.

This was a new idea to the boy. He thought it over in silence.

Mr. Scott went on, "It's not your fault, Theodore, that you have had no schooling, thus far, but now, you can go to an evening school and it will be your fault if you grow up ignorant. You will be able to do far more and better work in the world, with an education, than without one. The more you know yourself the better you can help others, you see."

"Yes," sighed the boy. "I guess that's so, but I 'spect I'll find it tough work learning."

"I'm not so sure of that. It will be rather hard at first, because you're not used to studying; but I think you are bright enough to go ahead pretty fast when you once get a good start. Now who is this girl, that I've heard you mentioned several times—Nan is her name?"

"Oh, yes, Nan. Come on, I want you to see her an' our baby," replied the boy, eagerly.

Somewhat uncertain as to what kind of a girl this might be, yet anxious to know as much as possible about Theo's associates and surroundings, Mr. Scott followed the boy down the stairs.

"Nan, here's my teacher, Mr. Scott, come to see the baby," Theodore exclaimed, as he unceremoniously pushed open the door and ushered in the visitor.

Mr. Scott was more taken aback than was Nan, at this abrupt introduction. The girl coloured a little, but quietly arose and shook hands with the gentleman, while Theo exclaimed:

"Good! Little Brother ain't asleep yet. This is our baby, Mr. Scott. Ain't he a daisy? Take him."

Now, Mr. Scott was a young man and totally unused to "taking" babies, but the boy had lifted the little one from the bed and was holding him out to his teacher with such a happy face that the young man felt it would never do to disappoint him. So he received the baby gingerly in both hands and set him on his knee, but he did not know what to say or do to amuse the child, and it was an immense relief to him when Little Brother held out his hands to Theo, and the boy took him again saying,

"Ye don't know him yet, do ye, Little Brother? You will though, by 'n' by," wherein Theo was more of a prophet than he imagined.

Relieved of the child, Mr. Scott turned to Nan and the colour rose in his face as he saw a gleam of amusement in the girl's dark eyes, but Theo's ready tongue filled up the momentary pause, and soon all three were chatting like old friends, and when Mr. Scott took his departure, it was with the conviction that his new scholar was fortunate in having Nan for a friend. At the same time he realized that this great tenement with its mixed community was a most unsuitable place for a girl like Nan, and determined that she should be gotten into better surroundings as soon as it could be accomplished.

His interest in Theodore was deepened by this visit to his room and friends. He felt that there was something unusual in the boy, and determined to keep watch of him and give him any needed help.

It was November now and the night was chilly. As Mr. Scott left the tenement house he buttoned his thick overcoat about him, and shivered as he thought of Theodore's bare cot, with not a pillow or a blanket even.

"Not a single bit of bedding," he said, to himself, "and no fire! That will never do, in weather like this."

The next day he mentioned the case to the aunt with whom he lived, with the result that a couple of pillows and a warm comforter were sent before night to Nan's room, addressed to Theodore Bryan, and for the remainder of the winter the boy at least did not suffer from cold at night.

Theodore grew to like his teacher much as the weeks passed, and often after Sunday School the two walked home together. Some of the boys that had been longer in the class rather resented this friendship, the more so as Theo was by no means popular among them just at this time.

"He's gettin' too good, Tode Bryan is," one of them said, one Sunday. "He walked home with teacher last week, an' now he's a doin' it again." He glanced gloomily after the two as he spoke.

"I'd like ter punch his head; that's what I'd like to do," put in another. "He pitched inter me for swearin' t'other day."

"He's a fine one to talk 'bout swearin'," added a third. "I've heard him goin' it hot an' heavy many a time."

"Oh, yes, but he's settin' up fer a saint now, ye know," said Dick Hunt, scornfully. "I owe him a lickin', an' he'll get it, too, 'fore he's many days older."

"What for, Dicky?" questioned another.

"What for? For blabbin' to my daddy an' sendin' him to Todd's after me, the night he come sneakin' in there himself," cried Dick. "I've been layin' for him ever sence, an' I'll give it to him good, first chance I get."

"He goes to night school now," remarked one.

"Oh, yes; he's puttin' on airs all 'round," returned Dick. "I'll night school him!" he added, vengefully.

It was not long before Dick found an opportunity to execute his threats of vengeance. He was loafing on a

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street corner, with Carrots and two other boys, one night, when Theodore passed them on his way home from school. He nodded to them as he went by, but did not stop. Dick's eyes followed him with a threatening glance until he saw him turn through a narrow street. Then Dick held a brief conference with Carrots and the other two, and all four set off hastily in the direction that Theodore had taken.

He, meantime, went on, whistling cheerily and thinking pleasant thoughts, for he was beginning to get on at the school, and, better yet, he had in his pocket at that moment a five-dollar bill that meant a great deal to him.

Ever since his return from the Bishop's house he had been working as he never had worked before, neglecting no opportunity to earn even a nickel, and every penny that he could possibly spare he had given to Nan to keep for him. He had been perfectly frank with her, and she knew that as soon as he had saved up thirty-seven dollars he meant to carry it to the bishop for Mrs. Russell, and tell him the whole story. First, to stop all his wrongdoing, and then, as far as possible, to make up to those he had wronged—these were Theodore's firm purposes now, but he felt that he could never bear to face the bishop again until he could take with him the proof of his genuine repentance.

Many and many a time in these past weeks had the boy planned with Nan how he would go to the house and what he would say to the bishop, and what he hoped the bishop would say to him, and Nan had rejoiced almost as much as the boy himself, as, week by week, the sum in her hands grew toward the desired amount. Even Nan did not know all the hard work and stern self-denial that had made it possible for Theodore to put by that money out of his small earnings.

The five in his pocket on this evening would complete the entire sum, and the very next day he meant to carry it to the bishop. The mere thought of seeing again the face that was to him like no other face in all the world—filled the boy's heart with a deep, sweet delight. He was thinking of it as he hurried along through a short, dark alley, where were only two or three stables and one empty house.

Quick, stealthy footsteps followed him, but he paid no heed to them until a heavy blow on the back of his head made him suddenly turn and face four dark figures that were close at his heels.

"Who are you? What ye hittin' me for?" he demanded, angrily.

There was no response, but Dick struck at him again. This time, however, Theodore was on his guard, and he caught Dick's arm and gave it a twist that made its owner cry out.

"Oh, ho! It's you, Dick Hunt. I might a' known nobody else would sneak up on a feller this way. Well, now, what are ye after?"

"I'm after givin' you the worst lickin' ever you had," muttered Dick, trying in vain to free his arm from Theo's strong grip.

"What for?" demanded Theodore.

"For sneakin' into Todd's and then runnin' to tell my father where I was. That's one thing, but there's plenty more't I'm going' to settle with you for, to-night," shouted Dick, as he pounded with his left hand and kicked viciously at the other's shins.

"I never spoke to your father that night," Theodore declared, but Dick responded scornfully:—

"Tell that to a greenhorn! Pitch into him, boys. He won't let go o' me."

Seeing the others start toward him, Theo flung Dick's arm aside, and, bracing himself against a vacant house just behind him, faced them all in dogged silence. They hesitated for

a moment, but Dick cried out again:—

"Come on, boys!" and the four flung themselves upon Theo, striking, pounding and kicking all together. He defended himself as best he could, but the odds were too great. It was only when the boy slipped to the ground in a limp, motionless heap, that his assailants drew off, and looked uneasily at one another in the darkness.

"What'll we do now?" whispered Carrots.

"Cut it—somebody's comin'!" cried Dick, in a low tone, and thereupon they took to their heels, leaving Theo as he had fallen on the ground.

(To be continued.)

Boys and Girls

Dear Cousins,—

It is almost too hot to write; indeed, so hot that it is hard to remember that when I wrote you my last letter the wind was blowing my cherry-blossoms all over the place; now it is the apple-blossoms that are falling—from age, not because of the wind, and in another fortnight, the chestnuts and lilacs will have gone, too! Then the caterpillars begin, I suppose! I think I like flowers on a tree better.

I suppose you are all counting the weeks till you can get out of school;

whenever I hear any of my cousins talking, sooner or later I am sure to catch the words, "this time next month," "boat or canoe, I suppose," and suggestions of nice cool occupations like fishing. It will be splendid to get away, won't it?

But you know, whenever I am away in a cool lakey or woody kind of a place, I can't help thinking about the people who live away down town where, even these last few days, the sidewalks have been so hot that they have seemed to burn through the soles of your shoes. Did you know there are some people who have to stay in the city all through June, July and August, and don't know what a woody place looks like? Well, there



"I Am So Afraid it is My Heart"

VERY many people live in constant dread of heart trouble when the heart is in no way diseased.

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But the heart's action is the result of the contraction and expansion of muscles and these muscles are operated by the nervous system. When the blood gets thin and watery and the nervous system is starved the action of the heart, just like that of the stomach, bowels and other organs, is slowed down.

As a result, you are easily tired out, experience shortness of breath, palpitation of the heart and general bodily weakness.

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are, plenty of them, and because they know that they can't go while some others can, it makes them discontented, can you wonder? If everybody hurried up and tried to find out why they can't go, and realized that they can't afford because they don't get paid enough money, I think we'd soon have people ready enough to help them, and see that they had a chance—even just a little one—for some coolness and beauty.

I hope when you grow up—girl cousins as well as boys—if you ever have to manage a business, you'll try to keep the people with whom you work, happy, and you can do that best of all by finding out what they are short of, and helping them to get it. Then there won't be any strikes in your factory!

How many of my cousins saw Sir Robert and Lady Baden-Powell in Toronto last week? I saw lots of Scouts coming back from the Stadium the day of the review, and I wondered how many of them belonged to me. That's the fun of being Cousin Mike, whenever I go out and meet boys and girls, I never know whether they are cousins of mine or not. I remember a Scout rally in England once when I was—oh, some time ago! I wasn't a Scout myself, but I was so thrilled with seeing the Chief Scout himself there, that after the meeting, I managed to shake hands with him. Did any of you?

Your affectionate

Cousin Mike.

RULES FOR LONG LIFE.

Living to the ripe old age of ninety, the late Dr. Earle, Bishop of Marlborough, gave the following as his rules for longevity:—

Live simply and deserve no foe.

Find a safe doctor; rarely take his pills.

Sleep when you are sleepy and get up when you wake.

Work hard, muse much, encourage lively thought.

Hate none.

Believe that happiness is earned, not bought.

Don't bother about health.

Don't have a fad.

Live in the past as well as the future.

WHAT HE CALLED HER.

"What is your name?" asked the mistress of her new Chinese cook.

"My name is Wang Hank Ko," was the reply.

"Oh, well, as I shall not be able to remember that I shall call you John," remarked the lady.

"Velly good, ma'am," acquiesced the Chinaman. "And what is your name, ma'am?"

"My name is Mrs. Swankton de Vere."

"Me no lemberl that," quoth the Chinaman. "Me call you Sally."

FOREWARNED, FOREARMED.

Two friends, a Londoner and a Scotsman, happened to be lunching together recently in a certain restaurant. The latter, true to his natural habit, kept turning round to see that his hat and coat remained still on the peg where he had left them. "You are a suspicious chap," said his friend at last. "Who do you think is going to walk in here and steal our coats?" "Can't say," replied Scotty, "but I'll take good care nobody gets mine; yours went ten minutes ago."

The inspector was asking the class a few questions.

"Now, how do bees dispose of their honey?" he enquired.

"Please, sir, they cell it."—Stray Stories.

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