

Canadian Churchman

ESTABLISHED 1871

A National Church of England Weekly

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

Vol. 46.

THURSDAY, OCTOBER 23rd, 1919.

No. 43.

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PLEASE MENTION THE "CANADIAN CHURCHMAN" IN WRITING TO ADVERTISERS.

Personal & General

The total war expenditure of Australia was nearly £311,500,000.

The Ven. Archdeacon Dobie, of Regina, Sask., has returned to Canada.

Archdeacon Beer, of the Diocese of Kootenay, is leaving Canada this week on a visit to Barbados.

Lieut. Arthur Jarvis, a son of Canon Jarvis, of Toronto, has been awarded the Croix de Guerre.

The British and Foreign Bible Society publishes the Holy Scriptures in upwards of 370 languages and dialects.

The Right Rev. A. J. Doull, D.D., Bishop of Kootenay, preached in St. John's Pro-Cathedral, Winnipeg, on October 12th.

Miss Margaret Owen, daughter of Major Rev. and Mrs. C. C. Owen, has assumed the duties of a secretary of the Y.W.C.A. in Vancouver.

The national debt of Great Britain, according to a recent statement made by Mr. Lloyd George, has reached the total of nearly £8,000,000,000.

The total casualties resulting from the bombardment of Paris by the long-distance guns of the Germans were 521 people killed and 1,224 wounded.

The Prince of Wales, upon his return visit to Toronto on November 4th, will be presented with a gold loving-cup by Mayor Church on behalf of the people of Toronto.

"The Strength of the Lord," one of our leading contributions last week, was a sermon preached in Christ Church Cathedral, Montreal, by Rev. Dr. H. Symonds, the Vicar.

In the presence of a distinguished gathering General Smuts was presented in the town hall, Pretoria, on October 18th, with a sword of honour which had been subscribed for by the citizens.

The funeral of the late Captain O. M. Pease, M.C., of the 75th Battalion, took place in Toronto on October 15th. Major the Rev. W. L. Baynes-Reed, D.S.O., Chaplain of the regiment, officiated.

Field Marshal Viscount E. H. H. Allenby has been appointed High Commissioner for Egypt and the Sudan by the British Government. Lord Allenby succeeds General Sir E. Reginald Wingate.

On October 2nd Cardinal Mercier received the honorary degree of LL.D., from Trinity College, Hartford, Conn., and on the evening of the same day he received a similar degree from Yale University.

Dr. Thornloe, the Archbishop of Algoma, made a special journey from Sault Ste. Marie to Cobalt in order to meet and to greet H.R.H. the Prince of Wales on his arrival at that place on October 16th.

The Bishop of Huron was the initial speaker on the first day at the annual two days' Convention of the East Middlesex Teachers' Association, which was held in London on October 9th and 10th.

Upon his arrival in Vancouver, Gen. Sir Arthur Currie was presented with a Bible by the British Columbia Auxiliary of the Canadian Bible Society. The presentation was made by Major the Rev. C. C. Owen.

British merchant ships lost through enemy action during the war totalled 7,759,090 gross tons, according to an official announcement lately made. A loss of 14,287 lives was involved in these sinkings, the official report adds.

Mr. George Cadbury, the well-known founder of Bourneville, England, recently celebrated his 80th birthday, and he was on that occasion presented with an address by the workpeople inhabitants of that model village.

Mr. Henry Vernon, who had lived for the past forty-five years in Hamilton, died on October 12th. He was an active member of St. Mark's Church. He is survived by his widow and two sons, one of whom resides in Toronto.

A large number of the congregation of St. Augustine's, Toronto, met in the parish house a few days ago to say good-bye to Canon Plummer, who will spend the winter in California. Rev. H. M. McCausland will be in charge during his absence.

Several maple trees, lately sent from Canada, were planted at Buxton, in England, on October 9th to commemorate peace and to keep green the memory of the thousands of Canadians who passed through the discharge depot at Buxton during the war.

President Poincaré decorated the city of Paris with the Croix de Guerre on October 19th, and on the same occasion Marshals Joffre, Foch and Petain were presented with swords of honour. These took place during the Victory celebration in the Place de l'Hotel de Ville, Paris.

Cardinal Mercier was a welcome guest in Toronto on October 14th. He was given a civic reception, addressed the Empire Club at their luncheon, and the degree of LL.D. (*honoris causa*) was conferred upon him by the University. In the evening he addressed the Canadian Club in Convocation Hall.

Mr. Carl Hunter has been appointed organist at St. Thomas' Church, Toronto, in the place of Mr. Gerald Moore, who has gone to England. Mr. Hunter will assume his new duties on October 26th. A farewell reception was tendered to Mr. Moore in the Parish House by the congregation of St. Thomas' on September 30th.

The Dean of Nova Scotia left Halifax on October 6th for a month's vacation, during which time he will attend the Convention of the American Church at Detroit and take part in a Conference at Winnipeg on character education and its relation to Canadian citizenship. He will also conduct a Mission in St. Matthew's Church, Ottawa, which has the largest seating capacity of any of the Anglican churches at the capital.

Dr. D. B. Towner, the last but one of the great Gospel singers intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, James H. McGranahan, D. B. Towner and George C. Stebbins—died suddenly on October 3rd at Longwood, Mo., where he was conducting evangelistic meetings. He was born in Rome, Pa., in 1850, and received early musical training from his father. Later, he studied under the distinguished musicians, George F. Root, John Howard and Frederick Root. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death.

Mr. S. Bruce Harman, a leading figure in the business life of Toronto, died on October 12th from apoplexy following a brief illness. For over fifty years he had been engaged in the insurance business. He was born in the Island of Grenada, B.W.I., and came with his parents to Toronto when he was eight years old. He was educated at Upper Canada College and at Trinity University, Toronto. He was a life-long member of St. George's Church, Toronto, as also of the St. George's Society. He was a veteran both of the Fenian Raid and the North-West Rebellion. The deceased gentleman was the eldest son of the late Samuel Bickerton Harman, a former mayor, and for many years city treasurer of Toronto. His widow, two daughters and two brothers survive him.

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To Anglicans in Canada

ONE of the few volumes dealing with Church matters that find interest in the lay mind is "Leaders of the Canadian Church," written by a number of Churchmen, and edited by the Rev. Wm. Bertal Heeney, B.A.

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

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

Leaders of the Canadian Church

Edited with Preface by Wm. Bertal Heeney, B.A.

An unusually readable book, and should find a place in the library of every clergyman and studious layman.



Special Offer The published price of "Leaders of the Canadian Church" is \$2.00 and the postage is 20c. To all readers of The Canadian Churchman sending us this coupon and \$2.20 we will send them a copy of "Leaders of the Canadian Church," as well as a free copy of Bishop Baldwin's famous book, "Life in a Look."

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Canadian Churchman

Toronto, October 23rd, 1919.

Editorial

TO Churchmen who are thinking long thoughts there is no more pressing and significant subject than that of the training of our theological students. There used to be a time perhaps when people would attend church services no matter what kind of minister they had. We have a careful canon framed in the long ago that the untoward life and conversation of the minister did not invalidate the sacraments he celebrated. On the technical point we do not enter, but anyone who has kept his eyes open during the last generation could not escape the conclusion that the personality of the clergyman was no negligible quantity in the ministrations of the church. As far as we have been able to gather from men overseas, the chaplains who conducted the most helpful and most acceptable services were those whose personal life and conduct won the respect, if not the admiration, of the men.

The years of the theological course—anywhere from four to seven—are a formative period for the student. True enough he comes up to college with his aptitudes and characteristics, but anyone who has observed the progress of the man in college has realized that the aptitudes may be enlarged or lost, and the characteristics modified or strengthened. One of the advantages of college life is, that the man shall learn how to meet and co-operate with his fellows.

It has occurred to us that sometimes a college man might well be trained to co-operate with men outside the college, for college men, however they may differ, have a common viewpoint. If a young man can gain the viewpoint of the average citizen before he undertakes his parish work it would save many mistakes and some disasters. We should like to see included in every course for theological students some scheme which would lead him completely into sympathetic contact with his fellows. It is not always attained by sending him to conduct services and in other ways to take the position of a minister before he is actually ordained. Rather it would be the result of some of the long vacations being spent in the business or industrial world.

Current opinion to some extent is demanding that theological colleges should leave behind them the line of subjects which are concerned with times that are past instead of times that are present. We heard out west of a diocesan who held that a course on horse- and house-keeping, home nursing and gasoline engines would be about the best preparation for a theological student for his field. One appreciates the point that a minister must be all things to all men. But considering the limitations of time there is not room for everything in the college course. Motives, as well as methods, must be kept in sight. And a student's training does not cease when he leaves college.

The man who would "scrap" all studies relating to the past has still some distance to go in his thinking. It is impossible to see the significance and trend of present tendencies without adequate knowledge of the past. Human thought seems to progress by spiral ascent. We come round again to the same point but on a higher level of approach. (It is only a cynic who dashes the hopes of progress in human thought by talking about a swing of the pendulum.)

It would be folly to attempt to construct a theological course which would leave out the study of the history and development of church doctrine, the history of our Church's growth, the history of our Prayer Book, and the study of the rich past in which our roots are planted so firmly, and from which we draw such nourish-

ment. The right angle of study of past subjects will give us the motive and spirit of approaching our new problems to-day. For example, the careful study of the Reformation period, one of the times of great religious and economic upheaval, gives an admirable outlook on the problems of to-day.

The report of the HOUSE OF BISHOPS on the question of THEOLOGICAL TRAINING, as printed in this issue, is a document which has been carefully drawn up by the Committee of the House under the chairmanship of the Bishop of Ottawa in consultation with the heads and representatives of our theological colleges. It will repay painstaking study. For the present it bears in mind the training of theological candidates only. It may also later take up the question of the training of the clergy. (It is not right that some of our clergy pass the intellectual dead line on account of the lack of definite stimulus and guidance in study.)

It is the desire of the Bishops that the report shall be fully and thoroughly discussed. We have on our subscription lists over one thousand clergy, and we look for a discussion of a high order in our columns. If the clergy will review the curriculum suggested in the light of their parish experience and ordination vows, there will arise not only the question of subjects of theory but also their emphasis.

THE barroom must go. The people of Ontario have said so emphatically.

How tremendous has been the change in public opinion in the last five years or so. Do you recall the line of argument which assailed opponents of the barroom? It was a necessary adjunct to the hotel business. Without it the hotel could not be profitably run. Events have given the lie to that. No longer are the travelling public put to the chagrin of eating meals and sleeping in beds partly paid for by the man drinking in the barroom. And in Ontario at least, the occupation of "mine host" has been lifted clear of a doubtful connection.

Then we were told that unless we had the green shuttered doors of the barroom swinging out on to the town or village street, our youth would grow to a neutral, spineless, manhood, without self-control. Temptation should be left in their way to develop moral muscle. This quite overlooked the fact that there were a few traps and pitfalls in life beside the barroom which were developing moral muscle or showing the lack of it. From this argument, one might have imagined that the barroom was the one last thing that prevented earth from becoming heaven.

Then we were told that the barroom was the workingman's club and that it was the sole light to enliven his drab existence. The way the workingman has got on without the barroom to his own economic betterment, has shown that the barroom was the chief cause of the drabness of his existence. His own clubs and lodges have looked after the social end of things and something has come of his forgoing. Of course, there are some who make the mistake of cynical levity about the matter and urge that a befuddled workman is a contented, or at least a harmless, workman who is too confused to think, for his thinking is an embarrassment to the old regime.

All these arguments were given their quietus in Ontario by the vote last Monday. The poor barroom was kicked and cuffed about like some bedraggled orphan.

And the liquor traffic too was told in no uncertain voice that its room was better than its company. Ontario has said that the beverage use of liquor is not necessary for the development of sane and solid citizenship.

The Christian Year Circumspect Walking

(TWENTIETH SUNDAY AFTER TRINITY)

ST. PAUL frequently descends from high elaborations of the doctrine of God, and of the glory of Christ, to specific and definite exhortations as to individual and personal conduct. The opening of the epistle for to-day is an instance of apt and telling phraseology, which appeals to prudence and common sense as well as moral responsibility. "See then that ye walk circumspectly, not as fools, but as wise." In the collect prayer is offered that we may be kept from all things that may hurt us. This is consistent with the teaching concerning the preventing grace of God by which the Christian is guided, and kept from harm to soul and body. While this all-sufficiency of grace is fully recognized in St. Paul, ample allowance is made for the responsibility of the individual Christian, whose growth depends upon his voluntary and free exercise of the gifts and opportunities which God has put in his hands. Fools do not recognize the consequences of their actions, either in their own lives, or upon the lives of others. Their blindness prevents them from discerning the relationship in which they stand to their environment, and the reaction of environment upon themselves; they have no sense of responsibility for others. Believers are not blind, and accordingly are expected to be awake to their inheritance and responsibility more than others who have not been enlightened; they must cultivate prudence and careful thoughtfulness because of the significance of the witness their lives bears before men. Enlightened men must not walk as if their sensibilities were asleep; "walk circumspectly."

OBSERVATIONS IN DETAIL.

The apostle then proceeds to define in detail in what particular ways circumspect walking is to be observed.

(a) In the first place it is "understanding what the will of the Lord is," the immortal quest of the spirit of man. The will of God as revealed in Christ was not so clear and simple among Christian converts in the midst of a pagan world, when the force and influence of old habits and customs was strong upon them, as it is to-day. Blindness to-day is due to the fact that people look to their own opinions, and their own will, rather than the will of God, and "there are none so blind as those that will not see." The mind of to-day is insubordinate; it is wont to attribute infallibility to its own wisdom, rather than to inquire as to what the will of God is. It is what people think in their own minds that governs their conduct, and of these irresponsible opinions desire is the prolific mother. This attitude of mind is not common prudence, because in the long run, the will of God is irresistible. When conduct is determined by our own mind and desire, rather than by the will of God, we make a mockery of the light that has come down from Heaven, of which every believer enters into possession.

(b) The second consideration in circumspect walking is sobriety. To be drunk with wine is excess, and all excess is sinful. Drunkenness is therefore a sin. A spirit-filled people are to be controlled by the spirit. The spiritualized mind, not the desires and passions, is to be the dominant element in conduct. The one belongs to the kingdom of God, the other to the kingdom of the world. Anything that delimits the kingdom of God is sin against the will of God. Hence in-

(Continued on page 682.)

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REET EAST

St. Crispin's Day

JESMOND-DENE

"FORWARD Movement!" "Forward be our watchword!" "Forward"—Where? How? It was all passing through my mind, and then . . . "To-morrow is Saint Crispin's Day." My thoughts meantime had gone to George and Adrian, who had set off so blithely, so full of hope and spirits, and had both fallen on the western front that first October of the war. That was *their* forward movement and they died for it. . . . Then I noticed a soldier coming towards me; his uniform was stained and faded, but he walked with vigour though he bore the marks of wounds. He was not one of the boys I had loved, and yet he was very like them too. "To-morrow is Saint Crispin's Day," he repeated. "You know the old story which made Crispin's Day so famous for all time to all of us who speak the English tongue; so that

"Crispin Crispian shall ne'er go by
From this day till the ending of the world
But we in it shall be remembered;
We few, we happy few, we band of brothers."

"It was left for us to make it more famous still, and some of us, when we found ourselves up against it, liked to remember the old Crispin's day and 'the abounding valour of our English' then. We went off light-heartedly enough; we all loved the chance of a fight in those first days, and lots of us imagined it would only be a short one and that we'd soon bring it to a finish. But oh! how little we realized. . . . We've seen the marching columns and the lines locked in action four St. Crispins since that first one, when the little old army held up the Germans and gave itself away in death in order that the line might hold.

"Of course we'd all had different ideas about it then; many men, many minds. Lots of us were eager for the fight; you can't think much in a way when it's such heavy fighting as that. But some of us had seen the menace taking shape and coming closer through the years, and had longed for the chance to strike a good blow to end it. Some of us had spent school holidays in France, and knew something of how they waited, and were so deadly patient until the moment when they could just leap forward like a living flame. . . . And every Crispin's day we think of the men who've gone, all sorts; the men who were being made ready to lead; the thinkers, the poets, the statesmen, the workers; the men who loved God; the men who loved men; the men who could be trusted to stand up for God's cause always; the men like the beloved Captain, who were going to be able to explain Him to the rest of us by their lives. I don't believe they grudged it. Some died and made no sign; some went down without a thought seemingly, saying nothing. We all knew our job, just to hold on and save the channel ports; and we did it, though it was impossible as one reckons these things. You know the chariots of fire and horses of fire. Well, they were there, or we couldn't have done it, and even as it was, most of us in those days just did our job and died doing it. Of course it wasn't done once for all; it had to be done over and over again by other lots of men in succession, done finally the spring before last, when our men—our successors—had their backs to the wall, and held till the assault was broken. We were watching them; perhaps we helped them to hold.

"I think that line of ours is a parable; the whole thing's a parable; the enemy himself's a parable of the enemies of the good life, of the enemies who hinder men from living it. They have to be beaten over and over again; they always come back. Think of all the enemies of good, who are always attacking and undermining it. Not only the big battalions, the great open enemy monsters, lust and impurity and drunkenness and graft; the spies are almost more to be feared, the slackness and indifference that make so many good people satisfied just with their own goodness; the blindness that makes them unable to see outside their own home and business, and if that's well, all's well; the

grossness that makes us so easily satisfied with this world; the narrowness that leads us to take money as our chief ambition in life, or comfort, pleasure, our own will, things that in their own way make a religion of force, because they're just a form of self, driving us in the path of pure self-interest, as dangerous to real freedom as any of the enemy doctrines were. The minute you set your heart on these, you really are raising up an enemy to destroy your own freedom and other people's.

"Lots of men died out there who felt this way; they were martyrs; they gave their lives to prove their faith. But there are lots of them left, a whole generation of fighting men who have the same faith, who are in love with what is noble and want to live for it, and who think of 'noble' as just another name for being generous-hearted and self-sacrificing. . . . No, they haven't all known about Christ or Christianity; some of them think that Christianity as they've generally seen it, hasn't very much to do with the Christ they learnt out there to know something of what the Cross stood for; some of them got to know that Christ carried the cross and then died upon it, and they feel sure He meant His followers to do something like that too. I think as soon as Christians really live that way; as soon as enough Christians show they stand by the Cross and are carrying it and living by it, and are willing to die upon it, men will come to Him. They do worship Him in heart, I believe, lots of them; but they won't join the fellowship of Christians because they think it's selfish and unreal. I don't say they're altogether right, but that's how they feel, many of them. You can't have the fellowship really without paying the price, and the price is sacrifice. There's no

other way of freedom or salvation, or whatever it's to be called, in *this* war, any more than in the other. Security, freedom, fellowship, it all had to be *bought*. We bought it and paid for it with our lives this time. And now, it won't be permanent you know; there'll be new perils; every generation has the work to do in one way or another. In what we call peace, the enemies look different; the plan of campaign is different to meet the changed conditions; most of us are a bit off guard, because the name 'peace' deceives us. But there's General Greed and General Sloth, and Private Suspicion and Private Hypocrisy, and ever so many other enemies, and if you're going to overcome them, and to make good the security we've bought for you, there's only one way. And . . . it's only . . . 'when you think upon what you saw done at the Cross, that will do it.' . . ."

I cannot tell whether he was a survivor of the Old Army, or whether he was a visitor from the Beyond, or whether it was all just a dream. . . . But presently I was thinking again of Referendums, of Forward Movements, of National Conferences on Education and Citizenship, of all sorts of efforts and organizations to "conserve the spiritual results of the war." Yet after all, what can any organization, what can all organizations avail without the personal act of allegiance and surrender, such as that which led the men of the Empire, *each one*, straight out to the enemy's guns. God is working and He calls us, *each one*, to His side, to take our little share in the glorious sacrifice necessary to make the world in our generation a little more worthy of Himself. And first ourselves. . . . "When I think upon what I saw done at the Cross, that will do it." This is what He says to us, this is what our men say to us, on Crispin's Day.

FORWARD MOVEMENT NOTES

FOLLOWING the inauguration of the A.F.M. by the reading of the letter from the House of Bishops in the Churches on Sunday, October 5th, the first large distribution of the general literature was made. Some idea may be formed of the magnitude of the work from the fact that although there was a committee of women, varying in number each day from 15 to 50, it required steady work all day for over ten days in order to count, parcel, stamp, weigh and mail over 1,600 parcels that will go to the parishes and missions throughout Canada.

When these parcels reach their respective destinations other committees of women will distribute the contents at the homes of more than 150,000 members of the Church, and this will be but the beginning of similar distributions that will take place monthly during the duration of the campaign.

These parcels were addressed to the Chairman of the Women's Parochial Committee, when the notice had been given to the Dominion Organizer of the Women's Committee, and, failing that information, to the "Leaflet" Secretary-Treasurer in places where there is a branch of the W.A. In other parishes it was sent addressed to the clergyman, but in all cases a covering letter explained why the literature was sent, and gave directions for its distribution.

The parcels each contained beside the letter as many copies of "40 Questions and Answers" as there were church families in the parish, the figures being taken from the Synod journal where they had not been sent to headquarters.

Half as many copies of the "Message From the House of Bishops" were also enclosed for the families who would not receive it through the special mailing list, and one-third as many copies of the "Cycle of Prayer." Additional copies may be had on application. Nearly half a million separate pieces of literature on the A.F.M. have been sent out within the last fortnight for distribution.

The Church is indebted to Mrs. H. D. Warren for the use of a large and spacious room in her house for the work of the Mailing Committee during the whole campaign.

SPECIAL PAMPHLETS TO MAILING LISTS.

While this work was going on, the literature for those whose names had been sent in to headquarters by the parochial clergy, for the special mailing list, was also being sent out. This list

contains over 60,000 names which have been set up on the electric addressograph. Besides filling the envelopes each had to be stamped, and in this work, some of the students of Havergal College, members of the G.F.S., and some of the other mailing committee, have given willing service. Other colleges and church institutions are being enlisted in this important and necessary work.

The literature sent to the "Special Lists" was Pamphlet No. 2, entitled "Church Extension in Western Canada," and a copy of the "Letter from the House of Bishops."

ENLISTMENT OF INTERCESSORS.

One of the greatest encouragements has been the many requests that have been already received at Headquarters for additional copies of the "Cycle of Prayer," and it is earnestly hoped that this may be very widely used individually as well as at family prayer and at meetings. Of "Ask of me and I will give you," the first edition of 35,000 copies was speedily used up. The "Cycle" is now in its third edition, totalling 75,000 copies.

Archdeacon Heathcote writes enthusiastically of some Forward Movement meetings which he attended on the way back to Vancouver after the Forward Movement Conference in Toronto on September 11th. He stated that everywhere the interest in the campaign is increasing, and is bound to increase as the educational and inspirational work goes on.

A very helpful address upon the spiritual meaning of the Forward Movement was given by Miss Cartwright at the conference held in Hamilton during the Annual Meeting of the Dominion Board of the W.A., during which she urged the all-importance of prayer, both personally and collectively. She suggested that a few friends gather in each other's homes weekly to pray, or that they agree to meet in the church at certain times, there to pray for the Movement.

Another suggestion made at the same conference had to do with the value of drawing-room meetings in order to reach many people who never attend meetings called in the ordinary way. It was felt that many men and women would be glad to accept an invitation to a home where the host and hostess were personal friends, and that a social evening with one or two brief inspirational addresses on the great movement would be very helpful in many ways.

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Training of Candidates for Holy Orders

Being Recommendations adopted by the House of Bishops and by the Executive Council of the General Synod, September, 1919

I. INTRODUCTION.

I. There is manifestly a widespread and growing conviction that the existing system of training candidates for the Ministry of the Church needs to be adapted and readjusted so as to meet the changed and changing conditions of our day. Some alteration in both the scope and character of their preparation is necessary if the clergy of the future are to be properly equipped to deal with the problems with which they will be brought into contact. Many subjects which have hitherto received scant attention must be given greater emphasis if the Church is to minister adequately to the men and women of the new age.

II. Every effort must be made by Bishops, the authorities of Theological Colleges and all others concerned to secure for the Church of the future a Ministry which shall be adequately trained spiritually, intellectually and practically, so that she may deliver her message in such a way that it may be readily understood and received in our time. The temptation to ordain untrained or ill-trained men on account of the shortage of clergy to man the parishes or missions in some parts of the country should be strenuously resisted. The Church in her corporate capacity must insist that only men of high spiritual calibre and sufficient intellectual and practical training should be admitted to the sacred ministry.

III. The first problem is that of securing suitable young men to train for the ministry of the Church. We need men of differing types for the varied work of the Church. There is a place in the ministry for the man of scholarly instincts who will interpret the faith for his day and generation. There is a place, also, for the man who will apply the Gospel to the life of his time and show in practice how its principles should be translated into action. It is felt, especially with regard to these two types, that some elasticity should be permitted in courses of theological instruction so that each might receive such training as might develop his own peculiar gift. We believe that this object could be attained without any lowering of standards. Specific proposals in this direction are made later in this report. (See Section IV.)

IV. It should be frankly recognized that the problem is not one which can be solved by the theological colleges alone. They have to do the best they can with the material with which they are supplied. The candidates for the ministry are drawn from the ranks of our Church people, and no influence is so potent in their lives as that which moulds their characters in their early years. The first prerequisite for a more efficient ministry is a revival of true religion in our homes and a more thorough and more inspiring instruction in the meaning of the faith in the early years of life. No great improvement in the spiritual power of the clergy can be expected apart from a general rise in the spiritual life of the whole body of the faithful.

II. SPIRITUAL TRAINING.

V. We think it well to deal at the outset with the all-important question of the Spiritual training of the clergy. The true success of the ministry depends on the spirituality, sympathy and devotion of the clergy. No intellectual or practical efficiency can supply the lack of these essentials: This fact must be fully recognized in the preparation of men for the ministry. The highest duty of the theological colleges is to give to the Church clergy who in prayer and meditation speak to God and listen to His voice speaking to them. The most difficult and yet most important problem of all is to find the proper means of helping our theological students to form and persevere in those habits of prayer, meditation, and worship by which their own spiritual life is maintained. Closely allied to this is the problem of how to nourish in them that personal devotion to our Lord Jesus Christ, His cause and His ideals, which should underlie all their work in every sphere. They should go to their work in a very real sense "inspired men," ready to do and suffer whatever may be necessary in the high cause in which they are privileged to fight.

VI. How can these objects be attained? We



STUDENTS OF THE KHAKI THEOLOGICAL COLLEGE (For names see page 690.)

realize that the conditions vary greatly in the theological colleges of Canada and that it is therefore only possible to make suggestions of a very general character in a report of this kind. Each college must wrestle with the problem in its own way. Nevertheless we venture to make the following suggestions, leaving it to each college to work out the practical application of the principles on its own lines.

VII. (1) We believe that at least one member of the staff of each theological college, either the Principal, the Professor of pastoral theology, or other specially qualified person should be responsible for maintaining personal relations with the students on spiritual matters. He should satisfy himself in a tactful way that each student is forming and maintaining the habit of private prayer and meditation and he should give definite advice and guidance, not only in public addresses, but also in private conference with individuals at frequent intervals.

VIII. (2) Emphasis should be laid upon the devotional use of the Bible. It is not enough to study the contents of the Books of the Bible in the class-room. Students should be encouraged to study the Bible devotionally, seeking to learn in an intelligent and yet humble way more of God and His ways of dealing with men. In some colleges classes for the devotional study of the Bible may be formed outside of lecture hours. In others it may be found better to encourage the students individually in this spiritual pursuit.

IX. (3) The chapel and its services should be the centre of the life, teaching and activity of a theological college. The future clergy should be taught to grasp the spiritual value of daily morning and evening Prayer. The place of the

Holy Communion in the spiritual life of the college, of the priesthood as a body, and of the individual Priest should be taught and opportunities for attendance upon this Sacrament should be given at least on one day of the week as well as upon Sundays and Holy days.

X. (4) Other services of a less formal character should also be held in the chapel. Short periods should be set aside for meditation. Perhaps once a week one hour might be devoted to a corporate act of Meditation conducted by a member of the staff or other qualified person which would be a weekly quiet hour for the college in its corporate capacity. The holding of a "quiet day" for Prayer, Meditation and Spiritual Instruction once a term is recommended.

XI. (5) The great value of Intercession and its supreme importance should also be taught through special services of intercession held at frequent and regular intervals. The students should be taught and encouraged to organize and conduct these services themselves. The work of the Church in the Dominion and overseas should be prominent among the subjects of Intercession. At Embertide, and perhaps at other times, the needs of the ministry should be particularly emphasized.

III. PRELIMINARY TRAINING.

XII. What precisely should be demanded of the candidate before his entrance upon the theological course proper?

XIII. A. *Normal Cases.* It is desirable that the candidate for the sacred ministry should, under ordinary circumstances, be a Bachelor of Arts of a recognized university; therefore Ecclesiastical and college authorities should use all the influence they possess to secure that, where there is no good reason to the contrary, the candidate should take a full arts course.

XIV. While not desiring to preclude such subjects as English Bible or other studies designed primarily to foster the spiritual life, nor yet to lay down any hard and fast rules, it is still felt by many that no part of the regular theological course should be taken concurrently with the arts course. At the same time, due credit should be allowed in the theological course for work satisfactorily done in an arts department of religious knowledge or as theological options in an arts course.

XV. It is felt that Bishops and theological colleges should keep in touch with men looking forward to the ministry of the Church during the arts course and give them careful guidance in their selection of subjects. In most universities, the study of English and English Literature, Latin, and Mathematics is compulsory for at least a part of the arts course. The candidate for the ministry should be urged to include among his remaining subjects some of the following: Greek, History (Ancient and Modern), Logic, Psychology, Ethics, History of Philosophy, Economics and Sociology, all of which are important as a preparation for the serious study of theology and its applications to modern life. Opportunities for the study of Biblical Hebrew are provided in most universities and the very great value of this subject should be brought prominently to the attention of these students.

XVI. The importance of Psychology, Ethics, and History of Philosophy as a preparation for the study of theology is so great that it would seem that instruction in these subjects should be provided during the theological course for students who have not taken them during their arts course.

XVII. B. *Special Cases.* We now come to the difficult problem of the candidate who seeks ad-

mission to a theological course without an arts degree.

XVIII. In many cases we believe it is possible for such a man to take two years of a regular university arts course and this should be allowed as a sufficient qualification, especially in the case of older men. This plan has the advantage of making it possible for such men to complete their arts course in later life.

XIX. There are other candidates who, for various reasons, are unable to qualify in this way, and, with the sanction of the Bishop accepting them, a course of preliminary training should be arranged for them by the theological colleges, and after successfully passing through this course, such candidates should be admitted to the theological classes. This preliminary course, which would cover two academic years, should include the following subjects:—

1. English and English Literature.
2. The English Bible.
3. Elementary Latin or a Modern Language or a Science.
4. Elementary Greek.
5. History (Ancient and Modern).
6. Psychology.
7. History of Philosophy or Ethics or Logic.

XX. It will be noted that Latin is for those candidates an optional subject. They may elect to take a Science or a Modern Language instead. In the case of older men it has been found in many instances impossible to teach them two languages in a satisfactory manner. There seems to be good reason to believe that many now ordained have no real knowledge of any language but their own. It is very strongly felt in many quarters that the time and toil now given to Latin by older candidates who do not ultimately master it would be better expended on other subjects. Some of these candidates have already some knowledge of a modern language which might be developed so that they could minister therein. Others have had some scientific training.

IV. THE THEOLOGICAL COURSE PROPER.

XXI. A full theological course adapted to the needs of the present time should be three years in length and include instruction in the following compulsory and elective subjects.

XXII. (The assignment of periods to the several subjects is based on a three years' course, each year containing twenty-two lecture weeks, and each week from thirteen to fifteen formal lecture periods.)

XXIII. A. Compulsory Subjects:—

- (1) *The Contents of the Bible*, together with the Literary and Historical problems connected with the Old and New Testaments. 176 periods.
- (2) *The Biblical Languages*, so that the student himself may learn to make a judicious use of scholarly aids to the exposition of Holy Scripture. Greek, 110 periods; Hebrew (elective) see below under 13 and 14.
- (3) *Church History*. General knowledge of Church History, with special reference to the Early Church, including the study of selected Patristic Writings in English, the foundation and development of the Church in the British Isles, the Reformation in England and on the Continent, the foundation and expansion of the Churches of the Anglican Communion throughout the world.
- (4) *Apologetics and the Philosophy of Religion*—The Presentation and Defence of the Christian faith; Comparative Religion; the Study of the Origin and Nature of Modern Movements and Organizations which offer substitutes for the teaching of the Church, e.g., Christian Science, Theosophy, Spiritualism, Mormonism, etc. 110 periods.
- (5) *Systematic Theology and Ecclesiology*—Christian Doctrine; Its History and its relation to the Science and Thought of to-day; The Christian Ministry, and the development of the organization of the Church. 132 periods.
- (6) *Liturgiology*, with special reference to the History and use of the Book of Common Prayer. 44 periods.
- (7) *The History of Christian Missions*, including a careful survey of the present World situation. 22 periods.
- (8) *Pastoral Care*. Methods of approach to men and personal dealing with souls. The visita-

tion of the sick, the preparation of Candidates for Confirmation and other aspects and duties of the Pastoral Office. Synodical Organization and Parish Administration. 44 periods.

(9) *Homiletics*. A thorough instruction and practical training in the preparation and delivery of sermons. 66 periods.

(10) *Voice Production and Elocution*, with careful instruction in the proper rendering of the services of the Church. 44 periods.

(11) *Pedagogy, Child Psychology and Sunday School work*. 44 periods.

(12) *Sociology*. A study of Contemporary Social and Economic problems in the light of Christian Teaching. 33 periods.

XXIV. Note. The above subjects (with the exception of the study of Biblical Hebrew, under 2) would constitute the part of the theological course to be taken by every candidate.

XXV. Where possible courses should also be offered in the following subjects, one or more of which should be taken by each theological student. These courses might be called "Electives" and would give opportunities for specialization.

B. Elective Subjects:—

(13) Biblical Hebrew. (For those who have taken Hebrew in their Arts Course). 22 periods.

(14) Elementary Hebrew. As prescribed for the First B.D. Examination. 88 periods.

(15) Hellenistic Greek, Septuagint, New Testament or other texts. 22 periods.

(16) A Special Period of Church History studied in Contemporary documents. 22 periods.

(17) The Historical Study of some special doctrine. 22 periods.

(18) Ecclesiastical Polity. The development of Ecclesiastical organization, and an analysis and comparison of various types of Polity. 22 periods.

(19) Christian Literature. General Introduction and study of texts Ancient, Mediaeval and Modern. 22 periods.

(20) The Historical Study of Canon Law from the time of the early Councils to the formation of a National Church in Canada. Analysis of the Constitution and Canons of the General and of the Provincial and Diocesan Synods under which the Student is to work. 11 periods.

(21) A Modern Language, with ability to minister therein. 22 periods.

(22) Church Music. 22 periods.

(23) Ecclesiastical Art and Church Architecture. 11 periods.

V. ORDINATION EXAMINATIONS.

XXVI. Finally it is recommended that several changes be made in the time and manner of conducting Ordination Examinations.

XXVII. First in regard to the time. In many dioceses the examinations are held in the week immediately preceding the Ordination. This, it is strongly felt, should be avoided. The days preceding that solemn occasion should be devoted entirely to spiritual preparation. The candidate should not be required to write papers or submit to examination with regard to his intellectual fitness at that time. It would be a distinct gain if the Bishops were to make such arrangements as would enable the candidates to spend this period in preparation of a spiritual character.

XXVIII. Secondly, with regard to the examination for Deacons' Orders, it is suggested that the Bishops should satisfy themselves as to the adequacy of the instruction given in the several theological colleges from which their candidates come and then accept the certificates of these colleges pro tanto, confining their examination to the subjects in which the Bishops and Chaplains might feel that they must have evidence of the most direct kind as to the fitness of the candidates.

NOTE.—In a later edition it is hoped to add suggestions as to the provision, during the Diaconate and early years of the ministry, of further training in the spiritual and intellectual life, and in the practical duties of the pastoral office.

In the intercourse of social life it is by little acts of watchful kindness, recurring daily and hourly—and opportunities for doing kindnesses, if sought, are forever starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved.—Sala (Hindu).

Mr. Walton's Trip to Hudson Bay East

THE Rev. W. G. Walton has just come back from a four months' trip to the eastern side of Hudson Bay. He had with him Dr. R. A. Caldwell, of Port Arthur, who looked after the medical side of the work among the Indians and Eskimos of his huge district, which practically extends from East Main River in the south, to the Hudson Straits in the north. Mr. Walton went on this journey not only to attend to the spiritual needs of his people, but also to obtain trustworthy information with regard to any possible fishery, game, agriculture, pulp, etc. He took with him nets, hooks, and lines, which he used in the deep waters and along the shores of the Hudson Bay near and south of Great Whale River. The results have been preserved in formalin and sent on to the Naval Department, Ottawa. He has also collected specimens of shell fish, lichens, grasses, flowers, fungi, trees, insects, etc.

This past summer has proved to be one of the finest known in the memory of the present generation. At Fort George, James Bay, good-sized potatoes were obtainable on August 15th, and frosts did not affect the crop till September 9th, whereas the year before frosts and snow were the experience in the months of July and August, so that the potato crop was an absolute failure. In spite of this summer being considered an early season, at the end of July two men from New York, anxious to visit the Belcher Isles, were unable to do so, owing to the floating ice in the immediate vicinity.

During Mr. Walton's twenty-seven years' missionary career in this district he has constantly been perplexed as to how to meet the physical needs of both Indians and Eskimos, and as conditions grew worse he came to civilization and successfully pleaded with the Government for the introduction of the domestic reindeer. It was one of his many duties this summer to find a suitable place for the first reindeer station. This will probably be near Sucker Creek, forty miles south of Great Whale River. Never in the history of the trading companies has such a large number of white foxes been traded as during the past winter. The cause of this is considered to be the scarcity of mice which drove the animals down to the coast in the early part of winter to seek for such food as can be found along the outer edge of the ice. Ptarmigan and rabbits were practically non-existent, so that there was great privation among the Indians especially, six of whom died from starvation.

It is a well-known fact that the lynx is one of the best food hunters among animals, and keeps almost exclusively to the wooded areas, yet lynx were found starved to death on the ice and one on the barren Belcher Isles. The great cost of everything, and the low price of furs as far as the natives are concerned, will make it imperative for Mr. Walton to plead for immediate help from both Government and W.A. Time and again the doctor, who was with him, declared that the most that was the matter with the people who came to him for medicine, was that they were ill-clad and ill-fed.

Mr. Walton has a great task before him, but he has that courage which is every man's who knows his cause is right and his story true, and we hope he will receive the assistance he requires before he goes back next year.

THE CHRISTIAN YEAR.

(Continued from page 679.)

temperance is sin. It is commonly felt that the only evil connected with drunkenness is the suffering or disgrace it may bring upon the drunkard, or those related to him, in which case he is said to be "his own worst enemy." While it is true that the entailed suffering is unfair and unjust, it is also true that drunkenness, the thing itself, is a sin in itself, a sin which demands repentance, and cries to Heaven for forgiveness. "Be not drunk with wine wherein is excess, but be filled with the spirit."

The Bible Lesson

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

Twentieth Sunday After Trinity, Nov. 2nd, 1919.

Subject: St. Paul Before Agrippa, Acts 25:23-26; 26:7, 24-32.

THE memory verse, Acts 9:15, sets forth the destiny of the Apostle Paul. He was to be a witness for Christ before Gentiles and kings and the children of Israel. In this lesson we find him standing before the Jewish King, Agrippa, and appealing to be brought before the judgment seat of the Emperor. It is worthy of note that the Apostle Paul longed for the opportunity of preaching the Gospel in Rome, and of visiting the Church in that city. It is strangely providential that the opportunity came through this appeal to Cæsar.

1. Curiosity to hear St. Paul. There is every indication that the work and preaching of St. Paul had stirred up a good deal of interest. Since Felix had committed him to prison two years had passed, yet his enemies were as active as ever against him. Festus, the new governor, was a fair and just man. He desired to please the Jews so far as he was able, but he did not wish to deal unjustly with St. Paul. Both at the preliminary hearing and also at the semi-official inquiry which was made when Agrippa came, he was curious to hear what the Apostle had to say. King Agrippa, also, confessed a desire to know what the apostle's position was. Rumour can stir curiosity even in the breast of kings.

2. The Apostle not guilty. Felix two years before this time, and now Festus and King Agrippa, together with their assessors, were agreed that the Apostle had done nothing worthy of death or even of imprisonment. His case was not for the courts. It was a question of religion and religious teaching. There seemed to be nothing even on which an appeal to Cæsar should be made. The Apostle, however, had lodged his appeal and that action took the case out of the hands of Festus. In his report to the Emperor what could Festus say about this appeal? He might have said that St. Paul had spoken of a King—Jesus—Who had been put to death, but was alive again. Festus and Agrippa agreed that in such teaching there was no menace to the Roman Empire, but the law must take its course, and St. Paul must go to be tried in Rome. Thus God in His providence used these men to bring the Apostle on his way to testify for Christ in the very heart of the Roman Empire.

3. The Apostle's defence. This is one of the classic passages in the Acts. Observe the tactful way in which St. Paul's address begins. He then appeals to the record of his past life, showing that he had lived strictly as a Pharisee. Next he comes to the central theme—the hope of Israel. That hope, he says, is bound up with the Resurrection. After reciting his own experience as a persecutor and showing how the risen Lord appeared to him, he comes back (verse 23) to the subject of the Resurrection. It must have been a tense and thrilling scene in that court as St. Paul urged the question; "Why is it thought incredible with you, if God doth raise the dead?" This was the point of his appeal to the hearts of these men. St. Paul forgot that he was in the position of a prisoner, and that these were his judges. He only remembered that they did not know the truth, and he told them of Jesus and of His Resurrection from the dead.

4. Effects upon Festus and Agrippa. The interpretation of Festus is thus paraphrased by Ramsay, "Paul, Paul, you are a great philosopher, but you have no common sense."

St. Paul turned from the pagan Festus, who could not understand, to appeal to Agrippa, who knew the facts of recent Jewish happening, and who believed the words of the prophets of Israel. "The King knows full well to what I refer; for the resurrection of Jesus is no belief of a few

fanatics—nor was it a 'hole and corner' business." Then, the Apostle put the question with great earnestness, "King Agrippa, believest thou the prophets?" intending, no doubt, to show that these very prophets foretold what had come to pass.

But Agrippa was a man of the world. He was not to be surprised into any admissions. With the spirit of a good-humoured jest he replied; "A short way you are taking to effect my conversion." Such seems to be the sense of his words, however one may regret the lack of support for another meaning just as popular, the "almost persuaded" interpretation. St. Paul with noble dignity met the King's evasive reply by saying; "Would God, that whether by a short or by a long method, not only thou but all my hearers to-day might become such as even I am, saving these bonds? The gesture accompanying the words would indicate the chain by which he was bound to a soldier.

From Week to Week

IF "Spectator" be allowed to address a word of warning to the Clergy of Canada and to those responsible for the issue of literature for the great Mission in which the Church is at present engaged it would be that the words "Forward Movement" be used just as sparingly as possible from the very start. It will never



A JAIL USED AS A TRAINING SCHOOL FOR CLERGYMEN. Knutsford jail in England, converted by the Church of England into a training centre for young ex-soldiers who desire to enter the ministry. The students are shown at breakfast along the jail galleries.

do to go on talking continuously about a "Movement" for six months. Everybody knows how public pressure finally silenced clergy who found it difficult to get away from war sermons a few years ago. Don't let us repeat that mistake. The subject had to be dropped or the Churches would have been emptied. And yet there was no subject in which the people, of all degrees, were so deeply interested. The reaction will come far more quickly in connection with a subject in which there is much less public interest. The more we insist on thrusting it upon our people the more they will refuse to listen and the result will be disastrous. The moment any phrase or word suggests the possibility of becoming commonplace or threadbare it should be eliminated at once. Take the word "reconstruction." Who cares to use it now? And yet a year ago it was on thousands of lips. It has worn itself out, and to announce a sermon or a lecture on the subject is to kill it at the outset. The "Forward Movement" has no objective existence. It is a Hope, an Ideal. If we were to speak of a "National Mission," a "Mission of Progress," a "Mission of Faith," the effort and the organism could be visualized. The name referred to is elusive, it conveys nothing tangible or visible. It is bound to pall and "Spectator" is anxious that we should not let it reach that point. No matter what phrase is put in its place the same fate awaits it, if it be immoderately used. What then is the remedy? Simply this, that we concentrate public attention on those truths that are calculated, of themselves, to move the Church onward. It is upon God and redemption, sin and repentance, prayer, worship, faith, justice, love, mercy, forgiveness and

all such matters as pertain to the leavening of the human will with fundamental verities, made clear and reasonable to the human mind and conscience, that our thought should be centred. Please let the writer be quite clear. He is merely forewarning his brethren of a danger that can now easily be avoided to the great advantage of what is in all our hearts. A prolonged special effort for any purpose is a very serious undertaking. The human mind demands variety. Don't let us fight an elementary demand of nature, we have enough to do without that.

The Gratuity League of returned soldiers is adding no glory to the splendid name that our men won for themselves and their country on the battlefield. The men who enlisted so eagerly enlisted with no intention of spending precious time on their return agitating for benefits and gratuities that were not in the soldier's bond. The country owes the men that fought for it a very great deal, but its first obligation in the repayment of that debt is to the men who have suffered physical and mental disabilities and to the women and children dependent upon the disabled and fallen. The country owes it to every man to see that every reasonable effort is put forth to restart them in life and if possible on a better footing than they were when they joined his Majesty's forces. But men who have stood up against the Huns and have come back without a scratch are surely not going to spoil the record of their manhood by vociferating in parks and on soap boxes, asking people to take

them by the hand and lead them around from one choice position to another! Neither will they be content to follow a wild leader as he chases back and forth through the country crying aloud for the Government to make them a gift of \$2000. Nine-tenths of our returned men have too much pride and too much common sense to be led about like that. The appeal of the Gratuity League is the appeal of the most bald and elementary selfishness that could possibly be set forth. Its primary call is not for the dependents of the dead. It isn't showing special anxiety for the disabled living. It is thinking chiefly of the men to whom an extra \$2000 would come in handy if they can only make enough noise to get it. Everybody must be enlisted in this rush upon the country's treasury. The men who fought in France, of course, will have the best of it, but

not very much more than anybody else. You see the men who got to France won't get their \$2000 unless the men who only got as far as England are pressed into the procession by something worth while. Then there are fifty or a hundred thousand of the boys who never got out of this country and their shouts would add a mighty chorus to the call of the aforesaid. So \$1000 is dangled before them. We have heard of the promises of rich and unrestrained loot that was held before the Germans if they would but capture a certain city. Here is another form of the same principle if the returned men can but frighten the Government into submission. What does it matter if the country's credit is ruined, if factories are closed and men are thrown upon the street without employment, if banks and financial institutions suspend business, if the fair name of soldiers, staunch and steady in battle, is smirched and smeared in peace! Canadian soldiers won't stand for this sort of thing if it is put squarely before them. Hundreds of thousands of men have slipped quietly back into work again and are doing well. They have come home to handsome bank accounts that faithful wives have laid up against their return, or to homes bought and paid for out of their savings. They are not whining about an ungrateful country, but demonstrating that they are men in peace as well as war. "Spectator" asks them to quietly but firmly tell the Flynns that purport to speak in their name to sit down. He asks them to press for the fullest consideration for the injured and the dependents of the fallen, but for heaven's sake call off the able-bodied gratuity hunter and insist that he should do what they are doing—carrying on.

"SPECTATOR."

Canadian Churchman

(Established 1871.)

A National Journal of the
Church of England
in Canada

Published Weekly

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Subscription Rates

Canada - \$2.00 per year
United States and Foreign - \$2.50
Single copies - 5 cents.

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Correspondence

A PROTEST.

Sir,—In a sermon on "The Mission of the Church," preached by the Bishop of Kootenay in St. Alban's Cathedral Toronto, Sept. 7th, 1919, and published in your issue of Sept. 18th, there is a criticism of the present demand for a restatement of the Christian Faith which seems to us unworthy of the preacher, time and place.

After a reference to the demand for restatement the Bishop goes on to say:—

"The very foundations of the faith are being attacked. The Person of our Blessed Lord, Very God and Very Man, His Virgin Birth, His Resurrection and Ascension, all are being assailed, not only from without but from within, and that with an intensity and force which seems to combine in one gigantic onslaught the accumulated strength and hostility of the ages.

"The same voice that promised to the Master the kingdoms of the world in exchange for one act of apostasy, one denial of Eternal Truth, is heard to-day offering once again the same kingdoms upon the same terms to the Church which is the Body of the Christ. She knows from whom that voice proceeds, she knows how that voice was answered by the lips of Truth Eternal."

As among those who believe that the time is ripe for a restatement of our Creeds, we desire most earnestly to register an emphatic protest against such an utterance. It is within the Bishop's right to contend earnestly for what he holds to be the Christian Faith but it is certainly not his right to impugn the motives of those who believe with all their souls that they too are "bearing witness to the Truth." To declare that those who urge a reinterpretation of the Church's Faith are combining with the enemies without the Church "in one gigantic onslaught of accumulated strength and hostility of the ages," is a manifestation of great injustice and uncharity.

We believe as firmly as the Bishop in the mission of the Church to bear witness to the Truth. Though we may differ from him in our interpretation of the Creeds, we respect his convictions and uphold his right to declare the Truth as he believes the Church to have received it. Where

liberty of interpretation has been allowed by the Church, however, we stand firmly upon our right to exercise that liberty, and we vigorously protest against the unwarranted accusation of a Bishop who publicly denounces all advocates of restatement as hostile to the Church.

Allan P. Shatford,
Rector, Church of St. James the
Apostle, Montreal.

Herbert Symonds,
Vicar, Christ Church Cathedral,
Montreal.

FORWARD MOVEMENT.

Sir,—Allow me to offer a suggestion in connection with the folder, "Forty Questions and Answers on the A.F.M." If they are left to be read only, they will accomplish little or nothing; but supposing the Sunday School teachers get their scholars to learn, say, four or five of those "questions and answers" for each Sunday, thus extending over a period of two months or more, this would fasten them on the minds of the rising generation as nothing else would. The impression would never die out and the results would be great.

E. K. Matheson.

Battleford, Sask.,
October 10th, 1919.

AN APPEAL.

Sir,—We have a country Mission church at Hamlet in need of a bell and would pay a very reasonable figure for a good second-hand bell. If any church has a fair-sized bell in good condition, that they would part with, in order to get a better bell, I would like to hear from them.

(Rev.) R. S. Ferguson,
Incumbent of Washago Mission, Ont.

ARE THE CLERGY UNDERPAID?

Sir,—I read your recent editorials on clergymen's salaries. We are constantly hearing of the poor, underpaid minister, and, no doubt, it is true their salaries are low in some cases. The onus of meanness or poor-paying abilities is thrown on the laity. I am of the laity, and I squirm when I read these articles. Why not argue the question from the layman's standpoint?

Most laymen are connected in some way with business, and they know they have to make good or move out for another. You employ a man at a stated salary, and you expect him to earn that salary and a little more for you. If he makes no effort to do this, you very soon find another who will.

Now, as a business proposition, we pay our ministers a given salary. They are supposed to fill certain duties and work for the upbuilding of the Church; in fact, salary or no salary, their ordination vows bind them to devote themselves in this way. Many do it, for there are some godly men among them, but many do not, but expect an increased stipend every once in a while. The writer has lived under many ministers, and has studied them, and has not improved his opinion any.

Some time ago I saw fit to reduce my subscription, fully intending to again increase it when I was satisfied my minister would try and help our struggling congregation. He is a young man, well able to work hard, but does practically nothing. We have a profusion of services to which nobody goes, except on Sundays. He never consults anyone on anything. He rules the parish by staying at home and directing things by phone. He never visits, so I am told. I am an official of his church, and he never gave me a pastoral call in his life, and I am the most regular church attendant he has. We shake hands on

Sunday, and never meet again till the next Sunday. The congregation is fast falling away—many have given up going altogether. Yet, as far as I know, and I've made many inquiries, he never goes near them to find the trouble. He has home comforts I can't afford, and I work harder and longer hours in a week than he does in six months.

Am I to go down deeper in my pocket to increase his stipend? Not on your life, Mr. Editor!

I spent practically my whole life trying to build up what is now going to pieces. Do you pay your men their salaries when you know they don't work?

Think again, Mr. Editor. There are two sides to the question.

A Churchman.

Sir,—While agreeing with Mr. Callan regarding the above disease, I disagree as regards his remedy, and, in the words of his friend, would answer, "It wouldn't work."

Mr. Callan would have the leaders of the different denominations endorse an "established" or "official" Church in each community. Apart from questions of Churchmanship, the experience of the past five years gives little promise for any such scheme to have any practical results. During the afore-mentioned years we have been in a great war. Religious ministrations to our men in England and France was a big problem. Out of the difficulty was born the Canadian Chaplain Service. The Chaplain Service may not have been perfect, but it was an honest attempt made by all denominations, including Roman Catholics, to meet an extraordinary condition. On the whole, it worked well. Speaking for myself, I was, in turn, under Methodist, Presbyterian and Anglican Senior Chaplains, and under none was I expected to do anything which meant disloyalty to my Church.

Yet, what happened? A rich and powerful body—the Y.M.C.A.—was not satisfied. Despite the fact that Chaplains of all denominations had come to a working arrangement, and had built up a code of honour in regard to dealings with one another's denomination, this organization sent its own preachers. I am not imputing anything derogatory to the worth of the individual clergy and ministers sent over by the Y.M.C.A. I am simply putting on record FACTS.

Now, suppose Mr. Callan's idea was to be put into effect. The Bishops, the Moderator of the General Assembly and the President of the Methodist Conference endorse him as the "Official Minister." It does not follow that un-Christian competition will be eliminated, nor that the official Church will get all the loose change of the neighbourhood. Such organizations as the Y.M.C.A. are not bound by the decisions of Bishops and Moderators. He might even find that some converted boxer from the United States has arrived in his community with the purpose of putting vim and vigour into the "official" religion. Mr. Callan would, no doubt, remonstrate with him. The boxer would reply, "The world is my parish." So we would begin all over again.

However, destructive criticism is easy. I had better make some suggestions of my own. First of all, we have enough money among the members of the Anglican Church to pay a living wage. Where I part company with Mr. Callan is that, in order to get money, I would teach loyalty, that the Church is worth while. Suggesting that because we have difficulty in paying the clergy we should throw the Church overboard is a pretty poor way of getting the people to sacrifice themselves for the sake of the Church.

In addition to this general teaching of loyalty and pride in the Church, I would make an appeal to two par-

ticular classes of people.

I would ask the clergy who employ curates to set a standard. Some see that the curates get a living wage. Others do not, and most of the younger clergy know who these others are.

I would also appeal to the ecclesiastical laymen. Some of them will not like this term, so I will call them prominent laymen. Some of these have played a noble part. They have, in season and out of season, worked and sacrificed for the Church. But there are others. They occupy the chief places in the synagogues. At church gatherings and Synods their voice is heard in the land. They are very much alive to the fact that all clergy are not competent and godly. With that infallibility given only to Popes and themselves, they know all about the performance of the Church services. I will go no further, but with all Christian charity would appeal to my lay brother to play the game in regard to the clergyman's stipend. If you love the Church, use the influence you have as an important member of the Church and remove the reproach of an underpaid clergy. Try to imagine that your son had taken Orders, and then ask yourself if you would be content with the present conditions. You have often told us where we fail in our work. This is your work. Do you feel like boasting?

S. E. McKegney.

Clinton, Ont.

Sir,—We clergy appreciate the sympathetic tone and cogent argument of Mr. Callan's article on "Underpaid Clergy," which appeared in *The Churchman* last week. In reply to his question as to why the clergy do not say more on this subject themselves, may I answer that many of them, as he suggests are "too sensitive." Another reason is, they dislike self-pity. And still another reason is that many of the clergy themselves prefer the "luxuries" of "denominational competition" of which Mr. Callan speaks.

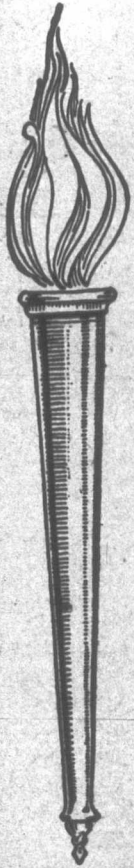
Mr. Callan is carefully conservative when he blames "denominational competition" for "much of the evil," meaning low salaries for the clergy. I venture to say that denominational competition is the chief cause of underpay for the clergy. The ministry is not free from the law of supply and demand. In most towns and villages there is "overproduction" of clergy. The plentitude of parsons has cheapened their value. Until we have Church Union or some permanent comity arrangement that will prevent overlapping we shall have a surplus of clergy on the home market and they will be compelled to accept only what they can get.

As solutions of the problem of the underpaid parson may I suggest: the reduction of church plants; the elimination of competition among the clergy; the export of our surplus parsons to fields now unoccupied by the Church; the deepening of our spiritual life, and realization of the ministry as an "essential industry"; a great increase in the givings of those who profess and call themselves Christians. One might go on and add: a celibate clergy; a return to the Pauline simplicity of the ministry when preaching was an all-important "side line" to one's ordinary vocation. One begins to realize the complexity of the problem as he strives to find solutions. But the fact remains that our towns and villages have more shepherds than the flocks are willing adequately to support.

A Parson.

18th of October, 1919.

You can face the future with more confidence when you possess Victory Bonds.



The Soul of a Vision

So then—
My part is ended. Other men,
And women, too, still play their part,
With courage resolute and dauntless heart.

My broken comrade—
Seared by scars that time can not efface,
Is not the jest of fortune; for his aid
A nation's mighty forces doth provide.

And those who live—
To carry on our story down the years,
Face not their "quiet days" in bitter pain;
(Forgotten, now they've stilled the nation's fears)
Dwarfed by the lust of pride and selfish gain.

My Canada—
Thou fair land for whom great love
Inspired my youth to ancient sacrifice;
Grant that our serried ranks in realms above
May witness bear thee, worthy of the Price.

To Pay Debts of Honour

TO the Dead and the richness of their dying, we must give pause, and in humility confess a debt beyond redemption.

Before the altar of their sacrifice, Canada is consecrated to make its Dominion worthy. The Torch that illumines Victory so dearly bought, must burn eternally. Each year of peace must record an added lustre to our heritage.

But to those who have come back in suffering, Canada owes a debt which money can, in part, repay.

It is a Debt of Honour. Canada was pledged to the end that the wounded and the sick be adequately cared for, until they were fairly fitted for the competitive existence of civil life.

For this purpose, our medical services, and our vocational training schools must be maintained until the need of them is no more. * * * * *

These, then, are some of the purposes for which the Victory Loan 1919 is being raised. Other purposes are told about in other announcements.

As you read them, the conviction will grow upon you of the absolute necessity for the

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The Rev. L. C. Harrison, the new
Rector of All Saints', Woodstock,
Ont., commenced his ministry there
on September 28th.

Special thanksgiving services were
held in All Saints' Church, Hamilton,
on October 12th. The Rector, Arch-
deacon Forneret, preached.

The Bishop of Kootenay preached
at the thanksgiving service at St.
John's Pro-Cathedral, Winnipeg, Oc-
tober 12th, outlining the Forward
Movement.

The Church of the Ascension,
Hamilton, athletic club, affiliated with
the Crusaders of the Great War So-
ciety, held their opening meeting on
October 9th.

The annual meeting of the Young
People's Guild of Trinity Church,
Cornwall, was held in Trinity Hall,
on October 6th. The meeting was
opened by the Rector.

The Rev. R. J. M. Perkins, M.A.,
was formally inducted as Rector of
Christ Church, Chatham, Ont., on the
evening of October 15th, the Arch-
deacon of London officiating.

It is proposed to erect a memorial
to the Rev. H. Plaisted in the church
at River Desert, P.Q., where he
worked for many years and laid the
foundation of the Northern Gattineau
Mission.

The committee in charge of the ar-
rangements in relation to the me-
morial for the fallen soldiers belong-
ing to St. Cuthbert's, Leaside, To-
ronto, has decided to place a lectern
and a tablet in the church.

Hon. Brigadier-Gen. Ross, C.M.G.,
M.P.P., gave an address in St. Luke's
Church, Kingston, at a thanksgiving
service on October 12th on the sub-
ject "Why Canadians should be
thankful and How they should show
their gratitude."

The extension of St. James'
Church, Stanbridge East, is under-
going renovation. The walls and the
foundations have been injured by
rains, but it is hoped the alterations
now being effected will prevent any
further damage.

On October 19th the Bishop of To-
ronto unveiled and dedicated a me-
morial window to Lieut. E. F. Cross-
land in St. Aidan's Church, Toronto,
in the morning, and in the evening
he was the preacher at the harvest
thanksgiving service at Holy Trinity,
Toronto.

Members of Holy Trinity Church,
Hamilton, at a special meeting, held
on October 13th, unanimously agreed
that the chancel should be enlarged,
the church stuccoed, and a memorial
window be installed to honour the
memory of the men of the church
who lost their lives in battle.

Canon Vernon, General Secretary
of the Council for Social Service,
spent the early part of last week at
Winnipeg, preaching on Sunday at
St. Thomas, Weston, and St. Luke's,
Fort Rouge, and on Tuesday address-
ing the Synod of Rupert's Land on
"The Church and Social Service."

Amongst those who were present
at a double memorial ceremony which
took place at Mitchell, Ont., on Oc-
tober 13th, was the Rev. C. K. Mas-
ters, M.C., Rector of St. Mary's, Ont.
A memorial tablet was presented to
the high school, and an imposing
shaft was unveiled in honour of the
men from Mitchell who had made the
great sacrifice.

Anniversary services were held in
St. Anne's Church, Toronto, on Octo-
ber 12th. The preacher in the morn-
ing was Rev. Canon Woodcock, M.A.,
Rector St. Jude's, Oakville, and in
the evening Rev. Dr. Renison, Rector
of the Church of the Ascension, Ham-
ilton. There were very good congre-

gations at both services. The amount
of the offertory for the day was over
\$1,400.

A meeting of the parishioners of
All Saints' Church, Bedford, N.S.,
was held on October 14th to elect a
Rector in place of the Rev. G. M.
Ambrose, resigned. The parishioners
decided to postpone the election for
the present. Rev. J. A. Winfield has
been Vicar of the parish for over
four years during the absence of the
Rev. G. M. Ambrose at the front, and
has done splendid work, both at Bed-
ford and Windsor Junction.

A service of thanksgiving in which
the Sunday School children of Ham-
ilton and the surrounding district
took part was held in Christ's
Church Cathedral, Hamilton, on Octo-
ber 12th. Children from Burlington
and Ancaster, as well as many from
the city, attended, swelling the con-
gregation to over 700 in number.
Rev. W. P. Robertson and Rev. E.
Bowden Taylor delivered short ser-
mons, and Very Rev. Dean Owen
and Rev. R. H. Ferguson assisted in
conducting the service.

What was described from the plat-
form as the most unique religious
gathering ever assembled in Mani-
toba was held, October 16th, when
representatives of the Anglican, Bap-
tist, Congregational, Methodist and
Presbyterian denominations through-
out the province met to launch the
inter-church Forward Movement. His
Grace Archbishop Matheson presided.
He expressed the hope that the
united effort would bring the Church
people closer together, and that by
it all the Churches would be vitalized
in their ideals and energized in their
efforts.

On October 5th the Manchester
Lodge, Sons of England, with some
visiting brethren, attended the even-
ing service at St. Augustine's Church,
Toronto. The sermon was preached
by Canon Plummer, a past-president
of the lodge. At 11 a.m. on Sunday,
October 12th, the Rev. H. McCaus-
land, M.C., unveiled and dedicated a
very beautiful window, in memory of
those who served in the great war.
Two tablets will be put in place,
containing the names of those who died.
The window represents our Lord and
the Roman Centurion, and is by the
Robt. McCausland firm.

Archbishop Du Vernet recently
spent two weeks in the Pouce Coupe
portion of the British Columbia
Peace River district, meeting many
returned soldiers who are taking up
land there. On September 28, the
Bishop opened the new church on
Saskatoon Creek. Situated on ele-
vated ground, this frame building,
with gothic roof and windows, is a
landmark in the Saskatoon valley,
and is the first church ever built
there. Rev. J. H. Kerr, the clergy-
man in charge, assisted the Bishop in
the opening service, and also pre-
sented two candidates for Confirma-
tion. In the evening there was a
Harvest Thanksgiving service, when
the new church was again well filled.

A special Thanksgiving service was
held in Christ Church Cathedral,
Hamilton, under the auspices of the
Deanery of Hamilton Sunday School
Association on the morning of
Thanksgiving Day. Addresses were
given by Revs. W. P. Robertson,
B.D., and E. Bowden Taylor. Mr.
Geo. Coppley, of Hamilton, offered
either a membership in the Lantern
Slide Exchange or \$10 worth of books
for the library of the Sunday School
sending to the service the largest
percentage of its membership. The
prize was won by St. Luke's, Bur-
lington, who sent 94 out of a total
enrolment of 109 scholars. They
travelled to and from the service by
motors kindly lent by the Burlington
congregation.

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"Spreads Like
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Cream Cheese

On Tuesday evening, October 7th, the members of the congregation of St. John's Church, Richmond, Ont., assembled at the rectory in large numbers—the occasion being a farewell visit and presentation to the Rector, Rev. W. H. Green, and Mrs. Green, on the eve of their departure to their new parish at Almonte. The ladies of the Auxiliary read an address and presented Mrs. Green with a well-filled purse, after which an address was read, accompanied with two fifty-dollar bank notes. Fitting and feeling replies were given by Mrs. Green and the Rector, after which, as the people did not come empty handed, tea and coffee, cake and sandwiches were served. After a very pleasant social evening, farewells were made. Mr. Green has been Rector of St. John's, Richmond, for seven years.

After having stood for more than half a century, the old church of St. John the Baptist, Norway, Toronto, is about to be torn down. The Rector, the Rev. W. L. Baynes-Reed, D.S.O., and officials have decided that the old dilapidated frame building, which stands in the rear of the present edifice, must be removed, and only the porch will be left standing. The porch will be preserved as a mortuary, and a brass plate will tell what it is. In the porch will be placed the memorial window which now stands in the old building. In 1850, 17 years before Confederation, a number of Anglicans in the Don district decided that they should have a church. They purchased a school situated on the Kingston road, near Kenilworth Avenue, and moved it by means of oxen and skids to its present site. This formed the middle portion of the church; and can still be easily distinguished from the rest of the building.

A beautiful stained glass window has lately been placed in the chancel of St. Paul's Church, Lindsay, Ont., to the memory of Mr. and Mrs. James Holmes Hopkins by their three sons. The subject is, "Christ, the Good Shepherd," and underneath are the Master's words, "I am the Good Shepherd, and know My sheep and am known of Mine," with the inscription, "To the Glory of God and in Loving Memory of our Father and Mother." Mr. Hopkins died in 1872, while Mrs. Hopkins, who lived until 1917, died in her 102nd year, having been a communicant at St. Paul's from the earliest days of its history, and on her hundredth birthday, with about fourteen of her friends, partook of

the memorials of Christ's death in her own home. We trust that the figure on the window and the words of the Master underneath may lead many during the years to come to trust and follow the Good Shepherd.

An ordination service was held on October 12th in St. Matthew's Church, Winnipeg, when the Archbishop of Rupert's Land ordained to the diaconate the following students of St. John's College, Winnipeg, who have returned from the front, after completing their training at the Khaki University at Ripon: Lieut. H. J. Tomkins, C.M.G., Lieut. S. J. Wickens, M.M., Canadian Railway Transport, and A. R. Hall, of the 11th Field Ambulance. The candidates were presented by the Very Rev. Dean Coombes, and the sermon was preached by Rev. Dr. T. B. R. Westgate, western field secretary of the M.S.C.C. Following the ordination, Lieut. Tomkins was appointed to the curacy of St. John's Pro-Cathedral; Lieut. Wickens will be appointed to the incumbency of Hamiota, with Oak River and Crandall, and Pte. Hall to the incumbency of Rivers and Roseville. Rev. Canon Jeffries and Rev. Canon McElheran assisted at the service.

At the morning service recently at St. Aidan's Church, Toronto, a beautiful memorial window was presented to the congregation by Mr. and Mrs. F. Crossland in loving memory of their son, Lieut. Ernest Ford Crossland, late of the 83rd Squadron, R.A.F., Leaside. The Bishop of Toronto conducted the ceremony, and the cord unveiling the window was drawn by Brig.-Gen. Robert Rennie. Bishop Sweeney took as his text the words inscribed on the window, "Be thou faithful unto death, and I will give thee a crown of life." In the course of his remarks an eloquent tribute was paid to the splendid young man, who was among the first to answer the call of King and country. Lieut. Crossland enlisted in the 3rd (Toronto) Battalion, First Contingent, and after serving with distinction in France for over three years returned to Toronto. While serving as an instructor in the R.A.F. at Leaside he was stricken down with influenza and died on October 20th, 1918.

On the third day of the General Convention of the Protestant Episcopal Church, which is still in session in Detroit, Mich., the deputation from the Church in Canada was received at a joint session of the House of Bishops and the House of Deputies. The deputation consisted of the Bishops of Ottawa and Yukon, Very Rev. Dean Liwyd, of Halifax, and Ven. Archdeacon J. B. Richardson, of London, Ont. Dr. Matthew Wilson, K.C., of Chatham, Ont., and Judge Hodgins, of Toronto, lay members of the deputation, were unable to be present. The addresses by the two Bishops and presbyters were full of good-will and praise toward the American people and its great national Church, the true fellowship existing between the Church in Canada and that in the United States was dwelt upon, and the prospect, great and vast, before them both in the Kingdom of Christ eloquently pointed out. The whole Convention, by a standing vote, most cordially accepted the inspiring words spoken.

To confer with the authorities at Ottawa and also with the Anglican Church in Canada, respecting the welfare of immigrants who will be leaving Great Britain next spring under the auspices of the Church Army, is the mission of Rev. Canon L. St. L. J. P. Pughe, honorary director of emigration of that organization, who arrived last week. As part of the social work of the Church Army the overseas settlement department is just now very conspicuous and offices and officers have recently been established in Trafalgar Square. The Archbishop of Canterbury, in a letter

to Canon Pughe, says: "It is impossible to exaggerate the importance of your present mission to Canada. The settlement which the Church Army has in hand meets, I am sure, a very real and practical need." Canon Pughe, who will stay in Canada about a month, has had practical experience of the Dominions, having been associated with Australia 33 years, and he has also more than a passing knowledge of Canada. Associated with him in the emigration work is Richard Courtney, who has had twenty years' experience with this country and has crossed the Atlantic eighty times in the interests of the work.

Harvest festival and dedicatory services were held in the Church of St. Mary Magdalene, Picton, on October 12th, when the preacher was the Right Rev. Dr. E. J. Bidwell, D.D., LL.D., Bishop of the diocese. The ordinary congregation was augmented by the attendance of the Masonic fraternity. There was dedicated a stained glass window in memory of Mr. Stanley Pearce, late of Birmingham, the subject being, "The Good Samaritan"; also a memorial tablet to Driver Donald McLean, who was killed in action, September 3rd, 1918, erected by his mother. A further dedication was that of the new seating in the chapel, which is made to harmonize with the body of the church, and is the gift of Mrs. J. D. Barker. His Lordship preached a harvest sermon in the evening. The services were choral, and led by the large and efficient choir, for which this church is noted. During the war period not a man was left of military age, but once again its membership is soaring, and, under the leadership of the Rector, the Rev. F. Lewis Barber, acquits itself worthily, the organist being Miss E. Holmes. All did justice to the joyful season. There were large congregations at each of the services, and the offertory was for the building fund.

The quarterly meeting of the Deanery of the Anglican clergy of the counties of Lincoln and Welland was held on October 14th, at Grimsby, with a large number of the clergy present. The session opened at 11 a.m., with a celebration of the Holy Communion, when Rev. A. H. Priest, of St. Catharines, a returned Chaplain, preached. The afternoon session was presided over by Ven. Archdeacon Perry, of Hamilton, and was devoted to a general conference on matters concerning the welfare of the Church. Miss B. Charles, of Toronto, gave a very forceful address on the work of the Girls' Friendly Society. A very interesting discussion was held on the question of Prohibition and the coming Ontario Referendum, and the following resolution, moved by Rev. A. B. Higginson, of Port Dalhousie, and seconded by Rev. H. A. West, of St. Catharines, was unanimously adopted: "Resolved, That we the clergy of the Deanery of Lincoln and Welland do hereby place ourselves on record at this critical time in the history of the temperance cause in Ontario as being entirely in accord with the pronouncement of the General Synod of our Church, which calls for the restriction and abolition of the liquor traffic, and do hereby urge our people as loving members of the Church of England in Canada to endeavour to follow the lead of the Church in this matter."

The Rev. R. J. M. Perkins, the popular Rector of Christ Church was inducted to the duties and responsibilities of the Parish at an impressive ceremony held on October 15th. The service was conducted by the Venerable Archdeacon Richardson of London, who was assisted by the Rev. T. Dobson, the Rev. J. Westall, the Rev. J. McCracken, the Rev. A. C. Calder and the Rev. A. S. Mitchell. Following the service a reception was tendered in honour of the new Rector and Mrs. Perkins.

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A splendid programme of musical numbers was given, following which dainty refreshments were served by the ladies. On behalf of the members of the Church, A. C. Woodward, the Rector's warden, warmly welcomed the new Rector to the parish. The Rector replied in fitting terms. He stated that the cordial treatment he had received so far at the hands of the members of Christ Church congregation had made him feel at home. A short address of welcome on behalf of the Bishop of the diocese was made by the Venerable Archdeacon Richardson. During the evening the ladies of the Senior Guild presented Mrs. Perkins with a lovely bouquet of flowers. W. E. Rispin presided and a pleasant hour was spent in social intercourse. There was a large attendance, including many ministers of other denominations, among whom were the Rev. A. S. Orton, Rev. J. T. Marshall, and the Rev. J. J. Haylock.

At the nineteenth Canadian Convention of the Brotherhood of St. Andrew, held on October 4th, 1919, in Detroit, the new Dominion Council were elected as follows: Sydney C. Smith, Kingston; A. G. Alexander, Hamilton; A. B. Wiswell, All Saints' Cathedral, Halifax; R. H. Coleman, St. Paul's, Toronto; Horace J. Webber, St. Barnabas', St. Lambert, P.Q.; H. S. Hall, St. Matthew's, Westmount, P.Q.; Alden D. Bliss, All Saints', Ottawa; Ralph K. Sampson, St. Matthew's, Ottawa; Judge McDonald, St. Peter's, Brockville; N. F. Davidson, St. Simon's, Toronto; Evelyn Macrae, Epiphany, Toronto; L. A. Winter, St. Paul's, Toronto; E. F. Crossland, St. Aidan's, Toronto; J. T. Symons, St. Luke's, Toronto; James A. Catto, St. Luke's, Toronto; J. Bowstead, Christ Church Cathedral, Hamilton; F. G. Lamb, Ascension, Hamilton; H. H. Francis, St. Thomas', Hamilton; A. W. Chrysler, Holy Trinity, Welland; A. Ditchburn, St. James', Gravenhurst; J. W. Ewing, St. Aidan's, Toronto; Geo. M. Hawthorne, All Saints', Windsor; J. M. Hargrave, St. Matthew's, Winnipeg; H. M. Speechley, M.D., St. Matthew's, Winnipeg; W. A. Geddes, St. Stephen's, Calgary; F. Irwin, St. Saviour's, Nelson, B.C.;

DEAFNESS

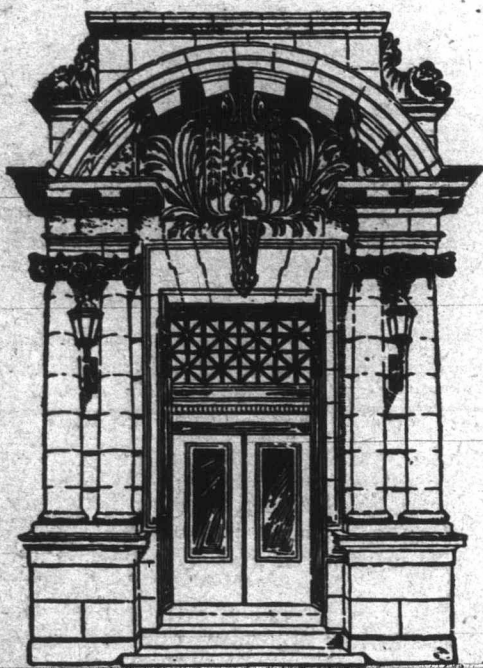
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The Bishop of Saskatchewan has recently returned to Prince Albert from an extensive tour in the northern portion of his diocese. Immediately following the diocesan conference held at Meota in July, the Bishop commenced his journey via Lac la Ronge. Travelling was rather difficult, owing to low water in the rivers, rapids being particularly hard to cross, and in most cases the wind was against progress, especially on the way to Lac la Ronge, where the party was delayed for some days in consequence of the rain and winds. He was greeted by the Indians at Cumberland, Pelican Narrows and Lac la Ronge, where he confirmed fifty-six candidates and ordained to the priesthood the Rev. C. F. Hives, Principal of the McKay boarding school. The Missions of The Pas, Carrot River, Shoal Lake and Red Earth were difficult to reach. The party was compelled to leave the canoes behind at some distance from the reserves and complete the journey on foot, crossing swamps and muskegs through reeds as tall as the



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travellers. Many of the Indians were on a hunting tour and the services were not so large, though a number were confirmed on each reserve. About the middle of September the return journey was begun. Leaving The Pas by motor boat, the party came down the Saskatchewan River to Grand Rapids, the weather being at times stormy, with intermittent rain. At Cedar Lake and Cross Lake the canoes were taken to again, and the crossing of these lakes was very trying. They were compelled to cross Cedar Lake at night, as the waters were much calmer then. After a stay of four days at these points the party proceeded to Moose Lake, returning to The Pas, and by train to Prince Albert.

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Preferments and Appointments

Lindsay, Rev. Sydenham, B.A., Incumbent of Beauharnois, P.Q., to be Incumbent of Valleyfield. (Diocese of Montreal.)

Singleton, Rev. W. R., returned Chaplain, to be Incumbent of Kelwood and McCreary. (Diocese of Rupert's Land.)

DEATH OF MRS. MOCKRIDGE IN TORONTO, OCTOBER 15th.

A host of friends in this city learned with regret of the death in Toronto recently of Mrs. Sophia Ridley Mockridge, widow of the late Rev. Charles H. Mockridge; who many years ago was Rector at Christ Church Cathedral here. Deceased was in her seventh-ninth year. Mrs. Mockridge was a daughter of the late Rev. John Grier, of Belleville, where she was born, and an aunt of Mrs. (Very Rev.) Dean Owen. She had enjoyed unusually good health all her life, but when she was taken ill, little hope was held for her recovery, owing to her advanced age. Mrs. Mockridge was of a particularly lovable disposition, and her sympathies, kindness and many quiet acts of charity had won her many devoted friends during her long and useful life. Probably no other woman has been so closely connected with ecclesiastical life as was Mrs. Mockridge, whose father, husband and four sons were all ministers of the Gospel. Her husband, just before his death, was pastor of a church in Louisville, Kentucky. A son, Rev. Charles Mockridge, predeceased her about nine years. Surviving her are three sons, Rev. John, of Philadelphia; Rev. William and Rev. H. Mockridge, both of Toronto; also a daughter, Mrs. B. Webster, of Detroit. The funeral took place on Friday morning, October 17th, at 10.30, from All-Hallows Mission.

WEST YORK DEANERY.

The October meeting of the West York Ruridecanal Chapter was held at the Rectory, Richmond Hill, on October 13th and 14th. Evening Prayer was said in St. Mary's Church the first evening by the incumbent, the Rev. T. R. Haughton, assisted by the Revs. T. G. McGonigle, R.D., H. C. Moxon and C. Carpenter, the latter acting as organist, the Rev. R. B. Patterson, M.A., of Woodbridge, being the preacher for the occasion. On Tuesday, at 8 a.m., there was a celebration of the Holy Communion, the Rural Dean being the celebrant, assisted by the incumbent. At 10 a.m. the Chapter met for business. The devotional hour was conducted by the Rev. T. W. Patterson, of Christ Church, Deer Park, from Acts 7: 17.

The Rev. E. J. McKittrick, of Calvary Church, Silverthorn, read a paper on "The Christian's Observance of the Lord's Day," on which much profitable discussion ensued. Luncheon was served at 2.30, and, after spending a social hour or two, proceeded to the church for the afternoon session, which was given up to the discussion of the A.F.M. The Rev. Dr. Seager, Diocesan organizer, was present to explain and help towards organizing the parish committees. Mrs. Cuttle, chairman of the Woman's Diocesan Committee, also addressed the lady representatives from the respective parishes within the Deanery. Both speakers gave most helpful and inspiring information, and all present, both clergy and laity, left the meeting with larger and clearer visions of the needs and opportunities of the Church of to-day. The ladies of the W.A. served refreshments to the representatives at the home of Mrs. H. A. Nicholls. The next meeting of the Deanery will be held on the second Monday and Tuesday in February.

CHINESE MISSION WORK IN THE DIOCESE OF COLUMBIA.

On September 24th, while the city of Victoria was en fête to welcome the Royal Prince Edward of Wales, the teachers of the Chinese Mission night school were privileged to welcome two of the ambassadors of the Prince of Peace, the Right Rev. Bishop Lander, of Victoria, Hong Kong, and Rev. N. L. Ward, superintendent of Chinese work in British Columbia. After an introduction and an informal chat in reference to the work, tea and dainty refreshments were served, after which Rev. N. L. Ward, in a short and impressive address, spoke of the great pleasure of all in meeting the Bishop, and of the value of the work of the evening school as the first step toward the evangelization of the Chinese, who are attracted to the school by their desire to learn English, the teaching of which is followed by a half hour's instruction, in their native tongue, of the Gospel, which is the beginning of sowing the seed of eternal truths in their hearts. The need of a native worker to carry forward this work calls for the intercession of the band of faithful and voluntary workers that means may be forthcoming to provide a teacher fitted for the work. Bishop Lander spoke of the seventy million Chinese in his diocese, of the zeal and earnestness of those who had confessed Christ, of the liberal help they give to support the work among them, and the beautiful example of many lives. There was a vision of a great work here, a Chinese church and school worthy of the name in Victoria, and the converts were exhorted to be up and doing, to win others, and to be liberal in their support of the work. After votes of thanks, the Catechist gave a short address and brought a most enjoyable evening to a close.

ST. GEORGE'S CATHEDRAL, KINGSTON.

On the evening of October 7th, the A.Y.P.A. of St. George's Cathedral entertained its returned overseas members and other soldiers at a banquet which quite upheld the traditions of the association. The Dean of Ontario in congratulating the young people upon the military record of the branch—fifteen volunteers, three of whom gave their lives in the great cause—emphasized the importance of the work of the A.Y.P.A., and its extended sphere of influence, and urged upon all the responsibility of spreading true ideas of Christian citizenship in these troublous times.

CONDENSED ADVERTISEMENTS

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DEATH NOTICE

PATTERSON—At Port Hope, Ontario, on Tuesday, October 14th, 1919, Kety Ann (Kate) beloved wife of G. N. Patterson and daughter of the late Thomas Campbell, Campbellcroft. Interment at St. Paul's Church, Perrytown, Ont.

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The elaborate but tastefully arranged decorations in the colours of St. George and of the A.Y.P.A. with large Union Jacks drooped from the lofty beams of the old St. George's Hall, and the excellent programme combined with the many good things provided in the supper, reflected much credit upon the society which the guests were not slow to remark.

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Very impressive services were held on Sunday, September 21st, in Holy Trinity Church, Vancouver, when large congregations gathered to express their thanksgiving for the removal of a heavy debt upon the church property, which has been effected in the last eight months. Holy Trinity stands on a very beautiful site at the corner of 10th Ave. W., and Pine St., having a magnificent view of the inlet and mountains, and includes besides the ground upon which the church stands, a lot for a rectory, and a well-kept grass tennis court and flower beds. At the 11 o'clock service the officiating clergy were His Lordship, the Bishop of the diocese, the Rev. H. C. L. Hooper, Rural Dean of Vancouver, and the Rector of the parish, the Rev. C. B. Clarke. The Bishop was the special preacher, and also celebrated at the Holy Communion. The offertory was for a permanent memorial to be placed in the church to the members of Holy Trinity, who have served overseas during the war. With the offertory the deed of the property was also presented, the document being placed on the alms bason by His Worship the Mayor of Vancouver, a member of the congregation. At the 7 o'clock service the preacher was the Rev. W. W. Craig, D.D., Rector of Christ Church, who delivered a most helpful sermon on the subject of "Hope." The day also was kept as the annual Harvest Festival, and the general feeling of gladness was further added to by particularly good music and tasteful decorations.

If you cannot pay your subscription for the Victory Loan all at once do it by instalments.

The Churchwoman

LOYAL ASSEMBLY OF THE DAUGHTERS OF THE KING, VANCOUVER.

The fourteenth annual meeting of the Local Assembly of the Daughters of the King was held in St. Michael's Schoolroom on the morning of Thanksgiving Day. The convention opened with Holy Communion, at which the Rt. Rev. A. U. de Pencier, D.D., Bishop of New Westminster, officiated. An interesting programme was presented in the schoolroom, with the president, Miss E. Wray, in the chair. After the opening prayers, Mrs. E. F. Latta, on behalf of St. Michael's Chapter, warmly welcomed the visiting members. Reports of the year's work were then presented, and two excellent papers read, one entitled "Service," by Miss Elizabeth Lucas, of Christ Church Chapter, and "Practical Christianity," by Miss Frances H. Buller, of St. Michael's Chapter. The rules and objects of the order were read and explained by Mrs. H. H. O'Dell. The address of the day was given by the Bishop. The election of officers resulted as follows: Hon. president, Mrs. G. H. Cowan; Hon. vice-president, Mrs. G. H. Wilson; president, Miss E. Wray; vice-presidents, Miss Ruby Seymour, Miss Beth Orr; secretary-treasurer, Miss Highmoor. The Rev. G. H. Wilson then summed up the conference in detail, saying that the thread running through it might be expressed in the watchword "Go forward." Votes of thanks were tendered to the Bishop for his address, and to Mr. Wilson for his summing-up. The meeting was closed with the Litany of the order, read by the Rev. Principal Shortt, of St. Mark's Hall. The Daughters of the King is an order of women in the Church, formed on somewhat the same lines as the Brotherhood of St. Andrew. Its objects are the spread of Christ's Kingdom among women and the strengthening of parish life.

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DIocese of New WestMINSTER W.A.

The monthly meeting of the Board of the W.A. of New Westminster was held on October 7th at West Vancouver. The treasurer reported a balance of \$168.11. The reports of the corresponding secretary, the secretary-treasurer of the "Leaflet," the organizing secretary, the church furnishing convener, the Junior superintendent and the Dorcas secretary were received. A committee has been appointed to help the Junior superintendent with her work. It has been decided to hold a superintendents' meeting quarterly an hour before the evening meeting. Archdeacon Heathcote spoke on the Forward Movement. Owing to the strike and other causes the literature for this diocese has been a little delayed, but all the Branches are deeply interested and are earnestly preparing for the campaign. The Rev. F. E. Perrin opened the afternoon session with an address on the question of "Woman and the Priesthood." The Chinese and Japanese reports showed steady progress. It was announced that all gifts for the Christmas treats should be sent in not later than the first week in December. The reports of the Preaching Hall Fund, the Babies' Branch secretary, the Literature secretary and the librarian were read. The E.C.D. secretary had \$70.75 in hand, which it was decided to divide between making the teacher's house at the Boothroyd School comfortable and necessary plumbing for the rectory at Rosedale. The hour of the

evening meeting was discussed, and it was decided to serve tea first at six o'clock for the business girls and to begin the meeting at seven, so that they might be present for the whole. A model representative's letter was read and discussed. It is felt that the keeping of the out-of-town Branches in touch with headquarters is of the utmost importance, and a circular letter would insure their never suffering from the perhaps unavoidable absence of their representatives from the whole or part of the meeting. The meeting then adjourned.

THE FIRST WATCHES.

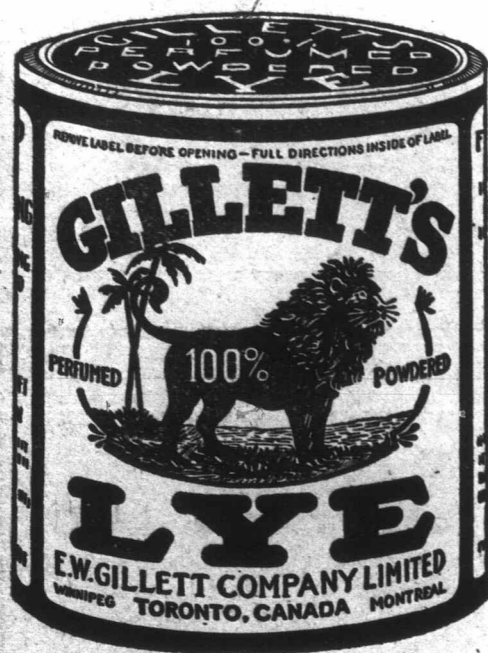
The first watches ever made were as big as soup-plates, and as heavy as they were cumbersome. The Emperor Charles V., for instance, had one which weighed 27 lbs. The watches of that day were very much like ordinary clocks. They were cylindrical in shape, finely chased, and had a hinged lid on one side to expose the dial. A costly and elaborate watch was made for Sultan Abdul-Medjid by Messrs. Hart & Son, of Cornhill, in 1844. It was made of 22 carat gold, and was five inches in diameter. It chimed the hours and quarters, but was without a bell, the striking parts being made up of wires. It possessed a powerful and resonant tone, was exceptionally harmonious, and sounded like a cathedral clock. Twelve hundred guineas was its cost.—Tit-Bits.

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THE DOMINION

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Church in the Motherland

The Ven. E. Courtney West, M.A., Archdeacon of Grahamstown, South Africa, has been invited by the Standing Committee of the S.P.G. to become one of the Assistant Secretaries of the Society, and he has accepted the offer. The Archdeacon was formerly Vice-Principal of Cuddesdon.

At the Anglican Church Congress, held in Leicester last week, one of the matters debated was financial reform. Over three thousand church livings are under \$1,000 a year and over 14,000 are under \$1,500. Yet within the city of London alone, which possesses hardly any residential population, the Church holds property worth over \$10,000,000.

The "Standing Conference" of the Clergy and Ministers in Exeter has decided to hold a United Interdenominational Missionary Exhibition on a large scale in October 1920. A standing committee has been formed with the Lord Bishop as chairman. Lady Florence Cecil also forming one of the committee. The central organizer is Mr. T. H. Baxter, of the C.M.S.

The following missionaries of the C.M.S. and C.E.Z.M.S., are mentioned in the "Gazette of India Extraordinary," of the Government of India, of July 29th, for valuable services rendered during the war: Miss G. E. Clarke, Miss I. F. Grant-Duff, Rev. Canon E. Guildford,

O.B.E., and Mrs. Guildford (Punjab), Rev. J. A. Wood (North-West Frontier Province), Dr. Holland, Baluchistan), and Mrs. Paterson and Miss E. G. Stuart (Kashmir).

The Rev. Prebendary F. W. Isaac, Vicar of Chiswick, and Rural Dean of Hammersmith, has been appointed by the Dean and Chapter of St. Paul's Cathedral, London, Rector of the historic church of St. Giles, Cripplegate, in the City of London. This is one of the few churches in the City which escaped unscathed in the great fire of London in 1666. Oliver Cromwell was married in this church, and the poet Milton, and Foxe, author of Foxe's Book of Martyrs, are buried there.

The Church in U.S.A.

The Rev. J. D. Cummins, Rector of St. Paul's, Centreville, Md., has been appointed Dean of the Cathedral at New Orleans.

Dr. Charles L. Slattery, D.D., Rector of Grace Church, New York, has been elected Dean of the Episcopal Theological School at Cambridge.

The Protestant Episcopal Church of America will spend in foreign and domestic missions during 1920, \$1,215,200 more than was appropriated for the work last year.

Under the will of the late Mrs. C. J. Anderson, a bequest of \$3,000 is made to the Bishop of Nebraska to be used at his discretion for the care of poor, blind, or lame children.

Dr. Burch, the new Bishop of New York, is to be installed in the Cathedral of St. John the Divine, New York, on October 28th. The Bishop has issued a pastoral letter to the diocese.

The Right Rev. J. C. Sage, D.D., the Bishop of Salina, Kans., died on October 2nd after a short illness. He was consecrated Bishop on January 17th, 1918. His death was entirely unexpected.

During the absence of their Rector in France as a Red Cross Chaplain the congregation of St. Mark's, Syracuse, put into the church new electric light fixtures and five new stained glass windows. A new organ has also been placed in the church and a large kitchen built, which adjoins the parish hall.

After being closed for forty-five years, a small stone chapel on Ophir Farm, Purchase, N.Y., has been renovated by Mrs. Whitelaw Reid and thrown open to the public. In bygone days it was used as a private chapel. The chapel is very much the same as it was 100 years ago, aside from some modern improvements.

WISE MEN SAY—

That it is better to fail in a good cause than to succeed in a bad one.

That business is like a wheelbarrow—it stands still unless someone pushes it.

That it isn't the big idea that counts; it's the ability to put it into operation.

That some people's idea of making life easy seems to be making it harder for the rest of us.

That the greatest investment in the world is courtesy. It costs nothing and pays big dividends.

That patience is often an excuse to wait for something, when energy to go and fetch it would be more appropriate.

That tact is the essence of human brotherliness. Tact and tolerance, consistently practised in private and public life, would solve half the problems of humanity.

NAMES OF STUDENTS OF THE KHAKI THEOLOGICAL COLLEGE.

(See page 681.)

Anglicans indicated by (A).

Back Row—From Left to Right—Dankart, H. A., Barton, H. G. (A), Houston, W. J. H., Saunders, H. F., Wright, J. L., Hall, A. R. (A), Butler, T. B. (A), Morgan, W. J. (A), Andrews, R. (A), Lackey, A. L. (A), Rothwell, W., Sinclair, E. S., Booth, R. Sharpley, F. A., Lambert, C., Wood, C. L., Geach, T. W., Willan, W. B., Malder, E. F., Innis, C. H., Plowright, J. A. H., Wilson, J. F. M., Chatfield, A. E. (A), Ellis, F. M., Mallalien, B., Goddard, T. S., Unsworth, J. (A).

Third Row—From Left to Right—Sinclair, A., Rickaby, W., Forman, E., Morten, A. B., Creswell, H. S., Perron, N. J., Heald, J. E. F., Rivers, H. A., Bowman, H. D., Stewart, R. E., Fytche, E. E., McAvoy, J., Graham, H., Dickens, A. W., Waite, G. F. (A), Pimm, H. T. (A), Coghill, J. G., Parkes, R. H., Mair, W., Austin, G. A. P., White, H., Brooks, G.

Second Row—Left to Right—Reynolds, G. G. (A), Tompkins, H. T. (A), Professor W. H. Greaves, Professor Rev. W. A. Ferguson, M.A., B.D. (A), Professor Rev. R. E. Welch, M.A., D.D., Professor Rev. E. I. Rexford, M.A., LL.D. (A), Professor Rev. W. A. Gifford, B.A., Ph.D., Professor Rev. T. Eakin, M.A., Ph.D., Davidson, R. G., Wickens, S. J.

Bottom Row—Left to Right—Lloyd, W., Baker, A. E., Davis, I., Hetherington, C. H., Miss, R. D. (A), Noble, F. J., Robertson, A. Y., Fife, H. M., Matthewson, C. K., Bott, G. E., Holley, J. W., Oliver, J. W., Bremner, J. O. R., Norman, W. H.

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For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!"

"When I have time, the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!"

When you have time, the friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her heart with sweet content—
When you had time!

Now is the time! Ah friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not heed you in the coming year—
Now is the time!

Lost time is never found again.
What we call time enough always proves little enough.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

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The Bishop's Shadow

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CHAPTER XV.—(Continued.)

A Strike.

There was an instant of breathless silence, followed by a roar like that of a thousand savage beasts, as the strikers saw that new men were running the car, and that it carried half a score of policemen, armed to the teeth.

As it approached the barricade some of the officers sprang off and began to throw down the obstructions, the others standing ready to fire upon the mob if necessary. The crowd showered bitter words and taunts upon the officers, but did not venture to molest them. The motorman stood with his hand on the lever, ready to start the car the moment the track should be clear. Carrots, with a pack of street arabs at his heels, jeered at the new motorman, climbing up on the car and taunting him, until, at last, his patience was exhausted, and he suddenly lifted his foot and kicked one of the boys off the car. The boy fell heavily to the ground, and instantly the shrill voice of Carrots was uplifted, crying frantically.

"He's killed Billy Green! He's killed Billy Green! Pitch 'in to him, boys! Pitch into him!"

Bill Green was already picking himself up, with no worse injury than a cut in his cheek, but the mob took up the cry, and,

"Pitch into him! Pitch into him! Kill him! Kill him!" was shouted by hundreds of savage voices as the crowd pressed about the car. They tried to drag the motorman off, in spite of the guards, they smashed the car windows, they tore out the

cushions, they beat the policemen, and wrenched their clubs out of their hands. Finally several of the officers drew their pistols and fired into the air.

At this the crowd fell back for a second, and the turmoil of shouts and cries that had been deafening a moment before, died away in sudden silence—a threatening, dangerous silence as of a wild beast about to spring.

Into this instant of silence broke a new cry from the outskirts of the crowd.

"It's the mayor. Make way for the mayor!"

"No, it's the Bishop. Make way for the Bishop! Stand back! Stand back!"

At this cry, Theodore turned like a flash and gazed in the direction in which all eyes were turning. There was no mistake. The bishop was surely one of the occupants of a carriage that was slowly forcing its way through the throng.

With his heart beating with a wild joy; his eyes glowing; the colour coming and going in his cheeks, Theodore stood still until the carriage stopped. Then sliding through the smallest spaces, darting between feet, this way and that, the boy managed somehow to reach the side of the carriage, where he stood with his hand on one of the wheels, his eager, burning gaze fastened on the face he loved so well. Instinctively he pulled off his cap, but he made no attempt to attract the attention of the bishop. He uttered no word or sound. He only stood with all his loving heart in his eyes, and looked.

The bishop's expression was very grave, as he gazed over that vast sea of faces. He turned to speak to the gentleman who sat beside him, and as he did so, his eyes fell on Theodore's eloquent upturned countenance. A quick, bright smile flashed across his face, and reaching down, he laid his hand for a moment gently upon the boy's bared head.

Before he could speak the silence was again broken by a cry from many

lips—a cry of warning now, rather than a threat, though again the words were,

"Stop the car! Stop the car! The bishop! The bishop!"

The bishop's carriage had come to a standstill directly across the track, the crowd being here so dense that it was impossible for the driver to go even a yard farther.

The policemen had cleared the barricade from the track, and then sprung hastily on the car again. Evidently they had not noticed the dangerous position of the carriage, and now the motorman started the car forward. The man was a stranger in the city. He knew nothing about the bishop—cared nothing about him. He was there to run that car, and he meant to do it or die in the attempt, so when the crowd shouted,

"The bishop! The bishop!" he yelled in reply,

"Get out of the way then if you don't want him hurt. This car's a-going through, bishop or no bishop!"

The car was already in motion. The crowd pushed and struggled and tried to fall back and let the carriage pass over the track, but it was impossible, so closely were the people packed together there.

On the car came, while for an instant the crowd waited with tense breath for what should follow.

"Loyal unto death." The words rang through Theodore's brain, as in that instant he sprang swiftly forward and flung himself across the track directly in front of the slowly moving car. A cry of horror broke from the throng and a score of hands were stretched forth to draw the boy from his dangerous position, but he clung to the fender and would not be removed.

"Stop the car!" he pleaded. "Oh stop the car or the bishop will be killed!"

Never a thought of his own danger had the boy—for he would have given his young life freely and joyfully for his bishop, but the sacrifice was not needed. The police, now seeing the danger, forced the furious motorman to stop the car until the crowd had had time to fall back and the carriage had safely crossed the track. Then the car passed on, followed by threatening glances and menacing words from the angry throng.

But now the bishop arose in the carriage, and as he stood in the majesty of his great height with the light of pure heart and a holy life illumining his face—once again a hush fell upon that vast gathering, and when the rich voice rolled out upon the still air, uttering its message of heavenly love, and strong, sweet counsels of peace and justice, the hearts of the people were melted within them. Hard, brutal men and rude street boys listened, feeling a strange power that they could not understand, thrilling their souls, and compelling them, in spite of their own wills, to follow the counsels of this servant of God.

No other man in that great city was honoured and loved by rich and poor alike, as was the bishop. To no other would such a crowd in such a mood have hearkened, but they stood in silence and listened breathlessly as if they feared to lose a single word. They listened as if they knew that never again would such a message come to them from those lips. Stern, bitter faces softened, and hard eyes dimmed with tears as the burning, melting words fell on the listening ears. Women wept, and men forgot their hatreds and their grievances. Only here and there an evil face grew more evil as the bishop's words worked upon the hearts and consciences of that vast throng.

Tom Steel dropped his mask of careless indifference, as he tried to stem the tide by whispering sneers and taunts to one and another, but they would have none of his counsels now, and after a while he slunk away with a black scowl on his face and evil words on his lips, and still beside him slouched the gaunt, ragged figure with its crown of rough red hair;

and no one bade them stay; no one listened to their wicked whispers, for the bishop's words were filling every ear and every heart.

At last the bishop stretched forth his hands and pronounced a tender blessing upon them all, and then he drove slowly away, and when he was gone rough men looked into each other's faces, half wondering, half ashamed, as they moved away. They had no desire now for rioting and lawlessness—for deeds of blood and violence. The Spirit of God had touched their hearts. The atmosphere in which the bishop lived and moved and had his being had for the time enveloped even these. No wonder then, that it had wrought such a transformation in the heart and life of one little street boy.

That same night two hundred of the city clergymen united in an appeal to the company to submit the troubles to arbitration, and to this both the company and the strikers agreed. The result was that although all that the men asked was not granted, yet their hours were shortened, and an increase of pay promised at the beginning of the year.

CHAPTER XVI.

Called to Go Up Higher.

AS for Theodore—when the bishop's carriage had driven away he went home in a state of joyous expectation. He thought how he would go, on the morrow, to the bishop's house, and of the long talk they two would have together, when he would tell his friend all that he



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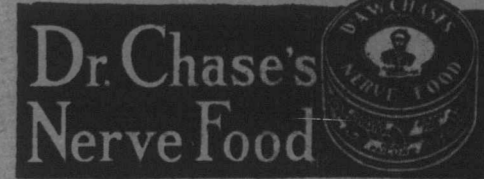
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had so often longed to tell him. He knew well how interested the bishop would be in all that he—Theodore—was trying to do for the Great Captain, and he longed to talk over his work and his plans with one so wise and so experienced.

On his way home he stopped and bought some linen collars and cuffs and a neat necktie.

"Cause I want to look as well's I can when he sees me," he said to himself.

All that evening he thought of that visit which he would make the next day. He really could not wait any longer, but he found it hard to decide what would be the best hour for him to go. He knew that the bishop was very often away in the evening, or, if at home, he was almost sure to have guests with him. In the afternoon, too, he seldom had a leisure moment. Indeed, he never had any leisure moments, but Theodore decided at last that the best time to see him would be between twelve and one o'clock.

All night, in his dreams, he saw himself making his way to the house, and once he awoke in great distress, imagining that Brown had sternly refused him admittance.

He could not work that next morning, but he wanted somebody else to share his happiness, and so to all the sick and shut-in ones in the two houses he carried some little gift. It was his thankoffering, though he did not know it. Small gifts they were, all—a flower to one, a newspaper to another, some oranges to a sick woman, an extra loaf to a hard-working mother—little things all, but given in the name of the Great Captain, though His Name was not once mentioned.

So, many kindly thoughts followed the boy, when, at noon, he went once more through the streets toward the bishop's house.

Theodore's face had little of beauty, but the glance of his grey eyes was honest and true. He was able now to possess two suits, and he wore his best one, with the clean linen and the new tie. Many a mother might have been proud that day to call this boy of the streets her son.

The remembrance of his dreams sent a shiver over Theodore as he rang the bell at the bishop's door, but Brown did not refuse him admittance. On the contrary, he smiled faintly and held open the door as he said, in a low tone:—

"Come to Mrs. Martin's room," and once again Theodore followed him across the wide hall.

Mrs. Martin gave him a cordial welcome, but a great dread fell upon the boy as he noted her red eyes and subdued manner, and when she said:—

"He talked about you last evening, Theodore, and told us what you did for him. You've come to ask how he is, haven't you?" the boy's heart sank and he dropped into the nearest chair with his eyes fixed entreatingly on the housekeeper's face. His throat felt dry and stiff, and he dared not trust himself to speak. Mrs. Martin, too, sat down and wiped her eyes as she went on.

"He ought not to have gone out to speak to those strikers yesterday. He wasn't well enough, and I told the gentlemen so when they came for him, but as soon as he heard what they wanted he said he would go. He came home all tired out, and he was taken sick in the night."

Theodore tried in vain to frame a question with his trembling lips. The housekeeper guessed what he would have asked, and answered as if he had spoken.

"It's some heart trouble, and the doctors say he cannot live."

At these words, Theodore's head went down on the table and he sat as if stunned. His trouble seemed to him too great even for belief. Eight months before it had seemed terrible to him to know that the width of the

continent separated him from his friend. Now, what a joy it would have been to him to know that the bishop was alive and well in California.

At last he lifted his head and asked in a low voice:—

"How long?"

Mrs. Martin understood. She answered, sadly, "A few days—possibly only a few hours. He lies as if he were asleep, but it is not sleep. I think," she added, with a glance at the boy's heart-broken face, "I think you can see him for a moment if you would like to."

Theodore nodded and the housekeeper added, "Come, then," and led the way to an upper room.

The boy followed with such an aching heart as he had never imagined that a boy could have.

The sick-room was darkened and a nurse sat by the bedside. Theodore stood for a moment looking down on the face so dear to him, and so changed, even in the few hours since last he saw it. He longed to press his lips to the hand that lay outstretched on the white coverlet, but he did not dare, and after a moment he turned and left the room in silence.

Mrs. Martin followed him down the stairs. At the door he stopped and looked at her, tried to speak, but could not, and so went away without a word. He knew that never again should he see his friend alive, and he did not. Before the next night the bishop had been called to go up higher.

When the announcement of his death appeared in the papers there was a request that no flowers be sent. Theodore did not notice this item, and so on the day of the funeral he carried to the house some of the roses that he knew the Bishop had loved most, and Mrs. Martin herself placed them in the cold hand that a few days before had been laid upon Theodore's head. All the gold of the earth, had it been offered to the boy, could not have purchased from him the sweet memory of that last look and touch.

(To be Continued.)

PRINCELY DIPLOMACY.

Prince Albert, who is acknowledged to be the most outspoken member of the royal family, can be as diplomatic as anyone when he chooses. At the Buckingham Palace garden party he was being teased by a charming guest to say what he thought of the "debs." "All debutantes are pretty," he replied, "but some are even prettier."

NO IDLE THREAT.

Recently, an English Bishop, whose name is much in the public eye, wrote a magazine article which was distinctly annoying to the strange people who think that we ought to believe everything the Germans tell us, irrespective of their past record in the line of veracity. His lordship received a number of abusive letters and postcards—anonymous, of course. One was so delightful an effort that it ought not to be allowed to remain in obscurity. "Two friends and myself," it ran, "are praying earnestly for your speedy decease. Do not think this an idle threat, we have been very successful in two other cases."—(London "Guardian.")

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