

YOUR HAND AND HEART TO THE RETURNED MAN

# Canadian Churchman

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## CONTENTS

|                              |                                  |
|------------------------------|----------------------------------|
| Evangelism                   | Editor                           |
| Christian Year               | Rev. R. C. Bigrave, D.D.         |
| The Late Archbishop Hamilton |                                  |
| The Athanasian Creed         | Archdeacon Armitage, M.A., Ph.D. |
| The Girl of the Remake       | Miss E. M. Knox                  |
| From Week to Week            | "Spectator"                      |
| The Bible Lesson             | Rev. Canon Howard, M.A.          |

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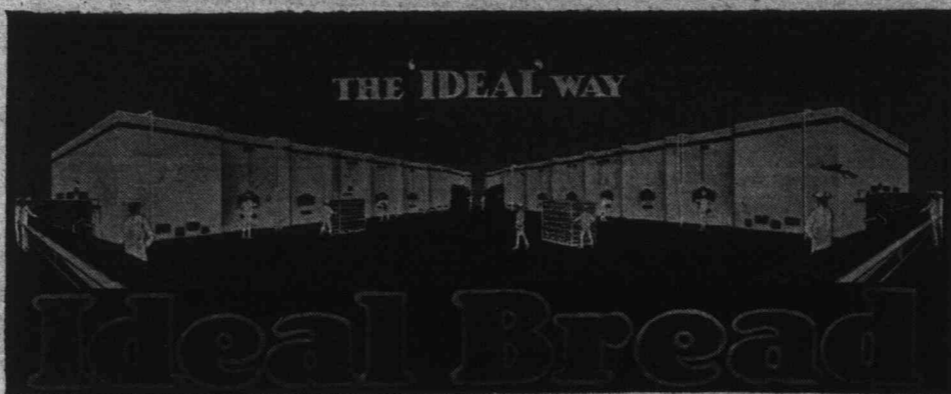
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## Personal & General

The Rev. Dr. Boyle, the President of King's College, Windsor, N.S., was a visitor in Toronto last week.

The Right Rev. J. C. Roper, D.D., Bishop of Ottawa, is at present visiting his old Diocese of Columbia. He will stay for a short time in Victoria and will also visit other Western cities before he returns to the Capital.

We congratulate the "Mission World" on the appearance and contents of the Children's Number. It represents an amount of labour on the part of Mrs. Willoughby Cummings, the Associate Editor, that few of the gentle readers imagine.

Canon E. Loucks, of Kingston, celebrated his ninetieth birthday on March 8th. He was ordained in 1858 after graduation from Bishop's College, Lennoxville. He was made an Honorary Canon of St. George's Cathedral, Kingston, in 1901.

The enemy lost 8,000 aeroplanes during the war and the British loss amounted to 2,800. When the armistice was signed Great Britain was turning out 4,000 aeroplanes a month and had 200 squadrons in commission compared with 6 at the commencement of the war.

The Rev. T. Dewhurst, Rector of Emerson, Manitoba, for nearly four years, has been appointed for Y.M.C.A. work in France. Mr. Dewhurst will sail from New York on March 26th, and will be accompanied by his wife and young son.

As we go to press we learn that the death of the Very Reverend Dean Davis of London, Ont., one of the pioneers of Huron Diocese, took place suddenly on March 17th. He has been an outstanding figure in Canadian Church life for many years. A full account of his life will be given next week.

Mr. Reginald E. Stubbs, C.M.G., Colonial Secretary of Ceylon, has been appointed Governor and Commander-in-Chief of Hong Kong in succession to Sir Francis May who has resigned. Mr. Reginald Stubbs is the youngest son of the late Dr. Stubbs, Bishop of Oxford. He is 43 years of age.

In his will which has just been probated in London the late Lord Rhondda left £20,000 to the authorities of Gonville and Caius College, Cambridge, preferably to establish six to ten scholarships for mathematics, natural science or moral science, preference to be given to persons residing in Wales and Monmouth.

The death of Mrs. Sarah Mills, widow of William Mills, of Hamilton, occurred on March 11th. She was in her 84th year. She was a member of St. Thomas' Church, and one of the oldest members of the W.A. She leaves to mourn her death, three sons, Fred W., of Hamilton, Rev. C. L. Mills, Onondaga, and Adam F. H., of Calgary.

Mr. William Thornton Cust Boyd, of "Edgewood," Bobcaygeon, died at Peterborough on March 15th in his 60th year. He was the youngest and last surviving son of the late Mr. Mossom Boyd, of Bobcaygeon. The funeral took place from St. John's Church, Peterborough, on March 18th, the Rector, Canon Davidson, officiating. Mr. Boyd lost three sons in the war.

The interest of the Japanese sailors, who, in hundreds, visited London, Eng., last month, in St. Paul's Cathedral and the Abbey, was curious and pathetic to watch. The size and the awe of the buildings impressed them, and they were subdued into silence as they filed through the great churches with guides. Their trip to town was arranged by various Japanese men of business in London.

Since the war commenced and up to March 2nd last, the following had been transported by the ships of the navy showing something of the immense service which has been rendered by the British Navy since the war began up to the present time:—Personal effectives, 12,388,000; non-effectives, 3,336,000; animals, 2,264,000; British military stores, 47,993,000 tons. Mine sweepers have destroyed no fewer than 5,500 moored mines.

An anti-aircraft shell struck St. Paul's in the raid of March 7th, 1918, damaging the roof of the south-west bastion and the stone staircase underneath. On September 24th, 1917, the roof of St. George's Cathedral, (R.C.), S.E., was hit and damaged by an anti-aircraft shell, and on December 18th, 1917, an incendiary bomb struck Southwark Cathedral, damaging the roof and ceiling. The roof of the Chapel Royal, Savoy, was struck on January 28th, 1918.

The funeral of the late Mrs. Eliza Clark, one of Cobourg's oldest residents and widow of Judge G. M. Clark, for many years chief counsel of the C.P.R., took place from her late residence at Cobourg to St. Peter's Cemetery, on March 13th. Services were conducted by Rev. F. J. Sawers, Rector. Mrs. Clark was a daughter of the late Wm. Weller, a pioneer of Cobourg, who was well known throughout Canada, as he for many years ran a line of mail coaches from Hamilton to Montreal, with headquarters at Cobourg.

Deaths in battle during the war among all participants, so far as available statistics show, have been given by General March as 7,354,000. This represents only men killed in action or died of wounds. In the list prepared by the General Staff, Russia led with a total of 1,700,000; Germany was second with 1,600,000, and the United States last with 50,000. Approximate figures for other nations were: France, 1,385,300; Great Britain, 800,000; Italy, 460,000; Turkey, 250,000; Belgium, 102,000; Roumania, 100,000; Serbia and Montenegro, 100,000.

Rev. Wm. Renison, Rector of Stockton, Cal., a brother of Rev. Dr. Renison, recently. He spent a year overseas with the American Y.M.C.A. He is a graduate of the University of Toronto. He strongly scored the systematized brutality of the Germans, which was directly chargeable to the national policy, and told of the books found by the armies of occupation, which had been distributed among the German chambers of commerce. These books contained a most careful tabulation, in the precise German manner, giving details of the location, the damage done, the estimated extent of the financial benefit that would accrue to Germany as a result, and other information, concerning the deliberate policy of destruction engineered by the enemy.

The news that Rev. Canon Vroom of King's College, Windsor, has been appointed Archdeacon of Nova Scotia, in succession to the late Ven. Archdeacon Martell, will be received with hearty approval throughout the diocese of Nova Scotia for it is no excess of praise to say of him that he is well known throughout its borders, and wherever known is beloved. It is probable that his installation will take place at the meeting of Synod, which will this year be held early in May. Canon F. W. Vroom, D.D., graduated from Bishop's College, Lennoxville. He was ordained in 1881, and was appointed Professor in King's College in 1888. In 1895 he was made a Canon of the Cathedral, Halifax. Thus his whole life practically has been given in the cause of theological education in Canada. He has rendered valuable service in the General Synod, notably in the Prayer Book Revision work.

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The War are planning

# Canadian Churchman

Toronto, March 20th, 1919.

## Editorial

THE article on the Athanasian Creed by ARCHDEACON ARMITAGE in this issue is one which our readers will find worth preserving. It shows with what careful work and thorough discussion every point of the Canadian Prayer Book Revision was canvassed. It records an achievement which would have been notable in any deliberative body—the breaking of a deadlock by a compromise which really advanced the question without any sacrifice of principle. We very much appreciate the Archdeacon's labour in preparing these articles.

AFTER the story of Captain Carpenter, the leader of the Zeebrugge raid, if anything were needed to help us realize how much we owe to the officers and men of the British Navy it is supplied in ADMIRAL VISCOUNT JELlicoe's last book, "The Grand Fleet, 1914-16." When war broke out there was no submarine-proof base on all the east coast of Great Britain. Not until the last of October, 1914, could the Fleet anchor in a harbor safe from attack by submarine. Jellicoe's superiority over the German Navy was limited to capital ships. He had two Dreadnought battleships more than they, an equal number of battle cruisers, and forty-six less destroyers than they. His heavier guns were neutralized by their better projectiles which pierced before they burst. Their gun practice was better, for they had been supplied with more ammunition in pre-war times. Their boats were better protected with deck armour and underwater. They had effective mines at the beginning, and our mines did not begin to do effective work until the autumn of 1917. We can look upon the readiness of the German army as an evidence of their long-laid plans, but as for the navy, we have always prided ourselves on being a minute ahead of time.

Jellicoe surpassed the Germans in one thing, his men. To the dogged steadiness, thorough training, and indomitable spirit of the men Great Britain owes her safety, humanly speaking. As with the army, so with the navy, our wall of defence was a living wall.

FROM all over the Dominion come reports of the churches giving receptions and banquets to the returned men of their congregations. It is a good thing for the Church and for the men. Although Church-people take their part in everything else that welcomes the returned man in a community or group way, yet no welcome would be complete without the Church's part, because of her significant position in the community.

The Church's welcome will not stop with the reception or banquet. Nor will it be confined to the men of the particular congregation, we hope. The welcome will be worth while so long as it indicates the warmth of the individual. Indifference soon makes the man realize that the welcome is "official"—quite official.

Personal interest is the thing that counts. The clergyman will of course, be interested, not languidly but actively. The Church members will find abundant opportunities to be of service. Remember that the men have come back from a place where comradeship counted for the biggest things. Can the Church measure up to the idea of comradeship? Considerable change has got to come over some congregations. Personal touch is the secret of success.

The War Commissions throughout the dioceses are planning good things. But the foundation of

all the work must be the individual parson. If he fails, the Church fails. Into every parish within the next three months will come numbers of returned men. The Church has a new chance to prove that she practises, as well as preaches, the principle of Brotherhood. There are some people grousing already about the returned man getting all the attention. He deserves it for a while. He has dropped two, three or four years of home life, and he has something to make up.

"Pack up your troubles" is all right for a song, but the returned man cannot put them away with his kit bag. For some of them their troubles start when they get home. It makes a man feel a bit queer to find that the old place has jogged along pretty well without him, and another man has his job. "It is strange to see others move off to their work after they have listened to your yarns, but you have no work to go to."

It is the personal interest that is going to help a man get through the trying period of re-adjustment and settling down again. Nothing will arouse the feeling of discontent more quickly than a man's absence and service being taken for granted. The situation is trying enough without the cold stare of indifference. No, we are not suggesting that the returned man wants petting and stroking. He is the first to say, "Forget it." But he has the right to expect a more than passing interest from his fellows.

The Government is, no doubt, doing its best, to take care of the returned soldier and his troubles. But the Ottawa departments are absolutely overtaxed with the work. There are some cases of emergency which cannot wait for the ordinary routine, and it is in these that positive hardship comes. At this very point is the place where the Church can serve by temporary help, it may be, and most of all by directing the appeal to right channels and putting pressure behind the appeal to secure speedy relief.

## Evangelism

EVANGELISM has a necessary place in Christian work. There are always those who have been hesitating for a time between two opinions and require some exceptional challenge to rivet their attention on the necessity of decision. The evangelist's message is to the careless, the indifferent, and the sinner. It is not to be expected that his chief work is to "edify" the body of Christ, but he certainly can inflame the zeal of Christians.

The emphasis laid on this work in the ARCHBISHOPS' COMMITTEE'S Report on Evangelistic efforts is a welcome word. It plainly states that the Church is not doing her duty in the matter. So many people are afraid of evangelism, no doubt because of the extreme methods of some who are called evangelists. But the mistakes and excesses of some need not deter, and do not excuse us from the performance of our duty.

Our Saviour was an evangelist as well as a teacher. He used the methods of warning and entreaty to bring home to men the sharp necessity of decision for God's service. He did not hesitate to press on His hearers the fleetingness of the opportunity here and now. This life is the realm of endeavour and decision.

The Church has provided in the season of Lent a time when men's thoughts naturally turn to the great themes of salvation and immortality. The tragic and blessed story of the Passion, as it is unfolded year by year, makes its appeal to the

hearts of men. There is no better time in all the year for a parochial mission. Several parishes in the Dominion have laid plans for such a period.

Whenever a mission is mentioned, people think in terms of a missionary. There are men who have a special gift and love for that kind of work, who can present the claims of the Christian life with a clearness of statement and a warmth of appeal which arrests the attention. But we are convinced that the average parish priest could do good service if he really tried. Let him suspend parish activities and organizations for a week or so and prepare addresses, Bible readings and instructions, with the object of arousing and leading to decisions for Christ. He will be the better and his people will be the better for the messages of personal dedication and devotion in answer to the appealing love of the Saviour.

The Report stresses the point that evangelism is the duty of every member of the Church. How sad it is that so few of us ever speak a word of testimony for the One Whom we say has made our life and Who is our life. Our lips should not be dumb. Whenever we do speak, our testimony is carefully hidden in something about the Church or her services. Any word about our Saviour Himself is so unusual that it embarrasses us. That should not be. There is the natural, spontaneous word about our greatest Friend which could never be thought cant or hypocrisy. Sincerity is easily read.

Speaking of evangelistic services, it is announced that Mr. Paul Rader, of Chicago, who recently conducted an evangelistic mission in Massey Hall, Toronto, is to return to Toronto for a longer campaign next May. We have been told that many people were helped by his meetings. If crowds are any criterion, his meetings were successful, because at the closing meeting an overflow meeting had to be held. How many Christians went out of curiosity, we cannot say, but at one meeting a show of hands indicated that ninety per cent. were already Christians. Mr. Rader and those responsible for the meetings would, no doubt, prefer a larger proportion of non-Christians. That, however, can scarcely be controlled.

There is another matter which can be controlled, that is the method of presenting the Gospel. We attended one of Mr. Rader's meetings. If the mixture of entertainment and religion which we heard is the inevitable form of evangelistic work, then we have grave doubts regarding either the value or the necessity of such work. One minute we were grateful for an incisive sentence clarifying the issue of repentance and conversion, and in the next minute we were shuddering at the utter levity of the speaker. The audience seemed to hugely enjoy the jokes. We wondered whether they listened for the jokes and endured the exhortation, or listened for the exhortation and endured the jokes. Whatever it may be, an appetite grows by what it feeds upon, and we are convinced that it is a mistake for an evangelist to whet the appetite of an audience for jokes, racy slang, etc. A manly appeal to Christian decision is a thing a man can appreciate. We recall the appeals of Moody and Torrey. But the idea of a person having to be amused, coaxed, cajoled, or teased, in order to make a decision, proceeds on the assumption that a Christian decision is something like a touch-down in football. Yet the worth of the decision, like every other decision in life, depends on the motive. The decision is the beginning, not the end, of Christian life. We wonder if these methods contribute to some of the unstable results of some evangelistic campaigns.

## The Christian Year

### The Miracle of Feeding

(FOURTH SUNDAY IN LENT)

#### MIRACLE.

WE are tempted in our faith as much as in our life and conduct. The effect in the one sphere, if they may be for the moment distinguished, is as deleterious as in the other. Creed affects conduct and conduct reacts upon creed. Creed and conduct produce the living fruit. Miracle is a stumbling-block to faith, a prolific mother of doubt; if indeed miracle is to be retained as an historic and essential constituent in Christian belief. Notable attempts have been made, and are being made, to dissociate faith from the alleged fact of miracles, so to obviate the difficulty by shedding the stumbling-block altogether. The fact of miracles is a temptation to faith. The interpretation of Christianity which is offered by the extreme modernist, whose vision is cribbed and confined by fixed rules and laws, and whose scholarly "findings" are a foregone conclusion in his mental pre-suppositions, is an interesting example of how the refinements of hair-splitting struggle to retain a subjective faith in the content of Christianity while abolishing all the corresponding objective facts upon which such subjective faith is based, and by which only it is warranted. Two articles appearing in the January number of the "Hibbert Journal," one entitled "Christian Faith," by Rev. J. M. Thompson, and the other "Again What is Christianity?" by Prof. J. B. Pratt, will be of interest to the reader as illustrations.

#### THE IMPOTENCY OF MODERNISM.

The feeding of the five thousand, in the Gospel for mid-Lent Sunday, is a miracle, which is reported in all four Gospels. It is one manifestation of the Revelation of the Incarnate God in Christ, and is entirely consistent in power and beneficence; so that in so far as we doubt the actuality of the alleged fact, to that extent is the power of our faith defective. There must be correspondence between faith and fact. The things we believe about Christ which are the things, it is alleged, He said and did, are the foundation stones upon which is established our belief in Christ. Objective facts are the criteria of subjective faith. To separate faith from fact is to attenuate faith, or to metamorphose it, into an indefinite abstraction, of interest only to academicians, and suitable only for a laboratory of psychology. Mr. Thompson's Christology robs Christianity of all its commanding imperatives, and its moral and spiritual dynamics. It is impotent as a redemptive Gospel, and cannot even be preached as a Gospel. It is an instance of faith's defeat which has issued in non-faith, and so has no value in a world of sin and need.

#### LESSONS OF LOVE AND HELPFULNESS.

Some interesting lessons on the feeding of the five thousand were furnished in a series of papers, by Rev. F. H. Brewin, which appeared in "The Mission World" last year. These lessons, which are as beautiful as they are abundant, are indissolubly linked up with the fact. A few of them may be noted.

1. Jesus' sympathy with needful humanity. His heart went out to those who came to Him. He wished to satisfy their heart hunger even more than their physical. "Blessed are they that hunger and thirst after righteousness." The people who were as "sheep having no shepherd" appealed to Him, and He loved them. "I am the good shepherd, and know my sheep." God's heart is like His. He is sorry for our sorrow, and longs to give the answer to our real need.

2. This act of feeding the multitude is often used as symbolical of the way He would feed the soul by His own Body and Blood in the Sacrament of Holy Communion. The miraculous increase signifies that which actually takes place in the Sacrament. The increase is miraculous still and out of all proportion to what outwardly appears.

3. Our Lord's action was made possible only by a contribution from the human side. We must bring our gifts and offerings, however inadequate they may seem; and offer them to Him without reserve. The "lad" had more than enough for himself, but at the Master's request he gave all for others. That is the thing we are to do—give our supplies for His sake, and see how He can magnify them to great service.

## The Most Reverend Archbishop Hamilton

### IN MEMORIAM

IN due time, beautiful and fitting remembrances will be raised to the glory of God and in loving memory of the Most Rev. Charles Hamilton, Lord Archbishop of Ottawa, who died on Friday, March 14th, in La Jolla, Cal., but his truest memorial will be in the hearts of those who knew him.

"The dear man!" exclaimed one woman, who had gone in and out of his house constantly during the ten years, from 1885 to 1896, in which he filled the See of Niagara. "The dear man! He was a saint of God."

Born at Hawkesbury, Que., in 1834, his school days were spent in Montreal, his student life was lived at University College, Oxford. Declaring for Holy Orders, he was made Deacon by Bishop Mountain, and later priested by him in 1858, and the story of his ministerial life, from its beginning onward, is one continuous tale of unbounded hospitality, of intense love for children, of optimism, of seeing the best in humanity, of patience with the wayward, of gentle sympathy with the sick and sad, of a breadth of vision that never failed to see the other man's viewpoint, and of a wholesome fearlessness that made him trusted and revered as much by those who differed from him in doctrine and ceremonial as by those who thought with him in these things.

His Grace was an ardent advocate of the tithe, and, as he always practised what he preached, the Church and all good works were greatly benefited by his convictions. But his benefactions went far beyond the tenth of his income, and much of the fortune which he inherited went to feed the flock of God, of which the Holy Ghost had made him overseer. In his early days, as Curate of the English Cathedral in Quebec, or during his incumbency of St. Peter's in that city, or during his long tenure of the rectory of St. Matthew's in the ancient capital, it was said of him that he never turned his face from any poor man, and that he himself was never so happy as when he could bring a stranger guest to sit at his table with his singularly happy family.

As the Priest, so the Bishop, who magnified his office, but maintained a personal humility and childlike simplicity to the end. His generosity seemed to increase with the years, and many a poor clergyman in a struggling parish had cause to bless the Bishop with the benign and gentle face who came under his roof, and, while sharing simply in the simple fare, noted the delicate wife or the children's shabby frocks or coats, and later sent a cheque, wrapped in such a loving note that the harassed cleric felt that he had received a father's gift.

The Archbishop had a wonderful faculty for remembering faces and recalling incidents in connection not only with the noted, but with the unimportant. Little more than a year ago, going into a small meeting of Sunday School teachers in the house of the clergyman with whom he was staying, His Grace singled out one young girl whom he had not seen for a long time and enquired after the sister, whose going to France had been noted by the kindly prelate, who wore

a mitre, not for his own glorification, but because it symbolized the Pentecostal outpouring of the Spirit upon the messengers of Christ, and who carried a pastoral staff, not as the sign of Episcopal authority, but as a mark of his calling as a shepherd, responsible to his Master for the welfare of the flock.

Before the Archiepiscopal crozier became his portion, on the death of Archbishop Sweetman, in 1909, the Bishop carried a beautiful pastoral staff, and he was never weary of explaining the significance of the devices which were wrought upon it. Showing it to children was his special delight, and the writer recalls a singularly beautiful scene: the violet-cassocked Bishop, his face radiant with happiness, standing on a little patch of green sward outside a poor, little church in the poor quarter of a city, surrounded by twenty or thirty ragged—and dirty—children, who pressed close to him to hear the story of the Loving Shepherd of the sheep, Who, as the under-shepherd spoke, became a very real Person,

always trying to keep His lambs from being bruised or frightened.

When this incident was repeated to one of the younger clergy of the Diocese of Ottawa (to which See Bishop Hamilton was translated when it was formed out of the old Diocese of Ontario in 1896), there was a prompt exclamation of:—

"Isn't that just like 'Charlie Ottawa'?" the shining eyes of the young cleric and the tender reverence of his tone making of the seeming flippancy of his words a tribute of love and devotion.

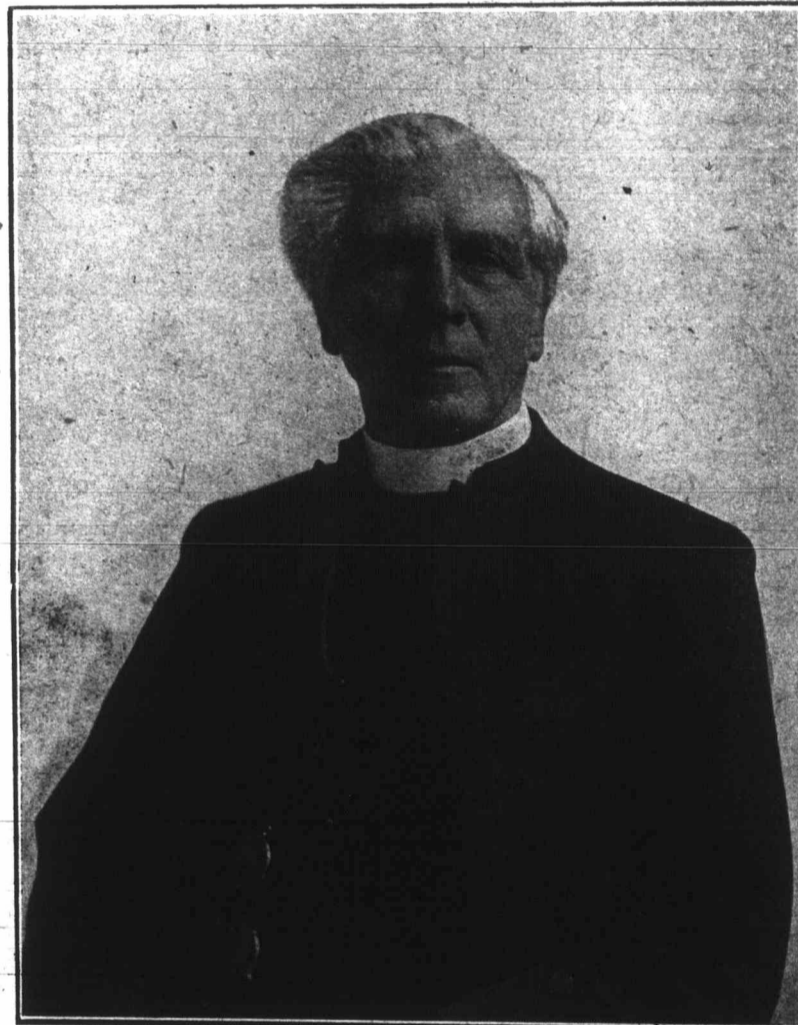
Archbishop Hamilton married a Miss Thompson, of Quebec, who, with his devoted daughter, Miss Ethel Hamilton, was with him in California. Other members of his

family are the Rev. Harold Hamilton; Lieut.-Col. George Hamilton, in France; Mr. Charles Hamilton, of Nelson, B.C.; Mrs. Lenox Smith, wife of the Rev. Lenox Smith, Ottawa, and Miss Mary Hamilton, of New York and Boston. One son and one daughter, the late Mrs. Kirwan Martin, of Hamilton, predeceased their father.

Till within about a year of his death, when his tireless energy began to flag, His Grace celebrated every Sunday in the Cathedral at Ottawa, and, though he had given up active service in 1914, when Bishop Roper succeeded him in the Bishopric of Ottawa, he was often to be seen walking briskly about the streets of Ottawa, walks which were punctuated by constant stops to speak a few genial words to friends who might be in any walk of life, from the ranks of labour to the Viceregal circle.

Archbishop Hamilton never shirked work, even in its somewhat thankless aspects. In 1861 he represented the Diocese of Quebec in the first Provincial Synod; in 1865 he was elected clerical secretary of that body, holding the office till 1882, when he became Prolocutor of the Lower House. His election to the See of Niagara took place on the eighth ballot on January 27th, 1885, and he was consecrated in Christ Church Cathedral, Fredericton, N.B., by the Most Rev. John

(Continued on page 187.)



THE LATE MOST REVEREND CHARLES HAMILTON, D.D., D.C.L.,  
Formerly Bishop of Ottawa and Archbishop of Ontario

THE storm that awoke this year. This year Fides Catholica lum Athanasii. noble and as d rubric in our P Confession of C

It was perhaps much discussion: revised Canadian England is the recitation of The American altogether. The Prayer Book, recitation. The feeling of rest larger centres, the great fest character of cause it was a jarring note were marked best advocates, who clung to to walk the hi "And duly re The psalm w All chants th way."

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# The Athanasian Creed

## REPORT OF CANADIAN REVISION

ARCHDEACON ARMITAGE, M.A., Ph.D.

### THE SITUATION.

THE storm centre of the revision centred in that ancient symbol—the QUICUNQUE VULT. This venerable Creed, variously called *Fides Catholica*—The Catholic Faith—or *Symbolum Athanasii*. The Creed of Athanasius has as noble and as distinctive a title in its governing rubric in our Prayer Book, where it is called "this Confession of our Christian Faith."

It was perhaps natural that there should be much discussion concerning its place in the Revised Canadian Prayer Book, as the Church of England is the only Church which requires the recitation of the Creed at its public services. The American revisers had omitted the Creed altogether. The Irish revisers had left it in the Prayer Book, but had made no provision for its recitation. There was on one side a growing feeling of restlessness abroad, especially in our larger centres, against the use of the Creed on the great festivals, partly on account of the character of the congregations, and partly because it was claimed that the Creed introduced a jarring note into the services, which otherwise were marked by joy and praise. Even its warmest advocates, and it had staunch and true friends who clung to it with passionate devotion, failed to walk the high plain of Keble:—

"And duly reach on each diviner morn,  
The psalm which gathers in one glorious lay,  
All chants that e'er from heaven to earth found way."

But they felt with Samuel Wilberforce that, "Every proposition is a record of some battlefield, and with Dean Armitage Robinson that, "Almost every section is the tombstone of a buried error," and they were loath to give up anything which appeared to be a buttress to the Faith.

### ARGUMENTS CON.

The main arguments against its retention in its present form, and of its recitation in the public services, were that it is misleading in its statements, that it is a source of misunderstanding and consequently of irritation, and that it goes beyond Scripture, apparently traversing, unless carefully explained, the offer of salvation in the New Testament. On the other hand, it was claimed with great earnestness in argument, that there was nothing in the Creed that was not in the Bible, and that its purpose was not to condemn but to warn, and that there was great danger in giving up such a safeguard against error as the recitation of the Creed provided, while nothing could be worse than that it should appear in the words of the late Lord Salisbury, "that men came to look upon the Church as having deserted her sacred mission."

There was no subject that consumed so much time in the Central Revision Committee as the discussion of the great problems connected with the retention and use of the Creed. When it reached the General Committee, the whole subject had to be thrashed out afresh. And in the General Synod the subject was one which provoked the warmest expressions of feeling in both Houses.

At the very earliest stage of revision, Dr. Paterson Smyth, of Montreal, gave a masterly analysis of the possibilities open to the Church in dealing with the question upon its merits. There were eight courses, he intimated open to the committee:—

1. Leave the Creed as it is, leave the imperative conditions in the rubric, and keep the days of recitation the same.
2. Leave the Creed imperative, but reduce the number of the days of its recitation.
3. Substitute "may" for "shall" in the rubric, and make its use optional instead of compulsory.
4. Adopt the Irish method, and drop the rubric altogether.
5. Adopt the American plan and drop both Creed and rubric.
6. Remove the damnatory clauses from the text.
7. Bracket the damnatory clauses, and deal with them in a new rubric.
8. Retranslate the Creed in the hope that this will remove at least some of our present difficulties.

There were many debates upon the questions involved, all of which I heard, and most of the subject matter revolved around the central principles laid down at the outset by Dr. Paterson Smyth, at Kingston, Ont., in the summer of 1912.

The first difficult question to be solved was in connection with the liturgical use of the Creed, and any possible changes in the rubric. The Bishop of Huron, who was presiding, ruled that both were within the competency of the committee. The new Lambeth translation, under motion of Mr. Matthew Wilson, seconded by Archdeacon Cody, was accepted tentatively as a text, subject to final decision at a later date, the settlement of the details being left for further study and consideration. It was then unanimously agreed that the Athanasian Creed should remain in the Prayer Book. As a result of a long discussion, the chairman was requested to give a ruling in regard to any proposed changes of words, which he gave, declaring that the committee was competent to discuss any change of wording that did not involve change of doctrine. The Rev. Dyson Hague then moved that the Creed of St. Athanasius be inserted without change and without rubric as in the Irish Prayer Book. The secretary's brief record in the minutes is, that after a prolonged discussion the committee adjourned at 5.30 p.m. The next record runs: "The discussion was continued throughout the evening session, but no formal motion was put nor any decision arrived at before the adjournment at 10 p.m." The next morning, August 30th, Canon Powell put the following question to the chair: "Are we, as a committee, acting under orders pages 42 and 43 and 246 of the Journal of Proceedings of General Synod, 1911, able in any way, to use parts of the Creed of St. Athanasius as a substitute for the present use of the Creed in full?" The chair ruled that: "The Committee has power to set forth a short form of the Athanasian Creed for liturgical use, provided it does not prohibit the use of the full form."

### REVISED TRANSLATION.

Archdeacon Cody then moved, seconded by Mr. Matthew Wilson: "That the Athanasian Creed in a revised translation be printed in full in the Prayer Book, and there be also printed in a revised translation a form of this Confession of our Faith without the minatory clauses." This motion carried, Canon Scott and Mr. Charles Jenkins calling for a recorded vote, it was found that twelve names were recorded in favour of the proposal and two against it. It was then agreed that the alternate form for liturgical use be printed after the full form, which should retain its present position. Then came the critical moment in regard to the omission of certain verses in the public recitation of the Creed. Canon Plumtre moved, seconded by Archdeacon Cody, that verses 1 and 28 be omitted. These crucial verses in the Lambeth translation read as follows: "Whosoever would be saved: before all things it is needful that he hold fast the Catholic Faith." "Let them therefore that would be saved: think thus of the Trinity." This resolution carried. Mr. E. G. Henderson then moved that verse 42, which reads: "This is the Catholic Faith: which except a man have faithfully and steadfastly believed, he cannot be saved," be deleted, which also carried. These alterations made a further change necessary in order that the Creed might have an appropriate beginning. For the second verse had also been deleted under motion of Archdeacon Cody, seconded by Mr. Matthew Wilson, carrying away the words: "Which faith except a man keep whole and undefiled: without doubt he will perish eternally." The Bishop of Montreal therefore moved that instead of beginning the Creed with the word "Now," that it begin, "The Catholic Faith is this," which was accepted. A further amendment was then made to the text of the Creed in the 29th verse, which, in the Lambeth translation runs: "Furthermore, it is necessary to eternal salvation: that he also believe faithfully the Incarnation of our Lord Jesus Christ." Archdeacon Cody moved, and his motion was adopted, that it read as follows: "Furthermore, it is necessary to eternal salvation: to believe faithfully also the Incarnation of our Lord Jesus Christ." On motion of the Bishop of Montreal it was agreed that the clauses of verse 41 should

be transposed, making the final word to be life, and not fire, reading thus: "And they that have done evil will go into eternal fire: and they that have done good into life eternal." The final amendment was offered by the Bishop of Fredericton and accepted by the committee, and that was instead of singing or saying the *Gloria* at the close of the Creed, that it should end simply with the word *Amen*. Several of these decisions were reconsidered, but the changes made finally prevailed, and in this form the Athanasian Creed was brought before the next regular meeting of the Central Revision Committee for confirmation, at its meeting in Ottawa in April, 1913. The result was that none of the contentious questions received the two-thirds vote necessary for confirmation. The resolution adopting the Lambeth translation tentatively, was however confirmed. The position arrived at amounted to the adoption of a new translation of the Creed, without any qualifications of any kind.

### THE PRIMATE'S RULINGS.

The Central Revision Committee held two prolonged sessions after the Ottawa meeting, but no action was taken in connection with the questions involved, until the meeting of the General Committee, which was held in Toronto in April, 1914. In the meantime, this alternative form as it was proposed to amend it, had been printed in a draft-book. Archdeacon Paterson Smyth moved in the General Committee, seconded by Mr. E. G. Henderson: "That an alternative form of the Athanasian Creed be printed for liturgical use in the Prayer Book similar to that on page 39 of small draft-book." The Archbishop of Algoma asked the ruling of the Primate in the following terms: "Is there a question of principle involved in the proposal made in the motion of Dr. Paterson Smyth to introduce for alternative use a mutilated form of the document known as the QUICUNQUE VULT?" The Primate ruled: "That inasmuch as the whole Creed as at present in the Prayer Book is retained, and can still be used, by those who desire to use it, and inasmuch as the clauses omitted in the alternative form are the minatory and not the credal professions of faith, I rule that the addition of an alternative form for liturgical use is not a violation of principle." The motion of Dr. Paterson Smyth was then put and declared carried. Chancellor Davidson asked for the Yeas and Nays, which were duly recorded. The result of the vote is interesting. There were seven Bishops in favour of the motion, and three against. Three Deans voted Yea, and none against. Three Archdeacons said Yea, and one Nay. Five Canons voted Yea, and three Nay. Three Divinity professors voted Yea, and one Nay. Three Chancellors voted Nay. Four laymen were in favour of the motion and four opposed to it.

This action sent the proposals made at Kingston, which were not concurred in at Ottawa, to the General Synod for adoption by that body or rejection as the case might be. The draft-book, as presented to General Synod in 1915, therefore contained the Athanasian Creed in its old form, and immediately following it the alternative form in the Lambeth translation amended in the directions already indicated, and preceded by a rubric: "Or else this that followeth." The Bishop of Huron, who moved, and Chancellor Worrell who seconded all the resolutions for revision, brought the two forms before the House for approval. Chancellor Davidson then appealed to the Primate in the chair in the following terms: "As to whether it would be possible under the instruction given in the appointment of the Committee on Prayer Book Revision, to omit any part of the Athanasian Creed, and whether such omission would be an 'impairment' and out of order? The Primate ruled that it would be an impairment and out of order. The Primate afterwards explained that he was not to be understood as ruling that the substitution of a revised translation would be an impairment as that question had not been before him."

### BISHOP ROPER'S ADDRESS.

The whole subject was debated at great length. The Bishop of Ottawa moved an amendment, seconded by President Powell: "That the report of the committee be amended by the substitution for the form printed on pages 38-40 of the Lambeth translation of the Athanasian Creed unaltered except by the elimination of verses 2 and 42 and the restoration of the *Gloria*. The Bishop of Ottawa spoke to this resolution and lifted the whole question to the highest level in an address marked by the greatest moderation, the widest learning and a moving eloquence which was not excelled during the debates of the Synod. It was a speech worthy of any assembly of divines, in any age of the Church's history, and had a marked effect upon the deliberations of the Synod."

Canon Allnatt moved an amendment to the amendment, seconded by Archdeacon MacKay: "That the following passages in the Athanasian Creed being simply of the nature of comment by way of warning, be printed in smaller type (or in italics) to distinguish them from the actual subject matter of the belief: Clauses 1, 2 and 3 to the word 'That' inclusive; also 28, 29 and 30 to 'That' inclusive; also clause 42; also that the following explanatory note be placed after the Athanasian Creed: 'It is to be noted that those clauses in the Confession of Faith which declare the everlasting perdiction of such as do not believe and keep unimpaired the Catholic Faith as herein set forth are not to be regarded as being themselves of the essence of that Faith which they are designed to uphold; but are placed here as a declaration of the great peril incurred by those who wilfully reject the truth of the Gospel of Jesus Christ. They may therefore be omitted when the Creed is sung or said.'" Canon Allnatt's resolution was put to the Synod, and declared "Lost."

It was then moved by the Archbishop of Algoma, seconded by the Bishop of Qu'Appelle: "That the alternative form of the Athanasian Creed be accepted, but that the present form be retained in its place in the Prayer Book and used in the public worship of the Church on Trinity Sunday; and that such changes be made in the rubrics as may be necessary to make the resolution effective." The Synod then adjourned, it being 10.15 p.m.

When the General Synod met in joint session of both Houses on Wednesday morning, September 22nd, Bishop Reeve desired to offer a solution of the difficulties in connection with the use of the Athanasian Creed—viz.: The recitation by the clergyman alone in church on certain occasions, and the reading by the people, but not aloud.

#### INDENTATIONS PROPOSED.

The resolutions before the Synod were held in suspense in order to allow Provost Macklem to introduce the following resolution:—

Moved by the Provost of Trinity College, seconded by Chancellor Davidson: "That in the Revised Prayer Book the present form of the Athanasian Creed be preserved in its integrity without alteration or addition, save that in Clause 29, the word 'faithfully' be substituted for the word 'rightly'; and that no alternative reading of the Creed be admitted for public use;

"That in the printing of the Creed Clauses 2, 28 and 42 be indented and immediately preceding the Creed a rubric be inserted as follows: Note.—The indented clauses may be omitted at the discretion of the Minister for the public recitation of this Creed in Divine worship: That at the end of the Creed be printed the following declaration:—

¶ For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of Saint Athanasius, it is solemnly declared:

1. That the Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings in Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

Provost Macklem's resolution was put to the Synod and was carried in both Houses, with what appeared to be practical unanimity. The Creed was printed in the Revised Prayer Book in that form.

At a later stage, however, grave differences of opinion arose, and the House of Bishops, while permitting the use of the Revised Prayer Book in the Church, made an exception in the case of the Athanasian Creed in its indented form.

It was felt during the session of the General Synod of 1915 that the Provost of Trinity College had found a solution of all, and if not of all, at least of nearly all the difficulties surrounding the use of the Athanasian Creed in the public services of the Church.

Such, however, did not prove to be the case. For at the first meeting of the Revision Committee following the General Synod, the Archbishop of Algoma moved, seconded by Dr. Matthew Wilson: "That after the words of the title: 'The Creed of Saint Athanasius (commonly so-called), the following rubric be inserted before the Athanasian Creed instead of the rubric in the Revised Book: To be sung or said at Morning Prayer on Trinity Sunday, instead of the Apostles' Creed, by the Minister and people standing.'" The record runs: "Carried unanimously."

It was then moved by the Archbishop of Algoma, seconded by Dr. Matthew Wilson: "That the Athanasian Creed be printed in the Revised Book without indentations and omitting the words 'Minister and people' before the various verses." This was carried by two-thirds majority. It was further moved by the Bishop of Ontario, seconded by Archdeacon Cody: "That the QUICUNQUE VULT be printed in the Canadian Prayer Book according to the so-called Lambeth translation." This resolution was carried.

It was moved by the Bishop of Kootenay, seconded by Dr. Matthew Wilson: "That the *Gloria Patri* at the end of the Athanasian Creed be omitted." This motion failed to carry.

#### GENERAL SYNOD 1918.

The action of the Revision Committee as outlined here was submitted to the GENERAL SYNOD OF 1918, and was moved in due course by the Bishop of Huron, seconded by Chancellor Worrell. It was found in the discussion which arose that the text of the Creed itself was often brought in, which led to a motion by Canon Bedford-Jones, seconded by Canon Heeney: "That the Lambeth translation be considered before what is to be 'said or sung.'" This motion was decided in the affirmative; and the Lambeth translation being put to the Synod was adopted as the text.

It was then moved by Rev. Dr. Cayley, seconded by Rev. G. A. Kuhring: "In order that the teaching of the Athanasian Creed on the doctrine of the Holy Trinity and the Incarnation may not be handicapped, or lost to the Church, by reason of its association with the minatory clauses: Be it resolved that the Creed be amended by the omission of verses 1, 2, 28, 29, 40, 41 and 42; and by the omission of the word 'now' in verse 3; and the word 'furthermore' preface verse 30."

The discussion of this motion was very animated, and strong ground was taken against it by many speakers, but especially by the Archbishop of Algoma, who, at every stage of the discussion, whether in committee or in Synod, remained the eloquent and powerful champion of the Creed in its ancient form, and who resisted every effort from whatever quarter to amend the text in the slightest degree, except in so far as it might be made clearer by a new translation. The whole of the morning session was taken up by the debate on the use of the minatory clauses. When the Synod reassembled after adjournment, Dr. Cayley asked the permission of the Synod to withdraw his motion. This was granted. The Rev. Dyson Hague, however, pressed for some relief in the recitation of the minatory clauses, and was about to move an amendment eliminating certain clauses, when a point of order was raised, as to whether the removing of the minatory clauses from the Athanasian Creed is in accordance with the agreement under which the Prayer Book Revision was undertaken. The Primate ruled: "That such an alteration would be contrary to the agreement under which the revision of the Book of Common Prayer was undertaken." The Primate's ruling was that no sections of the Athanasian Creed can be excised. The Lambeth translation, so-called, was then adopted by both Houses in General Synod.

#### EXPEDIENTS TRIED.

The Primate was then asked for a ruling as to whether a change in the rubric governing the number of times the Creed is to be recited would not be a change in principle. The Primate ruled: "That the alteration would not be an alteration in principle, but an alteration in practice."

The Rev. Canon Daw then offered a motion, seconded by Canon Gale: "That the QUICUNQUE VULT be retained in its entirety with the rubrics as given in the Prayer Book before Revision." On the vote being taken in the Lower House it was decided in the negative.

The following resolution was then offered by Dr. Matthew Wilson, K.C., seconded by Hon. Richard Harcourt: "That the Creed of St. Athanasius commonly so-called, be printed in the Prayer Book without any provision for compulsory use thereof. When the vote was taken in the Lower House, it was decided in the negative.

The Ven. Archdeacon Paterson Smyth, who throughout the long years of discussion in committee, had sought some method by which the

Creed could be constantly used by Churchmen of all schools of thought, and who had always felt that the solution of the Irish Church was not satisfactory in that it relegated the Creed to the pages of the Prayer Book, merely to be read but not recited; evidently feeling that the Synod was approaching a deadlock on the question, offered a motion to the House: "That the text of QUICUNQUE VULT be printed without either rubric or note. He found a seconder in Professor Allnatt, of Bishop's College, Lennoxville, one of the ripest scholars in the Canadian Church. But when the resolution was submitted to the Lower House, it was negatived by a vote which stood 75 yeas and 80 nays.

#### A DEADLOCK.

The feeling in both Houses of General Synod in joint session had become tense to a degree. There appeared on the surface to be no way out of a difficulty which all recognized. Every possible avenue seemingly had been explored over and over again. A feeling of disappointment was settling upon the members of Synod. Yet there were no recriminations, no signs of ill-will anywhere to be observed. All appeared to be filled with the desire so happily expressed by good Bishop Wilson of sainted memory: "To make reason and the will of God prevail."

There was no difference of opinion in regard to the great abiding principles enshrined in the Athanasian Creed itself, but there were many Churchmen who desired to be relieved from the recitation of the minatory or monitory clauses, believing them to be no part of the ancient symbol, and a hindrance in these days, rather than a help in the preservation of the great doctrines to which the Creed bears such eloquent witness. On the other hand there were just as determined men amongst Bishops, Presbyters and laity, who felt bound at all costs to preserve every word of the QUICUNQUE VULT as they had received it in the Church of their forefathers. And in this conviction they were upheld by the Primate's ruling that no part of the Creed itself could be deleted. There it stood in its integrity, not a word of the text altered, save in the way of a new translation. And this translation the work of seven of the greatest scholars of the English Church, of such men as Bishop Wordsworth, the ablest ecclesiastical Latinist of his day, of Dr. Swete, who was a master in the niceties of translation, and of C. H. Turner, the leading authority on Creeds in modern times. But as the Archbishop of Canterbury has declared in his opinion, the mere translation "provides no actual remedy, directly or indirectly, for the difficulties which surround the public use of the document in the services of the Church."

The Synod was faced by a great dilemma. There was the ancient Creed in its integrity, shorn of nothing, every portion kept inviolate, and there was a body of loyal Churchmen, in a House divided against itself in regard to the public recitation of the Creed, in its entirety, in its plain and manifest meaning, but accepting it in a broader spirit of interpretation.

#### THE FINAL PROPOSAL.

Suddenly new light appeared to break forth. Rural Dean F. H. Graham, of Kootenay, stood up in Synod and offered a resolution which he declared would preserve the principle of keeping the Creed intact, and yet give the liberty which some so ardently desired. The method he recommended was simplicity itself: "That the QUICUNQUE VULT, with a rubric directing that it may be sung or said at Morning Prayer, instead of the Apostles' Creed, on any day of the year, be adopted." The motion soon found a seconder in the person of Professor Cosgrave, of Trinity College. The House was in no humour for a debate. A vote was called for, with the result that in the Lower House it was decided in the affirmative by a vote of 85 to 60. The vote was then taken in the Upper House, and was one of concurrence. The secretary is ordered to frame a suitable rubric, and the question which has divided the Synod for so long a time, that it appeared to be insoluble is finally settled, and that without the slightest ill-feeling in any quarter. It was perhaps not noticed at the time that Canon Newbolt had offered a somewhat similar resolution in committee in the Convocation of Canterbury: "That after the Benedictions shall be sung or said the Apostles' Creed or the Confession of our Christian faith, commonly called the Creed of St. Athanasius." Canon Newbolt's resolution did not survive the committee stage, possibly for the reason that it bore with it an air of unreality. The motion before General Synod was born in an atmosphere of compromise, and it only won acceptance because it demanded no sacrifice of

(Continued on page 184.)

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## The Girl of the Remake

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

### CHAPTER IX.

#### THE APPEAL OF DOMESTIC SCIENCE.

THE very sound of the words Domestic Science, with their touch of home, is refreshing after the more or less ambitious heights to which we have been soaring. Every true-hearted woman longs one day for a home of her own, for the tug of a little hand at her skirt, longs even for "darning little stockings for restless little feet," for "washing little faces to keep them clean and sweet."

But before we come to the romance of domestic science, let us first make up our minds exactly where we are to find ourselves. Most people hold (men who have not tried it?) that domestic science spells running a house and cooking. They declare that given average brains, plus average ingenuity, plus a good sprinkling of caution and experiments, any ordinary woman can learn to keep house in a week, or if not exactly a week, at shortest shrift possible. They are as clear as the day that, taken as a whole, domestic science specialists are far too set upon themselves.

Other people, just as behind the times as the first, think domestic science is a kind of elongated cookery book, intended to pander to general greed by practical demonstrations of more or less wasteful dishes, and they forget that cookery is, after all, only a side issue, though a definitely essential side issue, of domestic economy.

But you change your mind if you set to work to define domestic science, for as soon as you look into it you discover that "it is the upbuild of a healthy body," or, if you put it more simply, a first cousin to medical science. This is a fairly accurate definition, or you may say that whilst medical science strives to make sick people well, domestic science strives to keep well people well.

#### HOW DOES DOMESTIC SCIENCE SET ABOUT ITS TASK?

If you take up a prospectus, you find that domestic science at its fullest and best follows three main lines: The University course, the teaching course, and the housekeeping course. The University course demands matriculation at entering, and leads up along a University course to a degree. If you pass successfully, after a year's training at the Faculty of Education, you will be qualified to teach domestic science in a collegiate, or if you prefer it, you can branch off into social service, or, if scientifically inclined, into laboratory work.

The second, the one or two-year course, requires matriculation and a year's training at the Normal, and qualifies for teaching cookery in the public schools. But the third course, the housekeeping course, is free and open to all and especially popular as it can be taken at long or short spells; three months, six months, one year, two years, and qualifies accordingly for housekeeping or dietetic work.

It is a Godsend to discover something which does not insist upon matriculation, for every here and there I am pretty sure that some of you have never passed nor will pass matriculation, and that you are dimly conscious that the mathematical corner of your brain is not a little rusty and unfinished. If domestic science had not left you this opening, you would have felt like the elderly bear who, at finding every bush cleared away from his beloved haunt on the Humber, and in place of curling up as usual, "climbed on a stump, gazed at the improvement long and deliberately, looked mournfully, and shuffled off."

#### THE UNIVERSITY COURSE.

Instead of shuffling off like the bear let us take heart and come down to actual detail. You are wondering how, in your sober senses, you could spend four long years over domestic science, but if you take up a prospectus you will change altogether and wonder, not how you can spend four long years, but how you can squeeze all those subjects into four short years. For, after all, there are but twenty-five precious lecturing hours in a week, and those lecturing hours have to be stretched out somehow or another and to try cover very far-reaching requirements.

In the first place, a student must have a broad outlook, for every domestic science student needs as broad an outlook in domestic science as in any other University course and, therefore, a fair proportion of the all too precious twenty-five hours has to be given to University lectures in literature, history and French, to say nothing of a dash of ethics and economics thrown in.

Then in the second place, a student must follow the line of a two-year University science course, and this time with a dash of biology and elementary medical work thrown in. This elementary medical work is necessary, for one of the most exciting and interesting issues of domestic science is experimenting under the doctors and discovering special food treatments for special diseases.

In the third place, a student must be intensely practical, and realize that half her success depends upon "putting her books away until she has learnt to use her eyes." She has to discover the why and the wherefore of the simplest phenomenon around her. Why two light garments are warmer than one heavy one; why ice cream freezes when the ice outside melts; why alkaline cleansers cannot be used on aluminum; why and what "mould" is; and she must take the liveliest interest in that "blackest moss" which crusted the flower pots and everything else in poor Mariana's Moated Grange. But an eternal question mark does not go far without an eternal experimental mark. You have to persuade every food you touch to yield its virtues in whatever way will build up the best tissues and the greatest energy. Therefore, you experiment over everything and anything, from the various methods of making baking powder, and the best substitutes for sugar and cereals, down to the temperature of your oven. You analyse every food again in order to discover the varying effect upon diseases and more especially upon diabetes; the varying effects of diets, more especially of infants and hospital patients generally. But cookery is not everything. You draw designs of kitchens with the best possible drainage, light and heating, and follow up your designs by the newest methods of cleansing and keeping generally healthful surroundings.

Taken in this way the four-year course in domestic science is intensely heavy, and expensive, for it involves paying full University fees; and, therefore, you want to be assured before embarking upon it that you are fairly certain of obtaining really interesting and really worth while openings as soon as you have finished.

But you need be under no anxiety on that account. Granted that you are alert, capable, and well-equipped, you will find that your only difficulty will be that of choice, for there are many and interesting doors open to you. Those doors comprise teaching posts in the collegiates and scientific ventures of every kind. At this moment you will find four domestic science students in the Pathological Department in the University; another making analytical tests in the laboratory at Eaton's; another analysing textiles for manufacturing firms; others working in hospital and municipal laboratories.

But if you prefer organization to laboratory work, you will turn to openings among girl employees, meals in stores like Simpson's, or in lunch-rooms as in the Bell Telephone Company, to say nothing of the new openings treading upon each other's heels, such as organizing school lunches in collegiates, the problem of community kitchens, and the like.

Then again you can never tell what sudden adventures are turning up in domestic science. In the Crimean War, Alexis Soyer was summoned away from his experiments on his magic stove, which were astonishing the aristocracy, outside his office in Charing Cross, London, to the invention of the cooking wagon and the reorganizing and victualling of hospitals under Florence Nightingale. But in the crisis of this present Great War it was women, highly skilled in cookery, not men, who volunteered and successfully economized and reorganized the canteens at the Front.

But apart from unexpected posts and questions of adventure, ordinary and every-day posts are well paid. In high school teaching you realize anything from a thousand to eighteen hundred dollars, and in the more scientific branches the salary increases on and on beyond. The truth is, that every year workers are harder to get, for the number of domestic science students is thinned off rapidly as marriage comes whistling down the ways, and steals away name after name from the list of promising students.

#### THE TEACHING COURSE.

The one or two-year course is less exhaustive than the four-year, and confines itself more

(Continued on page 189.)

## Instruction in Citizenship

**S**PEAKING at a public meeting in the City Hall at London, Ont., on March 6th, attended by a large number of working men and others, the REV. DR. L. N. TUCKER, Rector of St. Paul's Cathedral, who presided, made the following plea on behalf of the Church:—

"There are a great many people and, I believe, many working men, who have a very mistaken idea as to what the Church is and what it stands for. We all fall very far short of our ideals—ministers like the rest of mortals. It is probably the same with members of all organizations, and even of trades unions. The ideal of the Church is what I would like to hold up before you.

"In the first place people have an idea that the minister has nothing to do; that he stands in the pulpit on Sunday and preaches a sermon to the people when they cannot reply, and the rest of the time he twiddles his thumbs to pass away the time. That is a mistake. Ministers are the only class that never strike and that rarely have their salaries increased, and yet they are the servants of all who seek or need their help.

"The Church has always been the friend of the poor man. We are often at sea and do not know how to help. We give charity when we should not, and do not give it when we should. But that is an infirmity of judgment. From the beginning the Church may be said to have been the friend of the poor man. Any poor man who comes to the minister is sure to get a good reception, good advice and sympathy and sometimes a little help to cheer him on his way. The Lord Himself was poor and he said, 'the poor ye have always with you.' The poor have always been the care of the Church and of the minister.

"The sick, too, have always been our special care. There is no one who comes to the minister and says, 'My wife is sick,' or 'My child is sick,' but the minister goes to visit them and, if possible, sends a nurse to them and does all in his power to relieve their distress when nobody else does it.

"The Church from the beginning, and long before the existence of trades unions, taught brotherhood. The Lord Himself came to be the elder brother of the race, and He told His disciples, 'You are all brethren.' We do not always follow these instructions, but that is our ideal. The ideal of the Church is that the whole human race is a great brotherhood. You have never gone to a church where they did not teach the golden rule, to love your neighbour as yourself. The Church has always stood for the brotherhood of man.

"The Church has all along stood for service—the service of humanity—irrespective of race or creed, or condition of any sort or kind. The Lord Himself said, 'I came not to be served but to serve.' Churches have been established and ministers sent out to preach that ideal. We are in the world not to benefit ourselves, not to get everything for ourselves, but to serve. We often fall short of our own teaching, but that is the ideal of human life.

"And the Church stands for sacrifice. During the war I heard orators speak of sacrifice as being one of the great lessons of the war, as though that were a new thing. It was only the lesson of our own Bible which we had forgotten. The whole Christian system is founded on sacrifice. The central dogma of Christianity is the Cross, which means the sacrifice not of men but of God. 'Greater love hath no man than this that a man lay down his life for his friends.' These are the ideals of the Church, and the result is that whoever comes to the minister or the Church gets help to the extent of our ability. Whenever a man is down and out the first man he goes to is the minister, and the last man who refuses help is the minister. Ministers do not charge for their services. No man ever comes to me for any sort of service to which a charge is attached, except in the case of marriage, and even then it is a matter of voluntary offering.

"I am glad to have this opportunity of telling the working men here present to get out of their minds the idea that the Church is their enemy or does not sympathize with them. There are hundreds of ministers to-day who are studying industrial problems and who cannot see daylight through them. They are doing their utmost to grapple with them so as to be able to give sound instruction on the subject.

"We know of no distinction among men. We are not Bolsheviks. Our ministry is to every

(Continued on page 189.)

## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" listened with interest to the Italian general who recently visited Canada, as he told of the ambitions and claims of his country in regard to the future adjustment of Europe. His address gave one a slight glimpse of the difficulties that lie in the path of the peacemakers of the world. In apparently perfect good faith he seemed to think that Italy was the most constant and unselfish of all the Allies. She came in at exactly the right moment, and endured without a quaver unto the very end. Her fighting terrain was by far the most difficult, her army in proportion to population the greatest, her line of battle the longest, the assistance she gave on the French front was in excess of that received from her neighbours, the defeat inflicted upon the enemy the most crushing of the war, and her claims on the Dalmatian coast the most transparently just of all the claims set up in this great conference. His story was told with a personal charm that elicited sympathy from his hearers, and one had no reason to doubt but that he was narrating a situation exactly as he saw it. Friends who had the privilege of hearing representatives of other countries that take a quite different view of European affairs, assured me that their cases were presented with equal charm and equal conviction in a diametrically opposite sense. After hearing these men of experience and authority plead their causes, one feels rather happy to be out of the Conference, and realizes, to some extent at least, why there should be a special blessing vouchsafed to the men who bring about peace.

\* \* \* \* \*

Who won the war? is a question that arises on the heels of a great victory, and here again differences of opinion or differences of emphasis are quite apparent among men of honest purpose and judgment not to be despised. All feel fairly certain that Marshal Foch was an element of considerable importance, but didn't Joffre lay the foundation of his success? Britons have an idea that Haig has to be reckoned into the final appraisal and Canadians are quite sure that Currie cannot be overlooked. The British navy certainly is worth considering and the flying men would be aggrieved if they were forgotten. The artillery impressed the enemy with a deep and abiding impression and the crews that manned the merchant and transport fleets with undaunted steadiness, bringing across the seas the men and supplies that were vital to success, demand a proud place on the bench of victors. The engineers that marvellously built the railways, repaired the roads and bridges under fire of the enemy and thus enabled the allied army to "get at them," must not be forgotten. The signallers that mended the wire and flashed back the all important information of the progress of battle, have their own ideas of the pivot of success. The men who rode the swinging cars attached to lofty balloons and slid out from under burning masses of gas and canvass, in a parachute, are no negligible quantity, when the things they saw and the things they told their officers are remembered. Then there is the groom that kept his general's horse in perfect condition, enabling him to make the last mad ride to a crucial point of the conflict, who wants to know where he comes in. Finally, there are the millions of infantry who worked while they "rested" and worked while they fought, who manned the rifles and discharged the machine guns, rushed the enemy and drove home the attack,—where do they stand? Marshal Joffre, in receiving membership in the French Academy, declared that it was the "poilus" that deserved the glory of victory. By this he meant the private soldier of all armies. It was generous and probably just in a large degree, but the truth is that it was the combination and co-operation of all elements in all the armies of all the allies that produced the happy result, and it is foolish to fix victory upon any in particular. One can see how the complexity of such an achievement might entitle Bill Adams to claim the victory of Waterloo!

\* \* \* \* \*

It seems to be most unfortunate that an ex-Minister of Militia, who did many wise things during his regime, and many foolish things also, should immediately begin to fight over again the battles of the recent war. The whole thing was so gigantic, so unprecedented, that Ottawa is hardly the place to formulate the strategy of such a conflict, nor are the men who may possibly have blundered, at all likely to participate in another war, where they could repeat their errors. It is

easy to be wise after the event, but in estimating our limitations, it is well, too, to bear in mind the defects of our enemy. If men trained to war from their youth failed at critical moments, it isn't wonderful if men of peace should make a false step from time to time. It only shows that there are limitations to human possibilities. It is extremely ungracious for those who felt no wounds, and shouldered no responsibility on the field, to say how things ought to have been done, and particularly to say it when there is no chance to correct the supposed error. Take the dogma that a frontal attack is a costly and stupid way of taking a position. "Go round the blank thing." That is all very well when you can persuade your enemy that it is by the front door you intend to enter. This was illustrated in South Africa. When Lord Roberts had several times flanked the enemy and convinced them that that was his uniform method of attack, they naturally prepared accordingly. To their surprise Roberts switched from the flank movement to a straight frontal attack and caught them napping. It is a contest of brains and only the man on the spot can determine what seems the best thing to do at the moment. If he fails, he probably doesn't need to be told that he failed or the cause thereof. It not infrequently happens that to spare men is to incur a greater slaughter in the end. Who is sufficient for these things? One thing seems certain. We cannot call back the dead, nor does it appear at all likely that the men or officers who fought in this war will ever have a chance to make similar mistakes or employ new methods, for the world has had war enough for this generation. Whatever else is done or left undone, however, the people of Canada ought to know how came the Ross rifle to be the instrument of death for so many of our boys. No shouting of its virtues on the house-tops will convince the men who faced the enemy with a useless arm. The furnishing of those rifles to our confiding men and the insistence upon its use when they sorrowfully knew it was useless, was no mistake made in the heat of battle. Its defence, in the face of all evidence, is one of the tragedies if not the crimes of the war.

\* \* \* \* \*

Major Cooper, M.P., of Victoria, B.C., has advocated in Parliament the foundation of a Soldiers' Memorial Fund to be devoted to scholarships on lines almost identical to those presented by "Spectator" some weeks ago. His idea is to raise \$20,000,000 for this purpose through Parliament, legislatures and municipal bodies. If educators throughout the Dominion would write to Major Cooper at Ottawa endorsing his scheme, it would immensely strengthen his hand, and Canada might lead the world in one of the most remarkable benefactions and memorials that has ever been instituted in any country.

"Spectator."

\* \* \*

### THE ATHANASIAN CREED.

(Continued from page 182.)

cherished principle, while it provided liberty to those who claimed that their position was one which might well be relieved by an exercise of Christian charity.

#### EVENING PRAYER.

The changes which were made in Morning Prayer in so far as they are connected as well with Evening Prayer, need not be noticed again. There is one slight addition to the rubric before the Second Collect which was made for the sake of consistency and to make the rubric conform with that for Morning Prayer. It is the addition of the words "all kneeling." The second Collect was also amended by striking out the word "both," and also the comma that follows, making the petition to read: "That our hearts may be set to obey thy commandments." The Bishop of Saskatchewan had moved in the General Committee, seconded by Provost Macklem, a resolution which transposed the words from "that both" to "both that," and at the same time deleting the comma. But in General Synod the Bishop of Ontario moved, seconded by Canon McKim, the resolution which struck out "both" and the comma as well.

A new rubric was sanctioned to follow the Prayer for Clergy and People: "Then may be read any of the Occasional Prayers or Thanksgivings, or any prayers sanctioned by the Ordinary always ending with the Prayer of St. Chrysostom, and the Grace of our Lord, etc., and before any or each of such prayers may be said, Let us pray for . . ."

These few amendments cover all the changes made in Evening Prayer.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

4th Sunday in Lent, March 30th, 1919.

Subject: St. Peter's Imprisonment and Release, Acts 12:1-19.

OUR lessons have been dealing with the activities of the Apostle Peter in the work of extending the Church. A check is put to that activity by a persecution which was begun by Herod the King. This Herod was a grandson of Herod the Great. The Herod family figures largely in the story of the beginnings of the Christian Church. It was in the time of Herod the Great that Jesus was born. It was he who ordered the slaughter of the Innocents in the region of Bethlehem. His son, Herod Antipas, put John the Baptist to death and to him Jesus was sent by Pilate for examination. The Herod of this lesson was a nephew of Herod Antipas and grandson of Herod the Great. He is known as Herod Agrippa I. He appears to have had the characteristics of the Herod family, cunning and cruelty, so aptly described by our Lord, when He said concerning Herod Antipas: "Go, tell that fox."

1. The persecution under Herod Agrippa was not the first in which St. Peter suffered. But previous to this the authorities were content with imprisonment and threatening. Now, however, it was taken in hand by the King. James, one of the two sons of Zebedee, was put to death and Peter was cast into prison to await the passing of the Passover festival, after which it was intended to put him to death. During the feast capital punishment was not inflicted.

2. St. Peter in prison was well guarded. Four quarternions of soldiers were set to keep him. That is, there were sixteen soldiers divided into four sets for the four watches by day and night. The Apostle was chained to two soldiers and two kept watch outside. These latter were called "the first and second wards." Every six hours the guards were changed. Under such strict imprisonment there was no human possibility of escape. But God has strange ways of bringing His purpose to fulfilment and when He needed Peter's service He was able to deliver him from prison.

3. The Church at prayer. Prayer was made earnestly by the Church for Peter. The Christians were assembling in private houses. Public assemblies were probably impossible on account of the persecution. This mention of the prayers of the Church, and the subsequent narrative of how Peter was received at the house of Mary, gave an interesting view of the faithfulness of the Church in that time of persecution. Although in fear of persecution they were faithful in prayer and were thus exercising the greatest power of the Church. Moreover, these Christians meeting in small numbers in various houses, and unable to assemble in large numbers, were still "the Church." Even if they had not been able to meet at all they had the unity of one body and expressed that unity in the common language of prayer.

4. Their prayer answered. In a most unexpected and surprising way their prayer for Peter was answered. Prayer was made unto God for him. We are not told that they prayed that he might be brought out of prison. If they did they were surprised when it came to pass. When Rhoda said that Peter was standing at the door they told her she was mad. God gave them more than they asked or more than they really believed they would receive. God's answers to prayer are sometimes a rebuke to the weakness of our faith. Prayer is not always answered in the way we expect the answer to come. Indeed we ought not to try to fix the method of God's answer. It should be sufficient for us to tell to our Father our soul's desires and leave to Him to make known His will.

5. The deliverance of Peter was a miracle. Peter and the Church could only pray and wait. But man's extremity was God's opportunity, and what even the praying Church could not do, God was able to accomplish. It is a wonderfully fascinating story is this of Peter's deliverance. The angel, the light, the loosened bonds, the opening of the prison doors, the leading out into the streets of the sleeping city—it all has the charm of mystery and wonder! It teaches a powerful lesson of God's Providence and of Divine leading. It means to us that God does the things we are not able to do for ourselves and then God expects us to go on to accomplish that which is within our power. The angel left Peter when he had led him out into the city. God's Providence and guidance may lead us out into a larger life and that involves responsibilities and duties on our part which we should be zealous to fulfil.

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Ottawa, 15th March, 1919.

Received from Canadian Churchman, Limited, two hundred and seventeen dollars, being subscriptions collected for Overseas Chaplains' Fund. \$217.00. (Signed) W. E. Hodgins, Hon. Treasurer A.W.S.A.

### TEMPERANCE REFORM.

Sir,—As your paper claims to speak on behalf of all Churchmen, I claim the right to a space in your columns to dissent from your wide generalizations re alcohol. Alcohol is a poison only in the same degree that caffeine, theine, cocaine and other distilled essences of otherwise innocuous substances are. I do not wish to load your columns, but I am prepared absolutely to prove that, from the standpoint of religion, teetotalism as an enforced law of life for a whole nation is contrary to the principles of our faith.

It is equally provable that in the same degree it is contrary to the law of nature. Owing to the impatience of to-day, you cannot get a hearing for the side of temperance. If anyone wishes to champion this modern craze, as irreligious as it is unscientific, and additionally, not the economic factor it is held to be, and you will allow half a column for each argument, I shall be pleased to meet them on the basis of modern gnosis.

Geo. Bousfield.

[This particular aspect of the question is discussed in accessible form in the following: "Alcohol and its action on the Human Organism," published by the Government Control Board of the Liquor Traffic, England, 1918, with preface by Lord D'Abernon, chairman; "Alcohol and the Human Body," McMillan and Co., by Sir Victor Horsley; "Drink and be Sober," Moffat, Yard and Co., N.Y., by Vance Thompson; "Shall I drink?" Pilgrim Press, Boston, by Joseph H. Crooker.—Editor.]

# The Returned Soldier and the Church

CAPT. THE REV. FRANK VIPOND, C.F.

Sir,—Every true Churchman does, and must, sympathize with the desire which the War Service Commission is being organized to translate into action: that the returned soldier-Churchman shall find the Church ready and willing (with the emphasis on the ready) to co-operate with him in building up his spiritual life. The desire is one that is above criticism, but it may not be out of place to point to a potential danger, so far as angle and method are concerned.

On more than one occasion at different meetings, from Synod downwards, I have heard speeches which, however unintentionally, suggested a belief on the part of the speaker, and, by their murmurs of acquiescence, on the part of not a few of his hearers, that the soldiers who were overseas were a special problem, in the sense that they had been cut off from spiritual privileges, and were more or less in a state of spiritual deterioration compared with their brethren who had remained at home in civil life, and had been in the last four years able to carry on their regular Church and religious duties.

As one who has worked among the soldiers for over three years, and who has known them at all points and in all conditions of test and trial of faith, from just as they were going into action to convalescence from seemingly mortal wounds, I should like to emphasize the fact that the average soldier-Churchman overseas is not the spiritual inferior of the average Churchman who has been able to carry on in his parish church while his brother overseas has been showing his willingness to exemplify the Divine illustration of the highest kind of love: that he was willing to lay down his life for his friends and for the friends of those who stayed at home.

Churchmen overseas, like Churchmen at home, are a mixture of good, bad and indifferent. I venture without hesitation to say that, almost without exception the experience afforded at the front and in the hours of meditation in dressing stations and hospitals when recovering from wounds, when the realities of the Faith as distinct from non-essentials loom large, has made the "good" Churchman a better Churchman and a better Christian; the "indifferent," less indifferent, and the "bad," either a much better or much worse Churchman, a much worse man and a much worse Christian. A characteristic that will be found common to all three classes of overseas soldiers (I am speaking of the volunteers) is an impatience, to put it mildly, of being over-coddled, socially or religiously.

He is not a saint, and he knows it. But he is a man, and he knows that. He also knows that the fellow who could not, or, for perhaps good reasons, did not, volunteer for the front, is not always a saint, although he may not be as ready to express himself in the language which does not trouble the conscience of the man in the trenches. He wants to know, nevertheless, that the "friend" who is so keenly interested in his spiritual welfare is a manly man. There is not a Chaplain who has been with the soldiers in hot places who will not testify to the responsiveness, in greater or less degree, of the fighting soldier to his efforts at a later period.

The fighting soldier has seen organized religion taking all kinds of chances in order to help him, spiritually and physically. As a rule, he is not returning or going to return with an antagonism to the Church or organized religion. If that should develop, it will be the fault of organized religion, of the Church in its failure

of vision. The vision that is necessary is not merely that the Church has a duty to the soldier-Churchman returning from warfare, but that the soldier-Churchman returning from warfare is a tremendous potential asset to the Church; that the Church needs him for the sake of the Church as much as he needs the Church.

The returned fighting soldier stands in the eyes of the youngsters as the embodiment of manliness. His example, with his record of self-sacrificing bravery behind it, will count for far more with the young boys and girls than the precepts and pleadings of the Sunday School teacher or Brotherhood man of eligible age who was not able to go over there, no matter how sincere and earnest he may be.

At a recent meeting of the War Service Commission of the Diocese of Toronto, the chairman made, as the Bishop mentioned, a most masterly presentation of the need of organization on a comprehensive basis in order to cope with the situation of the Church and returned soldiers. One suggestion of the chairman, Dr. Seager, was that visitation of the returned soldiers be "under the auspices of" the Brotherhood of St. Andrew. He emphasized "under the auspices of." I may be wrong, but I interpret the emphasis he laid on "under the auspices of" to mean something different from the visitation being done by the parish Chapter of the Brotherhood, regardless of other considerations. Of the tremendous value of the Brotherhood and its great helpfulness in a parish none knows better than I do, but I think the greatest mistake, resulting in harm to the Brotherhood, would be for young men, those who were eligible for service in the matter of age, but who did not go overseas, to undertake the visitation of returned overseas soldiers with a view to quickening in the latter a realization of their duty to the Church.

There are, as was bound to be the case, a large number of volunteers from the Brotherhood of St. Andrew. There are also a large number of members of the Brotherhood who obviously on account of age could not go overseas. From the returned soldier-Churchman, be he good, bad or indifferent, the elderly Brotherhood visitor who had not served and the young Brotherhood visitor who had served would certainly receive a sympathetic hearing. The young Brotherhood visitor who had "not been able to go over there" would be heavily handicapped, and in not a few cases his visit and attempt at a "confidential chat" would do more harm than good. However much he might feel that he could understand the point of view of the returned soldier-Churchman, it is unquestionable that the returned soldier-Churchman would commence the interview, if he allowed one at all, with an inability to understand the point of view of his young visitor, who, eager to recruit others for active service in the Church, was missing when the recruiting for the army was in operation.

"Under the auspices of the Brotherhood" would enable the Brotherhood to do a great portion of a great work, provided it was interpreted that the Brotherhood, in common with the Church at large, recognized and proclaimed to the returned soldier that the vision before the Church was the Church's need of the returned soldier, with his experience of the realities of the Faith, of the reality of the God "Who will keep him in perfect peace whose mind is stayed on Thee." An appeal to the loyalty of the Christian, to the Churchman, to give to the Church what has enriched his faith

would, I firmly believe, be far more productive of power to the Church and to the returned soldier than a well-meant labouring of what the Church "owes to the returned soldier," which is so often misinterpreted by the latter.

May I, through your columns, make to the chairman of the War Service Commission, and to the Rural Dean and to the Rector of St. James' Cathedral what seems to me a practical suggestion? Within the next ten days more than one unit whose "home town" is Toronto will arrive from overseas. There will be abundance of social feting and caring for the physical needs of the returned and returning men by associations on which the Church is well represented in the percentage of monetary contributions by individual Churchmen and Churchwomen and by individual work. Why should not the Church in the Deanery in the city make a decanal effort to get in touch as speedily as possible with as large a number as possible of returned soldier-Churchmen for Church purposes?

The chairman of the War Service Commission and the Rural Dean and the Rector of St. James' Cathedral co-operating, it would be possible to hold on Sunday afternoon a special service for returned overseas officers, non-commissioned officers and men, the service to be to some extent on the line the soldiers have been accustomed to: a voluntary "Church parade," with the authorized form of camp service, which would include two or three hymns, a few Collects and an address of ten or fifteen minutes. I am sure that an appeal to officers who are Churchmen and to other ranks, stating the purpose of the service, would meet with not a little sympathy. After the service, if it were held in the Church, as would be desirable, an adjournment would be made to the large parish hall, and the gathering at once become what is greatly needed, an opportunity for free exchange of views between those who have returned from the front (I am referring to the laity) and the Church at home. In a few words the chairman could lay before the returned soldier-Churchmen the desire and the need of the Church to have all returned Churchmen helping the Church and invite expressions of opinion, and also ask for volunteers for work as Brotherhood men and Sunday School teachers. An hour or an hour and a half so used would, I venture to say, bring results that would surprise many, but not those who have had close personal contact with the soldier-Churchman under the conditions which have made the normal for him during the last four years.

That the meeting after the service should be informal, although at the same time "business-doing," would be essential.

If the Rector of St. James' would not object to the men smoking during the meeting after the service, I guarantee they would not be less appreciative of the proceedings. It might not be possible, but if, before the gathering broke up, tea, etc., were informally served, this would add to the opportunity for individual intercourse and for the creation of an atmosphere that counts for much.

Frank Vipond,  
Capt.-Chap., C.E.F.

99 Gloucester St., March 15th, 1919.

### DIOCESE OF BRITISH HONDURAS.

Sir,—The Bishop of British Honduras finds it necessary to change his itinerary in Canada owing to arrangements made for him in the United States. He expects to be in Quebec April 17th to 22nd, Montreal April 23rd to 25th, Toronto April 26th to 30th.

Chas. L. Ingles.

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TORONTO

tiful window in St. Bartholomew's Church, Ottawa, in memory of the officers of his staff who made the supreme sacrifice in the war: Col. Rivers Bulkley, Col. Farquhar, Col. Buller, Major Long, Capt. Newton and Lord John Hamilton.

Trinity Church, Mooretown, Ont., has decided to remodel the present chapel and build a chancel thereto, with the exception of the basement. The work will commence just as soon as the weather permits. The new chapel will stand on the site of the former one, which was destroyed by lightning a little over a year ago.

The "Six Great Parables of Christ": "The Sower and the Soil," "The Wheat Oversown with Tares," "The Man and the Mustard Seed," "The Woman and the Leaven," "The Treasure and the Pearl," "The Dragnet and the Final Sorting," are titles of the Sunday evening sermons in All Saints' Cathedral, Halifax, by Dean Llwyd in Lent.

The Ministerial Association of Halifax, through their president, Archbishop Worrell, have arranged for special services for all denominations in St. Paul's Church during Holy Week. The following list of speakers has been announced by Archdeacon Armitage in his Lenten letter: Rev. L. E. Ackland (Baptist), Rev. A. S. Rogers (Methodist), Rev. Dr. Clark (Presbyterian), Rev. Noel Wilcox (Anglican), and Rev. A. B. Hodges (Christian Church).

The Rev. James Thompson, M.A., and his bride were tendered a most enthusiastic reception by the congregation of Holy Trinity Church, Welland. The parish hall was crowded, representative members of other churches in the city being present. The Hon. Richard Harcourt, on behalf of the congregation, presented Mr. and Mrs. Thompson with a sterling silver tea service of rare beauty. Very appreciative speeches were made by men of the congregation and others.

An interesting service marked the opening on March 5th of the series of Wednesday evening Lenten services in Christ Church Cathedral, Victoria, B.C. In the presence of a large congregation the Bishop of Columbia conducted an admission service for teachers of the Cathedral Sunday School, presented by Dean Quanton. The Bishop also admitted Mr. A. R. Merrix to the office of lay reader, attached to the Cathedral parish. Rev. H. T. Archbold spoke on "Discipleship."

As a result of an every-member canvas, just held by Archdeacon Perry and the Rector, Rev. H. G. L. Baugh, B.D., the parish of Arthur and Damascus, which has been the poorest Mission in the Diocese of Niagara, is now to be self-supporting (\$1,100 and house). This is an increase of one hundred per cent. Mr. Baugh has been in charge of Arthur for about one year. He, the congregation and Archdeacon Perry are much to be congratulated, and then "success breeds success."

Rev. Dr. Jessup at Holy Trinity, Toronto.—Rev. Dr. C. A. Jessup, Rector of St. Paul's Church, Buffalo, and one of the outstanding men in the Diocese of Western New York, is the preacher at the noonday services at Holy Trinity, Toronto, throughout this week. He was there last autumn in company with two American Bishops, deputed to present the greetings of the Episcopal Church in the United States to the General Synod of the Anglican Church in Canada. His subject at the noonday services at Holy Trinity throughout the week will be "Prayer." Monday he will speak on "Why We Pray"; Tuesday, "Is Prayer Indispensable?" Wednesday, "Is Prayer Irresistible?" Thursday, "Is Prayer Scientific?" Friday, "Did Prayer Help Win the War?"

**Preferments and Appointments**

Hesketh, Rev. Harold, locum tenens of St. Olave's, Swansea, Ont., to be Rector of Bay du Vin, N.B. (Diocese of Fredericton.)

Colclough, Rev. J. Harvey, B.A., B.D., Rector of Lloydtown, Ont., to be Rector of Dutton, Ont. (Diocese of Huron.)

Taylor, Rev. Joseph Lintott, to be temporarily in charge at St. John's, Lakefield, Ont.

Tremayne, Rev. Herbert Ogilvie, M.A., to be Rector of Mimico, Ont. (In succession to his father.)



**CALEDONIA NOTES.**

On February 16th, Archbishop Du Vernet confirmed in St. Paul's Church, Metlakatla, five young men and nine young women. These candidates had been prepared and were presented by Rev. A. E. Price. With the exception of three white children from the Ridley Home they were Taimsheans. On February 23rd, the Archbishop arrived at Burns Lake, with the thermometer registering 30 degrees below zero, the first really cold weather of the winter. He was met by the Rev. Wm. Sweetnam, who is in charge of this Mission. Driving fourteen miles across to Francois Lake, he baptized a child of one of the settlers and held a service in St. Luke's Church on the northern shore of this beautiful lake. Driving back in the afternoon he opened in the evening the new church at Burns Lake and baptized two children whose parents had lately come from the prairies. Mr. Sweetnam assisted the carpenter in the building of this church which is not yet finished inside. On February 26th, the Archbishop confirmed in St. Paul's Church, Kitwanga, ten male and four female candidates, who had been instructed by Dr. Vernon Ardagh. These were all Kitikshans, and included three married men with their wives. One man was blind. Kitwanga is on the Upper Skeena River, 150 miles from Prince Rupert on the line of the Grand Trunk Pacific Railway. In the summer time tourists are allowed half an hour to wander through this Indian village and see the totem poles. The village of Burns Lake is on the northern shore of this lake, the railway skirting for ten miles along this side of the lake. This village is over 300 miles inland from Prince Rupert and is the distributing point for the Francois Lake and Ootsa Lake districts. Many farmers from the prairies are now seeking locations in this lake district where there is plenty of wood and water and some open land.



**"Were" you  
or "will" you?**

On March 5th we sent out notices to all subscribers more than one year in arrears, with a special appeal in our issue of March 6th.

*Were you among them?*

Many have responded.

*Were you among them?*

In our issue of March 13th we had an appeal to the 1918 class.

*Were you among them?*

Again, many responded.

*Were you among them?*

Our second notices will be sent out on March 19th and as our financial year closes the end of this month we will appreciate a hearty response from our subscribers.

Will you please be among them?

"The Canadian Churchman."

For remittances received this month the date on label will not be changed till first issue in April.

**Deaconess House  
Annual Meeting**

THE annual meeting of the Church of England Deaconess and Missionary Training House was held in the Mission Building on March 13th, at 8 p.m. In the unavoidable absence of the Bishop of Toronto, the Rev. Canon O'Meara, president, occupied the chair. The meeting was well attended by interested friends. The Scripture lesson was read and prayer offered by Rev. Canon Daniel.

The treasurer's report was read in his absence by Mr. Evelyn Macrae:

|                            |             |
|----------------------------|-------------|
| Balance in hand last year. | \$ 2,133.65 |
| Receipts .....             | 11,632.33   |
| Total receipts .....       | \$13,815.98 |
| Expenditure .....          | 11,478.41   |
| Balance in hand .....      | \$ 2,337.57 |

The Principal's report showed marked progress throughout. Twenty-four students have been in residence during the year, sixteen being at present in training. Two students graduated last year, the Misses Horner and Tamkin, and six received their call and went forth to Missionary Service, these being Mrs. W. Gibson to Fort Chipewyan; Miss K. Kells as teacher to the Pas School; Miss Isaac to Japan; the Misses Jones and Watts to China; and Miss E. Rabajotti to India.

The Social Service Department has developed considerably. Through the Fresh Air Agency, 225 mothers and children went to our annual picnic in June; 25 mothers, 97 children and 12 girls were sent away for summer holidays. The work among young women and girls has been carried forward vigorously throughout the year.

The Nursing Department has been especially busy, owing largely to the influenza epidemic. The statistics are as follows: Obstetric cases nursed, 122; medical cases nursed, 167; visits paid in homes, 3,461; operations attended, 69; dressings done, 145; clinics held, 32, with attendance of adults 146 and children 320. Prescriptions filled, 564.

Two of our graduates have been called to higher service, Mrs. Hanmer and Miss C. Thomas. The former is better known as Miss Rachel Dudley, for some years being connected with St. Peter's Church, where she did splendid service. Out West she found ample opportunity for a continuation of such service in the district of Blue Sky, Alberta, where her home was situated. Miss C. Thomas, a missionary of the M.S.C.C., is mentioned on another page of the current issue.

The officers and members of the General Board were re-elected with but few exceptions, among them being the appointment of the Rev. T. W. Murphy as Chaplain of the House in the place of the Rev. W. J. Southam recently appointed to Holy Trinity Church, Winnipeg. During the year two of our valued members of the Board were removed by death, these being Mrs. W. T. Boyd and Mrs. F. Kingstone, both representing St. James' Church. Yet another friend has been compelled, owing to failing health, to offer her resignation, Mrs. Grant Helliwell. She will be much missed.

An interesting feature of the evening was the presentation of the diploma of the House to Miss Audrey E. De Blois. Previous to her departure for India she was a special student. The presentation was made in felicitous terms by the hon. vice-president, Dr. N. W. Hoyles, K.C. Addresses were delivered by Miss Newbery, Deaconess in Social Service Work, who gave some interesting details of that work, and Rev. Dyson Hague, who paid eloquent tribute to the services of trained women workers.

**All Over the Dominion**

Dean Quanton will conduct a Mission in the Cathedral at Victoria, B.C., March 30th to April 6th.

Uniforms for the cadets are to be purchased with the proceeds of a concert held in Trinity Parish Hall, Halifax.

An "At Home" for the returned soldiers of St. John's, Glencoe, and their chums was given in the parish hall by the congregation.

Rev. W. Pearson Robertson, Rector of St. Thomas, Hamilton, was the preacher at Holy Trinity, Toronto, noon-day services last week.

The Building Fund of St. Cuthbert's, Leaside, Ont., has been increased by the collection taken at a lantern lecture, "Great Places in Old London," delivered by Mr. W. Wrench.

The Connaught Seamen's Institute was crowded when St James', Victoria, B.C., held its annual tea and concert. During the Lenten Season the Story of the Cross will be told in pictures at St. James' Church.

The Norfolk County Council, in session at Simcoe, March 11th, purchased the Trinity Church Rectory and grounds, and it will be used in future as a shelter for children in the charge of the Norfolk County Children's Aid Society.

Prof. Kingston, of King's College, is taking charge of the services in St. Mark's, Halifax, during March. The congregation is showing a fine enthusiasm since the opening of the comfortable little building, which Mr. Thomas Robinson's loyalty to the Church has provided. The Sunday School has reopened.

His Royal Highness the Duke of Connaught will shortly place a beau-

**Faithful U**  
In Memory of Mi

THE story of M and her mi should inspi ple of our Church vice and sacrifice.

Born in Toron 1886, she was left age of eleven, an lived with an unc Thomas, Ont. Re she renewed her r Saints' Church w been connected fr Her confirmation marked time in perience, but it that the call to I distinctly heard, gladly to respond later to enter the Deaconess and House in prepar work. At the t tion in the office and Co., Ltd., h became acquaint Christie and Mr. proved themself erous friends rig

Whilst in train self a good stud in her efforts to Her missionary varied in its normal students, fluenced many li reached is now sionary of the ing God in Indi preparation for ing caught the the same sou School class of dear to her her held a Mission the week which and taught. D of her training with the Rev. Clement's Chu here she made splendid servic people—one tha bered.

Having been C.C. she was January, 1912, Hague and we In the fall of tered the Lang Here tubercul which necessi Canada in 19 till March 11 home call cam five years, she Sanatorium, G again she ma bore a wonder

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"Faithful ly work end "Home Call" whom havin to whom sh and service

## Faithful Unto Death New Westminster W.A.

In Memory of Miss Clara Thomas.

THE story of MISS CLARA THOMAS and her ministry is one that should inspire the young people of our Church to Missionary Service and sacrifice.

Born in Toronto December 1st, 1885, she was left an orphan at the age of eleven, and for a few years lived with an uncle and aunt in St. Thomas, Ont. Returning to Toronto she renewed her relationship with All Saints' Church with which she had been connected from her infant days. Her confirmation in 1902 was a marked time in her Christian experience, but it was not until 1907 that the call to Foreign Service was distinctly heard, and she was enabled gladly to respond to it and two years later to enter the Church of England Deaconess and Missionary training House in preparation for her life work. At the time she held a position in the office of Christie Brown and Co., Ltd., here is where she became acquainted with Colonel Christie and Mr. C. E. Edmonds who proved themselves warm and generous friends right up to the last.

Whilst in training she proved herself a good student and most earnest in her efforts to win souls for Christ. Her missionary service was very varied in its character, including normal students, among whom she influenced many lives; one of those thus reached is now enrolled as a Missionary of the M.S.C.C. and is serving God in India. Yet another is in preparation for similar service, having caught the fire of enthusiasm at the same source. Her Sunday School class of boys was specially dear to her heart, and for them she held a Mission Study Class during the week which was a joy to teacher and taught. During the second year of her training she was associated with the Rev. J. Bushell, at St. Clement's Church, Riverdale, and here she made many friends and did splendid service among the young people—one that will long be remembered.

Having been accepted by the M.S.C.C. she was sent out to India in January, 1912, in company with Miss Hague and went straight to Kangra. In the fall of the same year she entered the Language School, Lucknow. Here tubercular trouble developed which necessitated her return to Canada in 1914. From that time till March 11th, when the joyful home call came, a period of almost five years, she resided in the Cottage Sanatorium, Gravenhurst, where once again she made many friends, and bore a wonderful witness for Christ.

A quotation from her own pen aptly describes the character of her whole Christian life. She says "The outcome of close contact with Jesus Christ is service, for we are saved for service, not for ourselves only."

Though her time in India was brief yet she left a very distinct impression behind, and one which spells blessing for many souls. During the last five years her personal service was necessarily much limited, but this simply meant the opening of another door of opportunity—that of Intercession. In this "Higher School" she made wonderful progress, among her papers were long Prayer Lists including many names and manifold interests extending to the utmost parts of the earth, but in which India had the largest share. A map of Kangra hung upon the wall directly opposite her bed that her eyes might rest upon it constantly. Almost in her dying moments she smiled as she heard of the baptism of one for whose soul she cared.

"Faithful unto Death." Her earthly work ended, joyfully she met the "Home Call" and is with the Master whom having not seen she loved and to whom she devoted her whole love and service.

The monthly Board meeting of the W.A. in the diocese of New Westminster was held in the Christ Church Parish Hall on March 5th. Before commencing the meeting a standing vote of sympathy was passed with Mrs. Caffin, on the death of her husband, the Rev. G. F. C. Caffin, Rector of Kerrisdale, whose loss will be greatly felt by the whole diocese. The treasurer reported a balance of \$539.57. A letter from the Dominion Board was read announcing that Mrs. Schofield, the wife of the Bishop of Columbia, has consented to act as convener for the Committee on Religious Education in the schools. Mrs. de Pencier will represent New Westminster on this committee. The Committee of the Citizenship Movement wrote to say that they would be glad to have the W.A. represented by three members on their committee. Mrs. de Pencier, Mrs. Levison and Miss Nesbitt were the three who were finally elected. The secretary-treasurer of the "Leaflet" reported 14 new subscribers. The Dorcas secretary brought an appeal from Merritt for gifts for furnishing a new parsonage.

The Junior secretary told of the safe arrival of the Christmas gifts for Kangra. Although despatched in September, on Christmas Eve nothing had arrived, but the trees were prepared in faith, and on Christmas Day the principal parcels arrived, and there were exactly the right number of presents, each of the boys even had a nice game. Later all the parcels arrived.

The Japanese convener reported satisfactory progress in both Missions. Every one is sorry to say goodbye to Miss Roland, who has been working here for some months and has now gone on furlough to England. The baby daughter of the catechist, Mr. Moriasu has been baptized, the translation of her name being Light and Joy.

The event of greatest interest during the month in the Chinese Mission has been the arrival of a Chinese lady-worker, Mrs. Chun. She is a graduate of a Fine Arts University in Japan, and her embroideries are very beautiful. She will give lessons in embroidery to the women and this will be a great attraction to draw them to the Mission. The children are working for their Sale of Work, for they support a child in the Bird's Nest, China. A strong resolution was passed to be sent to the Local Council of Women begging them to use their influence that the appointment for Crown Prosecutor now vacant might not be governed by any political party feeling.

Mrs. Lye reported \$41 for the Blind School at Palamcottah. The reports from the literature department were excellent. The Magazine Club secretary reported that 20 members were now sending papers regularly to missionaries and settlers in out-of-the-way places. The librarian reported a great increase in the number of books borrowed during the month, and 35 new volumes have been added to the library. The response to the appeal for furnishings for the new W.A. rooms has been most generous, and the tea and shower were a great success. More chairs, however, are still badly needed. The attendance at the lectures is very good. The last on "Buddhism," by the Rev. C. H. Shortt proving of exceptional interest. The report of the Chinese Preaching Hall Fund was read and more collecting cards given out. The pledges for 1919-1920 were read, and referred back to the Branches. Canon Troop, acting Rector of St. Mark's, gave a wonderful address on the Book of Jonah. He showed how a modern instance (1895 was the year) proved that a man could remain alive for a day and a half in the stomach of a whale. He went on to speak of

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the missionary character of the book, of God's love for the people of Ninevah, and his belief that the Jews had been preserved as a nation, so that in the fulness of time they might evangelize the world. He ended by speaking of General Allenby and showed the leading of God in his appointment. He ended by quoting his answer to those who wished him to ride into Jerusalem: "My Master rode, I will walk." Although one collection had already been given at the end of the address, it was moved that a second should be taken up, and the proceeds of the two given to work among the Jews, which was done. After Mrs. Sillitoa had spoken for a few minutes on Thrift Stamps the meeting adjourned.

## THE MOST REV. ARCHBISHOP HAMILTON.

In Memoriam.

(Continued from page 180.)

Medley, the Metropolitan, Dr. Mockridge, then clerical secretary of the Diocese of Niagara, reading the certificate of election. His election, on the third ballot, to the Diocese of Ottawa found him in the wilds of Algoma doing duty for Bishop Sullivan, and the news was delayed for some time owing to the difficulty of reaching him through the snowdrifts of mid-March. On April 30th he was enthroned at Ottawa.

Archbishop Mackay, of Ottawa, in paying tribute to the personal devotion of the late prelate, spoke of his faith in Canada's future, a faith based on a thorough knowledge of his native land, from the country hamlet to Rideau Hall.

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**School Children's Collection**—12 pkts. for \$1.00, postpaid. 1 pkt. each Beans, Beet, Carrot, Corn, (Cucumber, Lettuce, Onion, Peas, Parsnip, Radish, Squash and Turnip—our selection of varieties.

**Small Garden Collection**—½ lb. each Beans, Corn and Peas, and 1 pkt. each Parsley, Parsnip, Radish, Spinach, Squash, Tomato and Turnip—1½ lbs. and 13 pkts. for \$2.00, postpaid—our selection of varieties.

**Suburban Garden Collection**—1 lb. each Beans, Corn, Onion Sets, and Peas; 1 oz. each Beet, Carrot, Onion, Radish, and one pkt. each Cabbage, Cucumber, Parsnip, Lettuce, Melon, Parsley, Spinach, Squash, Tomato and Turnip—4 lbs., 4 oz., and 10 pkts. for \$3.50, postpaid.

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## Your Easter Message

of greeting to your friend should convey the true Easter sentiment. Send our Easter issue and this fact is assured. Forward us 10 cents, and we will do the rest.

Date of issue April 10th.

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From .....  
Canadian Churchman, 613 Continental Life Bldg., Toronto

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**83 Bay Street, Toronto**

Capital and Reserve, \$3,500,000.  
Assets under Administration, over \$90,000,000.

#### HOME DEPARTMENT CONFERENCE.

On Tuesday, March 25th, at 8 p.m., at St. Paul's Parish House, Toronto, the Toronto Deanery Sunday School Association will hold a conference. Rev. T. W. Murphy will give a devotional address. Rev. R. A. Hiltz will speak on the "Value of the Home Department," Mr. E. M. Jarvis will give the report and the Rev. G. S. Despard will speak on "Religious Education in the Home."

This is one of the most important branches of the Sunday School. It is the link between the Church and the home.

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#### MORTGAGE BURNED AT HOMER.

About six years ago St. George's Church, Homer, was built under the leadership of Rev. C. E. Riley. After working hard for three years to reduce the debt, three months ago the ladies canvassed the parish with a result that this small congregation of thirty or forty families subscribed over \$2,000 in cash. The Rec-

tor acted as chairman at a banquet given recently to celebrate the burning of the mortgage. Addresses were given by the Revs. Higgins, Honey, Harper, Rural Dean Almon and Rev. C. E. Riley, whose presence into his old congregation again was greatly appreciated by all. The mortgage was burnt amid great rejoicing, and as the last sparks died out all joined heartily in the Doxology.

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#### WAR SERVICE COMMISSION.

In view of the large and increasing number of men returning from overseas the Toronto Diocese War Service Committee met in the Church of the Redeemer, Toronto, on March 14th, to consider the extension of its operations, and to deal with various phases of the work, such as visitation and welcoming returned men, studying the Government methods of demobilization, and for considering what the Church can do for the dependants of the men who have fallen. The Bishop of Toronto is honorary chairman and Rev. Dr. C. A. Seager is convener of the committee.

## The Church in the Motherland

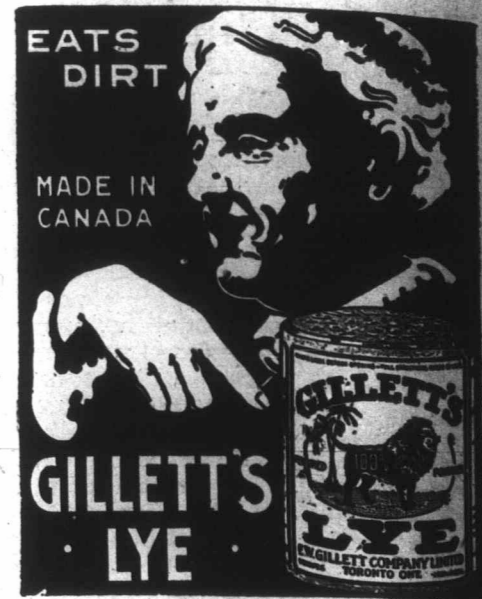
It is officially announced that Dr. Ridgeway will resign from the See of Chichester on May 1st next. (SS. Philip and James.)

Dr. Edward S. Talbot, Bishop of Winchester since 1911, celebrated his 75th birthday on February 19th last. He and the Bishop of Oxford, Dr. Gore, are the only survivors of the original eight contributors to "Lax Mundi," published 30 years ago when Dr. Talbot was the Vicar of Leeds.

Preaching at Selby Abbey, Yorks. on a recent Sunday evening, the Archbishop of York said he would welcome not only a League of Nations, but also a League of Industry—a council on which the employers and employed of all great trades, and the State as representing the community, could meet together for the discussion of disputes and the suggestion of remedies before recourse was had to the lock-out or the strike.

The Bishop of London, speaking at the Kingsway Hall on February 23rd, outlined a plan for reunion of the Anglican and Wesleyan Churches by which there would be Wesleyan Bishops and a recognition of the policy of exchanging pulpits. While the convictions of both denominations would be respected, all ordinations would be carried out to satisfy the desires of both parties. A Bishop would be present at the ordinations of the Methodists, who would become an Order within the Church of England, retaining their own practices. Wesleyan Priests could, if they preferred it, be ordained by Wesleyan Bishops. When the principle of union was established, he would be for the exchange of pulpits. On the question of Confirmation, the Bishop reserved judgment, as it was a matter open for settlement.

The first session of the New Convocation opened on February 11th at Church House, after the Holy Communion in Henry VII's Chapel, Westminster, London, Eng. Bishop Ryle was installed as Prolocutor of the Lower House. The Archbishop spoke regarding the work of the Chaplains at the front, the supply of candidates for the ministry, reconstruction work, and a League of Nations. Referring to Prayer Book Revision he said that no recommendations appeared in the report regarding any possible changes in the office of Holy Communion, for so much had been said outside as well as inside that there was no need for further consideration. It was agreed that the Archbishop should call a conference of clergy belonging to different schools of thought, including the younger men and liturgical scholars, so that there might be a representative discussion. The Bishop of Gloucester presented the report on Prayer Book Revision, explaining the changes that had been made, and mentioning that out of the 166 recommendations of the two Convocations, 122 remained unaltered as a result of the conference. The report provides for shortened Morning and Evening services, an alternative form of Evening Prayer, a large number of extra single prayers on modern and industrial subjects, a revision of the Psalms and Lessons for Sunday and daily use, and recommends that the use of the Athanasian Creed should in future be quite voluntary. The House agreed, practically without discussion, to the majority of the recommendations. The proposal regarding the use of vestments was left over for decision until the May meeting, when the Representative Church Council will have reported on the relations between Church and State. The questions of the ministry of women and co-operation with Non-conformists were referred to a committee.



#### THE BISHOP OF TORONTO'S ANNIVERSARY.

The Bishop of Toronto has sent out the following letter to the Clergy of the Rural Deanery of Toronto.

"The Feast of the Annunciation, Tuesday, March 25th next, will be the 10th anniversary of my consecration as Bishop of the Diocese. For all who wish to receive the Holy Communion with me on that day, there will be a celebration in St. James' Cathedral at 11 o'clock, the occasion being the annual corporate Communion service of the Mothers' Union of the Diocese, and in the afternoon from 2.30 to 4.30 p.m. I cordially invite all who can do so to come apart for three quiet hours for prayer and meditation in St. Alban's Cathedral, that together before God we may examine ourselves and search out our spirits and renew our vows of service and dedication to God. Asking your prayers for the outpouring of the Holy Spirit upon us as we meet together, I am, dear Brethren, Your devoted friend and Bishop, James Toronto.

"P.S.—I would have issued the above invitation to all the clergy of the Diocese, but feared to put them to the trouble and expense involved in coming to Toronto."

\*\*\*

#### IS THIS FOR YOU?

Our financial year closes the end of this month. If your subscription is in arrears there is a message for you on page 187.

\*\*\*

#### A SECRET

With complexion like the roses 'mid the snows,  
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 His fifty dollars in the savings bank will produce the amount deposited, plus the interest, should he die during the year, while the amount invested in life insurance would produce at least a couple of thousand dollars.  
 Have a Bank Account AND an Insurance Policy. But anyway—An Insurance Policy.  
**Mutual Life of Canada**  
 Waterloo-Ontario

INSTRUCTION IN CITIZENSHIP.

(Continued from page 183.)

man who is in need, and often the rich man needs us more than the poor man because the rich man is much more liable to be immersed in material things and forget the higher things of life than the poor man. Our ministry is to all men whoever they may be.

"The great Social Service Movement in Canada is a movement started and carried on by ministers. I happen to be the President of the Social Service Council of Canada, and I know that the Churches are the main units in that organization—Anglican, Methodist, Baptist, Presbyterian, Salvation Army, Y.M.C.A., and others, and what have they done? They have been educating the nation. Under the leadership of Rev. Dr. Shearer and Rev. Dr. Moore conventions have been held throughout the Dominion, at which have been discussed the questions of capital and labour, child welfare, the feeble minded, the treatment of criminals, and every imaginable question that can minister to the welfare of the community, the family and the home. And we all feel that the industrial question is the great question that lies at the foundation of the future of our country.

"Reconstruction as generally understood is only on the surface. What is fundamental is a reconstruction of the social order that will bring capital and labour together and make them friends. I pledge myself to you tonight, on behalf of all the ministers of my acquaintance, that we sincerely desire to serve both poor and rich so as to bring about a social evolution that will make our country what it ought to be and bring us all out into a large place where the labouring man and the capitalist, the employer and the employee will be happy and satisfied, and all together will work for the common good."

AN EASTER THOUGHT.

Send your friend our Easter Number. What could be MORE appropriate? Order form page 187.

THE GIRL OF THE REMAKE.


(Continued from page 183.)

directly to practical work, although a foundation knowledge of chemistry, and especially the chemistry of foods, is necessary. You will enjoy this practical work, the cookery, dressmaking and laundry, and be fairly certain of a good position at finishing at a salary of anywhere from seven hundred to a thousand dollars.

But the real charm of the work lies in the consciousness of the national service that you are rendering, and in the still more joyous consciousness of the fact that you are making life better for the girls who come under your influence. It is all very well to complain that girls are restless and run to the telephone for ready-made foods of all kinds in place of preserving and pickling themselves. You forget the incessant grind of daily home work and how hard it is for a high-spirited girl to keep on without muttering "six mortal hours I spend in food, six mortal hours a day." You can show her the modern labour-saving devices which have come to stay as certainly as the Italian neatnesses, called forks, in James I. day, came to stay. If these new inventions are beyond your student's purse altogether you can at least show her how to use her brain and curtail work by skilful management. This skilful handling of her work will go far to conquer the proverbial disinclination of the "young lady of Hitchin," who refused "to step into her kitchen."

And remember the stride you are

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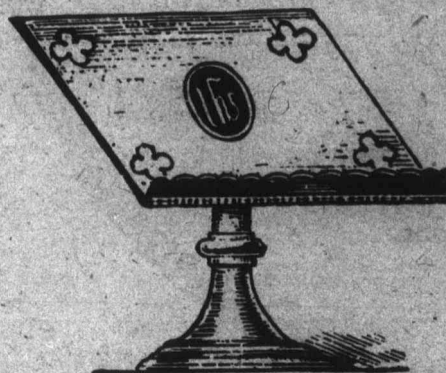
making towards future happiness, for if Bobo, in the Essays of Elia, cared nothing for the blows which rained over his shoulders as thick as hailstones, owing to a tickling pleasure from his first surfeit of roast beef, so the households of those girls, if "light of digestion after swallowing," will be comparatively indifferent to like amount of hailstones or minor inconveniences around them.

Then thirdly, as you inspire girls with a feeling that home-keeping is as interesting and important as any other profession, you will help to check the restless longing to be out of doors; a longing so irresistible that even in the very wilds you come upon desolate groups of little children playing around a tall-tale pile of empty tins and you find that the mother is away at work, half the time not be-

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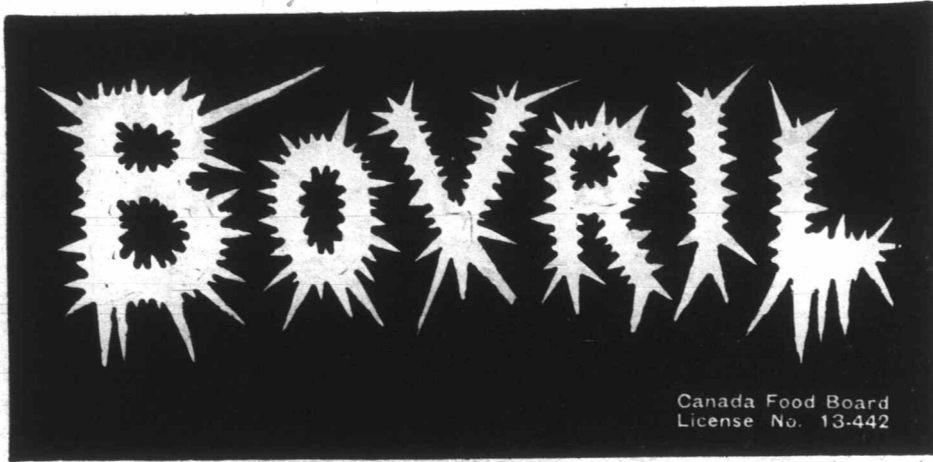
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cause she must, but simply because she cannot stay at home.

And lastly, you are rendering national service to the unmarried and married girls by teaching them the purchasing power and wise use of the dollar. It is heart-breaking to see business girls, only a year or two out of school, entangled in debt over

useless finery, and still more heart-breaking to see married girls haunted perpetually by a lurking wretchedness, a feeling like that of the boy who confessed on his return from college that he had brought everything with him "except the bills."

(The Housekeeping Course will be considered in the next.)

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79

## The Bishop's Shadow

by I. T. THURSTON  
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IN THE BISHOP'S HOUSE.

CHAPTER V. (Continued.)

AS he grew stronger and able to sit up, books and games and pictures were provided for his amusement, yet still the hours sometimes dragged somewhat heavily, but it was better when he was well enough to walk about the house.

Mrs. Martin, the housekeeper, had first admired the boy's bravery, then pitied him for his suffering, and had ended by loving him, because she, too, had a big, kindly heart that was ready to love anybody who needed her love and service. So, it was with great satisfaction that she obeyed the Bishop's orders, and bought for the boy a good, serviceable outfit as soon as he was able to walk about his room.

She combed out and trimmed his rough, thick hair, and then helped him dress himself in one of his new suits. As she tied his necktie for him she looked at him with the greatest satisfaction, saying to herself:—

"Whoever would believed that it was the same boy? If only he could hear and speak now like other boys, I'd have nothing more to ask for him."

Then she stooped and kissed him. Tode wriggled uneasily under the unwonted caress, not quite certain whether or not he liked it—from a woman. The housekeeper took his hand and led him down the stairs to the Bishop's study. It was a long room containing many books and easy-chairs and two large desks. At one of these the Bishop sat writing, and over the other bent a short, dark-faced man who wore glasses.

"Come in, Mrs. Martin, come in," called the Bishop, as he saw her standing at the open door. "And who is this?" he added, holding out his hand to the boy.

"You don't recognize him?" Mrs. Martin asked, smiling down on Tode's smooth head.

The Bishop looked keenly at the boy, then he smiled contentedly and drew the little fellow to his side. "Well! well!" he said, "the clothes we wear do make a great difference, don't they, Mrs. Martin? He's a fine-looking lad. Gibson, this is the boy I was telling you about."

The little, dark man turned and looked at Tode as the Bishop spoke. It was not a friendly look, and Tode felt it.

"Ah," replied Mr. Gibson, slowly. "So this is the boy, is it? He was fortunate to fall into your hands;" and with a sharp, sidelong glance over his shoulder, Mr. Gibson turned again to his work.

The Bishop drew a great armchair close to his table and gently pushed Tode into it. Then he brought a big book full of pictures and put it into the boy's hands.

"Let him stay here for a while, Mrs. Martin," he said. "I always work better when there is a child near me—if it's the right sort of a child," he added, with a smile.

Mrs. Martin went out, and Tode, with a long, happy breath, leaned back in the big chair and looked about him at the many books, at the dark head bent over the desk in the alcove, finally at the noble face of the Bishop intent on his writing.

### BIRTH NOTICE

MOORE—At Toronto General Hospital, on March 8th, the wife of Capt. the Rev. Francis J. Moore of Woodcote Military Hospital, Epsom, Surrey, England, of a son.

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and you will enjoy Tea, as you never did before, "Then Again", it is the true Tea for economists.

This was the beginning of many happy hours for Tode. Perhaps it was the weakness and languor resulting from his accident that made him willing to sit quietly a whole morning or afternoon in the study beside the Bishop's table, when, before this, to sit still for half an hour would have been an almost unendurable penance to him; but there was another and a far stronger reason in the deep, reverential love for the Bishop that, day by day, was growing and strengthening into a passion in his young heart. The boy's heart was like a garden-spot in which the rich, strong soil lay ready to receive any seed that might fall upon it. Better

seed could not be than that which, all unconsciously, this man of God—the Bishop—was sowing therein, as day after day, he gave his Master's message to the sick and sinful and sorrowful souls that came to him for help and comfort.

It goes without saying that the Bishop had small leisure, for many and heavy were the demands upon his time and thought, but nevertheless he kept two hours a day sacredly free from all other claims, that he might give them to any of God's poor or troubled ones who desired to see him, and, believing that Tode could hear nothing that was said, he often kept the boy with him during these hours.

Strange and wonderful lessons were those that the little street boy learned from the consecrated lips of the good Bishop—lessons of God's love to man, and of the loving service that man owes not only to his God, but to his brother man. Strange, sad lessons, too, of sin and sorrow, and their far-reaching influence on human lives. Tode had not lived in the streets for nearly fourteen years without learning a great deal about the sin that is in the world, but never until now had he understood and realized the evil of it and the cure for it. Many a time he longed to ask the Bishop some of the questions that filled his mind, but that he dared not do.

Among these visitors there came one morning to the study a plainly-dressed lady with a face that Tode liked at the first glance. As she talked with the Bishop, the boy kept his eyes on the book open in his lap, but he heard all that was said—heard it at first with a startled surprise that changed into a sick feeling of shame and misery—for the story to which he listened was this:—

The lady was a Mrs. Russell. The bishop had formerly been her pastor and she still came to him for help and counsel. She had been much interested in a boy of sixteen who had been in her class in the mission school, a boy who was entirely alone in the world. He had picked up a living in the streets, much as Tode himself had done, and finally had fallen into bad company and into trouble.

Mrs. Russell had interested herself in his behalf, and upon her promise to be responsible for him, he had been delivered over to her instead of being sent to a reform school. She went to a number of the smaller dry goods stores and secured promises of employment for the boy as parcel deliverer. To do this work he must have a tricycle, and the energetic little lady having found a secondhand one that could be had for thirty dollars, set herself to secure this sum from several of her friends. This she had done, and was on her way to buy the tricycle when she lost her pocketbook. The owner of the tricycle, being anxious to sell, and having another offer, would not hold it for her, but sold it to the other customer. The boy, bitterly disappointed, lost hope and heart, and that night left the place where Mrs. Russell had put him. Since then she had sought in vain for him, and now, unwilling to give him up, she had come to ask the bishop's help in the search.

To all this Tode listened with flushed cheeks and fast-beating heart, while before his mind flashed a picture of himself, wet, dirty and ragged, gliding under the feet of the horses on the muddy street, the missing pocketbook clutched tightly in his hand. Then a second picture rose before him, and he saw himself crowding the emptied book into that box on the chapel door of St. Mark's.

The bishop pulled open a drawer in his desk and took from it a pocketbook, broken and stained with mud. He handed it to Mrs. Russell, who looked at him in silent wonder as she saw her own name on the inside.

"How did it get into your hands?" she questioned, at last.

"You would never guess how," the bishop answered. "It was found in the pastor's box at St. Mark's, and the rector came to me to inquire if I knew any one of that name. I had not your present address, but have been intending to look you up as soon as I could find time."

"I cannot understand it," said Mrs. Russell, carefully examining each compartment of the book. "Why in the world should the thief have put the empty pocketbook there, of all places?"

"Of course he would want to get rid of it," the bishop replied, thoughtfully, "but that certainly was a strange place in which to put it."

"If the thief could know how the loss of that money drove that poor

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foolish boy back into sin and misery, he surely would wish he had never touched it—if he has any conscience left," said Mrs. Russell. "There is good stuff in that poor boy of mine, and I can't bear to give him up and leave him to go to ruin."

(To be continued.)

## My Limbs Would Twitch

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Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

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**ORIGIN OF A FAMOUS HYMN.**

The origin of the well-known hymn, "God moves in a mysterious way, His wonders to perform," was a curious incident in the life of its author, William Cowper, the English poet, says the "People's Home Journal." Cowper, a deeply religious man, was subject to attacks of the blackest melancholy. During one of these attacks he determined to end his life by throwing himself into the Thames River. He hired a cab to take him to the river, but a dense fog so confused the cabman that, after driving about for an hour, he admitted to his passenger that he was lost. Cowper, alighting from the cab in order to give the driver more careful directions for reaching the bridge, found that his wanderings had brought him back to his own door. Strongly affected by what seemed to him almost a divine interposition, Cowper dismissed the cab, hurried to his room and wrote his famous hymn.

**THREE BRAVE NURSES.**

The King has been pleased to award the Albert Medal to Sister Gertrude Walters Carlin and Staff Nurse Harriet Elizabeth Fraser, both of the Territorial Force Nursing Service; and to Sister Gladys White, of the British Red Cross Society, in recognition of their gallantry in saving life at a casualty clearing station in Belgium last October.

Early in the morning of October 1st, 1918, a serious fire occurred in No. 26 Casualty Clearing Station at Roubrouge, in Belgium. At the time some of the patients were undergoing serious operations in the abdominal and general operating theatres, the walls of which were composed of wood. The first intimation of danger in the theatres was the extinction of the electric light, accompanied by volumes of smoke, and almost immediately the wooden walls burst into flames. The two sisters and the staff nurse assisted in carrying the unconscious patients to safety, and returned to the burning wards to assist in carrying out other patients. During this time ether bottles and nitrous oxide cylinders were continually exploding, filling the air with fumes and flying fragments of steel.

**THE LATEST "HOWLERS."**

Recent school examination papers have added much to the gaiety of nations. Here are a few "howlers" which have been collected:—

The Menai Straits are crossed by a tubercular bridge.

The masculine of heroine is kipper. Simon de Montfort formed what was known as the Mad Parliament—it was something the same as it is at the present day.

A parallelogram has all its sides parallel.

Things which are equal to each other are equal to anything else.

The Anzacs are a race of South American savages.

O. B. E. stands for observation balloon erector.

The heirloom is something like a carpet loom, but is used to make fringe nets.

The goose is the most stupid of animals, for it eats only as long as it finds something to eat.

It is true that Marat was assassinated, but long before that he died of a disease which even cost his life.

The teacher is always right, even when he is wrong.

Cæsar was deprived of his life in a manner very detrimental to his health.—Tit-Bits.

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