

THE WORLD AT VERSAILLES NEEDS YOUR PRAYERS

# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, FEBRUARY 13th, 1919.

No. 7.

## CONTENTS

**WANTED**—by a cultured Englishwoman (widow) and Anglican, experienced in nursing, position as Assistant Matron, in Church School or institution. Best of references. Address Box 427, Kingsville, Ont.

**WANTED**—Mother's help for family of two adults and one child. Ontario town. All home comforts. Applicant must be refined. State terms. Box 4, Canadian Churchman.

**WANTED**—in Residential Girls' School, an assistant to superintend girls out of school hours. Box 3, Canadian Churchman.

**CHURCH EMBROIDERY** of all kinds done by Miss Going, 189 Earl Street, Kingston, Ont.

**Loch Sloy Rest Home.**—Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. For descriptive pamphlet, Drawer 126, Winona, Ont.

**MINISTER WANTED**—for Viking Interdenominational Community Church. Salary offered at rate of \$1,800.00 per year and free residence. Duties to commence about June 15th, 1919. Enquiries invited, C. G. Purvis, Secretary, Viking, Alta.

**A LADY** wishes a position as useful companion to a lady. Box 6, Canadian Churchman.

**FOR SALE**—Archives Edition—Illustrated by splendid engravings: *Canada and Its Provinces*; Twenty-two Volumes and Index, suitable for College Library or University; in first-class condition. Also all kinds of Theological Books for Divinity course—students—evangelical. For particulars apply Rev. A. B. Clephan, Eyebrow, Sask.

**Locum Tenens Wanted**—Ordained or Layman, for six summer months in beautiful farming district. Write at once to Rev. C. B. Price, Swan River, Manitoba.

**STAINED GLASS MEMORIAL WINDOWS.**  
designs & estimates on request  
specialists for sixty years

ROBT McCausland Limited  
113 SPADINA AVE. TORONTO

**BOOKS**

**THOUGHTS ON LOVE AND DEATH.**  
A series of Short Meditations. With Foreword by the Bishop of London. A book which will be found remarkable for its breadth of outlook, as well as for its sincerity of feeling, and its large suggestiveness. Net 90 cents.

**THE MOUNT OF VISION.**  
Being a Study of Life in Terms of the Whole. By Bishop Charles H. Brent. Net \$1.00, postage 8 cents.

**WHAT IS THE GOSPEL?**  
or, Redemption: A Study in the Doctrine of Atonement. By J. G. Simpson, Canon and Precentor of St. Paul's. Net 90 cents.

**THE LORD OF ALL GOOD LIFE.**  
A Study of the Greatness of Jesus and the Weakness of His Church. By Donald Hankey, author of "The Student in Arms." Net \$1.00, postage 8 cents.

Upper Canada Tract Society  
JAS. M. ROBERTSON, Depository  
2 Richmond Street East, Toronto

Students and the Church	Editor
Christian Year	Rev. R. C. Blgrave, D.D.
A Message to World Citizenship	Rev. T. H. Cotton, D.D.
Reunion of Christendom	Rev. C. R. Eardley-Wilmot, M.A.
Canadian Book of Com. Prayer	Archdeacon Armitage, M.A., Ph.D.
The Spirit of Revolution	W. F. Clarke, M.D.
Jesmond Dene's Correspondence	
Social Service Notes and News	H.M.
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.



**OUR LAUNDRY WORK** has that undisputed look of Conscientious Expert Workmanship and Correctness of Finish which is demanded by people of Refined and Particular Tastes.

**BRIGHTON LAUNDRY LIMITED**  
(The Careful Laundrymen)

820-826 West Bloor St. (Cor. Shaw)      Phones Coll. 583 and 584.

## Are you abreast of the times?

Not if your order for Contribution Envelopes has not been placed. Do not delay longer. Write, wire or phone it in.

New-Duplex

**THE CHURCH ENVELOPE CO.**  
The Largest Manufacturers of Contribution Envelopes in Canada  
109 Jarvis Street      Main 3346      TORONTO

Take them to Williams



Save Time and Money

**MENEELY BELL CO.**  
TROY, N.Y. AND  
199 BROADWAY, N.Y. CITY.  
**BELLS**

**Toronto Carpet Cleaning Co.**  
Telephone Main 2686  
Altering Carpets a specialty  
67 LOMBARD STREET

**DOMINION OF CANADA WAR LOANS**  
We deal actively in all maturities.  
Correspondence invited.  
**BRENT, NOXON & COMPANY**  
Dominion Bank Building, Toronto

**Union Bank of Canada**  
310 Branches in Canada  
Total Assets - \$110,000,000  
D. H. NEEVE, Manager  
Main Branch - Toronto

**BRONZE MEMORIAL TABLETS**  
ROLLS OF HONOUR

Send your inscriptions we will make you up a Design and Price free

ARCHITECTURAL  
BRONZE & IRON WORKS  
LANSDOWNE AVENUE  
TORONTO  
PHONE: JUNCTION 3600

**Personal & General**

Rev. C. Swanson expects to leave his school work in Victoria at Easter to take the incumbency of Mitchosen, in the Diocese of Columbia.

The sudden illness of the Rev. R. Coleman, Rector of Petitediac, came as a great shock to his many friends. He has been stricken with paralysis.

The Rev. C. H. Bailey, B.A., M.C., formerly of the Edmonton Mission, Alberta, has been appointed by the Archbishop of Canterbury Rector of Buckland-in-Dover.

As a result of the Bradford (Yorks) Bishopric Sunday, the Diocese of Ripon has contributed £2,000. All that is now required to complete the scheme is another £15,000.

Miss Hilda Robinson, the daughter of Rev. J. Cooper Robinson, of Japan, is slowly recovering from an attack of pneumonia and pleurisy which followed influenza. She is in the Western Hospital, Toronto.

The Rev. Frank H. Buck, Incumbent of Klondyke Creeks, Diocese of Yukon, who has been overseas for some time as Chaplain of the 46th Battalion, has been awarded the Military Cross.

Rev. Dr. W. W. Craig, Rector of St. Martin's Church, Montreal, has decided to accept the invitation of Christ Church, Vancouver, to its rectorship, and will, therefore, relinquish his present charge about the end of May next.

The Misses Dunsford, of St. Paul's, Lindsay, Ont., knitted 1,300 pairs of socks during the war. They have received pins with "Love, Loyalty and Service" engraved upon them and cards of honour from the Canadian Field Comforts Association of Shorncliffe, England.

Rev. J. D. Mackenzie-Naughton, M.A., B.D., Rector of St. Luke's, Victoria, is now in Siberia as clerk in the Chaplains' Department. He arrived at Vladivostok early in December. His address is Sgt. J. D. Mackenzie-Naughton, No. 2140169, Force Headquarters, C.E.F., Siberia.

Mrs. Hamilton and three little sons are permanently settled with her parents at Owen Sound. Among the many gifts received by Mrs. Hamilton before leaving Ridgetown was a handsome purse of gold from the congregations where her husband, the late Rev. T. J. Hamilton, B.A., so successfully laboured.

Rainham Parish Church, Kent, England, has been enriched with a new Communion table, the gift of the parishioners, in memory of the late Rev. Charles Cobb, M.A., who was Vicar from 1876 to 1908. Mr. Cobb was a relative of Mr. Clement J. E. Cobb, who has given years of service as sub-editor of the "Canadian Churchman."

The Canadian Pacific Railway has purchased the site of Evangeline's home at Grand Pre, N.S., and will maintain it as a public park. A statue of Evangeline being sculptured by Phillippe Hebert at the time of his death will be completed by his son, and will be erected on the land. The park is within a stone's throw of the birthplace of Sir Robert Borden.

The Rev. Robert W. Ridgeway, M.C., of the Diocese of Rupert's Land, Chaplain 52nd Battalion, has received a bar to the Military Cross.

The particulars are as follows: When very severe casualties had occurred he worked unceasingly under fire, tending the wounded. Absolutely regardless of personal danger, and in spite of physical exhaustion, he carried on until every casualty had been attended to.

Owing to the restrictions placed upon the liquor traffic during the past three years in England, the number of convictions for drunkenness in London and 36 of the largest boroughs in that county, has fallen from 118,627 in 1913 to 30,216 in 1917—a reduction of 74 per cent. Largely owing to the same cause, the number of persons committed to prison for assaults has during the same period fallen by 82 per cent.

Judge MacDonald, of Brockville, has given notice of motion that at the next Ontario Synod in May he will move to have a clause of the Diocesan Constitution struck out which renders a clergyman liable to discipline for officiating at the services of religious bodies not in communion with the Church of England. Another amendment he proposes will have the effect, if passed, of allowing women to be elected as lay representatives to the Synod.

General Sir H. S. Horne (Commander of the First British Army), who resides in the village of East Haddon, Northants, took the Vicar's place in the pulpit of the parish church on Sunday night, and in the course of an address said that in the difficult period before us we must show all the qualities of unity and willingness to act together that brought us through the war. All our problems must be approached in that spirit, and we should loyally do all the Government required of us.

Few families in Canada can equal the record of that of Corpl. T. J. Holbrook, a Kinmount, Ont., blacksmith, recently returned from overseas. There were thirteen brothers in the Holbrook family, and all were in the war as volunteer men, of whom six gave the supreme proof of citizenship. The Holbrook family record eclipses that of Staff Sergeant W. F. Payne, of the Australian Imperials, who had five brothers killed at Mons, one at Bullecourt, another elsewhere in France, and two in the South African War, his sole surviving brother having lost a leg at Mons. The father of this family of eleven fighting men is a lieutenant-colonel in charge of the Bisley rifle range, in his 79th year.

After a long, active and continuous service, extending over more than fifty-two years, the Venerable Archdeacon J. B. Richardson, Rector of St. John's, London Township, has concluded to retire from parochial charge next Easter. He was born in Halifax, N.S., in 1843, and graduated in arts and theology at King's College, Windsor, N.S., in 1864. In 1866 he was ordained. The Archdeacon is to-day probably the oldest working parish clergyman of the Church of England in Canada. He has been Rector in only four parishes, namely, Dartmouth, Nova Scotia; St. Thomas' Church, Hamilton, Ont.; Cronyn Memorial Church, London, for nearly twenty-two years, and St. John's twenty years. Though still well and active, the Archdeacon seems to feel that, owing to the strain of duty in advancing years, and especially the invalid condition of the diligent and devoted helpmate of his whole pastorate, Mrs. Richardson, his proper course is to retire and transfer his charge to another. He hopes, however, to continue his ministry and office as Archdeacon in other ways.

**You be the judge**

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

**The Standard Fuel Co. of Toronto LIMITED**

Tel. M. 4103.



**If You Are Not Already Acquainted**

Geo. Wright & Co., Props.

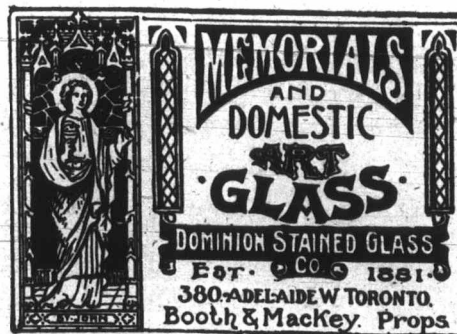
Let me introduce you to the Walker House (The House of Plenty), wherein home comfort is made the paramount factor. It is the one hotel where the management lend every effort to make its patrons feel it is "Just like home."

**THE WALKER HOUSE**

The House of Plenty  
TORONTO, CANADA

**HYGIENIC SHOES, now a Necessity**

Step into a new life, by wearing a pair of our Natural or Semi-Natural Tread Shoes. We specialize. Get our Booklet "An Exposure, Feet and Shoes." NATURAL TREAD SHOES, Ltd. 310 Yonge Street



**MEMORIAL GIFTS FOR EASTER**

CHALICES, CROSSES  
LECTERNS, CANDLE-STICKS  
MEMORIAL TABLETS, ETC.  
IN SILVER, COPPER, BRASS, BRONZE

**JOSEPH STULTIENS**  
70 Lombard Street, Toronto

Ecclesiastical Designer and Art Metal Worker  
DESIGNS FOR APPROVAL

**THE SECURITY OF THE HOME**

is the bed-rock on which all true prosperity should be built.

There can be no real sense of well-being without the certain assurance that the comfort of dependent ones is provided for, should the supporter of the home be removed.

A Life Insurance Policy gives this safe assurance. Under The Great-West Life Policies low premium rates apply, and all the advantages of liberal conditions and remarkably high profit returns to the Policyholders.

Let us explain the best plan for the protection of your home.

**THE GREAT-WEST LIFE ASSURANCE COMPANY**

DEPT. "C"  
HEAD OFFICE - WINNIPEG  
Buy War Savings Stamps

**HOME THRIFT ACCOUNT BOOK**

Ask for a copy of "The Home Thrift Account Book."

It will help you put your housekeeping on a business basis,—encourages the practice of economy in the home and promotes systematic saving.

**THE HOME BANK OF CANADA**

DISTRIBUTED BY  
Free on application to the Manager of any of our Eight Offices in Toronto

**ACCIDENT SICKNESS INSURANCE**

**THE Dominion of Canada**

Guarantee and Accident Insurance Co.  
TORONTO

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

NEVER w for the fought the Hun and Empire," but how contin Righteousness mankind. Th ground of me Now in VE a new worl Righteousnes pendous resu of God. Th will are year fore in the l us so near to the nations. Suppose abandon the tions. Supp mise faced l of its memt to with mot put within hands could were paraly Our repr have on th well-nigh c population, "They great Cor asking t wisdom i Rememb last year f We agoni: prayer. S all that t THING IN ference. prayer for in the suc fault of neglects i world's hi Take you prayer lif you by ce THE th wi We know will com keener a tasks of others w the noise the Min the Arn as stude England of then through maintai These r ing exp bring a unconve course designe underst and th will di standa needed

# Canadian Churchman

Toronto, February 13th, 1919.

## Editorial

NEVER was prayer more needed than to-day for the supremacy of all our men have fought for. The cry of our crusade against the Hun and his methods was not "The British Empire," but the "Brotherhood of Man." Recall how continually in our prayers we spoke of Righteousness and Justice, and the rights of all mankind. The place of the small nations was a ground of moving appeal.

Now in VERSAILLES is a world in travail. Shall a new world be born in which Truth and Righteousness shall be supreme? Such a stupendous result can come only by the Holy Spirit of God. The hearts of all the men of goodwill are yearning for better things. Never before in the history of mankind has God brought us so near to the accomplishment of His Will for the nations.

Suppose this Peace Conference has to abandon the project of a Brotherhood of Nations. Suppose it is compelled to accept a compromise faced by the aggressive selfishness of some of its members. Then 1919 will be looked back to with mournful interest as the year when God put within our reach His Peace. Our grasping hands could not open to receive it because they were paralyzed and mis-shapen by selfishness.

Our representatives at the Peace Conference have on their shoulders the responsibility for well-nigh one-quarter of the world's area and population, writes DR. G. R. PARKIN.

"They should be on their knees—all our great Commonwealth should be on its knees—asking that they may have strength and wisdom to bear rightly such a burden."

Remember how we prayed in the spring of last year for the safety and success of our men. We agonized in prayer. God granted us our prayer. Shall we do less when there is at stake all that the struggle meant? The GREATEST THING IN THE WORLD to-day is the Peace Conference. Do not shirk your responsibility of prayer for it. If it succeed, you will have shared in the success. If it fail, it will be through no fault of yours. God forgive the man who neglects prayer at this time of all times in the world's history. We are living in decisive days. Take your full share of the world's burden in your prayer life. "God forbid that I should sin against you by ceasing to pray for you."

THE experiences of war have so shaken some theological students, that, it is stated, they will abandon their training for the Ministry.

We know many of whom this is not true, and who will come back to the theological colleges with a keener and truer appreciation of the value and tasks of the Christian Church. We know of others who have heard the still, small voice amid the noise of war, and are offering themselves for the Ministry. Some fifteen hundred men from the Army and Navy have already been accepted as students to receive a three-years' training in England for Holy Orders. The great majority of them have not the means to carry them through their student years, and they will be maintained by a fund which is being raised. These men, who have passed through the testing experiences of the war, ought to be able to bring a welcome spirit of fresh, vigorous, and unconventional life into the clerical body. The course of study they will be put through will be designed to fit them to enter with sympathy and understanding into the problems of modern life and the new social order. We are sure that they will discredit the sexless priest and maintain a standard of manliness—for that, above all, is needed nowadays in a Christian minister whom

the layman can recognize as a man and a brother. Canon Hicks, of Bishops' College, Cheshunt, is at the head of the committee that is dealing with these candidates.

KIKUYU in 1913 was a word to conjure with. At the conference in 1918 a notable result was accomplished which escaped many Christians because we were engrossed in watching the result of the unified command on the Western Front. Five missionary societies working in British East Africa—the Church Missionary Society, the Church of Scotland Mission, the African Inland Mission, the United Methodist Church Mission, and the British and Foreign Bible Society—have agreed to a federation and accepted a constitution. They recognize that their union remains imperfect until they can share one ministry and partake of one sacrament. Nevertheless, the Federation is a victory of Christian charity, and is significant to those who realize that reunion abroad where the pressure of a common task unfulfilled is more keenly felt, will probably be the first step to reunion at home.

THE measure of the man is shown by the following story of THEODORE ROOSEVELT. Some years ago a negro was walking along Forty-second Street in New York City from the depot to his hotel, carrying a heavy dress-suit case in one hand and a heavier valise in the other. Suddenly a hand was laid on the valise, and the pleasant face of a stalwart young man looked into the negro's face as he said: "Pretty heavy, brother. Suppose you let me take one. I'm going your way." The negro protested, but the man already had the valise, and for several blocks they walked on together, talking like old friends, until the hotel was reached. "And that," said BOOKER T. WASHINGTON shortly before his death, "was the first time I ever met Theodore Roosevelt."

## Students and the Church

STUDENTS to-day are leaders to-morrow. What is the Church doing for students as a class? There are some clergymen who maintain that it is a mistake to treat students as a class at all. A fair consideration of the tasks of University men and women shows that the chief business of their course is to awaken and exercise their faculty of criticism and judgment. A university course has been a failure unless a man has begun to learn to think. Most students get their determining view of life and duty during their course. They come to college with opinions. They should leave it with convictions.

For men and women, more or less trained in habits of thought, the Church ought to have a presentation of her message which will profoundly convince them that the richness of telling service is to be found in investing the life for Christ. Not the past, but the future is the approach for students. Sin is to be acknowledged and discarded, forgiven by the grace of Christ, because it hinders from service. The appeal of the heroic kindles enthusiasm. Adventurous service, not dull safety, is the desire of youth. If the clergy cannot present Christ to reach the student mind, it is because they do not know Christ. His personality and teaching are the magnet that draws all men.

In our University and college centres we would like to see the churches remember their responsibility to students. We have heard ministers grouching because students did not come to help in Sunday Schools, organizations and the parish what-nots. Their absence should provoke the

question, "Why do they not come?" They are listening for the inspiring, illuminating word of thoughtful courage. In some of our student centres the rectors preach student-series, and the results are encouraging. Why not in all? We know of one church (not Anglican), which has rooms available for student meetings, socials, etc. Every Sunday after the evening service there is a welcome for students in a cosily furnished room and it never lacks its crowd.

CHLOROFORM, not courage, seems to be the specialty of some preachers as students see them. It is all very well to tell a tired business man not to bother about this or that question of religion. Such a "placebo" does not work with the vigorous, enquiring mind of a student whose business it is to run questions down, at least as far as he can. And we have our decided doubts about the mental satisfaction of the "tired business man" with the "placebo." He is apt to put up with it "for the sake of the women and children." But he knows solid thinking when he hears it, and no slipshod work would do in his own business.

A case in point. February 23rd has been set apart as a day of prayer for the WORLD'S CHRISTIAN STUDENT FEDERATION. Don't let any of our clergy dismiss the matter with a shrug about another special day. (There was one Canadian Bishop who issued a pastoral on the subject one year). Instead, let the clergyman tell of the throngs of students in the universities in India, China, Japan, Egypt, and Turkey. Let him arouse his hearers to think of the Russian students, some following the Will-o-the-Wisp of Bolshevism, the students of the Balkan States, Austria and Germany, as well as those of France, Italy and Great Britain. A word about the great student centres in South America, U.S.A., and in our own country will be a revelation to some.

Think of the tremendous problems which will be seeking solution from those who are now in their college courses. We want to build a new world, we must have new men and women to build it. The colleges must be won for Christ. Let all this come before a man's mind, then let him keep silence, if he dare, from the voice of prayer for the students of the world.

## WHAT HAS BRITAIN DONE?

Rev. Frederick B. Hodgins, B.A., formerly of Toronto.

What has Britain done?  
Kept the faith and fought the fight.  
For the everlasting right:  
Chivalrously couched her lance  
In defence of Belgium, France—  
This has Britain done.

What has Britain done?  
Given every seventh son,  
Met the challenge of the Hun,  
Placed her men on every field,  
Proud to die, too proud to yield—  
This has Britain done.

What has Britain done?  
Answers every far-flung breeze  
Blown across the seven seas:  
"Watch and ward secure we keep  
Vigilance that never sleeps"—  
This has Britain done.

What has Britain done?  
On every front her flag unfurled,  
Fought a world-war round the world:  
Then, when all is said and done,  
Ask her Allies, ask the Hun,  
"What has Britain done?"

What has Britain done?  
For her slain Britannia weeps—  
She might boast who silence keeps;  
But, when all is done and said,  
Call the roll and count her dead,  
And know what she has done.

—New York Herald.

## The Christian Year

### HUMILITY AND MIGHT.

SEXAGESIMA.

IN the Epistle for Sexagesima we have St. Paul's magnificent defence of his calling and apostleship. It is a great passage, great in rhetorical power, in cumulative force and in masterful moral dynamics. As it appears to us there is no need to apologize for it, as Paul does. We welcome it, not only for its literary value, but also for the insight it furnishes as to trials and hardships in his life about which we would otherwise know but little. But to the writer it was a sad departure from his high principle of grace. He is ashamed to have to pen these words.

THE ARGUMENT.

In the passage St. Paul put himself on human ground; he enters the ring for combat as a man. He flings out a passionate and virile challenge to his critics and traducers. Let them come and compare their life and deeds with his. The vainglory which would seem to be involved in such a challenge makes him wince, but it must be faced and carried through. They say he is not an Apostle; he is self-constituted; he was not one of the twelve. They make him appear an interloper. With some the reproach was effectual. Apostleship ranked high in the esteem of all Christians. There is an implied regard for the finality of Apostolic authority, which was duly recognized in all parties, whether Paul, or Apollos, or Cephas, or even the extreme wing of the Judaizers, who wished to pour the new wine of Christian redemption into the old bottles of Jewish ritualistic exclusiveness. It was not that St. Paul was being injured personally—that were of no account; but the value of his evangelistic work, and his noble witness for Christ was being impaired. There was only one way to rebut the charge. He must establish his apostolicity. If they will not accept his account of his calling as an Apostle, on the way to Damascus, and indeed of his ordination and commission by the Church at Antioch, there was something else about which they may not have known. Let his Apostolic labours and privations be told them, and let these witness to the sincerity of his motives in support of his apostolic claim. Let them also know that he is of the same stock as those who would make appeal, as Jews, to patriarchal descent. "Are they Israelites? So am I. Are they the seed of Abraham? So am I." Let them come then and show their trials and sufferings for the cause to which, as a Gentile teacher, he has borne witness. Not one of them, it is implied, can show a fraction of his privations. Not one of those who were so zealous in traducing his character and raising prejudice against his personal life. It was, indeed, a vain and worldly contention to make such a comparison. For the time being he must, indeed, become a fool. Only fools dwell with pride upon their achievements, and compare themselves with others. He shrinks visibly from departing for a moment, as it would seem, from the full recognition that all was due, not to any virtue in him, but entirely to the grace of God.

ABASEMENT.

The high passion which took form in these burning words, even before he was quite finished, moved St. Paul to deep sorrow and abasement. He enters, even with his revilers, into the common life of human weakness and temptation. It is a subtle appeal to them as well as to all Christians. If he is not afraid to challenge them to a comparison in burden-bearing, he is also not ashamed to compete in human frailties—"who is weak, and I am not weak." Yes; he will even glory in his very infirmities, in which he is as human and mortal as they; and indeed more so, but only that the glory of the Lord Jesus might, in his weakness, be revealed with greater power.

HUMILITY.

St. Paul's humility was one of the finest qualities in his most lovable nature. He never shrank from confession. He was intensely conscious of his own weakness. The outstanding position of leadership in the Gentile world to which Christ called him must have filled him with fear. His sensitive soul was overwhelmed with the care of all the Churches. It was necessary for him to secure the personal regard of multitudes of people. He was always afraid of the glory of his Master being overlooked in the glory which people would give to him. Yet his personal position and prestige was vital to the cause. Hence this telling defence. It is always so with Christ's ministers. They must commend themselves; they must secure regard, and even affection, in order that thereby the end may be accomplished. Popularity is looked upon with reproach. If it min-

isters to self-esteem it is reprehensible. But if the motive is always kept pure, and the spirit, ever conscious of human weakness and need, is kept humbled and chastened, personal commendation serves the Master's kingdom, and wins glory for Christ and religion. St. Paul was conscious of this danger to himself, and so when he must glory in self-defence for the cause which turned upon his personal integrity, he readjusts the thought so as to put Christ in the foreground and himself, with his infirmities, in the background. "If I must needs glory, I will glory of the things which concern mine infirmities." In keeping with the thought of the Epistle is the note of the Collect which applies to all of us: "O Lord God, who seest that we put not our trust in anything that we do, grant us Thy Power."

\*\*\*

## The Church Should Lead

THE "Canadian Gazette," for February 1st contains a proclamation that should appeal, not only to every true Canadian soul, but especially to the heart of every true Churchman. The language is quaint, in the ancient style of Royal Proclamation. It declares that the Government of Canada is setting apart the 16th day of February next, "to be throughout the Dominion of Canada, a day of humble prayer and intercession to Almighty God that His blessings may rest upon the Peace Conference, that under His direction and guidance its deliberations and conclusions may result in the establishment of a world peace on a just and permanent foundation." It then goes on to say in the quaint legal language of Governmental appeals: "We do invite all our loving subjects throughout Canada to observe the said day as solemnly set apart and consecrated for this purpose," adding that, "all our loving subjects and all others whom these presents may concern, are hereby required to take notice and govern themselves accordingly." One's first impulse on reading such a proclamation is the natural impulse to enquire whether the Government has exerted itself to the utmost through every journal, religious and secular, weekly and daily, in the Dominion of Canada, and through conferences with Bishops and representative heads of Churches. We are sure that all the Bishops, like the Bishop of Toronto, will do their best to make every Canadian citizen in Canada fully aware of the fact that they are individually called to this great national effort of prayer, and that this day is solemnly consecrated and set apart for this high purpose. And the next thought is that after all, the clergy, who are the leaders of all active spiritual effort, must in the long run, be depended upon to see that in every church gathering throughout the land this magnificent opportunity of national seriousness be not allowed to pass by unused.

It will, of course, fall flat, unless a special effort of earnestness is made. There can be no doubt to-day is an appealing day. The rocks ahead are appalling. Europe seems to be a chaos without form and void. Darkness is upon the face of the deep of social mis-rule and world-helplessness. "The fighting has stopped," Lloyd George tells us, "but the war is not over. No one can tell," he says, "what the Germans will do, or whether they will agree to the terms of peace and repatriation." Yet the spirit of God is brooding upon the face of the heaving waters of the nations. And we, as a God-believing people, are implored to pray for His direction, His guidance. It is for us to obey this call, to summon parochially the accumulation of spiritual reserve, and in unison with our brethren throughout the land to sway the issues of the day by one more unified appeal to the God of Heaven. Shall our Church rise to the present crisis, and, driven by the deepest sense of need, pour out its heart in a humility intense to the God of all grace. "Who knoweth whether thou art come to the kingdom for such a time as this?" are words for to-day, Esther 4:14. It may be that God is once more testing His people, and giving them a final chance to show that in Christ and in His Church alone lies the hope of the nations, and that the power of prayer is the supremest force in the world to-day. A day like this is a revealing test of our conception of prayer. The terrors and fears of war have passed. If we have been praying simply for deliverance from peril, as men in the frenzy of fear, we will naturally give up praying when the danger is passed. But if we enter into the true purpose of prayer, to obtain from God the things He wills, and to be willing to be media through which He can work His will for men through us His men, then we will pray indeed, for the outpouring of His spirit on the nations that God's purpose, and God's peace ideal, Ephes. 2:14-17; Col. 1:20, may be accomplished.

DYSON HAGUE.

## World Citizenship

The Christian Message to Buddhists  
Rev. T. H. COTTON, D.D., Toronto.

WHEN we take the non-Christian peoples of the world in groups, one after the other, as nations, languages, or religions we realize then much more forcibly the magnitude of the problem before us. In addition to the millions of pagans, Mohammedans and Hindus already mentioned, we come now to a religion which numbers some 500 million adherents. Of course, as our author shows, in Tibet, China, Korea and Japan there is a good deal of overlapping between Buddhism and other religions. But even allowing for this the problem is sufficiently great and difficult.

In the chapter before us the writer keeps our attention fixed chiefly on Southern Buddhism—i.e., the Buddhism of India, Ceylon, Burmah, Siam, Anam, etc. This is a purer but less popular form of Buddhism and its following is estimated at about 30 millions.

Buddhism as it began in India has some points in common with Hinduism. In both systems, though with differences, there is belief in Karma. Both believe in the transmigration of souls. Both believe in the essential vanity of human existence. In both the way of salvation begins with intellectual enlightenment. But the differences outweigh the agreements. They begin from different points of the intellectual compass. Hinduism begins with a philosophy about God—viz., that He is One and the Only One. Buddhism begins with the alleged discovery that human life is only sorrow and misery and not worth living. Buddhism refuses to discuss the question of God; it rejects belief in the soul; it rejects caste and exaggerated asceticism; it rejects ritual and priesthood; it refuses to describe the post-mortem life of the consistent Buddhist except by negatives; and lastly, it inculcates a very high standard of morality as compared with Hinduism.

We have said that Buddhism begins with the initial conviction that human life is a vanity of vanities and that the sooner we escape from it—its unrest, its sorrow and its reincarnations the better. But how are we to escape? Buddha replies by curbing desire and finally completely overcoming it. Thus and thus alone can we escape the law of Karma, thus achieve Nirvana, which is the condition of a candle that has been snuffed out.

Buddhism has been one of the great missionary religions of the world and yet in its purer form it cannot be said to have prospered. In India, where it once bade fair to supersede Hinduism, it has almost completely disappeared. As we have already seen, the numbers of Southern Buddhists is small in comparison with the 470 millions of Buddhists in China and Japan. In fact, pure Buddhism has had the same experience as pure Hinduism. It has failed to satisfy the human heart which demands a religion with a personal God or gods, with whom man may have communion and fellowship. Even among the Southern Buddhists, the Bodhi-satwa Maitreya ranks in popular thought as a god and in the North the doctrine of the Buddha degenerates into the grossest polytheism. Buddha, because he refused to discuss the question of God, naturally rejected prayer. But practically all Buddhists now believe in prayer, and as our author shows they have in Tibet developed the idea of prayer by machinery and give it an important place in their system. Moreover in the North, churches with a priesthood and highly developed ecclesiastical organizations, have appeared. And here, too, the old conception of Nirvana has been completely transformed and now appears as a doctrine of a future life and a fairly well developed heaven.

Buddhism, as we have said, is superior to Hinduism in its moral code. Hinduism, beginning with the assumption that God is One and that God is All, denied the reality of the distinctions which we ordinarily make in life. It held that these distinctions between things and ideas are illusory. The distinction between right and wrong passes away, of course, with the others. And so there is no solid basis for morality. Now Buddha did not say what was the basis of his moral system—perhaps his reluctance to enter on any metaphysical problem forbade him—but he does insist strongly on the reality of the distinction between right and wrong, and bids us do the right in spite of consequence. This is something to be thankful for, and no doubt it has had its due influence upon Buddhist character. Its moral code then seems to be the best part of it and here the Christian may find a point of contact with the Buddhist where he may begin to preach Christ and Him Crucified.

(Continued on page 103.)

## The

REUNION is four years so forcibly to say very mu stirring Christi Catholic Church healing what w to speak of co visions." But it only the desir of reunion, tha the right spirit

In the month published a ser Nonconformists "UNITY OR STR

In that phra matter. The c by disunion lea lead to sterilit it is the will o be one. The Cl world has one Jesus Christ. promise and a after that the ye shall be wi not be effectua two reasons: Christ held u that the world as being that And (2) becau Spirit is chec among Christ

Reunion is able to do t divided Chur sickly Chur healed there a dying Chu lately about question the vided state ( competition s ing, like con will find man opposite of vice which quishing ma be perfected that thou di and almost men know t love one to but the wo Christians within a st clergy are desire of ha neighbour s visibly one Lord.

Now witl point the ought to w make three

(1) Wha not a mere Lord inten a way that unmistak that it co extension Churches or more c united the mutual re the clear e and any r ing out against al the same to carry denomination tion woul ing the s Small co to find th to suppor would no Nor in t opened up

# The Re-union of Christendom

Rev. C. R. EARDLEY-WILMOT, M.A., Quebec,  
Domestic Chaplain to the Bishop of Quebec, Holy Trinity Cathedral, Quebec.

REUNION is so much in the air, and the last four years have driven the need for it home so forcibly, that it might seem superfluous to say very much about the motives which are stirring Christians both within and without the Catholic Church to find, if possible, some way of healing what we have been accustomed too long to speak of complacently as our "unhappy divisions." But it is only as we keep before us, not only the desirability, but the vital necessity of reunion, that we can approach the subject in the right spirit.

In the month of October last the "Guardian" published a series of articles by Churchmen and Nonconformists under the general heading of "UNITY OR STERILITY?"

In that phrase we have the root of the whole matter. The diffusion of religious effort caused by disunion leads to weakness and threatens to lead to sterility. And the reason is obvious—it is the will of our Lord that His Church should be one. The Church as regards her mission to the world has one object, and that is to witness to Jesus Christ. She received from her Lord a promise and a command: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of Me." That witness cannot be effectually borne by a divided Church for two reasons: (1) Because the presentation of Christ held up by a divided Church is not such that the world can recognize it and feel its appeal as being that of the one Saviour of mankind. And (2) because the promised power of the Holy Spirit is checked and hindered by the divisions among Christians.

Reunion is necessary if the Church is to be able to do the work for which she exists. A divided Church must necessarily be a weak and sickly Church, and unless her wounds are soon healed there is reason to fear she may become a dying Church. We have heard a good deal lately about the Church's failure and without question the chief cause of that failure is the divided state of Christendom. The old idea that competition among religious bodies was stimulating, like competition in trade, is not one which will find many supporters to-day. It is the direct opposite of the spirit of brotherhood and service which Christ taught should be the distinguishing mark of His Church. "That they may be perfected into one; that the world may know that thou didst send me," was our Lord's prayer; and almost His parting words, "By this shall all men know that ye are my disciples, if ye have love one to another." The love may be there, but the world will hardly recognize it where Christians worship apart in separate buildings within a stone's throw of one another and the clergy are stimulated to greater activity by the desire of having a bigger congregation than their neighbour across the road. The Church must be visibly one if she is to be a true witness of her Lord.

## NATURE OF REUNION.

Now with this in mind let me take as my first point the nature of the reunion for which we ought to work. And with regard to that I would make three assertions:—

(1) What is required is corporate reunion and not a mere federation of existing Churches. Our Lord intended the Church to be one, one in such a way that it set before the world one clear and unmistakable witness, and one also in such a way that it could devote its whole strength to the extension of His kingdom. Now a federation of Churches would fail in both these things. Two or more churches in a parish, however closely united they might be in fraternal fellowship and mutual recognition, could not give to the world the clear challenge to choose between Jesus Christ and any rival that one Church would do, standing out as the representative of Christianity against all lesser creeds and no creed at all. In the same way as regards the power of the Church to carry on its work. In places where several denominations are already in existence, a federation would accomplish little in the way of reducing the amount of labour and money required. Small communities which to-day are struggling to find the stipends of five or six ministers and to support the same number of church buildings, would not be any better off than they are now. Nor in the case of new spheres of work being opened up, whether at home or abroad, is it easy

to see how things would be any better. No one who was a member of any branch of the federation because he was convinced that the teaching of his own denomination was the best presentation of the Christian religion, could feel satisfied to leave the work of evangelization to another branch teaching, as he believed, only a part of the truth.

The idea of a federation of the Churches is advocated on the ground that the differences between the various Christian denominations are too deep-rooted to admit of complete and corporate reunion. But surely we must admit, either that those differences are so great and so important that no Church could enter the federation except, perhaps, as a temporary "modus vivendi," or else, that they do not really matter, and in that case there should be no obstacle in the way of full corporate unity. No! Federation is not practicable, nor would it meet the needs of the case. Our aim must be one Church, teaching the whole truth and providing a spiritual home for every variety of temperament, able to include all whose beliefs and practices are not such as to place them outside the Christian religion altogether.

(2) It must be a reunion of the whole of Christendom. We have to remember that our aim is not simply to reduce the number of denominations of Christians in any one place, but to make the Church of Christ truly one again, to bring back all the followers of our Lord into the unity of a single Body. To some minds the vision of the reunion of the Churches of the Anglican Communion and the great Orthodox Eastern Church makes an almost irresistible appeal, and it has been a source of joy and encouragement to all true servants of Christ to note the progress that has been made in the drawing together of these two communions in recent years. It is to be sincerely hoped that the break-up of civil order in Russia and the failure of Russian Christianity under the test of war, will not seriously hinder the work of reunion.

To other minds the reunion which is most to be desired, and seems to hold out the greatest prospect of practical achievement, is the amalgamation of the Church of England with the other Protestant denominations of English-speaking Christianity. The longing to see the healing of our divisions in this direction is the only thought present to some people when reunion is spoken of.

Reunion with the Church of Rome as a practical issue is considered by but a few. To many it does not appear to be even desirable. That is due very largely to the uncompromising exclusiveness of that great organization. The arrogant claims of Rome place reunion with her at present outside the range of practical politics. But at the same time we must keep before us, as necessary to the realization of our ideal of the one Church, ultimate reunion with Rome.

In all our efforts we must not lose sight of the ideal or allow ourselves to take any step which, while accomplishing a partial reunion, would stand in the way of that wider unity which is the desired goal. *No branch of the Church, as at present existing, can rightly claim to be the one true Church to the exclusion of all others.* Not even all those Churches which have kept the Catholic order, taken together, constitute the whole visible Church of Christ in the world. Any scheme of reunion which fails to embrace all denominations and sects falls short of the ideal at which we must aim. All, whether Catholic or Protestant, whether Episcopal or Presbyterian or Congregationalist, have some contribution to make towards that corporate unity which is what the Christian Church ought to be, and any step that does not lead towards the reunion of the whole of Christendom will be a false step.

(3) There must be no break with the past. The unity of the Church which our Lord intended and which will alone enable it to be that for which it was founded—the witness and representation of the living Christ to humanity—must be the organic unity, not only of all Christians living in the world at any one time, but also of all Christians of every age from the beginning. That is necessary because the Church exists for eternity and the Communion of Saints is a part of her Creed; but also because Christianity is based on certain historical facts and therefore the truth requires to be witnessed to by the continuity as well as by the unity of the Body. It is the

strength and glory of the Catholic position that it has preserved and still safeguards that historical continuity which is an essential mark of the Church, and for that reason we cannot give our support to any scheme of reunion which does not accept as a basis the historic episcopate. As Bishop Montgomery says: "The only anchor that can hold till the end in spite of any storm, from whatever direction, is the Catholic anchor with its long, unbroken chain." That fact is being increasingly recognized by Nonconformists. The Rev. J. H. SHAKESPEARE, secretary of the Baptist Union, says: "It is no use concealing my conviction that reunion will never come to pass except upon the basis of episcopacy. I did not think so once, but that was simply because I did not understand it." DR. COOPER, Moderator of the Established Church of Scotland, in an address delivered in the crypt of St. Paul's Cathedral, recently asserted his belief that there can be no "Catholic reunion" without "a general adoption, with some adaptations, of the historical episcopate." So also the second interim report of a sub-committee, appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Churches' Commissions, in connection with the Faith and Order Movement, declares: "The first fact which we agree to acknowledge is that the position of episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion."

These are remarkable testimonies to the fact that leading men in those branches of the Church which have become separated from the Catholic Order recognize that the unity of the Church must involve also its continuity with the past. It is, moreover, evidence of their desire not to hinder the work of reunion by requiring those who hold the Catholic position to incur any break with their past.

There ought to be on our side a like willingness not to require of any denomination of Christians a denial of their past. We have to remember that the majority of dissenters of the present generation are dissenters because they and their fathers before them have been brought up in the denominations to which they belong. Their Churches appeal to the evidences of the present working of the Holy Spirit in them. They have also a past history, some of them, of hundreds of years, which they regard with reverence and love—a history, as they rightly hold, full of the experience of the Grace of God. They believe that they are branches of the true Church of Christ, that their Sacraments are full and assured means of grace, and that the worship they offer is acceptable to God. We have no right to ask them to deny their religious experience of the past or present, any more than they have the right to ask us to deny ours. If the unity of the Church at which we aim is to involve no break with the past, it must recognize and preserve the continuity, not only of the Catholic Churches, but of the whole of Christendom.

## THE FIRST STEP.

The next point I would contend for is that the first step towards unity must be the reunion of the Church of England and the other Protestant denominations of English-speaking Christianity. The divisions which separate those who are neighbours, living in the same town, speaking the same language, meeting continually and joining together in civic and commercial and social activities, in everything, in short, except the exercise of their religion—there is the greatest hindrance to the Church's work and the greatest stumbling-block to the world. It may be equally wrong "that we are not able to kneel at the same altar with Italian or Russian Christians," but it is infinitely more practically inconvenient and weakening not to be able to worship and work together with Christians of our own city. The gain that would accrue to the Church in material and spiritual resources for her work, both at home and in the foreign field, from the reunion of the Protestant denominations, would be incomparably greater than the gain which would come from the reunion of the Church of England and the Eastern Church. Few, I think, would wish to deny this, but many, no doubt, would take the ground that union between the Church of England and the Eastern Church, being both branches of the Catholic Church which have preserved the apostolical succession in their ministries, is the more feasible and holds out greater prospect of success. It is quite true that in the case of the Catholic Churches, one of the chief questions, if not the chief question, which divides us from the Nonconformist bodies, does not stand in the way of reunion. But apart from the question of order, the Church of England is doctrinally far closer

(Continued on page 109.)

## The Canadian Book of Common Prayer

by The Ven. W. J. ARMITAGE, M.A., Ph.D.,

Custodian of The Book of Common Prayer of the Church of England in Canada.

### THE ORDER FOR MORNING PRAYER.

THE EXHORTATION, which was written in 1552, remains unchanged. It is largely based upon the opening Sentences, but has an added element which is essential to all true Christian worship, a call to thanksgiving and praise. It sets forth as well the duties of a faithful hearing of God's Word and the need of prayer. The Exhortation, while based upon the preceding Sentences which furnish its key-note, is at least reminiscent of earlier forms. There are phrases which are found in Leo's Lenten homily. The Gallican and Spanish liturgies contained a somewhat similar address before the celebration of the Holy Communion. And perhaps more suggestive still was the Strasburg Liturgy, which was published in February of the year during which our Exhortation was composed.

The Canadian revisers, in dealing with the "Shortened Form" of Morning and Evening Prayer, have gone beyond the schedule of the Act of Uniformity Amendment Act, which simply omitted the Exhortation, by providing for the abrupt break between the Sentences and the General Confession a very simple liturgical use. It is contained in the note following the rubric:—

Note, That when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein after brethren down to I pray, or else instead thereof he may say Let us humbly confess our sins to Almighty God.

THE GENERAL CONFESSION was not touched by the Canadian revisers. It is a fruit of the revision of 1552, and has stood the test of all subsequent revisions. The word "made" was used instead of "said," in 1604, but the return to "said" in the rubric shows that the term has won general acceptance. The language of the Confession is mainly taken from Scripture, and it bears but little resemblance to existing forms. The principle that confession of sin should be made at the beginning of Divine Service, is, as Cornfoot notes, mentioned by St. Basil.

THE ABSOLUTION remains unchanged. It dates from 1552. The rubric preceding it has, however, been altered twice. The words "or remission of sins" were added in 1604, and the word "priest" was substituted for "minister" in 1662.

THE LORD'S PRAYER, with its governing rubric, passed through every meeting of the Revision Committee, without any alteration. It was accepted by the General Synod of 1915, but the same body in 1918, under a motion moved by Dr. Matthew Wilson, seconded by Dr. Lansing Lewis, decided that the opening sentence should read: "Our Father, Who art in heaven," substituting "Who" for "Which," and with practical unanimity. The same motion had been offered five years before and rejected. It is, of course, a concession to modern grammar, for although "Which" was grammatically correct, according to its original usage, when it had for its antecedent persons as well as things, it is now only applied to animals and things without life, and this gave room for criticism by those trained to look upon its use otherwise as incorrect.

THE RUBRIC BEFORE THE VENITE.—The next change is in this rubric. It dates from 1549, but was altered in 1552, and still further enlarged in 1662. It has been amended by the Canadian revisers in several important particulars. In 1662, the Easter Day Anthem was introduced, and all worshippers have acknowledged its appropriateness. In 1915, we added anthems for Christmas Day, Good Friday, Easter Day, Ascension Day and Whitsunday. The committee appointed to select the special anthems consisted of the Archbishop of Ottawa, Canon Scott, Dean Coombes, Canon Dyson Hague and Dean Bidwell. Exception has been taken to the use of the word "Proper Anthem" on Good Friday. Those who object probably forget that the term has a very wide significance, and that the Burial Order has at least three anthems, the first an anthem of hope and resignation; the second an anthem of lament and supplication; and the third an anthem of assurance and consolation. The rubric of 1662 ordered that the Venite is not to be used here on the 19th day of the month, but in the ordinary course of the Psalms. The Canadian revisers

took a more commonsense view, and directed that it is always to be used here, and to be omitted in the ordinary course of the Psalms, when it is reached on the 19th day of the month. The rubric now reads:—

¶Then shall be said or sung this Psalm following; except on Christmas Day, Good Friday, Easter Day, Ascension Day and Whitsunday, for which days Proper Anthems are to be found with the Collect of the day. On the nineteenth day of the month, the Psalm shall be omitted in the ordinary course of the Psalms.

THE RUBRIC BEFORE THE TE DEUM, which dates from 1549, was altered in 1552, in 1604, in 1662, and amended by the Canadian revisers by the substitution of the words, "he that readeth," for "the Minister," giving larger liberty in this particular; and altered also by the transference of the words, "After the first Lesson, etc.," to a lower place, making it a third paragraph, immediately preceding the Te Deum.

This glorious hymn will be printed in three divisions according to its original form. The Te Deum naturally divides itself into three distinct sections, the first setting forth the praise of God the Father, and ascribing praise to the sacred Trinity, the second telling forth the redemptive work of Christ, and the third consisting of eight versicles alternating prayer with praise, ending in a cry for mercy, an expression of steadfast faith and an appeal for God's providential care.

THE BENEDICITE, which dates from 1549, remains unaltered in its text, but the Canadian revisers have changed the method of printing, breaking it up into ten portions, and giving permission to shorten the Canticle considerably by allowing liberty in the use of the words: "Praise him, and magnify him for ever," at the end of each group of verses, thus avoiding needless repetition. The rubric is as follows:—

¶Note, That the words praise him, and magnify him for ever may be sung at the end of each verse, or of each group of verses, as desired.

THE RUBRIC BEFORE THE BENEDICTUS.—The rubric here was first written in 1549, amended in 1552, and considerably altered in 1662. The Canadian revisers gave it greater clearness of direction by specifying that it "shall be said or sung," and by altering the word "Chapter," which may not be technically correct and substituting therefor "Lesson." The rubric is now in better form than ever before.

THE APOSTLES' CREED.—There is now a new rubric, which was made necessary by the action of General Synod in 1918, in regard to the use of the Athanasian Creed. This question will be treated at a later stage. The new rubric before the Apostles' Creed reads:—

¶Then shall be sung or said the Apostles' Creed, or the Creed of St. Athanasius, by the Minister and the people standing.

The Apostles' Creed itself remains untouched, although there was a good deal of debate in regard to the retention of the word "hell." There were many suggestions made, such as that the word "hell" be changed to "hades"; that the words "the place of departed spirits" be substituted for the word "hell"; that for the word "hell" be substituted "to the departed"; that the wording of the Creed remain as it is but that an asterisk be placed at the word "hell," and that the following be added as a foot or side note: "The word 'hell' here means the place of departed spirits." The latter suggestion had the advocacy of two of our most thoughtful laymen, who gave much study to the subject, and much time to our deliberations, Mr. E. G. Henderson and Mr. Charles Jenkins, and it carried in committee, in April, 1912. But at subsequent meetings it was felt that there was a fatal objection to the use of an asterisk in this connection in the Prayer Book, and the motion was rescinded. The new rubric, to follow the Apostles' Creed, had the powerful advocacy of Canon Scott and of the Archbishop of Algoma, and it has won general acceptance. It is as follows:—

¶Note, That the words in the Creed He descended into hell are considered as words

(Continued on page 104.)

## The Spirit of Revolution and How to Meet It

W. F. CLARKE, M.D.

"A revolution proclaims that the State is rotten. That its institutions are powerless to direct the general movement."—Mazzini.

"One sun illumines heaven, one spirit, vast  
With life and love, makes chaos ever new."  
—Shelley.

Fundamentally, the spirit of revolution is the spirit of life, the spirit of change and movement; the spirit which rends rocks, moves mountains, turns the world upside down, and bursts old bottles, however carefully these may be made for the storage of the wine of life. Revolutions are the resultant of the clash of this spirit in its search for freedom of manifestation over ever-widening areas of human life with the resistance offered by the powers of the world, the flesh and the devil. The spirit is the Spirit of God, but such is our high destiny and such the penalty of freedom, the instruments of this Spirit are but frail and ignorant men, working out their own salvation through pain and suffering, hope and despair—men in whom the spirit of the tiger and the wolf has not yet been subdued by the love of the Lamb. And it is well that we should face, and not turn our backs upon, this mystery of the presence in each and all of us of the spirit of the cruel and the terrible—of the wolf and the tiger: the mystery so wonderfully expressed by the poet Blake in his poem, "The Tiger":—

"Tiger! tiger! burning bright  
In the forests of the night,  
What immortal hand or eye  
Could frame thy fearful symmetry?"

"When the stars threw down their spears  
And watered heaven with their tears,  
Did He smile His work to see?  
Did He Who made the Lamb make thee?"

Unless we face this mystery we fail to realize the meaning and the cost of human freedom. Perfect freedom, depending upon an interior harmony of life, and not alone upon the removal of exterior hindrances, is a slow and painful growth. The weakness of the Christian Church to-day in the counsels of the nations is due to the fact that it has always been too ready to link itself up to the chariot wheels of the powers of this world in the attempts of these powers to crush revolutions and maintain a static State instead of going out of its way to seek the cause of the unrest of the revolutionaries, and to strive to direct aright their efforts towards the removal of obstructions in their path.

It was the defenders of the old-established order of the day who crucified Jesus—the Friend of publicans and sinners, the Man Who had no respect for rigid social and religious systems. To put our faith in the established order, and blindly attempt to resist the ever-new manifestations of the life of the Spirit, is to worship the Prince of this world and deny the Living God. If the Church will persist in identifying herself with the existing order, when that order passes away, and it is rapidly passing away, the Church, as a definite organization, must also go.

The spirit of prophecy—the sharp sword which proceeds out of the mouth of God, is the only sword that can lead the forces of revolution and guide them into the way of peace. The kingdom of Peace is the kingdom of Heaven, and Jesus resisted the temptation to use force in the furtherance of His kingdom. He rebuked Peter, who was determined to "save" his Master, with, "Put up thy sword into the sheath: the cup which the Father hath given me, shall I not drink it?" And answering Pilate, He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." In meeting the revolutionary spirit the only effective sword is the sword of the Spirit, and the only effective way is the way of self-sacrifice and love.

That we, on this side the Atlantic, may escape a bloody revolution, let it not be said of us, as it was of a world in flames over two thousand years ago:—

"I have trodden the winepress alone;  
And of the peoples there was no man with me:

And I looked, and there was none to help;  
And I wondered that there was none to uphold:  
Therefore mine own arm brought salvation unto  
me;

And my fury, it upheld me.  
And I trod down the peoples in mine anger,  
And made them drunk in my fury,  
And I poured out their lifeblood on the earth."

(Continued on page 103.)

## Jesmo Corn

WE have a  
appoint  
promise

ering banks of  
ed into gray m  
"O withered i  
The soldiers'  
And there is  
Beneath the

We all know  
Our  
day of prayer  
upon the Peace  
tion and guid  
sions may resu  
wide peace up  
a great pray  
had our day  
of our praye  
streams of  
years of war!  
the danger see  
alive to our  
up into the Ho  
what becomes  
the ruins of v  
destruction; t  
that now seem  
count?

I was watc  
glistening wa  
ing after rai  
dry; clouds g  
to glory by  
rain; flowers  
there had be  
little shower  
there had l  
streams, the  
ture to the s  
nize the worl  
we call natu  
winging thei  
our sons mi  
and the pra  
heroic courag  
the clouds it  
parts of the  
in extremity  
disablement,  
power equal  
would prese  
in. We me  
and the pray  
which kept  
tion; in the  
God's prese  
vouchsafed  
We prayed  
sons, and t  
service; in  
understandi  
overwhelmi  
aside every  
patience th  
all, we felt  
there was  
upon pray  
was no lig  
things whi  
to victory  
have decla  
diast in t  
them." B  
heard wit  
which The  
generation  
experience

And now  
our men  
than their  
Confere  
zation, of  
of how be  
fice and

It is a  
war, only  
but sloth,  
fulness, i  
security,  
get God.  
During  
prayed

## Jesmond Dene's Correspondence

WE have all known the little shock of disappointment on a day when the bright promise of early morning is lost in gathering banks of cloud, its radiant colours swallowed into gray monotony.

"O withered is the garland of the war,  
The soldiers' pole is fallen . . . the odds is gone  
And there is nothing left remarkable  
Beneath the visiting moon."

We all know the feeling. We call it reaction. Our Government summons us all to a day of prayer next Sunday, "for God's blessing upon the Peace Conference, that, under His direction and guidance its deliberations and conclusions may result in the establishment of a worldwide peace upon a permanent foundation." It is a great prayer, a daring prayer. We have had our days of prayer. What becomes of our prayers? What has become of the streams of prayer poured out during these years of war? Last spring, for instance, when the danger seemed very real and near, we became alive to our own insufficiency; multitudes went up into the House of God. But . . . after all, what becomes of the prayers? We look out over the ruins of war; the deaths, the maimings, the destruction; the passions and pain and problems that now seem to be its heritage. Did the prayers count?

I was watching a plain, studded with pools of glistening water, for it was a time of clear shining after rain. Then . . . the pools were dry; clouds gathered; their white masses touched to glory by the sun. Then . . . a gracious rain; flowers lifting their heads, life reviving; for there had been a drought, which some stormy little showers had not much affected. Would there had been rain without the pools, the streams, the lakes, the oceans, to offer their moisture to the sun? We cannot tell, but we recognize the working of the providence of God, which we call nature. And those prayers which went winging their way to heaven. We prayed that our sons might be worthy of their inheritance, and the prayer was as it were distilled in the heroic courage which dashed over the top, or made the clouds its chariot, or went into the uttermost parts of the sea; in the fortitude which held on in extremity, which bore uncomplainingly wounds, disablement, prison. The prayer came back in power equal to the tasks. We prayed that God would preserve their going out and their coming in. We meant a prayer for their safe return, and the prayer was distilled perhaps in the grace which kept them upright in the midst of temptation; in the sure and certain consciousness of God's presence in the welcoming grace of Christ vouchsafed in their act of obedience unto death. We prayed that we might not be unworthy of our sons, and that prayer was distilled in unselfish service; in ungrudging self-denial; in a growing understanding and readiness to co-operate; in the overwhelming decision of the whole people to lay aside every weight of prejudice and to run with patience the race set before us. Throughout it all, we felt God was at the heart of the mystery; there was always something in us which insisted upon praying in the darkness even when there was no light. And then we think of the amazing things which followed upon our prayers and led to victory and deliverance. "O God our fathers have declared unto us the noble works that Thou didst in their days and in the old time before them." But more than that: "O God, we have heard with our ears" and seen the noble works which Thou hast done in our days, in our own generation. It is not a matter of other people's experience now. We have our own experience.

And now we are called to win the peace which our men have obtained; to a task scarcely less than theirs. There are the problems of the Peace Conference, of the industrial world, of demobilization, of employment, of discordant relationships, of how best to gather and use the fruits of sacrifice and victory, that nothing be lost.

"Slain is Giant War, but still  
Live more giants that do ill."

It is a new war, or rather a new phase of the war, only the enemies are not Germans and Turks, but sloth, despondency, suspicion, greed, unthankfulness, inertia—all the temptations of a restored security, and chief of all, the temptation to forget God.

During the war, we fought hard, worked hard, prayed hard. Facing unimagined difficulties, we

met and conquered them. We must do so now. How is the League of Nations to be informed with the spirit of life so that it may be a real force in international affairs, making for righteousness? It may indeed provide "the wheels," but what if "the spirit of the living creatures" is not in the wheels? The Divine spirit of freedom, order, progress must fill the machine, if it is to be anything but a soulless bit of mechanism. How are men to become of one mind in an house, how is sectional bitterness to be overcome, unless the Divine spirit of unity and concord gives the desire of understanding and the power of reconciliation? How are we to win our peace, how is our peace to be a real peace, unless the same Divine spirit teaches us to build it on the foundations of that righteousness in which justice and mercy are met together? In the strain and stimulus of war we reached heights and sounded depths, through God's power blessing our efforts, and that because in spite of our sins, we were honestly striving to stand on His side. And how was it? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Yes; we have done that; the very difficulties nerved us to it. "They shall run and not be weary." Perhaps we have been able to do that too. But again, "They shall walk and not faint." In our patience—and that means our prayers—we shall win our peace. "Walk and not faint." Down in the levels of every day, where the daily task of everyone of us is to forge links with our fellows; to smooth away little misunderstandings and differences; to go on caring all the time; caring for goodwill among men; caring for the personal friendliness which prepares the way for larger co-operation; caring for the justice in little things which makes possible justice in larger relationships; caring for the kindness and sympathy which help men to believe in the reality of God and in the possibility of His love. Let us bring our prayers to Him, or rather let us bring ourselves to Him in prayer, making the offering of the humble heart. For "with the humble nation, the humble Church, the humble soul, God can do anything," and in this special call to prayer He gives us all—everyone of us—a special opportunity to make our own share of this offering in behalf of that righteousness and peace for which our brothers have laid down their lives.

"Send forth Thy Spirit, O Lord, and we shall be made; and Thou shalt renew the face of the earth."

\*\*\*

### THE SPIRIT OF REVOLUTION AND HOW TO MEET IT.

(Continued from page 102.)

Let not the mighty continue to say unto the seers, "See not," and to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits;" but let them come down from their seats, and meet, with open hands and hearts, those who, hungering for Justice and Freedom, are destined to be filled with these "good things."

\*\*\*

### WORLD CITIZENSHIP.

(Continued from page 100.)

And what a great privilege it is to bear the Gospel of Christ to a people morally earnest and seeking after truth. The character of Jesus need fear no comparison with that of Buddha, noble though Buddha was, but there then is the God and Father of Jesus Christ—full of love and compassion, forgiving sin and punishing iniquity; pure, holy, undefiled and separate from sin, touched with the feeling and sense of our infirmities, calling us to be fellow labourers together with Him for the salvation of men, and last of all taking us to be with Himself in that serene and pure heaven which has been pictured for us by the saints of the Church.

But though the vision is glorious, let us not underestimate the difficulty of the task we have set before us. As Dr. Nelson Cushing, for 40 years a missionary in China, says: "The Christian missionary who deals with Buddhists needs great wisdom and patience. It is an ancestral religion and is interwoven with the thought and life of the people from their earliest days. To expect a rapid ascendancy of Christian truth over a mind thus pre-empted would be foolish. The fundamental doctrines of Buddhism are so opposite to those of Christianity that one after another the truths of Christianity must be patiently established before a full and final acceptance of the Christian religion can be brought about." O what need there is for labourers in this vast harvest, what need for vision and faith! "Pray ye therefore the Lord of the harvest that he would thrust forth labourers into his harvest."

## Social Service Notes and News

A DOCUMENT of considerable interest, and of no small importance, is to be found in the memorandum on industrial relations published by a group of twenty British Quaker employers after a series of conferences in 1917 and 1918. Members of the Society of Friends have always been very successful in business, and such names as Cadbury, Rowntree, Fry, Barclay and many others are all household words.

The memorandum is divided into a number of different categories, such as Wages, The Status of the Workers, Security of Employment, Working Conditions and the Social Life of the Workers, and lastly, Appropriation of Surplus Profits. In speaking of wages, they make the very sound distinction between "basic" and "secondary" wages. Basic wages they define as the minimum wage which will support the worker in decency and health, secondary wages are those given in return for any special skill or aptitude in a particular craft, or for special physical strength or endurance. The basic wage should be determined, they say, by universal agreement, that is to say, the theory of the minimum wage should be accepted in every trade, while the secondary wage should still be left to the individual bargaining of employer and employee. This distinction is a very valuable one and conduces to clearer thinking.

With regard to status of the workers, they recommend the establishment of shops committees, which will co-operate with the employers in the management and discipline of the concern. These committees would consult with the employers on every question of the well-being of the workers engaged, such questions to include wage rates, discipline and shop rules, the engagement and dismissal of workers, the time and duration of factory holidays, adjustments of working hours, health, canteen and social work. In speaking of security of employment, they say: "We believe that it is the duty of employers to do their utmost to abolish casual labour and to render employment as regular as possible." If labour-saving machinery is introduced, thereby displacing workers, these workers must be given work in some other department of the factory, at the same rate of wages, and they add: "In most cases this condition of things would soon be rectified by the normal and inevitable leakage of labour."

In speaking of working conditions they say: "The working conditions of a factory should enable and encourage every worker to be and to do his best. Happiness in work should be regarded as a definite aim and asset, and the personal well-being of every worker should be an essential part of the employer's objective." This well-being may be attained by looking after the health and comfort of the worker in every way, by pleasant working conditions, by guarding against any undue strain from the length of the working day or the severity of labour, by varying the monotony of tasks, and by providing comfortable and restful dinner rooms, with food at reasonable prices.

A most interesting section of the memorandum deals with the vexed question of the division of surplus profits. It will be recalled that this point has already been touched on in Bulletin 7 of the Council for Social Service, and the remarks of the framers of the memorandum are of peculiar importance. They say: "We cannot believe that either the proprietors or the workers are entitled to the whole of the surplus profits of the business, though they might reasonably ask for such a share as would give them an interest in its financial prosperity. . . . We believe that in equity the community may claim the greater part of surplus profits. If this is not taken in the form of taxation, we think that it should be regarded by those into whose hands it passes as held in trust for the community. . . . In this connection we would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed to ensure the efficient performance of their functions in society. More than this is waste, and is, moreover, a great cause of class divisions."

The whole document is of absorbing interest, and breathes a broadness of outlook and depth of sympathy which is coming to be invariably connected with the best type of employer in Great Britain. But the difference here is that where other employers base their actions on purely utilitarian grounds, these good Quakers base theirs on religious beliefs.

W. M.

## From Week to Week

IT may be of interest to readers of "Spectator," to note a despatch which appeared in the "Mail and Empire," on Thursday last. It referred to the pressure that is being applied to President Wilson to cause the Americans to take up the "White Man's burdens" imposed by the League of Nations. The request seemed to take the form of an invitation to America to assume the trusteeship of Palestine, or some other country that is in need of guardianship, until it is in a position to assume the responsibility of self-government. It is reported that Mr. Lloyd George said to Mr. Wilson: "You are wanting everyone else to try this thing, but you are not willing to take any responsibility yourself." Some months ago "Spectator" urged the same course, when there was no suggestion from any quarter that he was aware of. He returned to the subject in last week's issue of the "Churchman," and stated that "guardianship under these conditions is not a dowry, but a responsibility, of which America ought to bear its fair share. There is no reason why a part of the world's load should not be placed upon the broad shoulders of America." It is naturally gratifying to the writer to find that his judgment has found expression in such high quarters. But that is not the essential thing. He is anxious that there should be such an expression of public opinion throughout Canada, the Empire and the Allied nations as would bring home to the American people, the fact that they cannot in honour content themselves with the attitude of mere onlookers at the world's agony of rebirth. They cannot honourably discharge the functions of a world power in rebuilding a shattered hemisphere by assigning this and that task to nations that are shaken to their very foundations by the violence of war; and cool and unscathed pass judgment upon their success or failure. For nearly three long years they stood aside while the bitter conflict was pursuing its uncertain and deadly course. Shall they again stand upon the bank and watch the stream of reorganization flow by with only here and there a word of advice and reproof to the weary navigators? The true heart of America is bigger than this, if the true leadership were forthcoming to set her duty plainly and squarely before her. This leadership will doubtless be forthcoming if the Allied world make clear the call and strong enough the pressure.

The appeal of the central executive of the G.W.V.A. to its members throughout the Dominion for self-restraint and reasonableness is timely and hopeful. A great and growing power is placed in the hands of this excellent organization and it is reassuring to find that those who guide its destinies, are showing the wisdom of statesmen in honouring constituted authority and urging constitutional methods to attain its ends. What is even more significant is the note that appears in the latest counsel it has offered to its personnel. Members of the Veterans' Association are reminded that the procuring of their own rights and dues is not their sole objective in life, but that they have an obligation to think of and work for the well-being of Canada. They did this to the full in France and they must not forget their high ideal on their return. Having sacrificed so much for their country when overseas, they are not at liberty to spend the rest of their lives in seizing what they may lay their hands on when they arrive home. There is, of course, no suggestion that veterans have a tendency to appropriate what doesn't belong to them, but they were perhaps over-emphasizing what they thought was due them, to the apparent neglect of the interests and welfare of the country as a whole. And then when they want things they want them in a hurry and are inclined to brush obstacles summarily aside. When they were after the Germans we praised them for this quality, but when they turn their attention on fellow Canadians—well we prefer them to go more slowly. We don't think or act as quickly as men in battle, but if they have a little patience all their vital objectives will be reached with the goodwill of everybody. It is not only politically wise to move constitutionally, but it is morally sound to take thought of one's neighbour and country when adjusting his own rights and rectifying his own wrongs.

The desire to make use of church halls and parish buildings as centres for public entertainments of a social character is very natural and from some points of view very reasonable. The reason why it is not more generously followed, is not, I am convinced, because the importance of social fellowship is unappreciated, nor because

of any prudishness of the clergy. Neither is it in any case of lack of energy or sympathy on their part. The real reason for shrinking from this general hospitality to the homeless public arises from the sense of responsibility that it throws upon the Church and its ministry. What a cowardly thing you say to shrink from responsibility when a need is recognized. Perhaps, but is it necessarily an unworthy cowardice? Let us assume that a brave priest announces that a regular Saturday or Tuesday evening dance will be held in his parish hall, and all who wish to participate will be welcome. It will not do to censor such functions, else the object to be attained will in fact be defeated. Besides, youth is very much averse to having guardianship. The responsibility directly or by implication for meetings and introductions falls upon the clergyman. Those who trust him will assume that the introductions are all right. Those of the baser sort care nothing. A number of wholesome boys and girls meet quite innocently others of unsavoury character under an ecclesiastical roof. The young W.A. member is pleased with the attentions of an attractive young man. He must be all right for she met him at the church dance, etc. In the city it is impossible to know the personnel of your party, and in the country it is impossible to pick and choose and thus pass judgment. It is the very confidence that is placed in the church that becomes the danger to the innocent and the opportunity to the lude. If a clergyman is not prepared to have his own daughter or son participate in such miscellaneous gatherings, could he with any confidence appear to recommend them to others? In some respects a church hall dance may be far more dangerous than a public hall assembly for in one there is an assumption of protection that may be fictitious and in the other all know they must rely upon their own judgment.

"Spectator."

### A UNIQUE SERVICE AT ST. JOHN, N.B.

The interdenominational intercession service for the reunion of Christendom held in Trinity Church, St. John, N.B., will never be forgotten. Bishop Richardson read the special Litany of intercession and a prayer for unity. The Lesson was taken from John 17, and was read by Rev. Dr. David Hutchinson, pastor of the Main St. Baptist Church. When the Lesson had been read the congregation stood to repeat the Apostles' Creed, and afterwards Rev. H. A. Goodwin, minister of Centenary Methodist Church, led the people in the silent prayers divided under ten headings. Rev. F. S. Dowling (Presbyterian) read the prayers for unity, for pastors, for brotherly love, for patience and for all gatherings of Christian people. The Benediction was pronounced by Bishop Richardson.

Thirteen Anglican ministers, five Presbyterian, ten Methodist, seven Baptist, and the pastor of the Christian Church with one Salvation Army officer sat in the choir.

### THE CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 102.)

of the same meaning as He went into the place of departed spirits.

The rubric following the Apostles' Creed is slightly amended, by the substitution of the words "the Creed," for "that," and now reads as follows:—

[And after the Creed these prayers following, all devoutly kneeling: the Minister first pronouncing with a loud voice.

THE VERSICLES, which follow the Lord's Prayer, have not been changed, although both in committee and in Synod, efforts have been made to alter the response in the 5th Versicle. As early as April, 1912, the Bishop of Fredericton moved, seconded by Dean Coombes, that for the answer: "Because there is none other that fighteth for us, but thou only, O God," be substituted "For it is thou Lord, only that makest us dwell in safety." Canon Scott suggested that the omission of the word "Because," would remove the objection taken to the form of the response, and moved accordingly. Archdeacon Armitage moved, seconded by Chancellor Worrell, that there be added to the Versicle the words, "by thy strength," and that it read: "Give peace in our time, by thy strength, O Lord." All the motions, however, were voted down in committee. Judge Savary moved the same resolution as that offered by the Bishop of Fredericton in General Synod, but it did not win acceptance in the larger body.

There is no further change until we reach the end of the Third Collect.

## The Bible Lesson

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

Sexagesima, February 23rd, 1919.

Subject: Review.

1. The opening Advent lesson on December 1st was St. Matt. 25: 1-13, the subject being, "Watching the Bridegroom." It brings out the Advent thought of the kingdom and the expectation of the coming of the Lord. It emphasizes the need of preparation and the folly of being unready. It also shows the certainty of the Lord's return and the fact of judgment.

2. Life in the Early Church is illustrated by three lessons. In Acts 2: 37-47; 4: 33, we see how the Apostles taught the importance of repentance and baptism, as well as the need of the forgiveness of sins and the gift of the Holy Spirit. A beautiful picture is given of the fellowship in which the Christians of Jerusalem lived. The Holy Communion and prayer were a constant part of their life. Thus by repentance and baptism they entered into the community of the Church. They received the gifts of forgiveness and the Holy Spirit. Fellowship, communion and prayer marked the character of their life.

In Acts 3: 1-21, the Ministry of Healing is shown. Peter and John, invoking the power of Jesus, brought restoration to the lame man at the gate Beautiful.

In Acts 4: 1-21, the strength and protection which God gives his servants is illustrated by the courage of Peter and John when they were brought before the Jewish Council. God sustained them and gave them strength and wisdom to answer the charges which were brought against them.

3. Christmastide. Two lessons deal with the truths taught by Christmas. St. Luke 2: 1-14 tells of God's gift. It is the story of Bethlehem and of the revelation which was made to the shepherds concerning the Saviour's birth.

The homage and the gifts of men to the newborn King are depicted in St. Matt. 2: 1-12. The wise men were earnest seekers who took great trouble to find the King. When they came to Him they gave Him their adoration and their best gifts.

4. The life of the Church in Jerusalem is shown again after the Christmas lessons have been learned. We are shown the generous spirit of men like Barnabas, and, contrasted with it, the hypocrisy of Ananias and Sapphira, in Acts 4: 32; 5: 11.

Further trials and dangers which beset the Apostles are described in Acts 5: 17-32. Their faithful witness for Christ is maintained again before the Jewish Council. God's deliverance is again vouchsafed them in bringing them out of the prison and in permitting them to preach in the Temple and to bear witness for Christ before the Council.

5. The Seven Deacons. Four lessons follow in which the seven Deacons, and the special deeds of two of them, form the subjects of study.

In Acts 6: 1-7, their ordination is the subject. Seven men of good report were chosen by the congregation and ordained by the Apostles. Their duty was "to serve tables," that is, to look after the distribution of alms among the poor. They were to relieve the Apostles of this work. Thus we see an advance in organization. The lowest order of the three-fold ministry was called into being by the authority of the Apostles.

Two of these Deacons became prominent as witnesses for Christ. Stephen, the first Christian martyr, bore his testimony before the Jewish Council, as described in Acts 7: 51-; 8: 2. He was a man full of faith and of the Holy Ghost. His death as a martyr was a witness to his faith in Christ. God kept him calm and undismayed in the midst of his enemies and gave to him a vision of Jesus standing at the right hand of God. Like Jesus, he prayed for his murderers. Saul, of Tarsus, was present at his death, and was deeply impressed by the reality of St. Stephen's faith.

The two lessons, Acts 8: 12-24 and Acts 8: 25-40, tell us about another deacon, Philip. His preaching was first among the Samaritans. Many were brought to the knowledge of Christ and were baptized. Peter and John were sent from Jerusalem to see Philip's work in Samaria and to confirm his baptized converts.

St. Philip is next shown to us as explaining the Scriptures to the Ethiopian eunuch and preaching to him the Gospel of Christ. The Ethiopian believed and was baptized.

## Canadian

(Established)

Executive Board of

GEORGE B. WOODS, Esq.  
THOMAS MORTIMER, Esq.  
J. M. McWHINNEY, Esq.  
MARK BR  
M. RAWL

Subscription

Canada and other points  
Union  
United States and Foreign  
(In ar

Single copies

1. Remittances

Canadian Churches  
or Post Office Order

2. Receipts: The

which the subscrip  
scriber sends stamp  
be sent.

3. Change of Ad

sent at least two v  
desired. Give  
addresses.

4. It is assumed that

continued unless d  
is received.

Advertising I

mitted on ap

CANADIAN CH

613 Continent  
Corn

Phone: Main 5:

## Corres

### "BRITISH

Sir,—Although with what Har in your last is garding the us lish," as appli navy, it is only fact that cons per cent. of th including the c Dominions, is as ninety per c

### CHUR

Sir,—I note in your last is article of the that no one v for one mom Toronto is be it can bear. however, that portionment

be rectified a object to a b of an honest and regardi opportunity Regarding t do not wish consider tot communican giving, to selves alone done is to sible into a result will i illustration dicate the casting the however, a little clo the down- suburbs of well as in the easter tion of th to a concl giving pov ferred to. make a cl dioceses a that my c not detra had in n necessity of the w system.



# Canadian Churchman

(Established 1871.)

## Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. *President*  
 THOMAS MORTIMER, Esq. *Vice-President*  
 J. M. McWHINNEY, Esq. *Treasurer*  
 MARK BREDIN, Esq.  
 M. RAWLINSON, Esq.

### Subscription Rates

Canada and other points in the Postal Union \$1.50 per year  
 United States and Foreign 2.00  
 (In advance)

- Single copies 5 cents
1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
  2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
  3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.
  4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,  
 613 Continental Life Building, Toronto,  
 Corner of Bay and Richmond Sts.  
 Phone: Main 5239.

## Correspondence

### "BRITISH OR ENGLISH?"

Sir,—Although agreeing in general with what Harry Lauder is reported in your last issue to have said regarding the use of the word "English," as applied to our army and navy, it is only fair to point out the fact that considerably over seventy per cent. of the whole British army, including the contingents sent by the Dominions, is English-born, as well as ninety per cent. of the navy.

Yours, etc.,  
 Englishman.

### CHURCH FINANCE.

Sir,—I note the letter of "N. R. G." in your last issue in reply to my short article of the previous week. I hope that no one will imagine that I think for one moment that the Diocese of Toronto is being asked for more than it can bear. Far from it. I do claim, however, that the present basis of apportionment is unsound and ought to be rectified at once. No diocese should object to a basis that bears the stamp of an honest effort to be fair to all, and regarding which it has had an opportunity to express its opinion. Regarding the best possible basis, I do not wish it to be thought that I consider total church population, or communicant population, or even total giving, to be satisfactory by themselves alone. The most that can be done is to take as many items as possible into account, and even then the result will not be absolutely fair. The illustration I used was intended to indicate the need that exists for recasting the present basis. I would, however, advise "N. R. G." to make a little closer study of conditions in the down-town section and in the suburbs of the city of Toronto, as well as in the large rural section in the eastern and north-eastern portion of the diocese before jumping to a conclusion as to the relative giving power of the two dioceses referred to. It would be interesting to make a close study of several of our dioceses along these lines, but I trust that my casual reference to this will not detract from the main point I had in mind, namely, the absolute necessity of a careful reconsideration of the whole of our apportionment system.

R. W. Allin.

### EARLY CHURCHES AND MISSIONARIES.

Sir,—Permit me to offer a correction or two of the very interesting article on "The First Missionaries in the Bay of Quinte District," which appeared in your issue of the 6th inst.

1. St. Paul's Church, Kingston, was not built in 1789, but very many years later, in the old burying ground, in Queen Street. St. George's Church, of which you gave a picture, was built in 1792, not 1791, and was hardly out of the hands of the builder on July 8th, when Col. (later Major-General) John Graves Simcoe, was sworn into office as the first Lieutenant-Governor of Upper Canada. It stood approximately on the site of the office of the British Whig, in Wellington St., facing the Market Square.

2. The second Rector of St. George's, who had been previously second, not first, Rector of York, was George Okill Stuart. It is a mistake to spell his second name O'Kill, which he never did.

3. The Rev. John Langhorn was not lost at sea. He is buried in Heversham Churchyard, Westmorland. On his monument appear these sentences: "Finally he closed his steady life at Natland Beak, near Kendal, May 15th, 1817. Aged 73 years."

4. The Mohawk Church on the Grand River was erected much earlier than 1816, apparently between 1784 and 1787. The one on the Reserve (Tyendinaga), near Deseronto, was built in 1788-1789, according to a letter of Dr. John Stuart, which bears date February 23rd, 1789.

5. The first schoolmaster and catechist among the Mohawks at Tyendinaga mentioned by Dr. Stuart (in his letter of October 1st, 1785), was Mr. Vincent.

These corrections are based on original letters and manuscript journals of the S.P.G., State Papers in the Archives at Ottawa, and a letter from the Vicar of Conset, County of Durham, England, which appeared in "The Guardian," London, England, March 14th, 1918.

Yours faithfully,  
 A. H. Young.

Trinity College,  
 Toronto, February 6th, 1919.

### RETURNED SOLDIERS FOR THE MINISTRY?

Sir,—The question of the "Training of the Ministry," which has received some attention in your columns of late, opens for consideration an equally urgent question, "The Recruiting of the Ministry."

It is assumed by many persons that the returned soldiers will furnish us with an abundance of material for the experiment of the new training that we are being told about. But we have no right to expect returned men to take Orders until the matter of salaries has been adequately adjusted.

The average salary paid to a clergyman in Canada is less than \$1,000, out of which sum many are obliged to maintain a horse at a cost of not less than \$250 per year. The result is that the minister is the poorest paid member of the community. His sense of poverty robs him of the sense of the dignity of his position. He cannot even set an example of citizenship. He can save nothing. He has no hope of promotion or of superannuation. He knows that at fifty-five or sixty years of age he will be politely laid on the shelf, and that unless he has a son or a brother to maintain him he will become an object of charity.

All this is plainly evident to the returned soldier. His self-respect resents the suggestion that he should make a pauper of himself for the rest of his days. Overseas he has developed a longing for a home of his

## The Dioceses of the Canadian Church

- Algoma—Most Rev. GEORGE THORNELOE, D.D., D.C.L., METROPOLITAN OF ONTARIO—Sault Ste. Marie, Ont.
- Athabasca—Right Rev. E. F. ROBINS, D.D.—Peace River, Alta.
- Caledonia—Most Rev. F. H. DuVERNET, D.D., METROPOLITAN OF BRITISH COLUMBIA—Prince Rupert, B.C.
- Calgary—Right Rev. WILLIAM CYPRIAN PINKHAM, D.D., D.C.L.—Calgary, Alta.
- Cariboo—(Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.)
- Columbia—Right Rev. C. D. SCHOFIELD, D.D.—Victoria, B.C.
- Edmonton—Right Rev. HENRY ALLEN GRAY, D.D.—Edmonton, Alta.
- Fredericton—Right Rev. JOHN ANDREW RICHARDSON, D.D.—Fredericton, N.B.
- Huron—Right Rev. DAVID WILLIAMS, D.D., LL.D.—London, Ont.
- Keewatin—Right Rev. JOSEPH LOFTHOUSE, D.D.—Kenora, Ont.
- Kootenay—Right Rev. ALEXANDER JOHN DOULL, D.D.—Vernon, B.C.
- Mackenzie River—Right Rev. J. R. LUCAS, D.D.—Chipewyan, Alberta
- Montreal—Right Rev. JOHN CRAGG FARTHING, D.D., D.C.L.—Montreal, Que.
- Moosonee—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
- New Westminster—Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.
- Niagara—Right Rev. WILLIAM R. CLARK, D.D., D.C.L.—Hamilton, Ont.
- Nova Scotia—Most Rev. CLARENDON LAMB WORRELL, D.D., D.C.L., METROPOLITAN OF CANADA—Halifax, N.S.
- Ontario—Right Rev. JOHN EDWARD BIDWELL, D.D., D.C.L.—Kingston, Ont.
- Ottawa—Right Rev. JOHN C. ROPER, D.D., LL.D.—Ottawa, Ont.
- Qu'Appelle—Right Rev. M. T. McADAM HARDING, D.D.—Regina, Sask.
- Quebec—Right Rev. LENNOX WALDRON WILLIAMS, D.D.—Quebec, P.Q.
- Rupert's Land—Most Rev. SAMUEL PRITCHARD MATHESON, D.D., D.C.L., METROPOLITAN OF RUPERT'S LAND AND PRIMATE OF ALL CANADA—Winnipeg, Man.
- Saskatchewan—Right Rev. JERVOIS A. NEWNHAM, D.D.—Prince Albert, Sask.
- Toronto—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont.  
 Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
- Yukon—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
- Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
- Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

own with some measure of independence and comfort. This he sees is denied to the Canadian minister. He undoubtedly desires the Church's work to be continued, but while he can earn three times a minister's salary elsewhere, with less preparation, and can thereby enjoy greater respect, and numerous opportunities of social service and infinitely more comfort, he considers it more just to his family that he should occasionally contribute a dollar to the Church and accept a business appointment.

The Church of England in Canada has never furnished very much over one-half of the number of ministers required for her work. Hereafter we cannot expect very many of a desirable type to come to us from abroad. Consequently we must either close a large number of our parishes, or we must fill up our ministry with candidates from our own congregations. But until the ministry is guaranteed a living wage no clergyman can honestly urge any of his young men to take Orders. The average business man to-day would consider it an act of impudence for the parson to induce his boy to be ordained. And it is not to be wondered at while the salaries remain what they are.

Returned Chaplain.  
 February 6th, 1919.

### TEMPERANCE NOT PROHIBITION?

Sir,—J. A. V. Preston, writing under the above heading, in your issue of the 30th of January, seems to me to evade the issue. He assumes that alcohol is useful, and that it is only the abuse of it that can be said to be wrong. If he has studied the scientific position of alcohol he must know that alcohol is a deadly poison and injurious and that even in the smaller doses it impairs the efficiency of the drinker and reduces his power to resist disease, and if the community have a duty or power to regulate the use of poisons such as opium, prussic acid, etc., then they have an equal power and right to regulate the use of the poison, alcohol.

It should also be had in mind that the use of alcohol inflames the passions and makes the consumer very often dangerous to his fellow-men.

The use of the other poisons does not act in a like manner.

He appears to overlook the rights of the community for safety and efficiency. For example, the community has given rights to transportation companies, and the duty lies upon the government to see that the public are protected in this transportation, and if incidental to this duty it is necessary to prohibit the use of alcohol, it is proper to prohibit it.

At the present time efficiency in every kind of production is required, and it is well-known that a large proportion of spoilt work in manufacturing is caused by alcohol. Taking two factories of equal size and capacity, one manned by abstainers and the others by drinkers. The drinkers' factory will operate at a loss from the waste of time and materials alone, while the other one will operate at a profit.

He confuses the terms "sin" and "crime." There are crimes that are not sins. Our statute law sets out certain acts that individually are not improper, and directs that they may or may not be done, and provides penalties for the breach of these laws, and these breaches may be termed "crimes," but are not "sins."

A man may be punished for not cleaning his sidewalk from snow, or a young girl may be fined for speedy driving, yet they could not be called "sinners."

Our so-called prohibition is no more than a police regulation of the sale of drinks containing alcohol over a certain strength, and makes certain dealings with alcohol crimes but does not make them sins. The sin comes in when a man for his own gain does an act that causes a weaker brother to err.

The law against murder and theft only applies to a few, but it is necessary for the protection of the many.

If human nature ran on the rule set out by St. Paul in Romans, 14: 21, there would be no need of any prohibitory law; unfortunately the world is not yet converted to that rule, and some laws to protect the weak are still necessary.

Jas. R. Roaf.

Post Card Symposium results next week.

## Church News

### Preferments and Appointments

Alderson, Rev. R., to be Rector of Armstrong. (Diocese of Kootenay.)

Bristol, Rev. C. H., Incumbent of Glenboro, Man., to be Incumbent of the parish of Langley. (Diocese of New Westminster.)

Comyn Ching, Rev. J., to be Rector of Revelstoke. (Diocese of Kootenay.)

Dutton, Rev. A. W., L.S.T., Incumbent of Bourg Louis, P.Q., to be Incumbent of the Mission of Springfield, N.B.

McKegney, Rev. S. E., M.C., Vicar of St. David's Church, London, Ont., to be Rector of St. Paul's Church, Clinton. (Diocese of Huron.)

Rees-Jones, Rev. J., Incumbent of Richmond, N.B., to be Incumbent of Wilmot, Wicklow and Peel. (Diocese of Fredericton.)

\*\*\*

### All Over the Dominion

A building fund for a new church has been started at Christ Church, Brampton.

\*\*\*

St. Barnabas', Chester, Toronto, reported \$6,537 total receipts at the vestry meeting.

\*\*\*

The New Westminster Diocesan W.A. opened a W.A. library in Vancouver last month in the old Chinese Mission House.

\*\*\*

To install a new organ, restore the church building, and still have the largest general receipts in ten years was the experience of All Saints', Whitby, Ont.

\*\*\*

A Business Men's Club has been started at St. James' Cathedral, Toronto, with lunch-room, reading and smoking-rooms, lounge and billiard-rooms for the members.

\*\*\*

The total receipts of St. Cyprian's, Lethbridge, were \$4,267, which included over \$400 for a new site and \$588 mortgage repayments and interest. Canon McMillen is the Rector.

\*\*\*

A new parish hall is planned for the Bishop Carmichael Memorial Church at Montreal as a memorial to the thirty of the 320 members on active service who paid the supreme sacrifice.

\*\*\*

"First Steps in Reconstruction" was the title of a series of afternoon meetings for women and evening meetings for men held by Dean Quainton, of Victoria, at North Lonsdale, B.C.

\*\*\*

Rev. C. Ensor Sharpe, Rector of St. Thomas', Toronto, spoke to two hundred men on "Service by Giving" at the annual meeting of the A.L.M.M. last Monday in the Church of the Redeemer.

\*\*\*

Ninety-five thousand dollars is the objective of the missionary drive, February 10th to 17th, of the churches in Toronto, inaugurated at a meeting addressed by Canon Gould and Rev. Dr. Taylor.

\*\*\*

Three thousand dollars for current expenses and \$1,037 for Missions was the result of a three-hour Every Member canvass of seven captains, each with a team of ten helpers, at St. Monica's, Toronto.

A memorial window to the late S. Sterns, manager of the Bank of Nova Scotia, Saskatoon, who was killed in action, was unveiled in St. John's Church by Bishop Newnham. Archdeacon Dewdney was the preacher.

\*\*\*

Forty civic officials recently attended a crowded service at St. Thomas', St. Catharines, Ont., where Rev. A. H. Howitt, the Rector, is Chaplain to the City Council. The congregation propose to build a parish hall.

\*\*\*

A handsomely sculptured stone font, eight feet high, and weighing five tons, was dedicated by Dr. Cody last Sunday at St. Paul's, Toronto, the gift of Mrs. J. F. W. Ross as a memorial for her young son, who died some years ago.

\*\*\*

Subscriptions to the King's College Advance Movement now amount to \$90,500, and it is confidently hoped that by the end of the college year in May the full amount of \$125,000, the objective of the campaign, will have been reached.

\*\*\*

At the reception given by the congregation, Presbyterian, Methodist and Baptist ministers combined with the Anglican clergy of Winnipeg to give Rev. W. J. Southam a welcome to his duties as Rector of Holy Trinity, Winnipeg.

\*\*\*

The congregation of St. John's, Sandwich, sang the doxology while a \$1,600 mortgage was being burnt. Rev. H. P. Westgate is the Rector. The mortgage was written for a parish house twelve years ago under the leadership of the late Rev. D. H. Hind.

\*\*\*

### RELIGIOUS EDUCATION INSTITUTE AT VICTORIA, B.C.

Alive to the needs and opportunities of the hour, the Sunday School Association of the Deanery has recently organized an institute for the strengthening and extension of its work of fostering the progress of religious education and the training of the young through the Sunday Schools of Victoria and district. Called into being by Bishop Schofield, and organized under the presidency of the Rev. H. T. Archbold, six departments of work and study have been already arranged. While intended primarily for officers and teachers of Anglican Sunday Schools in the district, the weekly meetings of the institute to be held every Friday night in Christ Church Cathedral schoolrooms are open to all who care to take advantage of them. Among the courses provided are: "Studies in the Book of Genesis," "The Acts of the Apostles," "The Boy and His Training," "The Church Catechism" and "Lessons in Teacher Training." A "Question Box" for matters dealing with the work and problems of Religious Education will also be a feature of the institute. Revs. W. G. Boyd, H. T. Archbold and F. A. P. Chadwick are included in the leaders of courses.

\*\*\*

### RUPERT'S LAND NOTES.

At the adjourned meeting of the Executive Committee on January 26th the results achieved at the last Home Mission Fund campaign were outlined by the General Missionary, Ven. Archdeacon Thomas, and his splendid services in connection therewith were highly praised. The apportionments for the ensuing year received careful consideration. The committee took a forward step in fixing the minimum stipend for a

married Priest at \$1,200 and a house, and for a single Priest at \$1,000. Several other matters were referred to sub-committees.

Rev. W. A. Wallace, Rector of St. Thomas' Church, and not Rev. T. Marchall, who has been removed two years, and Rev. P. Heywood, Vicar-in-charge, of St. Alban's, and not the Rector, Rev. H. Cawley, now overseas, are the ones who have been carrying on the work of these parishes.

The many friends of the Rev. F. W. Goodeve, Vicar of St. Margaret's, Winnipeg, will regret to learn that he has had a serious breakdown in health. For four years Mr. Goodeve has been in charge of the church while Col. Woods has been at the war. During that time the work has prospered exceedingly. Mr. Goodeve's gifts, and especially his unusual preaching ability, have accomplished much in spite of war conditions. Upon taking up the parish work again Col. Woods will find the congregation well organized and in every way prepared to grapple with after-the-war problems. He is to be congratulated upon having had such a capable substitute. Mr. Goodeve has been doing a great deal of work among soldiers as Garrison Chaplain, and the result is a temporary breakdown, which will occasion a complete rest for a few weeks. His many friends will hope for an early and complete recovery.

\*\*\*

### CALGARY NOTES

The Sunday School Association for the City of Calgary held its monthly meeting at Christ Church, January 20th. Canon Hayes gave a paper on children's services and reviewed the proposed service for the new Prayer Book.

Rev. Canon Simpson, of Regina, has notified the Bishop and the congregation of St. Barnabas', that he hopes to assume the duties of the parish after Easter Sunday.

The Rural Deanery of Calgary held two meetings on January 28th in Lower Paget Hall, Calgary. At the chapter meeting in the afternoon, the Dean of Calgary gave a paper on the new Prayer Book. In the evening the matter of Synod assessments was arranged for the various parishes in the Deanery, and diocesan finances were generally discussed.

A branch of the Anglican Men's Association of the diocese has been formed in St. John's Church, East Calgary, and enthusiastic meetings have been held under various phases of the work and life of our returned men have been discussed.

\*\*\*

### ATHABASCA NOTES.

The Bishop has lately written saying that his address in England, where urgent correspondence might be forwarded, would be care of the Church Missionary Society, Salisbury Square, London, E.C.4. All routine business will be transacted by the Rev. W. Minshaw from the Diocesan Office, Peace River, Alberta. The prayers of the Church are earnestly asked that the Bishop's important work in behalf of the proposed Indian and Eskimo work which the C.M.S. hand over to our Canadian Church in 1920, may be successful by the enabling power of God the Holy Spirit, who inspires people to give.

A number of the churches in the diocese were quarantined a second time in January on account of the influenza, but most of them are now reopened.

The friends of the Rev. S. B. Baron, of Athabasca, will be glad to hear that he reports a good recovery from his recent severe illness, but he will have to remain at Victoria, B.C., for some time longer. His work is being carried on by the Rev. C. H. Quarterman, formerly of Fort Vermilion Mission.

The members of St. James' Church, Peace River, are subscribing for a Victory Memorial Loan Bond for \$50.

The Rev. W. Minshaw, Peace River, as diocesan secretary, is always glad to give information about the Peace River and Athabasca country, and he will be glad to answer any questions which may be put by intending settlers, civilian or men from the services.

\*\*\*

### FREDERICTON NOTES.

Christ Church, St. Stephen, has discarded the old gas lighting system and electric lights installed at a cost of \$250.

At the last Diocesan Synod Committee, much business was transacted preparatory to the meeting of the Synod, which will meet the last of April in St. John. The Bishop reported that nine parishes are vacant. Referring to the mission offerings, the Bishop says: "It is most gratifying to know that the offerings of the diocese for all missionary purposes exceeded those of 1917 by more than \$1,700. . . . Five rural Deaneries out of seven gave more to missions in 1918 than in 1917. It is a pleasure to be able to warmly congratulate St. John on easily holding the place of honour this year. This Rural Deanery (which is largely the city of St. John) overpaid the amount asked it by the board by almost \$1,000. This Deanery voluntarily assessed itself with \$1,000 more than the amount of the apportionment placed upon it by the board, and almost succeeded in reaching the increased figure."

At the meeting of the Social Service Council it was decided to present a resolution to the next meeting of Synod requesting that provision be made for a Deaconess for special work in St. John in connection with girls arriving in the city.

The church at Plaster Rock, on the Tobique, in the parish of Gordon and Lorne, of which the Rev. A. L. Foyster is Rector, has acquired the school building there and will transform it into a pretty little church. At present services are being held in the basement of the Orange Hall.

At a meeting of the Board of Missions a bonus of \$50 was made to the missionary clergy in the diocese who receive the sum of \$1,000 or less, and who keep a horse or auto for their parochial work.

At the last Rural Deanery of St. John, held in St. Luke's Church, St. John, Rev. W. H. Sampson was re-elected Rural Dean, and Rev. W. J. Millidge, secretary. Rev. H. A. Cody read a paper on "Spiritualism," and Canon Hoyt on the Greek Testament portion.

The Trinity Chinese Sunday School class has bought a war memorial bond in memory of Reginald Fawcett Peacock, who made the supreme sacrifice, October 15th, 1915. He was for some time a teacher of the Chinese class.

\*\*\*

### HOLY TRINITY, OTTAWA.

The past year has been one of successful endeavour for the parish of Holy Trinity Church, Ottawa East, and at the annual vestry meeting it was announced that prospects were very bright for commencing the building of the new church this year. Property has been secured. The total money received included the amount from the parishioners to the building fund was \$5,100. The missionary apportionment was exceeded by \$80. The Boy Scout Troop of this church has a member, Willie Allen, who has been granted the Royal Humane Society's medal, and the Dominion Boy Scout Executive medal for saving the life of Gordon Daughy last summer. The parish is most proud of this heroic young member.

## IN MEM

### CANON TR

In the passing of at the age of 24th, the Diocese link with early day usual record of ha work for sixty-se charge of his last one years. He was graduates of Trin entered it at its ordained in 1852 l He was appointed of St. James' Cat later of St. Alban Milton in the ea by his untiring born in 1829 in his father crossed in 1836, where h ment under Bisho Tremayne's son l his father's last some years.

### REV. J. W. F

The death of t ler took place in 21st. He gradus Trinity College, the same year tl Toronto, Dr. Sw deacon and licen of St. Mathew came incumbent market in 1898, from active wo

### REV. JOS

In the sudd Saturday, in T Fennell, as the stroke, there h the active mini ure, who will by hosts of fr onto, the sce ties, but at Georgetown, a spent many o the zealous an his duties. M Cobourg nearl he graduated Cobourg, he t at Trinity Col charge was Township of came to Torol some years : Anne's Churc

### MR. AN

In the pa: Murphy on F Everett, Muh ful worker ar Master's Kir sally respect In early life Luke's, Rose warden for : representative since moving same positio was held in mur, and w tor, Rev. G. time he was his church a In his will l Church and

### MRS.

After a b beth Pherr residence in Mrs. Pherr Hill in 185 mund Seag having con early pion Herefordsl vived by l and by thr Frank Mo overseas, Pherrill, Paul's Ch ter, H.

February 13, 1919.

IN MEMORIAM

CANON TREMAYNE.

In the passing of Canon Tremayne, at the age of ninety, on January 24th, the Diocese of Toronto lost a link with early days. He had the unusual record of having been in active work for sixty-seven years and in charge of his last parish for forty-one years. He was one of the earliest graduates of Trinity College, having entered it at its opening. He was ordained in 1852 by Bishop Strachan. He was appointed an honorary Canon of St. James' Cathedral in 1876, and later of St. Alban's, Newmarket, and Milton in the early years benefited by his untiring services. He was born in 1829 in Kent, England, and his father crossed to the United States in 1836, where he received appointment under Bishop Ouderdook. Canon Tremayne's son has been assistant in his father's last parish, Mimico, for some years.

REV. J. W. BLACKLER, L.Th.

The death of the Rev. J. W. Blackler took place in Toronto on January 21st. He graduated in theology from Trinity College, Toronto, in 1888. In the same year the late Archbishop of Toronto, Dr. Sweatman, ordained him deacon and licensed him to the curacy of St. Matthew's, Toronto. He became incumbent of St. Paul's, Newmarket in 1898, and he finally retired from active work in 1912.

REV. JOSEPH FENNELL.

In the sudden passing away last Saturday, in Toronto, of Rev. Joseph Fennell, as the result of a paralytic stroke, there has been removed from the active ministry a much-loved figure, who will be sincerely mourned by hosts of friends not only in Toronto, the scene of his later activities, but at Queenston, Merritton, Georgetown and Hamilton, where he spent many of his earlier years in the zealous and fruitful discharge of his duties. Mr. Fennell was born in Cobourg nearly 84 years ago. After he graduated from Victoria College, Cobourg, he took a course in Divinity at Trinity College, Toronto. His last charge was Holy Trinity Church, Township of Barton, Hamilton. He came to Toronto in 1908, and was for some years assistant pastor at St. Anne's Church, Gladstone Avenue.

MR. ANDREW MURPHY.

In the passing away of Andrew Murphy on Friday, January 17th, at Everett, Mulmur Parish, loses a faithful worker and devoted servant of the Master's Kingdom. He was universally respected and highly esteemed. In early life he was identified with St. Luke's, Rosemont, serving as churchwarden for many years and also representative to Diocesan Synod, and since moving to Everett has filled the same positions. The funeral service was held in St. David's Church, Mulmur, and was conducted by the Rector, Rev. G. L. Gray. During his lifetime he was a generous supporter of his church and every charitable cause. In his will he remembered St. David's Church and Wycliffe College, Toronto.

MRS. JOHN PHERILL.

After a brief illness, Frances Elizabeth Pherrill passed away at her late residence in Toronto on January 11th. Mrs. Pherrill was born at Richmond Hill in 1851, her father, the late Edmund Seager was a clergyman's son, having come to Canada in Toronto's early pioneer days from Stephenage, Herefordshire. The deceased is survived by her husband, John Pherrill, and by three sons, Percy Stanley, Pte. Frank Montague Pherrill, who is still overseas, and Rev. Chas. Osborne Pherrill, B.A., B.D., Rector of St. Paul's Church, Kirkton. Her daughter, H. Winnifred Pherrill, prede-

ceased her by less than three months. The funeral service was conducted by Rev. (Capt.) Lawrence Skey, Rector of St. Anne's Church. The remains were interred in the cemetery at Thornhill beside the church in which Mrs. Pherrill worshipped in her girlhood days.

MRS. H. L. HASLAM.

The death occurred on January 24th, at the rectory, after a prolonged illness, of Agnes, wife of the Rev. H. L. Haslam, Rector of Trinity Church, Liverpool. She was the eldest daughter of the late Sheriff Creighton, of Lunenburg. At Liverpool she instituted a club for the betterment of life among women, called the "Lend-a-Hand Club." She was both loved and respected by everyone in the town. Mrs. Haslam was well known in the Counties of Queens and Lunenburg and in other parts of the province for her charming personality, keenness of intellect and beauty of character. Those who survive are her husband, two little children, Dorothea and Gerald; her mother, Mrs. Creighton, of Lunenburg; her brother, Sheriff Creighton, of Lunenburg, and two sisters, Mrs. A. R. Leslie, now in London, England, and Mrs. C. W. L. Stanford, of Chester, Nova Scotia. The service at the church was conducted by Rev. Canon Hind, Rector of Shelburne; Rev. F. C. Ward-Whate, Rector of Lunenburg, and Rev. F. Walker, Rector of Port Medway. The remains were interred in Trinity Church graveyard.

REV. F. D. BROWN.

On New Year's Day, at Wingham Rectory, Suffolk, England, there passed away suddenly the Rev. Frederick D. Brown, for many years Rector of the parish, formerly of Haysville, Ont. He was a graduate of Huron College, a sometime Incumbent of Clarksburg, Ont.

MRS. HUNTER GOWAN.

In the death of Mrs. Hunter Gowan, of Edmonton, on January 14th, the W.A. has lost a faithful and devoted member. Mrs. Gowan's early life was spent in Eastern Canada, where she proved herself a born leader in various Church activities. When the first W.A. was organized in Edmonton, thirteen years ago, Mrs. Gowan contributed materially to the success of the organization, and in the years that have intervened she has been a most consistent worker. For some time she has acted as "Leaflet" Secretary of the Diocesan Board, and in this office she has left a noble record of work behind her. The funeral service was conducted by Bishop Gray. Her sons, George Hunter and Harry Harper, have resided in Edmonton since 1907.

The Mothers' Union Toronto

At the January meeting of the Mothers' Union of Toronto, at St. James' Cathedral, the Rev. S. A. Selwyn gave a very inspiring address from the words in St. Luke 7: 38, "At His feet." Alluding to the various postures beloved of Orientals, the speaker showed that this readjustment period needs very especially praying mothers, who lay their confessions, discouragements, submission and repentance "at His feet"; that there alone is to be found salvation and assurance of pardon. It is "at His feet" that we get a fresh vision, power to endure, and a sense of renewed discipleship. The posture indicates meekness, so in order that personal service may be rendered, there must be personal contact and personal communion; we mothers must be "at His feet." A business meeting was held afterwards in the Parish House. The President alluded to the last four years,



Its Richness in Quality gives Tea-Pot results equalled by no other Teas on sale anywhere

"SALADA" 8547

Black - Green or Mixed :: Sealed Packets Only.

during which the Mothers' Union had just held together, and pleaded for an aggressive campaign, each member to work individually for its furtherance, for the need for women's work is as great as ever, and we need to keep our three objects in view, viz.:—1. To uphold the sanctity of marriage. 2. To awaken in mothers of all classes a sense of their great responsibility in the training of their boys and girls (the future fathers and mothers of the Empire). 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

The work of the "Mothers' Union Garden for War Production," was discussed, and it was announced that from the proceeds a cheque for \$25.00 was sent to a blind child in Halifax, who had lost her mother and her sight in the disaster. After the election of officers and collection of fees, the meeting adjourned and tea was served.

Mrs. Sumner, the widow of the late Bishop of Guildford, celebrated her 90th birthday recently at Winchester. Mrs. Sumner's great work was the foundation, in 1887, of the Mothers' Union, which now has branches all over the world.

ONTARIO DIOCESAN EXECUTIVE.

The annual meeting of the executive of the Diocese of Ontario was held on February 4th. In the absence of Bishop Bidwell overseas, the Chancellor, Judge McDonald, of Brockville, presided. The treasurer's report showed a net dividend of six per cent. on earnings of the Synod funds for the year. Two additional senior clergy received \$400 each from the surplus of the Clergy Trust Fund. A generous gift from Major A. Mills, son of the late Bishop Mills, to the capi-

tal of the Superannuation Fund was gratefully received.

General missionary receipts for the year show that the diocese raised \$19,400, the highest in its history, which was distributed as follows: \$9,000 to the North-West and foreign field and Jews, \$3,400 to the Sunday School War Memorial and the balance to diocesan needs. The following grants were made to Missions in the diocese: Rawden, \$100; Amherst Island, \$200; Marmora, \$250; Kipley, Bannockburn, Tweed, Shannonville, Augusta, Madoc, \$300 each; Pittsburg and Mallorytown, \$350 each; Loughboro, Westport and Marysburgh, \$400 each; Sharbot Lake, Parham, Selby, Bancroft, Clarendon, Coe Hill, North Addington, Manooth, \$500 each. Special grants of \$100 each were made to Bancroft, Edwardsburgh, Parham, Selby and Wolfe Island. A report on the new basis of apportionment was referred back for further consideration.

CONFIRMATION AT BRANTFORD.

Bishop Williams, on January 19th, confirmed thirty-four candidates, the majority of whom were adults, at St. James'. The class, which was the largest in the history of the church, was presented by the Rector, Rev. J. N. H. Mills, B.A.

THE SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

The thirty-eighth annual meeting of this Association will be held in the Schoolhouse of Holy Trinity Church on February 17th, when the Bishop of Toronto will present the medals, prizes and certificates awarded to the teachers and scholars at the last Advent examinations. The annual reports and election of officers will also take place, and Rev. (Major) R. Mac-

A Good Investment

The money you save earns interest when deposited in our Savings Department, and both principal and interest are safe and can be obtained whenever required.

Open An Account To-Day.

THE CANADIAN BANK OF COMMERCE

## Are You Foresighted?

The prompt, methodical man, the alert man, the man who consciously reckons with every risk that may enter his world, is found always prepared for the unexpected. Adequate preparation for life's eventualities includes the making of one's will. While in health is the time to do it. Wills appointing us as Executors are filed in our safe keeping without charge. Our booklet, "Making Your Will," on request. Correspondence invited.

### THE TORONTO GENERAL TRUSTS CORPORATION

Hon. Featherston Osler, K.C., D.C.L., President. A. D. Langmuir, General Manager.  
W. G. Watson, Asst. Gen. Manager.

HEAD OFFICE - 83 BAY STREET, TORONTO

Namara will give an address on "The Boys of the Church in the Trenches."

#### QUEBEC NOTES.

The Right Rev. J. C. Roper, D.D., Bishop of Ottawa, visited Quebec on February 2nd and 3rd. On Sunday he preached in the Cathedral in the morning, addressed a men's meeting in St. Matthew's in the afternoon and preached in Trinity Church in the evening. On Monday evening he met the men of the different Anglican congregations and discussed with them the work of the War Service Commission.

#### TEACHERS' TRAINING WEEK AT OTTAWA.

A course of training for Sunday School teachers and other Church workers is being conducted this week under the auspices of the Ottawa Deanery Sunday School Association by the Rev. Llewellyn N. Caley, B.D., of Philadelphia. Mr. Caley is one of the leaders of religious education in the United States, being Chairman of the Sunday School Department of the Board of Religious Education, of the Diocese of Pennsylvania and a Mem-

ber of the General Board of Religious Education of the Episcopal Church in U.S.A. He is giving one course on the New Testament, another on the life of our Lord. In the afternoons he is speaking on pedagogical subjects, the Teacher, the Lesson, etc. Mr. E. H. Godfrey is President of the S.S. Association.

#### THE CHURCH OF THE ADVENT, TORONTO.

Two hundred and fifty people gathered at the Church of the Advent, West Toronto, January 16th, for the first annual banquet held under the auspices of the A.Y.P.A. The toasts were handled by Mr. Jarvis, Mr. R. A. Stapells, Mr. Mark Bredin, Rev. Herbert Naylor, Curate-in-charge, Mr. Ernest D. Banting, Rev. E. Morley, and Mr. Ineson, who saw service in France, and Mr. Morris, a founder of the Church of the Advent, and an earnest member of the congregation. A presentation of a clock with an address was made to the choir-master and organist, Mr. C. Hymer. A presentation was also made to the organ blower, Master Philip Ineson, of a purse of gold as a mark of appreciation from the choir. An expression of esteem by a standing vote was given for the late Rev. Beverley Smith, former Rector of the parish.

## WHAT CAN YOUR HOME BOAST OF

in the way of a church paper?

Most homes have their daily or weekly newspaper, their professional, trade or agricultural journals, their magazines, all of which have their usefulness, but does

### Your Home

include The Canadian Churchman? If not, you will find it a weekly messenger of spiritual inspiration and comfort in these days of testing. The cost is only \$1.50 per year in advance. Would you not spend

### 3 Cents A Week

to provide your home with a religious paper, when you spend many times that amount on secular papers?

The Canadian Churchman is a paper you can let the "whole" family read to their profit.

If you already subscribe, send us the name of someone who does not, and we will send them a sample copy.

"The Church Paper in Every Church Home"

THE CANADIAN CHURCHMAN, 613 Continental Life Bldg., Toronto

## The Church in the Motherland

The Rev. R. F. Diggle, C.F., son of the Bishop of Carlisle, has been awarded the Military Cross. He was ordained in 1913.

Dr. Foxley Norris, the Dean of York Minster, has been appointed rural dean of York. The appointment is unique in that it is the first time on record that a cathedral dean has been appointed to the position of a rural dean in England.

The resignation at the end of last year of Dr. John Varley Roberts, the well-known organist of Magdalen College, Oxford, has caused deep regret at Oxford. Dr. Roberts succeeded Sir Walter Parrott as organist at Magdalen 36 years ago.

The Rev. E. N. Mellish, A.K.C., V.C., T.C.F., formerly curate of St. Paul's, Deptford, London, S.E., has been appointed Vicar of St. Mark's, Lewisham, London, S.E. Mr. Mellish was the first clergyman to win this coveted decoration during the late war.

The Bishop of Winchester lately received a suggestion from one of his clergy urging that when the men return home, singly or in groups, that they should be invited at once to come to the parish church with their relatives for a short act of thanksgiving, in which also such of their neighbours who desire to do so might join.

St. Jude-upon-the-Hill, the well-known church of the Garden Suburb at Hampstead, London, Eng., is now free of all debt. It cost £21,000. Members of the Royal Family and many notable people, including a number of Churchpeople resident in Montreal, have subscribed liberally towards the building fund of this church, which has a seating capacity of 1,500.

The Rev. George Clark, Vicar of Gedney Hill, Wisbech, has been presented by his parishioners with a silver salver in recognition of his unique clerical record. The Vicar, who is 87 years of age, has ministered in the village for 62 years and, with his father before him, the Rev. Thomas Clark, holds the unbroken record of ministering in the same parish since the year 1812, a period of 107 years.

The Church Lads' Brigade, of England, has established a war record. Some 2,000,000 of its members and ex-members have taken an active part in the war, and in addition to over 500 other honours, it has obtained 14 V.C.'s, the 14th having been awarded to the late Arthur Knight, of the Canadian Expeditionary Force, who was formerly a Lad in the Reigate, Surrey, Company of the Church Lads' Brigade.

The Archbishop of York has made an interesting reference to the future relations between the Anglican Church and the Y.M.C.A., which means, as far as funds will permit, to cover the whole country with a great organization of huts controlled by local committees. The Church could not compete with this scheme, says the Archbishop, and if they tried they stood every chance of being beaten. They must, therefore, cooperate with it. The Y.M.C.A. had undertaken not to supplant, but to supply new means.

The death took place recently at Torquay, South Devon, of Dr. Earle, formerly Bishop of Marlborough, and, until last year, Dean of Exeter. He was born in 1827 and both his father and grandfather were Royal surgeons.

He was ordained in 1858 and thirty years later he was consecrated Bishop-Suffragan of Marlborough, in the Diocese of London by Archbishop Benson in St. Paul's Cathedral. In 1900 he resigned his work in London, and in the same year he was appointed Dean of Exeter, a post which he held until the early part of last year.

The King has sanctioned the appointment of Canon E. H. Pearce, of Westminster Abbey, to the Bishopric of Worcester. The Bishop-Designate is a Cambridge (Peterhouse) man and is 53 years of age. He is not only a distinguished man of letters, but also a man of affairs, with a broad outlook and an intimate knowledge of men. His father, the late Mr. James Pearce, was associated with the Y.M.C.A. in its early days and Canon Pearce has always been greatly interested in that organization. Canon Pearce was appointed Canon of Westminster in 1911.

A very well-known layman in the person of Sir Ernest Tritton, Bart., late M.P., died on December 28th at his London residence. He was very closely associated with many kinds of religious work and was a warm friend to the C.M.S., the London Missionary Society, the Y.M.C.A. and the Commercial Travellers' Christian Association, all of which will feel his loss deeply. He was a frequent speaker at religious gatherings. When in London he attended St. Paul's, Onslow Gardens, and when at Norwood, where he had a suburban residence, he attended the services at Christ Church, Gipsy Hill.

Dr. Bond has been appointed Master of Trinity Hall, Cambridge. This fills a vacancy which has been standing since 1916.

## The Church in U.S.A.

A special convention has been called for the purpose of electing a Bishop-Coadjutor for the diocese of California.

The Rev. Royelk Tucker, Chaplain of the 105th U.S.A. Regiment, has been awarded the Distinguished Service Cross. He is the Rector of St. Paul's, Gloversville, N.Y.

The Right Rev. Arthur L. Williams, Bishop of the Diocese of Nebraska, died at his residence at Omaha, of heart disease on January 29th. He was consecrated in 1899.

At the November meeting of the Board of Missions, the apportionment for the year 1919 was fixed at \$1,590,000, to be distributed among the various dioceses and districts on the same basis as heretofore.

The Rev. F. A. Patterson, Rector of Sturgis, Western Michigan, has been on active service with the Canadian soldiers as a combatant. He has been allowed to celebrate the Holy Communion, to hold other services, and to preach on numerous occasions both in the hospitals and on the field.

An anonymous giver has donated \$5,000 worth of Liberty Bonds to St. Luke's Church, Evanston, as a starter on the new parish house which is to be built next summer. Other gifts, for the same purpose, raised the total to \$7,451. It is expected that \$15,000 to \$20,000 will shortly be contributed.

At the last Easter vestry meeting, the parishioners of St. Thomas, Denver, voted unanimously to erect a church commensurate with the needs of the district in place of the small mission church then in use. The cost was to be approximately \$20,000.

RENN  
SEED A  
10

A CATALOGUE  
and interesting  
to improve and  
ductions of both flow  
This catalogue is in  
colors and shows pr  
eties of garden p  
grown successfully.

Everyone W

whether large or su  
full of useful and pra  
Let it help you mak  
success this year.  
Expert advice is gi  
when to plant, and  
various soil condit  
vice and your gard  
your fellow garden

Send for  
It will be m

Wm. RENNIE  
King and Market  
TORONTO



The John  
ESTAB  
Jewelers'  
Room 1 Upstairs,

OUR SECR  
will quickly qualif  
Graduate for a go  
free. Shaw's Sci  
and Gerrard Wr

MENEELY  
THE OLD CHU  
MENEELY CHU  
FOUNDRY & O

Importers  
are invite  
R. DAW  
MANCHESTER  
MANCHESTER  
28 Wellington  
Seven large St

F  
ASTHM  
A New Home  
Without Di

We have a m  
and we want y  
matter whether  
recent develop  
casual or chr  
a free trial of  
climate you liv  
cupation, if yo  
method should

We especially  
entirely hopeles  
douches, opiu  
smokes," etc.,  
everyone at ou  
thod is designe  
wheezing, and  
once and for

This free of  
single day.  
method at onc  
coupon below.

FREE  
FRONTIER  
Niagara and  
Send fr

**RENNIE'S SEED ANNUAL 1919**

A CATALOGUE containing complete and interesting information on how to improve and increase your productions of both flowers and vegetables. This catalogue is superbly illustrated in colors and shows practically all the varieties of garden plants which can be grown successfully.

**Everyone With a Garden,** whether large or small, will find this book full of useful and practical gardening hints. Let it help you make your garden a great success this year.

Expert advice is given on what to plant, when to plant, and how to plant, under various soil conditions. Follow this advice and your garden will be the envy of your fellow gardeners.

Send for a free copy  
It will be mailed on request

Wm. RENNIE Co., Limited  
King and Market Sts.  
TORONTO



**The John Wanless Co.**  
ESTABLISHED 1840  
Jewelers' Factory Agents  
Room 1 Upstairs, 243 Yonge St., Toronto

**OUR SECRETARIAL COURSE**  
will quickly qualify any Collegiate or Varsity Graduate for a good position. Full particulars free. Shaw's Schools, Toronto. H.O., Yonge and Gerrard Write or call.

**MENEELY & CO. WATERVLIET**  
(West Troy), N. Y.  
THE OLD CHURCH  
MENEELY CHIME BELL  
FOUNDRY & OTHER

**Importers of British Goods**  
are invited to keep in touch with  
**R. DAWSON HARLING**  
REPRESENTING  
MANCHESTER SHIP CANAL CO.  
MANCHESTER LINERS, LIMITED  
22 Wellington Street E., Toronto  
Seven large Steamers with Canadian Service

**FREE TO ASTHMA SUFFERERS**  
A New Home Cure That Anyone Can Use  
Without Discomfort or Loss of Time.

We have a new method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense, that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

**FREE ASTHMA COUPON**  
FRONTIER ASTHMA CO., Room 1514T  
Niagara and Hudson Sts., Buffalo, N.Y.  
Send free trial of your method to:

The work of erecting the building was begun in April last and the work was completed in the middle of December. The new church was consecrated by the Bishop of the diocese on the last Sunday in Advent. The success of the work is largely due to the energy and faithfulness of the Rector of the parish, the Rev. R. B. H. Bell, and his wife.

Plans of 14 Protestant denominations in the United States and Canada to unite in a \$100,000,000 campaign for home and foreign missionary work were outlined at a dinner of home and foreign mission representatives in New York on January 13th, by Dr. Earl S. Taylor, director-general of the Methodist Episcopal Missionary Movement and chairman of a committee of 20 representing the allied denominations. The plan, as drawn up by the committee of 20, will be presented to the foreign mission conference, the home mission council, the council of church boards of education, the Sunday School council and the federation of women's home and foreign missionary boards for adoption. A national central committee of 100 will head the organization, with the local forces organized by states, cities and other local groups.

The Rev. William Mercer Green, who was chosen Bishop-Coadjutor of Mississippi last year, but refusing his election through a technical defect in the procedure, was re-elected on the first ballot with no dissenting voice at the ninety-second annual meeting of the Council of the diocese on January 22nd.

Memorial services for the late Colonel Roosevelt were held in over 700 cities in the United States on February 9th.

\$110,000 has come to the Western Theological Seminary, as residuary legatee of the estate of Miss Margaret Murdoch, of Charleston, S.C. This bequest, with other donations of \$59,000 this year, has put the seminary finances in a safe way.

**SHE REFUSED IT.**

"Here's something as good," said the clerk in the store. Said the lady, "I think I have heard that before; pray keep your advice, pray keep yourself calm; what I want is Campana's Italian Balm." This was a sagacious woman. She wouldn't be put off with an inferior substitute; she insisted on having the best toilet preparation on the market. E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

**THE RE-UNION OF CHRISTENDOM.**

(Continued from page 101.)

to those Churches which have accepted the principles of the Reformation than she is to Russian Christianity. The very fact that we are so close to them in temperament and general outlook makes our differences with the dissenting bodies in the important matter of Church order the more marked. Disputes between those who are in other things very much alike are generally the most bitter and the hardest of all to heal. The fact that we are seldom brought into contact with the Eastern Churches

**DEATH NOTICE**

FERRES, HARRIET, beloved wife of William Jeffryes Muckleston, Canon of Christ Church Cathedral, Ottawa. Entered into Rest at Montreal, on 4th February, 1919.

makes the task of reunion with them appear less formidable. Distance in this, as in other cases, lends enchantment to the view. Reunion would be more difficult if it were more urgent. And while not wishing to seem to say a word in discouragement of the efforts being made to unite the Church of England and the Orthodox Church in one communion, I contend that there is something more important and more emphatically our duty to take in hand at once, and that is the reunion of our Church and the other denominations of English-speaking Christianity.

As regards reunion with the Church of Rome, it is not, as I have said, within the sphere of practical politics at present. There is only one possible way of reunion with Rome as long as she maintains her present attitude, and that is for all those who are outside her communion to go and ask to be admitted, there to take their place, "like exemplary children of the Victorian age,"—to quote Canon Goudge again,—"to be seen and not heard." Such an arrangement is not to be thought of, whether between Rome and ourselves or between ourselves and Nonconformity. Reunion with Rome is indeed necessary to the realization of our ideal, for the Christian Church will be incomplete without her. She has a great contribution to make to the perfecting of the Body of Christ. But it will be the Roman Church changed from that which we see to-day, because animated by a different spirit towards those outside her. And her coming in will probably be the last and greatest step in that wonderful movement towards Christian unity which we pray, and hope is beginning in earnest to-day.

(To be continued.)

**Boys and Girls**

Dear Cousins,—

I don't know what sort of a day it is where you live, but where I live it's almost too good to be true: the sort of day that makes Cousin Mike's wish they didn't have to spend most of it in a silly old office, staring out of the window, and envying the chimney-pots, because, anyhow, they are out in the sunshine, even if they do gather smuts. I saw a small cousin of mine roller-skating along a street this morning, going like the wind, and a Boston bull came out, going like the wind, too, though he didn't quite like the noise the skates were making, so he tried to bite them, to see where the rattle came from, I suppose.

It made me think of another small cousin I was talking to not long ago. Something nice had happened to him, and he was so happy about it, he couldn't sit still—you know what it feels like. He jumped about, and he jumped about, and at last he said, "Oh, my! I wish I could bark." So we had a great time then deciding what sort of a dog he'd like to be. He nearly settled one for me, but I shan't tell you what it was; you can guess, if you like.

I have an apology to make this week. Last week I had printed a letter from a girl-cousin whose name I know very well, because she always goes in for text competitions. It was the first letter I had ever had from her, though, and so I decided it should go in. Well, when my "Churchman" came on Thursday with "Willie Miller" printed instead of Millie, I felt so disappointed, and I'm sure Millie must have felt so, too. However, I'm writing this manuscript so nobody can mistake it for anything else (and, between you and me, I don't think it was my fault it was wrong last week!). But didn't you laugh, Millie, trying to imagine your-

**CONFIDENCE**

There is a compelling reason why many thousands prefer and place absolute dependence upon

**SCOTT'S EMULSION**

It is based upon confidence that runs back through several generations. Many have found as you too, may find, that the rich, nourishing and alterative properties of **Scott's** are unchanging.

Let this compelling reason: confidence in the purity and goodness of Scott's Emulsion, be your guide to buoyant health and a robust body.



Scott & Bowne, Toronto, Ont.

18-31

self a boy? It must have seemed funny.

Now I have to stop. Somebody's waiting for this letter, and if I keep him waiting much longer—well, he just won't wait! See what I mean?

Your Affectionate  
Cousin Mike.

**Too Nervous To Sleep**

Nerves Wrecked by Accident—Was Afraid to Go in a Crowd or to Stay Alone—Tells of His Cure.

Much sympathy was felt in this city for Mr. Dorsey, who met with a distressing accident when his foot was smashed in an elevator.

The shock to the nervous system was so great that Mr. Dorsey was in a pitiable condition for a long time. He was like a child in that he required his mother's care nearly all the time. He feared a crowd, could not stay alone and could not sleep because of the weakened and excited condition of his nerves.

Detroit doctors did what they could for him, but he could not get back his strength and vigor until he fortunately heard of Dr. Chase's Nerve Food.

It is no mere accident that Dr. Chase's Nerve Food proves to be exactly what is needed in so many cases of exhausted nerves. It is composed of the ingredients which nature requires to form new blood and create new nerve force. For this reason it cannot fail, and for this reason it succeeds when ordinary medicines fail.

Mr. Laurence E. Dorsey, 39 Stanley Street, London, Ont., writes: "About three years ago I got my foot smashed in an elevator in Detroit, which completely wrecked my nerves. I doctored with the doctors there, but they did not seem to be able to help me. My nerves were in such a state that I could not go down town alone or go any place where there was a crowd. Sometimes my mother would have to sit and watch over me at night, and sometimes I could not get any sleep at all. But one day last winter I commenced using Dr. Chase's Nerve Food, and before I had completely used the first box I could see a difference in my condition. I continued using these pills for some time. The result was splendid. I feel so much better, can sleep well at night, can go out on the street and attend gatherings like the rest of people. I am so pleased to be able to tell you what Dr. Chase's Nerve Food has done for me, and to recommend it to other people."

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

# THE DOMINION BANK

At the Forty-Eighth Annual General Meeting of the Shareholders of The Dominion Bank, held at the Head Office, in Toronto, on 29th January, 1919, the following Statement of the affairs of the Bank as on the 31st December, 1918, was submitted:—

## PROFIT AND LOSS ACCOUNT

Balance of Profit and Loss Account, 31st December, 1917.....		\$ 393,004 84
Profits for the year, after deducting charges of management and making full provision for bad and doubtful debts .....	\$ 1,169,798 38	
<b>Less</b>		
Dominion Government War Tax (on circulation) .....	\$60,000 00	
Taxes paid to Provincial Governments .....	23,300 00	
	83,300 00	
Making net profits of .....	1,086,498 38	
Which amount has been disposed of as follows:—	\$ 1,479,503 22	
Dividends (quarterly) at Twelve per cent. per annum .....	\$ 720,000 00	
Contribution to Toronto and York Co. Patriotic Association and Canadian Red Cross Society .....	\$25,000 00	
Contribution to Navy League of Canada .....	10,000 00	
Contribution to Catholic Army Huts Campaign .....	1,000 00	
Contribution to Y.M.C.A. Red Triangle Fund .....	2,000 00	
	38,000 00	
Contribution to Officers' Pension Fund .....	25,000 00	
	\$ 783,000 00	
Written off Bank Premises .....	250,000 00	
	\$ 1,033,000 00	
Balance of Profit and Loss Account carried forward .....	446,503 22	
	\$ 1,479,503 22	

## GENERAL STATEMENT LIABILITIES

Capital Stock paid in .....		\$ 6,000,000 00
Reserve Fund .....	\$ 7,000,000 00	
Balance of Profit and Loss Account carried forward .....	446,503 22	
Dividend No. 145, payable 2nd January, 1919 .....	180,000 00	
Former Dividends unclaimed .....	3,690 00	
	7,630,193 22	
Total Liabilities to Shareholders .....	\$ 13,630,193 22	
Notes in Circulation .....	9,858,533 00	
Due to Dominion Government .....	11,000,000 00	
Deposits not bearing interest .....	\$33,843,584 77	
Deposits bearing interest, including interest accrued to date ..	62,264,126 61	
	96,107,711 38	
Balances due to other Banks in Canada .....	1,131,994 04	
Balances due to Banks and Banking Correspondents elsewhere than in Canada ..	1,002,534 64	
Bills Payable .....	86,520 00	
Acceptances under Letters of Credit .....	305,616 76	
Liabilities not included in the foregoing .....	383,171 94	
Total Public Liabilities .....	119,876,081 76	
	\$133,506,274 98	

## ASSETS

Gold and Silver Coin .....	\$ 1,940,780 53	
Dominion Government Notes .....	13,473,468 00	
Deposit with Central Gold Reserves .....	4,600,000 00	
Notes of Other Banks .....	1,037,315 49	
Cheques on other Banks .....	4,995,232 10	
Balances due by other Banks in Canada .....	7,779 15	
Balances due by Banks and Banking Correspondents elsewhere than in Canada ..	2,443,405 46	
	\$28,497,980 73	
Dominion and Provincial Government Securities, not exceeding market value ..	9,966,508 15	
Canadian Municipal Securities, and British, Foreign and Colonial Public Securities other than Canadian, not exceeding market value .....	13,009,830 54	
Railway and other Bonds, Debentures and Stocks, not exceeding market value ..	2,376,325 95	
Call and Short (not exceeding thirty days) Loans in Canada on Bonds, Debentures and Stocks .....	8,408,800 29	
Call and Short (not exceeding thirty days) Loans elsewhere than in Canada ..	1,269,403 93	
	\$ 63,528,849 59	
Other Current Loans and Discounts in Canada (less rebate of interest) .....	\$64,092,006 46	
Other Current Loans and Discounts elsewhere than in Canada (less rebate of interest) .....	26,782 18	
Liabilities of Customers under Letters of Credit, as per contra .....	305,616 76	
Real Estate other than Bank Premises .....	11,470 43	
Overdue Debts (estimated loss provided for) .....	85,605 91	
Bank Premises, at not more than cost, less amounts written off .....	5,128,854 04	
Deposit with the Minister of Finance for the purposes of the Circulation Fund ..	304,500 00	
Mortgages on Real Estate sold .....	22,589 61	
	69,977,425 39	
	\$133,506,274 98	

E. B. OSLER, *President.*

C. A. BOGERT, *General Manager.*

## AUDITORS' REPORT TO SHAREHOLDERS

We have compared the above Balance Sheet with the books and accounts at the Chief Office of the Dominion Bank, and the certified returns received from its Branches, and after checking the cash and verifying the securities at the Chief Office and certain of the principal Branches on December 31st, 1918, we certify that, in our opinion, such Balance Sheet exhibits a true and correct view of the state of the Bank's affairs, according to the best of our information, the explanations given to us and as shown by the books of the Bank.

In addition to the examinations mentioned, the cash and securities at the Chief Office and certain of the principal Branches were checked and verified by us at another time during the year and found to be in accord with the books of the Bank.

All information and explanations required have been given to us and all transactions of the Bank which have come under our notice have, in our opinion, been within the powers of the Bank.

Toronto, January 21st, 1919.

G. T. CLARKSON } of Clarkson, Gordon &  
R. J. DILWORTH } Dilworth, C.A.

## The Bishop's Shadow

by I. T. THURSTON  
Copyright, Fleming H. Revell Co.

III. (Continued.)

AN ACCIDENT.

A DAY came when the old man was pronounced well enough to leave the hospital and the doctor ordered Tode to be on hand to take him home. The boy did not object. He was rather curious to see the little place in the rear of the bookstand where the old man lived alone. Since the accident the stand had been closed and Tode helped to open and air the room and then made a fire in the stove. When this was done the old man gave him money to buy materials for supper which of course the boy shared.

After this he came daily to the place to run errands or do anything that was wanted, and by degrees the old man came to depend more and more upon him until the business of the little stand fell almost wholly into the boy's hands, for the owner's head still troubled him and he could not think clearly. It was a great relief to him to have some one to look after everything for him. Tode liked it and the business prospered in his hands. If he lacked experience, he was quicker and sharper than the old man. The two took their meals together, and at night Tode slept on a blanket on the floor, and was more comfortable and prosperous than he had ever been in his life before. He had money to spend too, for old Mr. Carey never asked for any account of the sums that passed through the boy's hands. So he himself was undisturbed by troublesome questions and figures, the old man was content now, and each day found him a little weaker and feebler. Tode noticed this but he gave no thought to the matter. Why borrow trouble when things were so much to his mind? Tode lived in the present.

He still sold the evening papers, considering it wise to keep possession of his route against future need, and never a week passed that he did not see Little Brother at least twice. He would have liked to see the child every day, but he knew instinctively that he was not a favorite with the Hunts, and that knowledge made him ill at ease with them. But it could not keep him away altogether. He found too much satisfaction in Little Brother's love for him.

More than once Mrs. Hunt had remarked to Nan that she didn't "see what in the world made the baby so fond of that rough, dirty boy." Nan herself wondered at it though she kept always a grateful remembrance of Tode's kindness when she first met him.

Tode often brought little gifts to the child, and would have given him much more, but Nan would not allow it. The two had a long argument over the matter one day. It was a bright, sunny morning and Mrs. Hunt had said that the baby ought to be out in the fresh air, so Nan had taken him to the Common, and sat there keeping ever a watchful eye for their enemy, Mary Leary. Tode going down Beacon street espied the two and forgetting all about the errand on which he was bound, promptly joined them.

"He's gettin' fat—he is," the boy remarked, poking his finger at the dimple in the baby's cheek, then drawing it quickly away again with an uncomfortable expression. Tode never cared how dirty his hands were except when he saw them in contrast with Little Brother's pure face.

"Yes, he's getting well and strong," assented Nan, with a happy smile.

"I say, Nan, v  
won't let me pay  
ed Tode, after a  
Then it was N  
comfortable, and  
her cheeks as s  
pay now for all  
Mrs. Hunt gets  
bags and I work  
But this ans  
Tode. "That  
frunce," he gr  
why you won't  
him," and he ca  
the baby, but L  
up at him and  
melted away.  
silence he add  
cold weather. I  
somethin', won't  
"He'll have  
clothes," replied  
"but I can get  
Tode turned  
s'pose you'd let  
fore you'd le  
clothes," he bu  
sh'd like ter ki  
with ye, anych  
Dick Hunt ben  
Nan coloure  
her eyes.

"Say—has he  
next time I c  
Tode ground  
into the gravel  
"Oh, Tode,  
fight Dick," pl  
you when his  
Little Brother'  
"Don't care  
was Tode's su  
want you'n hir  
Nan's eyes v  
"Did he say  
for she had i  
and been vagu  
The boy no  
"he tol' me s  
fer his father  
him," and he  
"But I wo  
pay for all we  
"But ye d  
an' the fire,  
Tode replied  
in his voice,  
"pay fer Littl  
c'n pay the r  
Nan hesitat  
troubled. F  
dark eyes to  
"Tode, I gue  
just why I c  
do for Little  
It's because—  
your money t  
"Who says  
Hunt say s  
fiercely, but I  
arm and look  
"Tode," she  
will look str  
er's eyes and  
steal—I'll be  
"I never"  
then he met  
from the bab  
hesitated. T  
his tongue,  
away from  
loved, he sai  
got to do w  
I do hook a  
times. That  
"Tode, do  
to hook a h  
times when  
quietly.

The boy's  
the baby fac  
ed in his ov  
ly, "Course  
that sort."  
"No, he v  
plied Nan,  
Tode dug  
silence. Ne  
by, when h  
want him t  
thief?"  
When To  
strange gra  
lips were  
stern resol  
"I've go  
solemnly,"

"I say, Nan, w'at's the reason you won't let me pay for his milk?" asked Tode, after a little.

Then it was Nan's turn to look uncomfortable, and the color rose in her cheeks as she answered, "I can pay now for all he needs. You know Mrs. Hunt gets a double quantity of bags and I work on them every day."

But this answer did not satisfy Tode. "That don't make no difference," he growled. "Don't see why you won't let me do nothin' for him," and he cast a gloomy glance at the baby, but Little Brother laughed up at him and the gloom speedily melted away. After a moment's silence he added, slowly, "It's comin' cold weather. He'll want a jacket or somethin', won't he?"

"He'll have to have some warm clothes," replied Nan, thoughtfully, "but I can get them—I guess."

Tode turned upon her fiercely. "I s'pose you'd let him freeze to death 'fore you'd let me buy him any clothes," he burst out, angrily. "I sh'd like ter know w'at's the matter with ye, anyhow. Has that measly Dick Hunt ben stuffin' ye 'bout me?"

Nan coloured again and dropped her eyes.

"Say—has he? I'll give it ter him next time I catch him out!" and Tode ground his heel suggestively into the gravel walk.

"Oh, Tode, don't! Please don't fight Dick," pleaded Nan. "How can you when his mother's so good to Little Brother?"

"Don't care 'f she is. He ain't," was Tode's surly reply. "He don't want you'n him to stay there."

Nan's eyes were full of uneasiness. "Did he say so?" she questioned, for she had noticed Dick's coldness and been vaguely disturbed by it.

The boy nodded. "Yes," he said, "he tol' me so. Said there's 'nough fer his father ter feed 'thout you'n him," and he pointed to the baby.

"But I work," pleaded Nan. "I pay for all we eat."

"But ye don't pay for the rent an' the fire, an'—an' everything," Tode replied with a note of triumph in his voice, "so now, ye better let me pay fer Little Brother an' then you c'n pay the rest."

Nan hesitated and her face was troubled. Finally she lifted her dark eyes to his and said bravely, "Tode, I guess I ought to tell you just why I couldn't anyway let you do for Little Brother as you want to. It's because—because you don't get your money the right way."

"Who says I don't? Did that Dick Hunt say so? I'll"—began Tode, fiercely, but Nan laid her hand on his arm and looked steadily into his face.

"Tode," she said, earnestly, "if you will look straight into Little Brother's eyes and tell me that you never steal—I'll believe you."

"I never"—began the boy, boldly; then he met a grave, sweet glance from the baby's big blue eyes, and he hesitated. The lying words died on his tongue, and turning his eyes away from the little face that he loved, he said gloomily, "What's that got to do with it anyhow? S'posin' I do hook a han'ful of peanuts sometimes. That ain't nothin'."

"Tode, do you want Little Brother to hook a handful of peanuts sometimes when he gets big?" asked Nan, quietly.

The boy turned his eyes again to the baby face and the hot blood burned in his own as he answered, quickly, "Course I don't. He won't be that sort."

"No, he won't, if I can help it," replied Nan, gravely.

Tode dug his toe into the dirt in silence. Nan added, "Tode, by and by, when he gets bigger, would you want him to know that you were a thief?"

When Tode looked up there was a strange gravity in his eyes, and his lips were set in an expression of stern resolve.

"I've got ter quit it," he said, solemnly, "an' I will. Say, Nan," he

added, wistfully, "if I quit now, ye wont ever let him know I used ter be—what you said, will ye?"

"No, Tode, never," answered Nan, quickly and earnestly. "And Tode, if you'll stick to it, and not steal or lie or swear, I shan't mind your helpin' me get things for Little Brother."

The boy's face brightened, and he drew himself up proudly. "It's a bargain, then," he said.

Nan looked at him thoughtfully. "I don't believe you know how hard it will be, Tode. I find it's awful hard to break myself of bad habits, and I don't s'pose you've ever tried to before, have you?"

Tode considered the question. "Guess not," he said, slowly, after a pause.

"Then I'm afraid you'll find you can't stop doing those bad things all at once. But you'll keep on trying, Tode. You won't give up 'cause it's hard work," Nan pleaded, anxiously.

"Nope," answered the boy, briefly, with a glance at the soft little fingers that were clasped about one of his.

When Nan went home he went with her to the door, loth to lose sight of the only creature in the world for whom he cared. As the door closed behind the two, he walked on thinking over what Nan had said. Much of it seemed to him "girls' stuff an' nonsense." As if a feller couldn't stop swipin' things if he wanted to! he said to himself.

As he went on he passed a fruit stand where a man was buying some bananas. In putting his change into his pocket he dropped a nickel, which rolled toward Tode who promptly set his foot on it, and then pretending to pull a rag off his torn trousers, he picked up the coin and went on chuckling over his "luck." But suddenly he stopped short and the hot color rose in his cheeks as he exclaimed with an oath,

"Done it again!" He looked around for the man, but he had disappeared, and with an angry grunt Tode flung the nickel into the gutter and went on, beginning so soon to realize that evil habits are not overcome by simply resolving to conquer them. Tode never had made any such attempt before, and the discovery had rather a depressing effect on him. It made him cross, too, but to his credit be it said, the thought of giving up the struggle never once occurred to him.

He found old Mr. Carey asleep in his chair, and he awoke him roughly. "See here!" he exclaimed, sharply. "Is this the way you 'tend to business when I'm gone? Some cove might a stole every book an' paper on the stand, and cleaned out the cash, too." He pulled open the drawer as he spoke. "No thanks to you that 'tain't empty," he grumbled.

He had never spoken so sharply before, and the old man was vaguely disturbed by it. He got up and walked feebly across the room, rubbing his trembling fingers through his grey hair in a troubled fashion, as he answered slowly,

"Yes, yes, bishop—you're right. It was very careless of me to go to sleep so. I don't see how I came to do it. I'm afraid I'm breaking down, my boy—breaking down," he added, sadly.

As Tode looked at the old man's dim eyes and shaking hands a feeling of sympathy and compassion stole into his heart, and his voice softened as he said, "Oh, well, it's all right this time. Reckon I'll have to run the business altogether till you get better."

"I'm afraid you will, bishop. I'm not much good anyhow, nowadays," and the old man dropped again into his chair with a heavy sigh.

The weeks that followed were the most miserable weeks of Tode Bryan's short life. He found out some things about himself that he had never before suspected. It was wholesome knowledge, but it was not

pleasant to find that in spite of his strongest resolutions, those nimble fingers of his would pick up nuts and apples from street stands and his quick tongue would rattle off lies and evil words before he could remember to stop it. The other boys found him a most unpleasant companion in these days, for his continual failures made him cross and moody. He would speedily have given up the struggle but for Little Brother. Several times he did give it up for a week or two, but then he staid away from the Hunts' rooms until he grew so hungry for a sight of the baby face that he could stay away no longer. Nan came to understand what these absences meant, and always when he reappeared she would speak a word of encouragement and faith in his final victory. Tode had not cared at all for Nan at first, but in these days of struggle and failure he began to value her steadfast faith in him, and again and again he renewed his vow to make himself "fit to help bring up Little Brother," as he expressed it.

It was one day toward the close of winter that Tode noticed that Mr. Carey seemed more than usually dull and listless, dropping into a doze even while the boy was speaking to him, and he went to bed directly after supper. When the boy awoke the next morning the old man lay just as he had fallen asleep. He did not answer when Tode spoke to him, and his hands were cold as ice to the boy's touch.

Tode did not know what to do, but he finally hunted up the policeman, who knew him, and the two went back together and found the old man dead. As no relatives appeared, the city authorities took charge of the funeral, the books and the few pieces of furniture were sold to pay the expenses, and Tode found himself once more a homeless waif. He had not minded it before, but his brief experience of even this poor home had unfitted him for living and sleeping in the streets. He found it unpleasant too, to have no money except the little he could earn selling papers. He set himself to face his future in earnest, and came to the conclusion that it was time for him to get into some better paying business. After thinking over the matter for several days he went to Nan.

"You know them doughnuts you made th' other day?" he began.

"Yes," replied Nan, wonderingly. Mrs. Hunt had taught her to make various simple dishes, and as Tode had happened in the day she made her first doughnuts, she had given him a couple, which he had pronounced "prime!"

Now he went on, "I don't want to sleep 'round the streets any more. I'm sick of it, but I can't make money 'nough off papers to do anything else. I'm thinkin' of settin' up a stand."

"A bookstand, Tode?" questioned Nan, interestedly.

"No—a eatin' stand—fer the fellers ye know—newsboys an' such. 'F you'll make doughnuts an' gingerbread an' san'wiches fer me, I bet all the fellers'll come fer 'em."

"Now that ain't a bad idea, Tode," said Mrs. Hunt, looking up from her work. "Of course the boys would buy good homemade food instead of the trash they get from the cheap eatin' houses, an' Nan, I shouldn't wonder if you could earn more that way than by workin' at these bags."

Nan considered the matter thoughtfully, and finally agreed to give it a trial, and Tode went off highly pleased.

It took him two weeks to save enough to start his stand even in the simplest fashion, but when he did open it, he at first did a flourishing business. In the beginning the boys patronised him partly from curiosity and partly from good fellowship, but Nan's cookery found favour with them at once, and "Tode's Corner" soon became the favorite lunch



counter for the city newsboys, and Tode's pockets were better filled than they had been since Mr. Carey's death.

For several weeks all went well, and the boy began to consider himself on the high road to fortune, but then came a set back.

One day his stand was surrounded by a crowd of boys all clamoring to be served at once, when a big fellow who had taken possession of Tode's newspaper route, months before, came along. He had never forgotten or forgiven the boy for getting the better of him on that occasion, and now he thought he saw a chance for revenge.

Creeping up behind the group of hungry boys, he suddenly hit one of them a stinging blow on the face, and as this one turned and struck back angrily at him, the big fellow flung him back with all his strength against Tode's stand. The stand was an old one and rickety—Tode had brought it secondhand—and it went down with a crash, carrying cookies, doughnuts, gingerbread, coffee, sandwiches, cups, plates and boys in one promiscuous mixture. Before the boys could struggle to their feet, Carrots, with his hands full of gingerbread, had disappeared around the nearest corner. There was a wild rush and a scramble, and when two minutes later, Tode stood gazing mournfully at the wreck, not an eatable bit remained. The boys had considered the wreckage as their lawful spoils, and every one of them had snatched as much as he could.

Later, however, their sense of justice led some of them to express, after their rough fashion, sympathy for Tode, and disapproval of his enemy's revengeful act. Besides, a few of them had enough conscience to acknowledge to themselves that they had not been entirely blameless. The result was that half a dozen of them went to Tode the next day and offered to "chip in" and set him up again.

Tode appreciated the spirit that prompted the offer, but he was also shrewd enough to foresee that should he accept it, these boys would expect favours in the way of prices and quantities when they dealt with him in the future, and so he declined.

"Reckin I can stan' on my own feet, boys," he answered. "I've been a-tinkerin' up the ol' stand, an' I'm a-goin' to start in again to-morrow. You fellers come here an' get yer breakfast, an' that's all the help I'll ask, 'cept that ev'ry last one o' ye'll give that Carrots a kick fer me."

"We will that!" shouted the boys. "We'll make him sorry fer himself!" And the next day their sympathy took the practical form that Tode had suggested, for every one of them that had any money to spend, spent it at "Tode's Corner," so that his stand was cleared again, but in a very satisfactory fashion—a fashion that filled his pockets with dimes and nickels.

(To be continued.)

**CHURCH OF ENGLAND  
DEACONESS AND MISSIONARY TRAINING HOUSE**  
179 Gerrard Street East Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the Supervision of a Resident Trained Nurse.

Apply to MISS T. A. CONNELL, Principal. MR. W. D. THOMAS, Treasurer.

**The General Theological Seminary**  
Chelsea Square, New York

The Academic Year begins on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

**BLMYER CHURCH BELLS**

Carry their message a'far and bring to church those who might forget. The sweet beauty of their tone is irresistible. Bells made by the Blymyer Process are better, more durable, clearer, sweeter, and they cost no more. Our Free Book tells all about Bells.

The Cincinnati Bell Foundry Co., Dept. B-111 Cincinnati, O.

**DO NOT FORGET**

OUR ADDRESS IS  
62 Church St., Toronto

COR. OF COURT STREET.  
OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing Co. of Canada, Limited

**ASTHMA COUGHS**  
WHOOPING COUGH SPASMODIC CROUP  
BRONCHITIS CATARRH COLDS

**Vapo-Cresolene**

Est. 1878

A simple, safe and effective treatment avoiding drugs. Used with success for 35 years. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene is invaluable to mothers with young children and a boon to sufferers from Asthma.

Send us postal for descriptive booklet  
SOLD BY DRUGGISTS  
VAPO-CRESOLENE CO.  
Leaning Mites Bldg. Montr'

Your **Bosom Friend**

Will be well treated in the finest electrically equipped Laundry in Canada.

We darn socks and do mending free of charge

**NEW METHOD LAUNDRY**  
"WE KNOW HOW"

**WYCLIFFE COLLEGE**  
TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO

**BISHOP BETHUNE COLLEGE**

OSHAWA ONTARIO

Visitor: The Lord Bishop of Toronto.

**A Residential School for Girls.**  
Young Children also received.

Preparation for the University. Art Department, including drawing, painting, wood carving and art needlework. Toronto Conservatory Degree of A.T.C.M. may be taken at the School. Fine, healthful situation. Tennis, basketball, skating, snowshoeing, and other outdoor games.

For terms and particulars apply to the Sister-in-Charge, or to the Sisters, of St. John the Divine, Major Street, Toronto.

**GEORGE KEEVIL**

**TORONTO OPTICIANS**  
LIMITED  
6 BLOOR ST. E  
TORONTO

**MEMORIAL WINDOWS**  
FINEST ENGLISH DESIGN

WE INVITE YOU TO SEE OUR WORK

**LUXFER PRISM CO. LTD.**  
296 RICHMOND ST. W. TORONTO

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. See d for Catalog "A."

**POSITIVE ORGAN CO., LTD.**  
44 Mornington Crescent, London, Eng.

**McShane Bell Foundry Co.**  
BALTIMORE, MD.  
CHURCH, CHIME and PEAL BELLS  
Memorials a Specialty

**Percepto Optical Co.**

W. M. PERCY, Proprietor  
449 Yonge Street (opposite Carlton)  
Prescription Optician. Phone Ad. 5666

**German Prisoners**

In a letter to his congregation, Capt. Wallace, now overseas, writes: "The German army was apparently at its last gasp. Many of their units were without supplies. The prisoners that have come in were filthy, unkempt, emaciated, broken in spirit. Their clothes were patched; they had only makeshift boots; their canteens were empty, a small piece of bread having to do three men a whole day, and they would struggle with each other for a raw potato. Their days as a fighting force were numbered. But now that they have virtually surrendered I hope the British peoples will live up to the splendid reputation they have always had, and punish without vindictiveness.

"We have been treating German prisoners in our hospital. Those we have are quite harmless, and seem more than willing to do any work assigned to them. Our men take the ground that there is no use persecuting the under-dog, whilst the responsible parties are allowed to go unpunished. I cannot go more fully into this question in a letter like this. I meet these prisoners every day in our hospital. One fellow had photographs of his mother and father, his sister and brother. His sister is a little girl, and the picture shows her playing with a hoop. He showed me the pictures and put his hand on his heart and the tears came into his eyes; he was ill and very homesick and longed to see them all again. I am able to read to these men out of the German copy of the Gospels. It is not these misguided wretches we need to persecute so much as the damnable system that has produced them and the accursed men who have been the leaders and representatives of that system."

**HIGHFIELD OLD BOYS.**

Included among the officers recently mentioned in dispatches by Field Marshal Haig were the names of four men who at one time attended Highfield House, Hamilton. They are: Captain C. B. Cockburn, O.B.E., son of Dr. Cockburn; Major W. I. F. Hendrie, son of Sir John Hendrie; Major T. A. Malloch, son of Dr. Malloch, of Hamilton; and Captain H. Panet, son of General Panet, of Ottawa.

**A SEASONABLE GIFT FOR THE RECTOR.**

Rev. Chas. L. Langford, M.A., the Rector of St. Thomas' Church, Owen Sound, received a most pleasant surprise a few weeks ago, when the members of All Saints' Church, Wolseley and St. John's Church, Sarawak (out-stations from St. Thomas' Church) presented him with twelve cords of hard-wood. The members of All Saints' Church, Wolseley, have collected sufficient funds for the venerable of their church in the spring. This same congregation two years ago built a fine stone shed.

**OF PINS.**

The bad bumble-bee has a pin in his tail;  
Mosquito has one in his nose,  
The dear little kittens  
Have pins in their mittens,  
And ouch! There are pins on the rose!

So if you are little and chubby, and round,  
Wherever you wander or go,  
The pins begin pricking  
And stabbing and sticking,  
They think you a cushion, you know!

—Abbie Farwell Brown.

**JONES AND WILLIS**

**Ecclesiastical Art Workers**

Wood & Stone Carving, Metal Work, Stained Glass, Mosaics, & Paintings, Embroideries, MEMORIAL WINDOWS and TABLETS.

Write for Illustrations.  
43 Great Russell St., London, Eng.  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
Wordsley, Staffs., England

**CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER**

BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

Enquiries Solicited, and Comparison of Value Invited.

**H. H. MARTYN Co., LTD.**  
(By Royal Warrant to H.M. the King).

Invite the enquiries of the Clergy and laity for

**MEMORIALS in BRONZE, MARBLE, STONE or WOOD STAINED GLASS WINDOWS and ECCLESIASTICAL METAL WORK**

and all gifts which enrich and beautify the fabric of the Church.

Address:  
**CHELTENHAM, England**

**ENGLISH STAINED GLASS WINDOWS**

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

**HEATON, BUTLER & BAYNE**  
(By appointment to the late King Edward VII.)  
14 GARRICK STREET  
LONDON, W.C. - ENGLAND

**Church Brass Work**

BRASSES  
MEMORIAL BRASSES  
RAILS, VASES

**PRITCHARD ANDREWS**  
CO OF OTTAWA, LIMITED  
264 Sparks St. OTTAWA.

**MEMORIAL WINDOWS**  
ENGLISH ANTIQUE

**STAINED GLASS**  
LYON GLASS CO.

141-3 CHURCH ST. TORONTO ONT.



Vol. 46.

Established  
WE would like beautiful a before placing y  
Suitsings, Tro  
Prices

**Berkinsh**  
Cleri  
316 Yonge Str

**WANTED**—  
perienced in nursing tron. in Church Sch references. Address

**WANTED**—  
Ontario town. All must be refined. Sts Churchman.

**CHURCH**  
of all kinds done by Kingston, Ont.

**Loch Sloy R**  
or summer home in t the environment fo combined. Electric descriptive pamphlet

**MINISTE!**  
for Viking Interd Church. Salary offe year and free reside about June 15th, 191 Purvis, Secretary, V

**FOR SALE**—  
ings: Canada and Volumes and Index, or University; in fi kinds of Theological students—evangelic Rev. A. E. Clephan.

**Locum Ten**  
Ordained or Layma beautiful farming dis C. B. Price, Swan R



**BO**  
THOUGHTS ON  
A series of Short word by the "Bi which will be breadth of outlo ity of feeling, an Net 50 cents.

**THE MOUNT O!**  
Being a Study Whole. By Bial \$1.00, postage 8

**WHAT IS THE**  
or, Redemption; of Atonement, and Precursor of

**THE LORD OF**  
A Study of the C Weakness of Hankey, author Net \$1.00, post Upper Can JAS. H. ROE 2 Richmond