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THURSDAY, MAY 22nd, 1919.

No. 21.

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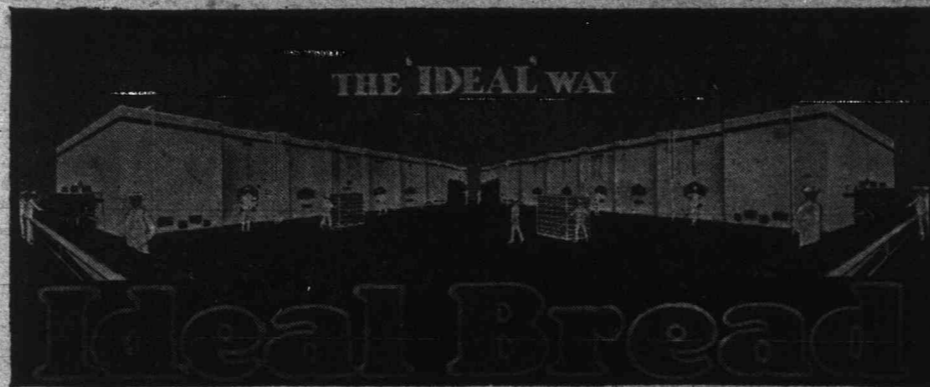
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Personal & General

The Rev. A. S. Hazel, Rector of Woodstock, N.B., has gone with his family for a visit to England.

Rt. Rev. David H. Greer, Bishop of New York, died in St. Luke's Hospital, New York, on May 19th.

The Rev. Sutherland Macklem, who is leaving Toronto shortly for overseas, will go to Rome and will stay there for two years.

Capt. Paul V. Helliwell, M.D., who did such good service in Honan, has gone to Quebec to serve on transport work for invalided soldiers.

Mr. G. B. Westcott, of Collingwood, Ont., is a brother of the Right Rev. F. W. Westcott, of Chota Nagpur, who has just been offered and has accepted the Bishopric of Calcutta.

Rev. James B. Debbage has resumed the Chaplain's work at Grosse Isle, P.Q. He and Mrs. Debbage, who is in poor health, passed the fiftieth anniversary of their marriage last Friday.

The Bishop of Quebec and Mrs. Lennox Williams gave a reception on May 12th in honour of Colonel the Rev. Canon F. G. Scott, D.C.L., C.M.G., D.S.O., on his return from overseas.

Capt. the Rev. F. J. Moore, Curate of St. James' Cathedral, Toronto, has returned from three years' service overseas. Latterly he has been Senior Chaplain at Woodcote Park Hospital, Epsom.

Rev. R. J. M. Perkins, who has been Rector of Ingersoll for the last thirteen years, has resigned that charge to accept the rectorship of Christ Church, Chatham, Ont. He will assume his new duties on July 1st.

The Rev. Canon T. A. Hoyt, a retired clergyman, died at his home, Loch Lomond, N.B., on May 14th, aged 78. If he had lived till next December he would have celebrated the golden jubilee of his ordination to the priesthood.

Early in June the Bishop of Quebec will leave for the visitation of the Labrador Coast. He will be accompanied by the Rev. Charles Bown, who goes to succeed the Rev. H. H. Corey as priest in charge of St. Clements' Mission.

Lieut. Harold Waterman arrived home from overseas by the "Olympic." Lieut. Waterman, who is a son of Rev. R. B. Waterman, the Rector of Renfrew, was attending Bishop's College at Lennoxville, Que., when war was declared.

Thousands of school children and adults assembled at the Sault Ste. Marie schools to honour the name of Edith Cavell. Memorial trees were planted in front of each school. Archbishop Thorneloe planted and dedicated an elm tree in front of the Central School.

On May 9th, the townsmen of Trinity, Newfoundland, met in the Synod Hall, St. Johns, for the purpose of doing honour to their fellow-townsmen, Bishop White. The Bishop was presented with a beautifully illuminated address and a handsome episcopal ring.

Mrs. Coote Grant died on May 10th at her residence in Hamilton, aged 92. She was very highly esteemed and was prominently identified with the Church of the Ascension. She was born at Gibraltar and she leaves six daughters. The funeral took place on May 13th.

The 367,093 members of the Boy Scouts of America will carry out the plan of Lieut.-Gen Sir Robert Baden-Powell, the founder of the Boy

Scouts movement, who has suggested that the millions of Boy Scouts the world over celebrate the signing of peace by appropriate ceremonials and bonfires.

Major the Rev. T. G. Wallace, Rector of St. Stephen's, Toronto, is expected home this week. A reception is planned for him to-night in the Parish Hall. He has been overseas as Chaplain to a Saskatchewan battalion. For some time he was Chaplain to the 2nd Canadian Engineers before leaving Canada.

Miss Wade, who is on furlough from China, expects soon to leave Hamilton, Ont. (her former home), for England, to visit a brother, who, as a member of the Anglican clergy, was a Chaplain in France, and is now in hospital. At the end of the summer, Miss Wade will return via the Mediterranean to China.

A four-page weekly paper, entirely devoted to children under ten years of age, is the latest venture of the Church Record Sunday School Publication Company. It contains story matter on both the uniform and graded lessons, and has other stories, the kind that the "kiddies" like. This "Child's Own" is the only Church of England weekly of the kind.

An altogether admirable and necessary service is offered free by a combined committee of the Ontario Society of Artists, of Architects and of Graphic Art in advising any church, or organization, or individual about war memorials, whether tablets, stained-glass, symbolic figures, bridges, arches, etc. Mr. G. A. Reid, of the Society of Artists, is the chairman.

Rev. Dr. Symonds has returned to Montreal from Overseas and on May 13th he addressed the Rotary Club there. "While the Canadian soldier never talked of his deeds on the battle fields of the western front, there was one thing that he was prone to brag about," said Dr. Symonds, "and that was Canada." Canada, he said, was painted as the most wonderful country and the best land in all the world.

Amongst the delegates who met at Ottawa on May 20th, for the purpose of holding a conference in the interests of temperance from 50 different nationalities, were the Ven. John Howson, Archdeacon of Warrington, in the diocese of Liverpool, and Canon T. H. Masterman, the Rector of St. Mary-le-Bow, Cheapside, in the City of London. The Bishop of Ottawa opened the conference with prayer.

Mrs. Chilcott, the wife of the Rector of Ancaster, died on May 10th, after a three-days' illness. She was a devoted member of the W.A., and took a most active interest in parish matters. Many of the neighbouring clergy attended the funeral on May 12th. The services in the church were taken by the Bishop of the diocese, Rev. Canon Spencer and Rev. Dr. Gardiner, and at the grave by the Bishop and Archdeacon Forneret. Besides her husband, there are left four sons and four daughters to mourn the loss of a devoted mother.

The "Canadian Courier" is running a series of articles on the Church, its Work, its Failure and its Success, written by a number of ministers of different communions, and probably two or three well-known laymen. The object is to try to get a common ground for united work of the Church with regard to the great questions of the day. It is a hopeful sign that a paper which has nothing at all to do directly with the Church should undertake to organize a campaign of publicity for Church purposes. Dr. A. E. Ribourg, of St. Alban's Cathedral, Toronto, had an article last week on the Church's task.

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Canadian Churchman

Toronto May 22nd 1919.

Editorial

THE Church has reason to be proud of the work of Capt. the REV. C. E. JEAKINS as President of the Great War Veteran Association in Ontario. He drew the attention of the Association to the critical time through which it was passing. "I trust that the best qualities of heart and mind will be brought to bear upon our questions. So that our pressure upon those in high places may not be weakened or dissipated, because of ill-timed, irregular and ill-advised action on our part." He put himself on record against the Association asking for a \$2,000 or \$1,000 war gratuity. In every way he exercised a sane influence. That this was appreciated by his fellow veterans is evidenced by his re-election by an overwhelming majority.

MAKE no mistake about it, the world has changed. Some people thought that they could sleep until the alarm clock awakened them in time to mould the change. They have slept through the change. Years, not days, have moulded the change. Winnipeg and its events shows how great is the change. Before to-day this journal has expressed the opinion that the world's workers have had to work such long hours that they had no time for things that make life worth the living. The disproportionate work hours are one explanation of the appeal of the sensational in their scant leisure hours. The eight-hour day has come to stay. And we believe it will be for the betterment of all concerned. There will be the unavoidable period of adjustment when patience and forbearance will be necessary. Some of the workers may not be in the most patient of moods, but the best of their leaders see things right. Proletariat government is no solution. The Russian debacle has shown that.

This is one occasion when the daughter does not seem to have managed things in her own house as well as the mother did in hers. The prompt way in which "old" England met the "Big Three" and settled at once on the eight-hour day, has been aptly described as a bloodless revolution. The Englishman has a genius for self-government.

DEAN TUCKER will receive the congratulations of Churchmen from east to west on his recent appointment as Dean of St. Paul's Cathedral, London, Ont. There is not a Churchman in Canada who can ever forget the work of Dean Tucker in organizing the M.S.C.C., and guiding its development through its early years, and galvanizing its missionary spirit by his eloquent appeals and unsparing efforts. It is a lasting debt which the Church acknowledges. The labouring oar Dean Tucker again took at the formation of the Social Service Commission. It has been his lot to bear a prominent part in the beginnings of most organizations through which the church is expressing itself to-day. He is one of the outstanding preachers in Canada to-day. His address at the Laymen's Missionary Congress in Toronto some years ago is still remembered as capturing the whole assembly. In General, Provincial and Diocesan Synod he has borne a notable part.

He is an exponent of the larger Anglicanism which is everywhere in the ascendant now, both in England and Canada. Fewer men than ever pride themselves on an exclusive position and the old aloofness is being rapidly disowned as a poor relation. Dean Tucker is President of the Ontario Social Service Council and in other

things his activities and sympathies are not at all confined to the Anglican Church. Huron Churchmen are to be congratulated upon having in the new Dean a man whose work for the Church and the nation will bring the position into gratifying prominence.

THE allied and associated powers agree that the properties of religious missions in territories belonging or ceded to them shall continue their work under the control of the powers, Germany renouncing all claims in their behalf." This is the clause in the proposed Second Treaty of Versailles, 1919, regarding RELIGIOUS MISSIONS. The Germans have had hundreds of missionaries in West and East Africa and India. In West Africa the Basel Mission, the North German Society and the Rhenish Society have been operating, and in East Africa the Berlin and other missions. REV. DR. T. B. WESTGATE, in an address before the Niagara Diocesan W.A., exclaimed against ever allowing German missionaries to take up work in their former missions. They would be centres of Germanizing influence, malcontents as well as informants. The course of German missions abundantly justifies Dr. Westgate's position. They have preached the Gospel of Kaiserism.

How utterly different was the spirit of English missions is shown by the fact that when the Germans, who took the English missions, tortured the native Christians to extort a confession that Dr. Westgate had taught them heliography for signalling, they were true to Dr. Westgate and refused to gain relief from torture by telling lies.

It will be well for the missionary agencies of the Allies to realize the greatness of the task which the decision imposes on them. DR. EUGENE STOCK, in the *London Quarterly Review*, writing on the "New Challenge to British Christendom," reminds us that the German Missions to non-Christian people are wrecked. In West and East Africa the missionaries went with the German rulers and traders. Meanwhile, the flocks are unshepherded. In India the large and successful German Missions employed several hundred missionaries, most of whom were repatriated or interned early in the war. The British and American Missions have done their best to shepherd the people, but the permanent problem still awaits solution. Then there are the Turkish dominions, liberated by British arms.

"We are deeply concerned in the question of future religious liberty, and bound to secure that liberty at all costs. Moslem and Christian and Jew must not only have equal civil rights, but must be free to change their religions respectively."

The same considerations apply largely to Persia.

Dr. Stock thinks the demobilized army should furnish a good contingent to the missionary army, "and Deborah's sisters are ready, too." Are we ready, he asks, to enroll and support them? It might cost us seven millions this year, which is what we spent in a single day on the war. We bent our backs to the task of saving the world and our Empire for righteousness and truth. No cost was counted too great. Anybody who thinks twice will realize that Christianity provides the only permanent and sufficient basis for righteousness and truth. It has so fallen out that we have not only an amazing opportunity for missionary work through the mingling of the races in the Allies' cause, but also we are under an imperative necessity to "carry on" work for which others have proved their unworthiness.

The Christian Year

The Ascended Lord (SUNDAY AFTER ASCENSION)

THE Feast of the Ascension has long been recognized in the Christian Church. If we are justified in making the Feast of Easter a time of high ceremony, we should also give to the Ascension more than passing notice. It required the lapse of centuries of time for some of these important events in the life of our Lord to secure the attention and emphasis in the Church, which was necessary if the great doctrines which rested upon these events were to be kept sufficiently conspicuous, in the forefront of Christian theology. In St. Augustine's time the observance of the Ascension was so general in the West that he presumes for it Apostolic origin. It is first noted in the East in the Apostolic Constitutions. There is no actual evidence of its observance in the Church before the fourth century.

The Ascension is a fitting climax to the historic and earthly life of our Lord. It was definitely anticipated by Him in His teachings to the disciples, so that, after the event, that which was formerly a "proverb" might be seen to be a logical and consistent reality. When we have followed the Master by faith through the Passion and the Cross and the triumph of the Resurrection, we find no difficulty, by the same faith, in following on with Him through His return from human sight to the realms of the spirit, whence the Divine life had come amongst men. The Incarnation thus represents a complete interchange between the two worlds of the seen and the unseen—the Divine among the human, and the exaltation of the human to the realms of the Divine.

UPLIFTING LESSONS.

1. As we learn to love the Saviour in His earthly life for all He did and all He means to the world, and for the great love wherewith He loved us, we find that our affections are no longer on earth, but in Heaven, where He is. To learn to love Christ is indeed to answer the prayer in the Collect for Ascension Day, that "we may in heart and mind thither ascend, and with Him continually dwell." It is not, therefore, a vain thing that St. Paul urges the Colossians to, "Set your affection on things above not on things on the earth, for . . . your life is hid with Christ in God."

2. The Ascension puts a new value upon humanity. It reveals the possibilities and potentialities of our nature, that it is not a thing to be despised, but to be redeemed. The Ascension is an earnest of our new creation, by which we are recalled to a consciousness of the perfection of the first creature, and that but for sin mankind would always have had about it the atmosphere of Heaven as its natural environment.

3. The Ascension is the precursor of the new day of the spirit. The Christian age is the age of the spirit. His Ascent must needs be to insure his continued presence as an immanent and universal spiritual power in the world, to convince men of sin, of righteousness, and of judgment, and to guide the Church into all truth. "If I go not away the Comforter will not come," "so I am with you always, even unto the end of the world."

No man's life is free from struggles and mortifications, not even the happiest; but every one may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.—Von Humboldt.

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And what is it, this unseen essence, which makes, which is the Empire; which makes us all one within the family, so that however much we are "I" and "you" inside the circle;—to all the rest of the world, to all but ourselves,—English, Scotch, Irish, Welsh, Australian, New Zealander, South African, Canadian,—we are always "we." The spirit bloweth where it listeth; who can know it? There is the "truant spirit," which drives men out from home and lures them beyond seas into all lands; the spirit of this race of adventurers who found themselves established on an island, "confined to it by God Almighty, not as a penalty, but as a grace," and thus were drawn, by the necessity of their being, from the one sea to the other, and from the flood unto the world's end; so that

"Never the lotus closes, never the wild-fowl wake
But a soul goes out on the east wind, who died
for England's sake;"

the spirit which, gazing forth from its "isle altar," fares abroad, and when as if by accident, other lives, other peoples, come within its care, studies them, tries to understand, tries

"to set itself aside
And bear a part of others' weakness,"—

and gives that inflexible justice which has made the word of an Englishman an oath sacred beyond all others in many of the wild places of the earth, so that now is fulfilled with a completeness never known before the tribute of the Roman poet to his own city,—

"She alone to friendship drew the tribes that
vanquished came
She as mother, not as lord, gave all a common
name;
Linking far off lands with love a son would feel
for home,
Greeting newly-conquered tribes as citizens of
Rome."

In the Mesopotamia campaign it is told that a few hours after the King's forces had entered Basra, one of the inhabitants came shrieking a request to be taken before the C.O. "His fields had been trampled by our in-going troops." In all the centuries, such a complaint had never been voiced in Basra; it had never been worth while to make it; no one would have heard or heeded it. But now that there had marched in these men of the race that carries justice on its banners, why, "redress of grievances" became at once a live issue. Well has Sir Douglas Haig just said, in reference to the yellow peril, that "this tremendous problem is soluble only by giving to all races what he proudly regarded as British justice and freedom."

Cramb speaks of the "English mind,"—the fairness and justice which have been the special gift of the English. Perhaps it was that this had to be the characteristic quality of the mind destined to be that of the central unit of the Empire; perhaps it could not have come into being if the stronger clan spirit of other units had been the controlling one; or at least it would then have turned into a different sort of Empire. And yet this "English mind" is a spiritual attitude rather than a geographical distinction; a quality typically English indeed, yet not possessed by every Englishman, or entirely monopolized by them. It is shared by many who are not "geographical Englishmen," though, perhaps, they are spiritual ones. It is embodied in Alfred the Great; in Shakespeare; as well as in many and many unknown to fame; in Scots like Sir Walter; the Irishmen like Lord Roberts; and in sons of the Dominions, too; and it has drawn to itself men like Joseph Courad, the Pole, and Henry James, the American. "Made in England; enjoyed all over the world."

To a person who has once entered into the idea of the Empire, how dull it seems to have only one country. We are all of us children of

two loyalties, to the old country and the new; to home and Empire. "The Empire is my country; England is my home," said the late Lord Grey; and where one says "England," another says, "Scotland," "Ireland," "Canada," wherever it be. You love both equally, you can no more separate one from the other than in a right home you can separate father from mother in your affection; each is so beloved, each so indispensable.

"Choose between them?" Curtius remarked yesterday, "Can't be done. Canada within the Empire is my home, owns my allegiance; all the hells wouldn't be hot enough for anyone who started the breaking-up process; it would be too wicked. Just think of the possibilities of good for the world within our own League of Nations,—the Empire. For myself," he went on, "if Canada were out of the Empire, I'd be an outcast; there'd be no home for me anywhere. And oh! we all need each other; we young countries need the stimulating tradition, the age-long experience, the ancestral dreams, the quickening ideals of the old mother; old, and yet because of that wonderful power of self-renewal, always young. I felt myself I'd never known what 'being young' meant till I heard that young Englishman, Robert Nichols, the other night, talking about the poets of the war, and reading things they'd written. He was fearfully lame from his wounds; he had felt the moral and physical horror of it, yet he was simply radiating gayety and power and joy. And the mother country needs us, too; we need each other, all of us, and when Kipling said,—and he's really the Empire's laureate,—

Is It? The Story of a Text

ONE of the best-known clergymen of the Church of England is the Rev. Prebendary Webb-Peploe, who for the past forty years has been known as a distinguished preacher and speaker. Many years ago he had to pass through a great sorrow, when his little child was suddenly taken from him, and he tells how the day after the funeral he began to prepare a sermon for his people. The lesson for the day happened to be the 12th chapter of 2 Corinthians, and he thought the 9th verse would make a splendid text, "My grace is sufficient for thee."

He spent about two hours trying to prepare the sermon; then he gave up and said to himself: "It is not true; I do not find it sufficient under this heavy trouble that has befallen me." As he wiped the tears from his eyes he caught sight of a text-card which his mother had given him, bearing the same words, but as he looked he noticed that the "My" and the "thee" were both in black letters, but for a special emphasis the "IS" was brought out in bold lettering and in bright green. It came to him as a voice within that was speaking. He seemed to hear the words: "How dare you ask God to MAKE what IS. Believe His Word. Get up and trust Him, and you will find it true at every point." And he confessed that the consequence of this thought was that ever since his life had been changed from one of fret and fear, to one that has been more or less a life of rest and peace, and a life of trust in a sufficient Saviour.

It was not long before the very farmers who came to his church noticed the difference, and one day the family governess said to Mrs. Webb-Peploe: "The farmers are remarking how much changed the Vicar is: he does not seem fretful any more, but seems to be quiet and gentle about everything."

The next year he was at a meeting down in Brighton, and he thought he would tell this story. So he got up and very simply he told the story of the text and of the "IS," its centre. It must have had an extraordinary effect, for he afterwards said that he had never seen an audience so deeply moved as that one was. A large number broke into tears and seemed to be deeply moved by God's message to themselves. Wherever he went throughout the whole convention, people stopped him to say: "God bless you for that IS. It will change the whole of my life, I hope." One foreigner said: "God Almighty bless you for that IS. When I do get back to my home, I will have him put upon the wall, and he shall be such a great big IS as shall make all the people stare." From that day Canon Webb-Peploe unceasingly received letters of thanks for the Message of God to men's souls which this beautiful text had been used to convey through him. And one rather humorous incident was that

"What do they know of England who only England know?"

"he asked a question that applies to us all. Can you imagine Canada without the old country or the rest of the Empire? I can't. We look towards the old country as they looked towards the Delectable Mountains, a background of strength and stability, a vista of ideal loveliness, a dream beauty that is the sustaining comfort of our imaginations, the resting place of our hearts. 'He is the best citizen of the Empire who loves his own country best.' Yes; true for each of us; and yet there's a sense,—historically, linguistically, spiritually,—in which England is Mother as no other part can be. An English friend of mine, who knows a great many parts of the Empire well, said to me lately, 'Wherever I go, you all seem to feel England's yours. It makes me feel that I want a country I can have all to myself.' But that very thing, which I couldn't have expressed so well myself, is the true 'glory o' England.' You know that old prayer,—
"O God save all England, and bless her with Thy holy hand;"

"made, I suppose, long before they had any thought of the Empire, 'this city of refuge, this mansion house of liberty,' the real fulfilment of Milton's great picture. It's England which is the centre and symbol of the wonderful spiritual unity we call the Empire, and when we use that little prayer we really are praying for the Empire in all its parts. 'O God save all England, and the Empire of which she is the heart, and bless her with Thy holy hand.'"

of a newspaper reporter who was so moved by an address on the text, "Fret Not," that he said that although he had an old grudge against Mr. Webb-Peploe for rapid speaking, his feeling was now totally different—for he had learned from the text, and the accompanying address, not to fret, but to "be still."

The story has been told, I suppose, a thousand times, and within the last year or two, two of the most widely circulated religious papers in the English-speaking world have given it to their readers, so that doubtless millions have heard or read of this incident. Numberless cards also have been printed, bringing the IS into bold relief in various colours. The result is that the experience of this good Anglican dignitary has been brought into the realm of vision of many a fretting and disheartened life with its heartening experience of cheer and hope.

A curious fact may further be recorded. St. Paul's Church, Onslow Square, one of the centres of Church life in the west end of London, England, made famous originally by the Rev. Capel Molyneux, became vacant, and it was of importance that a man of outstanding power should be sought as its incumbent. Now it happened that some of the most influential parishioners had been at that Brighton meeting where Mr. Webb-Peploe created such a sensation by his telling of the story of the text. So they went to the man who had the appointment practically in his gift, and pressed him to offer the parish to Mr. Webb-Peploe and for the last forty years Canon Webb-Peploe has been exercising his glorious ministry, a ministry that he resigned only the other day amidst the universal regrets of his devoted parishioners.

The need of the great mass of human beings is the power to keep up faith and courage under life's trying conditions to-day. May the good Prebendary's experience enable many to find an opportunity to test the promise of the grace of God and find My grace IS sufficient for thee.

DYSON HAGUE.

"THE TEN COMMANDMENTS FOR TO-DAY."

"The Sacredness of Religion" The First
"The Sacredness of Worship" The Second
"The Sacredness of The Name" The Third
"The Sacredness of Time" The Fourth
"The Sacredness of Home" The Fifth
"The Sacredness of Life" The Sixth
"The Sacredness of Love" The Seventh
"The Sacredness of Possession" The Eighth
"The Sacredness of Speech" The Ninth
"The Sacredness of Motive" The Tenth
"The New Commandment" The Eleventh

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A Letter From Honan

DEAR MR. EDITOR:—

May I have a word with the people of the Home Church who have so recently appointed me as their latest representative on our staff in Honan? I had the privilege of looking in upon our friends in Kaifeng last week, and out of the fullness of the joy of my heart over conditions such as I saw them there, I want to now write you. So often we at home try to picture to ourselves our mission fields, and wonder what success our missionaries are having that I feel I ought to do this while I still can view the situation from an outsider's standpoint. I want to say at once that I was perfectly amazed, as I am sure any of you would have been, to see what has already been accomplished in that station in but ten years of service.

My visit left with me three outstanding impressions. First, I was greatly struck with the statesman-like way in which the foundations of the mission were laid. Those responsible for the beginnings of things evidently had vision consistent with the great cause that was being undertaken. The splendid areas of land both within the city walls and without, purchased with a view to future development, and at a time when they were procurable and before prices became prohibitive, reveal such a fact. The very buildings, commodious and substantial, tell an observer that the Anglicans came to do something that was worth doing. Our equipment is second to none.

My second impression was that our work seemed to command the marked respect of the community. Our mission and its institutions seemed to be looked upon as most worthy of favour. A fact that augurs well for the future.

My third conviction was that our mission is thoroughly alive, doing the work of the Master and meeting with success. St. Andrew's School, for instance, has made a name for itself and is full to overflowing. It has about one hundred boarders, mostly boys of the better class, who pay their own board and tuition. While I was there several fathers were clamouring to have their sons admitted, but only two beds were still available in the dormitories. And the best news about it is that evidently education and evangelism are not divorced in this school. While most of the boys who enter come from non-Christian homes, the majority leave as Christians to disseminate their influence to various parts of China. I had a delightful talk with two young fellows who are teachers in the school, but who themselves were taught in St. Andrew's and converted there. One of them while there was supported by the Church of the Epiphany, Toronto. The Rector of that Church would have been overjoyed to have heard him tell of his personal work in bringing his friend also to Christ.

I was in Kaifeng over Sunday and had the pleasure of seeing the large church in the city, a beautiful structure, filled with three large congregations in the one morning. It is first filled with the boys and girls of the Sunday School, then with the men and women for service and again for a special meeting for women only. The service was entirely in Chinese and was an inspiration to a foreigner. There was no choir and no need of one, for the whole congregation took part most heartily in hymns, chants and prayers. Any doubts that I might have had as to the adaptability of our Anglican service to the Chinese were at once dispelled. The people, too, followed in their own Bibles very closely, both the reading and the preaching of the Word.

I asked if there was much street preaching done, and was answered: "Not much, except in the villages, for in the city we only have to open the doors of our buildings any time and we can have the crowd." There is evidently no trouble to get men and women to listen to the "good news"—only a dearth of men and women to tell it. Surely now is the "accepted time" for China, "to-day, the day of salvation." People of the home land, do not keep back your prayers or your money, your sons or your daughters. Now is the strategic time to invest all for Christ, and China is worth it. God has opened the door of this land, it is for us to enter in and take possession.

GEORGE A. ANDREW.

Language School, Peking, China, March 14, 1919.

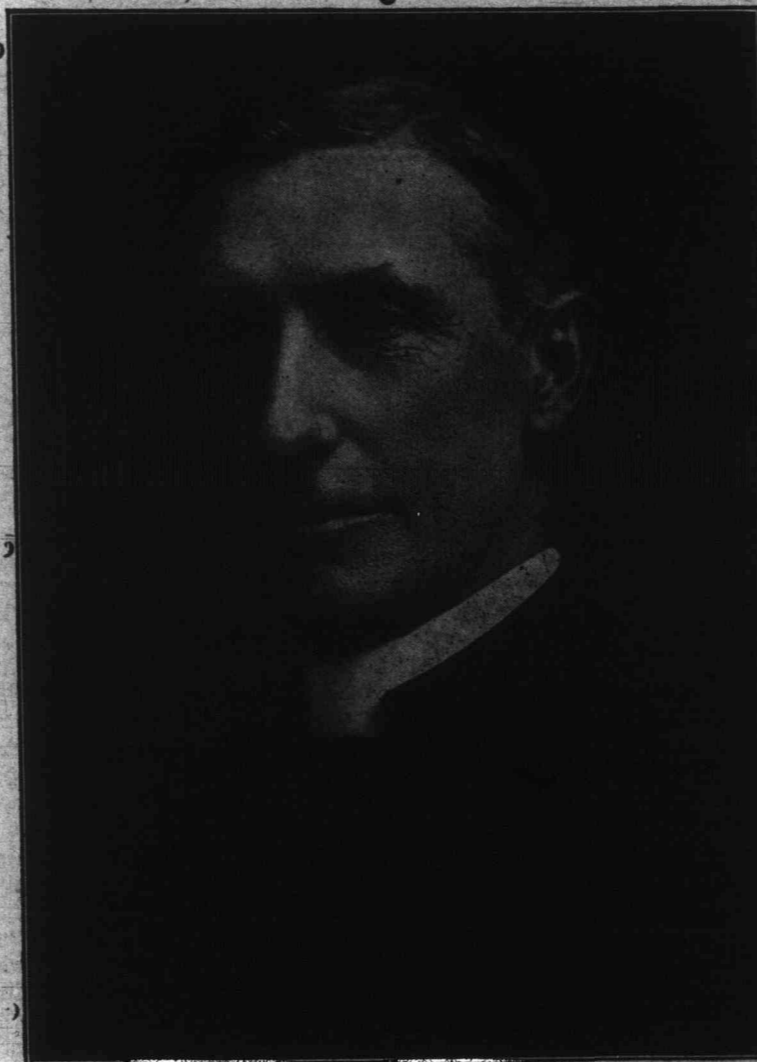
An Episcopal Delegation to Presbyterians

ARCHBISHOP DUVERNET, Bishop de Pencier, Bishop Schofield, and Bishop Doull were a delegation to the Presbyterian Synod recently meeting in Vancouver. This step was taken in response to the resolution passed recently by the Canadian House of Bishops, instructing the various Bishops to use every possible means toward securing closer co-operation with the other Churches. Bishop Doull was the principal speaker.

"We come to you because we are greatly impressed by the changes that are being made. We are about to enter a new epoch in the history of the world, and we come to you because we believe that the Church to-day is the body of Christ and that co-operation and unity of command should be sought after by all who have the interest of the Kingdom at heart.

"For ours is a common task, that of making the world better and more worthy of the Christ. We do not ask you to surrender your differences and prejudices, but we have an intense desire for closer union and co-operation with all who love the Lord.

"The Presbyterian Church has a great deal in



Courtesy "Social Welfare."

THE VERY REV. L. NORMAN TUCKER, M.A., D.C.L.,
Dean of St. Paul's Cathedral, London, Ont.

common with the Anglican Church in these days. We are the offspring of the two great British Churches—the Church of England and the Church of Scotland, and as sons of worthy sires we should strive after a common basis of work."

The Bishop added that there were many agreements and few differences in the creeds of the two bodies.

"The union that can be a lasting union," he concluded, "would be such as will conserve that which is of real value and extreme importance—the individuality and the personality of the great British Church."

Bishop de Pencier spoke of his assurance that the Presbyterian and Anglican Churches would stand shoulder to shoulder in the work of reconstruction.

The Moderator of the Synod replied to the delegation and expressed the best wishes of the Synod.

At a subsequent session the following resolution was passed: "The Synod wishes to express the pleasure it has had in welcoming the Right Reverend the Bishops of New Westminster and Kootenay, and hearing their noble addresses in favour of ecclesiastical co-operation and union.

"The Synod has in mind the fact that the Presbyterian Church has for many years been

Letters of a Prairie Parson

DEAR MR. BARLEYCORN:—

You remind me of the Kaiser. He protests that if only he had been allowed his own way there would have been no war. But who believes him? If only we had let you have your own way, there would have been no horror of Bolshevism in Russia. If we would avoid discontent and wild reaction, we must let you come back to the throne. Even the author of "Moonbeams from the Larger Lunacy" in a genuine literary lapse shares your fears for the welfare of the nation if you are to be permanently dethroned. It must be a comfort to you to know you can rely on the loyalty of many old friends. Even among the clergy there are loyal hearts. In a popular daily, the Rev. F. S. Meyers writes in your favour. He is speaking of the beneficial effect of drinking in moderation. "Up to a certain point it brings out the best in a man. It gives him a warm sense of general well-being.

It quickens his faculties and broadens his sympathies. Providing the boundary of self-control is not over-stepped it humanizes a man and makes him something better than when he has his harder and meaner character predominant."

It is said that seventy-five per cent. of the labour unions in Canada would like to see you take a fresh lease of life. They are thinking of the fate of those who will be thrown out of employment if all breweries close down, and they are afraid that the absence of good beer will prevent British immigration!

It is too bad the war has ended, is it not? Von Hindenburg may find time hanging heavy on his hands. Why not keep the war going in spite of its awful destructiveness in order to provide employment for Hindenburg and Company.

Dear Mr. Barleycorn, to many you are very dear. They have a loyal affection for you. They would sacrifice the happiness of the many for the indulgence of the few. To many you are altogether too dear. Your costly reign has meant far too many wrecked lives. We think that in the interests of justice you are best out of the way. We do not regard you as a philanthropic martyr who is greatly misunderstood. We regard you as a murderer of clever men and of innocent women and children. You have never prevented crime. We regard you as the champion crime-breeder. But perhaps, since we have never been subject to the humanizing influence of drink, we are letting our harder and meaner character predominate.

You have many friends, Mr. Barleycorn. There are medical men in our neighbouring town whose love for you or for the drink is greater than their love of honour. They issue numerous prescriptions for patients who are suffering from—Thirst. But in spite of all your friends, your enemies live and are mighty, and we wish them every success.

Never yours,
K. ANON.

engaged in careful discussion of the possibility of union between the Presbyterian, Methodist and Congregational Churches in Canada, and that at the time when this discussion was initiated those responsible for the policy of the Anglican Church in Canada declined to take any active part in it, leaving the question of co-operation to be dealt with by the Bishops within their own diocese."

"The approach now made to this Synod by two highly esteemed occupants of the Episcopal bench has to be dealt with in the light of circumstances, and indicates a desire for union, or at least a closer co-operation between the Churches. The Synod feels it its duty to meet this desire as promptly as possible, and appoint a committee of its number to carefully study the report of Faith and Order Committee and other relevant documents with a view to reporting to the Synod at its next meeting, and in the meantime entering into conference with the representatives of the Church of England regarding the possibility of practical co-operation."

The Girl of the Remake

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

CHAPTER XIV.—(Continued.)

The Question of Boys

BUT there is the still further question as to a girl's general influence over boys. Every thinking woman feels a big sympathy for the boys of to-day who have such marvellous chances ahead of them, and who are so sorely needed for leadership and who can command money, responsibility and power as they never commanded it before. This is all very well, but it is that very command of money and power which means endless temptation, and a boy needs the steadying influence of girls of his own age, who can exercise a power over him such as no one else can. Take three or four test cases. What is your influence on the question of smoking, swearing, gambling and impurity?

Smoking has increased at such a pace that the war has been practically a tobaccoists' war. We felt if the men were going through so much for us that there was nothing in the wide world, not tobacco nor anything else, that we would not give them, but what about the aftermath of the war? Are the boys to risk injuring their teeth, their nerves, their heart by excessive smoking, or are we going to help them recover their balance now that they have returned? If you smoke with the boys, is it likely to make them smoke less or more? Apart from the questionable influence of smoking upon your own teeth, nerves and heart, apart from the acceptance of a new and unnecessary indulgence, comes the greater question of your own personal influence. Whatever a boy may think about a comrade smoking, ask him how far he likes picturing his mother smoking beside him, and nine times out of ten you will get a very sufficient answer. The vision of his mother smoking somehow dazzles "that high soul of pure white womanhood," dazzles "the sweet heart of grace revealed in womanhood in these black days." You would not like the boys to describe you as Lamb described Coleridge: "an archangel slightly damaged." How desperate it would be if you had to say, as women have said, "I would give a thousand dollars if I could stop smoking, but it is too late now, it is out of the question." Suppose, further, that the thirst engendered by smoking tempted you into the taking of cocktails, what kind of influence do you imagine you would exercise over your lover, husband, children? Could you answer in the sight of Christ that you had conquered everything which held you back to the utmost of your power, that you were sacrificing your every inclination, doing your utmost to quicken everyone around you to nobler birth?

Take, again, the question of gambling. The boys who have been overseas have gambled their lives away in France for us and are naturally reckless on their return. Their younger brothers are growing up with extraordinary opportunities and, carried away by fever heat, are inclined to follow their elder brothers' examples and gamble in their turn. You may stake only a five-cent piece on the game; but it is not a question of the five cents but of the spirit which counts. Is your influence greater against gambling when your hands are absolutely clean, or when you have gained, be it only a ten-cent piece, by it? Is your hospitality greater when a spirit of generosity rules over the game you play as well as over the meal you preside over? Your aim ought to be to send out every guest the happier and stronger instead of with a sting even of so inconsiderable a light thing as of that ten-cent piece lost behind him.

Take again the question of swearing. We know only too well that an appalling fire of evil and passion has been let loose at the front, and we cannot wonder if equally appalling invectives in addition have been let loose on every side. Thank God the hell fire itself has passed and you are face to face with the question as to the line which you intend taking towards helping the men who have suffered so much for you to overcome the habit of swearing.

Now swearing is of two kinds. There is first the desperate swearing, the swearing in which a man deliberately invokes the vengeance of heaven or of hell upon his luckless opponent. That is, unquestionably, murder in his heart if

not in his hand, and so far as that is concerned you have no hesitation over turning away, shuddering, from that type of swearing. But when you come to the second and far commoner type of swearing, the swearing which betrays mere annoyance or carelessness, it is more difficult.

Carlyle, in wild irritation, denounces the fire of heaven because he cannot find the matches, but he does not intend the maid servant to perish under it.

At the time of the Welsh revival the horses in the pits were so bewildered at the sudden cessation of swearing that they did not know what to make of it. Such swearing falls under the head of habit far more than deliberate vengeance. Yet, whatever the type of swearing may be, the command remains, "Thou shalt not take the name of the Lord thy God in vain," and Christ's words ring still clearer, "Swear not at all, but let your yea be yea, and your nay, nay. Whatsoever is more than these cometh of evil."

Therefore, swearing, whether mere annoyance or carelessness, still "cometh of evil." And the question is what ought to be your attitude towards it? An Arab mother, careless as she may be herself, feels her responsibility, and at a child's first oath takes a live coal and touches his lips as a sign that, unconscious as he may be, of sin, it is better that his lips should burn with fire from outside than he poisoned with fire from within.

If it is true that it is better for a man to return from the front with a bit of shrapnel in his backbone than with a bit of moral shrapnel in his soul, how far can you help him to recover from the scar of the shrapnel which he had incurred for your sake? You can, unquestionably, help him. First by your own purity of expression; secondly, by wincing and turning away at any intentional or unintentional impurity of ex-

pression—not instead of simply looking solemn or laughing feebly at what you know is wrong. Take lastly the question of purity itself. How far do you intend to shun questionable plays, crude dancing, and evil books? Everything, in fact, which touches upon love and passion in a coarse way? It is strange to think how we shun the infection of scarlet fever to our bodies, and yet linger and dally with a worse infection than scarlet fever to our souls. We turn away from an unclean sewer in the street, yet we linger around the unclean sewers of the soul.

You say that it is simply curiosity. You are amusing yourself by watching some extraordinary problem untangle itself in book or theatre, and the moment it is passed you forget it all, and that everything you see and hear is carried away into the farthest sea.

But are you certain that your soul is of so miraculously exquisite a quality that every impure imagination necessarily runs off it like quicksilver, and never finds a resting place within it? Are you certain that the souls of your neighbours are equally miraculously spotless, and that the imaginings stir up no wild passions, never draw them into sin?

Your responsibility lies first with yourself. You have to decide upon the line which is safest, cleanest, strongest, the line from which you hold out the cleanest, strongest hand to your neighbour. Will you hate the chamber of a mind "filled all with flies, devices, idle thoughts and fantasies," will you determine that "if grill will be grill and have his hoggish mind," you, at any rate, will "depart whilst wether serves and wind." You ask the heaven above you and a clear, clean road before you, and in asking you long that it may be true of you that you are "a small, bright cloud alone amid the skies, so high, so wide apart, your name and honour lies."

(To be Continued.)

Montreal Diocesan College Convocation

EIGHTEEN men have completed their course of study in the Montreal Diocesan Theological College during the five war sessions, beginning October, 1914, and this in spite of the fact that almost without exception no man who was up to the army standard of physical fitness remained in or entered the college after the first year of the war," said Rev. Dr. Abbott-Smith, acting principal of the college, and chairman at the forty-sixth annual convocation held on May 16th. He pointed out that the small attendance roll of last session was seriously reduced when five completed their course last May, so that with an entry of only three new students, the number in attendance in October was only eight, as against ten last year. If those still upon the student roll of the college who are serving in the army were added, the number would be more than trebled. "It is a matter for thankfulness that not one of the six theological schools in this ecclesiastical province was obliged to close its doors during the trying period of the war."

Dr. Abbott-Smith, in speaking of Rev. Principal Rexford, Dean of the Khaki Theological College, Ripon, England, said that not the least important part of his work overseas was the choosing of recruits for the college from amongst the soldiers, and it is hoped that the ranks will be largely increased next year by recruits from the army.

With regard to the financial position of the college, the speaker stated that during the period of great financial demands, it was a source of no small satisfaction that the college had been able to carry on without deficit in any single year, and in this connection a tribute was paid to the honorary treasurer, Mr. A. P. Willis, and the members of the house and finance committee.

The honour roll of the college contained 18 names. Several of those who went over in the ranks received commissions; one was taken prisoner early in the war, and two made the supreme sacrifice. A. N. Withey, M.A., who was killed in action last summer, made a remarkable academic record during his university career. He graduated in 1917, obtaining the Gault gold medal and the travelling fellowship given by the joint board of the co-operating theological colleges. He entered the Army Medical Corps as a stretcher-bearer, rose to the rank of sergeant-major and was awarded the D.C.M. for conspicuous bravery.

Capt. T. G. Beagley, M.Sc., enlisted as a private in the first year of the war and rose rapidly,

owing to his marked ability. He fell in the offensive of last August.

No meeting of convocation had been held since 1916, as in the year following Mr. Withey, the only candidate for the testamur, had entered the army as soon as his examinations were over, and last year there was only one candidate.

Rev. Canon Willis spoke of various watchwords which expressed the vitality or yearning of some particular age, among which he summarized the watchwords of "Reformation" and "Higher Criticism," until we reach that of the present day—"Reconstruction," and on this last watchword, he said, four types of speakers might be heard to advantage. "The first," he continued, "might be the college professor, who is more conversant with the past than with the present, dealing as he does with the evolution of present-day circumstances. Another type is that of the pulpit statesman or politician—the pioneer of the day, the man willing to take the risks, but he suffers because he is always ahead of his time. The fourth type is the humble parish priest. I believe it is the humble parish priest that holds in his grasp a solution of the problems of reconstruction; therefore, my message from a work-a-day priest is that the poorer the people amongst whom such a man works, the nearer he gets to them, and it is undoubtedly around these people that the problem of reconstruction revolves."

In the absence of the Bishop, Dean Evans presided, and conferred the degrees on the candidates who were presented by the acting principal, Rev. Dr. Abbott-Smith.

The degree of Doctor of Divinity was conferred upon Rev. J. B. Meyer, B.A., B.D., and that of B.D. on Rev. W. J. Bradbury, M.A.

The College Testamur was given to A. N. Withey, M.A., D.C.M. (1917), H. Clapham (1918), Rev. J. A. Atkins, B.A. (1919).

"Voluntary Preliminary" Certificates were won by A. N. Withey, M.A. (1916), J. Burton (1916), Rev. I. Strowbridge (1916), A. H. Lupton (1917), K. Guergis (1917), H. Clapham (1917), A. V. Bick (1918), E. Reid (1918), J. D. Ellis (1918), R. A. Rostron (1918), J. P. Beauchamp (1918).

Short addresses were made by the Rev. Dr. Herbert Symonds and Dean Evans, who gave a number of delightful reminiscences of the early days of the college. Rev. A. C. Asch read the opening prayers.

Be diligent that ye may be found of him in peace, without spot, and blameless.—2 Peter 3: 14.

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anxious ing wha majority appear tremely fraction where s rigor, s and ma: always what w virtue, Somethi time, a will be careful in a cit Roman that ha majorit spiritus the zon not me plan of mand c as well have b comme: upon u sional opport moral sanctit secutio nevertl and b remedi heart mosph vice w wonde is alm in suc that major delega onto t hailed bility Catho holds of ex that l perier heads vince to ge mitte of th interj by p Queb

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A VISIT to Montreal just after the inauguration of the new law reducing the drinkables available to beer and light wines, and the abolition of bars, was of interest. Carpenters were busy transforming well-known rendezvous of tipplers into shops or offices and a general air of something like a peaceable revolution was manifest in many quarters. One could hardly speak with any degree of assurance on such a casual observation but inebriates did seem to be fewer and further between than in the old days when salutation was quickly followed by an invitation to "have something." One who knows Montreal, realizes that it is pre-eminently a law abiding city. It readily acquiesces to reforms that are placed upon the statute book, but it is extremely expert in finding out just what isn't in that statute. It isn't very long, as a rule, before it is demonstrated that the statute, from the point of view of those who were not favorable to its enactment, is in reality not binding at all, and apparent violation is really strict obedience. One feels a sense of happiness all round in the city. Those who wanted the reform have the law. Those who didn't, are quite confident that they will get there just the same. There is ground for believing that a certain well-known professor of McGill will not have to move to Borneo to fulfil life's dream of happiness and there will be enough sunshine mingled with toil to keep the Bolschivik from bolsching. That at all events is something of the general feeling that seems to pervade the atmosphere of the metropolis.

Serious minded citizens of Montreal are anxious nevertheless at the difficulty of enforcing what seems to them the plain mind of the majority of the population. Policemen do not appear to be sound constitutionalists. It is extremely difficult for them to recognize the infraction of certain laws. Courts of justice, where scales are supposed to be held with even rigor, seem to find truth in marvellous places, and marvellously do they express it. There are always abundant reasons for such findings until what was supposed to be crime is apparently virtue, and virtue takes her place in the dock. Something has slipped, and is slipping all the time, and anxious citizens are wondering what will be the end thereof. It would appear to the careful observer that the solution of the difficulty in a city like Montreal lies in the hands of the Roman Catholic Church. It is the one power that has the ear and the confidence of the vast majority of the people. This is essentially a spiritual problem and therefore properly within the zone of the Church's activity. By this it is not meant that the Church should lay down a plan of civic government, but that it should demand obedience to the laws of the city, in spirit as well as in the letter. Some of her priests have been crying aloud for the suppression of commercialized vice but their cry appears to fall upon unresponsive ears. Through the confessional no organization in the world has such an opportunity to know first hand what are the moral conditions of a community. Granting the sanctity of such confidences so far as public prosecutions, and that sort of thing are concerned, nevertheless the confessional is for a purpose, and by it the Church is guided in spiritual remedies. If the Church of Rome really set its heart to bring about a purer, and sounder atmosphere, where virtue had public support and vice were outlawed, who can doubt but that a wonderful transformation would be effected? It is almost useless for Protestants to seem zealous in such matters for the cry is at once raised that this is but a scheme to dominate the majority. It is worse than useless to send a delegation from the Dominion Alliance in Toronto to set things right in Montreal, for that is hailed as a plot of Orangemen. The responsibility rests almost entirely upon the Roman Catholic Church, in that city. The Archbishop holds the key of the situation and, being a man of excellent ideals and character, one marvels that he doesn't use it effectively. Out of the experience of the past good citizens shake their heads at the new liquor regulations in the Province of Quebec and say that you will be able to get anything and everything whether permitted or forbidden, and get it under the eyes of the police and the courts that so strangely interpret the law. The law has not been made by protestants. No law can be so made in Quebec. It would appear that to-day the

Church has a rare opportunity of writing a new chapter in the spiritual history of a province which it holds in the hollow of its hand. The good citizens of the whole Dominion would rejoice if that Church established a lead that might be followed from coast to coast. Its responsibility is certainly very great.

"Spectator" had the opportunity of listening to Mr. Steffansen a few days ago on his special subject of the North. One could not fail to be impressed with the courage, the resourcefulness, the enthusiasm of the man revealed in the discoveries and explorations with which his name will ever be associated. Not only as an explorer does he excel but in the comparatively more rare gift of such men, he has the power of presenting the results of his work to a popular audience with interest and power. His plea for the settlement of our great northern reaches of territory and the transforming of them into sources of fruitful production, his sketch of the dread, possessed by succeeding generations, of moving away from their southern habitations and the success that attended the overtures of the more daring, all formed an attractive plea for the habitation of what are supposed to be forbidding regions in our own north-land. Running through his address there was a thinly concealed sneer at the ideals of Christianity that was quite uncalled for and equally foreign to his subject, that weakened the confidence of his best hearers and inclined them to question statements that belonged to his own proper sphere. For example his statement that the musk ox produces a fleece of wool weighing fifteen pounds has been actually tested and weighed from the skin of these animals with scientific exactitude and is found not to exceed six pounds. His enlargement on the possible productivity of the north in the matter of raising huge herds of reindeer and musk oxen as a commercial venture may be quite true, but one wondered if his four years on ice cakes made this deduction possible from personal observation. The government of the country would do well before embarking on such a venture to confirm suggested possibilities before committing itself to any great scheme of the kind. It would seem tolerably evident that the ground covered by Mr. Steffansen would not be the most suitable for first trying out an undertaking of that character. A man who may be assumed to be an authority on one subject does not necessarily become an authority on all. Nevertheless this man of action and achievement is doing good service in calling public attention to a neglected corner of our Dominion.

RENUNCIATION OF THE COMMUNION OF THE HOLY CATHOLIC CHURCH.

"Whereas, I, the undersigned, was once baptized in the name of the Father and of the Son and of the Holy Ghost, according to the commandment of Jesus Christ, confirmed by the laying-on of hands, and thereafter admitted to the Holy Communion of the Body and Blood of Christ, but have since then accepted the teachings of Mrs. Mary Baker Eddy, as set forth in Science and Health, with Key to the Scriptures, I do now hereby certify:—

- "That I renounce my Baptism;
- "That I reject my Confirmation;
- "That I deny Jesus to be God-Made-Flesh;
- "That I repudiate His Sacrifice on Calvary as my salvation, since I have no need of a Saviour from sin;
- "That I no longer worship the Blessed Trinity;
- "That I have no part in the Blessed Sacrament;
- "That I abandon the faith and Communion of the Holy Catholic Church, refusing henceforth any part in it, and choosing rather to be a member of the Church of Christ, Scientist, founded by Mrs. Eddy."

"Dated:
"Signed:"

[We have received several requests for copies of the above, which first appeared in the *Living Church*, (May 4th, 1918). Will those who requested copies, please take this as their answer.—EDITOR.]

Doubt of any sort cannot be removed except by action! on which ground, too, let him who gropes painfully in darkness or in uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer."—Carlyle.

The Bible Lesson

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

Sunday after Ascension Day, June 1st, 1919.

Subject: Waiting for the Promise of the Father, Acts 1:1-14.

1. The Resurrection and the Ascension are both referred to in verses 2 and 3. It is only a casual reference to the Ascension—"until the day in which he was taken up,"—but it clearly indicates the fact is more explicitly stated in verses 9 and 10. Concerning the Resurrection there are four things stated: (1) He showed Himself alive to the apostles; (2) many infallible proofs attested the reality of His appearances to them; (3) this continued through forty days; and (4) He spoke of things pertaining to the Kingdom of God.

2. A special meeting between Christ and some of His disciples took place in which He reminded them of the "promise of the Father," which must refer to such words as "I will pray the Father and He shall give you another Comforter." For this promise they were directed to wait in the city of Jerusalem. St. Luke had already spoken of this promise in his "former treatise," St. Luke 24:49, and now he indicates that it is near at hand. It is to be a baptism with the Holy Ghost and is contrasted with John's baptism, as being superior.

3. Questions concerning the Kingdom. The great events of the Crucifixion and the Resurrection had not cleared the minds of our Lord's disciples as to the Kingdom. They still seemed to cling to the Jewish idea of Messiah's Kingdom. They were looking for the establishment of a Kingdom of Israel rather than for the growth of the Kingdom of Heaven. Our Lord told them that there were things they should not know. The time of the fulfilment of the Divine counsels is beyond man's knowledge. See also St. Mark 13:32. Jesus refuses to satisfy their curiosity regarding times and seasons. He tells them there is something more important than such knowledge. Power is what they need and it is power which the Holy Ghost will give.

4. Power for service. The work to which the disciples of Jesus were called was the work of being witnesses. The apostles were particularly witnesses of His resurrection. Wherever they went they were to bear their witness, as St. John says: "That which we have seen with our eyes, that which we beheld and our hands handled, declare we unto you. (St. John 1:1).

Our Lord also showed the progressive steps by which their witnessing was to be carried far abroad. They were to begin at home, but not to stop there. First in Jerusalem, then in Judea, afterwards in Samaria, and eventually, in the uttermost parts of the earth their witness-bearing mission must extend. On account of the difficulty of this work and because of its spiritual character they needed the power from on High.

5. The Ascension. The meeting of Christ and His disciples, above referred to, took place upon the Mount of Olives. The solemn change concerning their witness-bearing work, and its wide extent, was ended, and then He was taken up and a cloud received Him out of their sight. The Ascension took place in the presence of those disciples to whom He had just spoken. It was an event of great and tremendous meaning, yet it is described in all simplicity as being the most natural separation of the Lord from His followers. "He ascended into Heaven" is one of the great articles of the Apostles' Creed. The truth and meaning of it, if rightly apprehended, will help to sanctify our life and enable us to lift up our hearts to the living Saviour Who is at the right hand of the Father. The two men who appeared to the disciples assured them that Jesus was gone into Heaven and that He will come again in like manner as He was seen to go. There seems to be implied a rebuke for "gazing into heaven" as well as an injunction to prepare for His return by bearing their witness in all parts of the world.

6. Waiting for the promise. From Olivet they returned to Jerusalem, and there they waited for ten days until the gift of Pentecost was bestowed upon them. The time was spent in prayer and watching. Prayers and obedience are the conditions for receiving spiritual blessing. The promise of the Father was fulfilled by the outpouring of the Holy Spirit upon the disciples in the upper room. Then they were ready for their work. The witnesses received power to perform their task and the great commission began to be fulfilled when the Holy Ghost was given.

All Over the Dominion

The Rev. A. E. R. Garrett, Rector of Hensall, Ont., was elected president of the local Branch of the G.W.V.A. on May 12th.

The Rev. H. A. Leake, B.A., has just completed six years of service in St. Alban's, Hamilton. The congregation marked the occasion by a reception.

The Rev. Robert Axon, the Curate of St. Matthew's, Toronto, who is leaving shortly for Vancouver, was presented by the congregation last week with a purse of money.

The Bishop of Toronto held Confirmation services on Sunday last in St. John's, Norway, St. Simon's, Toronto, and St. Matthias', Toronto, morning, afternoon and evening respectively.

The Bishop of Quebec will hold an Ordination in St. George's Church, Lennoxville, on Rogation Sunday, May 25th, when the Rev. Charles Bown will be advanced to the Priesthood.

A banquet was tendered to the returned men of the parish by the people of the Church of the Ascension, Montreal, last week, when over 200 were present. The Rector, Canon J. L. Flanagan, presided.

An informal social was given to the returned men of the parish of All Saints', Hamilton, by the Young People's Societies of the church on May 15th. Archdeacon Forneret, the Rector, gave the men a most hearty welcome.

The Bishop of Quebec is visiting the Deaneries of Sherbrooke and Coaticook this month and administering the Rite of Confirmation in most of the parishes and missions, and also at Bishop's College School and King's Hall, Compton.

At the vestry meeting of the Church of the Ascension, Ottawa (Canon Flanagan, Rector), the total receipts reported were \$9,324, with \$8,976 expenditures. The contribution to missions was \$1,030. The Rector's salary was increased \$300.

The residence of Mrs. Wm. Grant, at Perth, Ont., has been purchased for \$7,500 by St. John's Church, for the use of its different societies. It will be known as "St. John's Memorial Hall," to commemorate the members of the parish who gave their lives for their country in the war.

The Church of St. James' the Apostle, Wallaceburg, has had a most successful year. The number of communicants on Easter Day was considerably greater than in previous years. The total amount of all contributions was \$4,640. The parish is entirely free from debt. Rev. A. C. Calder is the Rector.

On May 4th, at 3.15 p.m., the Bishop of Toronto confirmed twelve males and ten females at St. Augustine's Church, Toronto. There was a "parade" of Boy Scouts at the service, and, in spite of the heavy rain, there was a large turnout of choir, congregation and Scouts. After the service there was a march through some of the streets of the parish.

To mark the 3rd anniversary of the opening of the church a congregational social was held in St. Peter's schoolhouse, Hamilton, on May 12th. The Rev. J. W. Ten Eyck, the Rector, presided, and an address was given by Rev. Dr. Westgate. The

BIRTH NOTICE

KNIGHT—At the Rectory, Bolton, Ont., on May 15th, 1919, to Rev. P. N. and Mrs. Knight, a son (Frederick Francis.)

mite boxes were opened, and a substantial sum was found therein, for the building fund of the church.

On May 11th a very impressive service took place in St. Bartholomew's, Ottawa, at the close of the regular service, when the flag which was recently presented to St. Bartholomew's Girl Guides by the Lady Rachel Cavendish was dedicated, the Rector, Rev. F. H. Brewin, officiating. The members of the corps occupied special seats in the church.

At the adjourned vestry meeting of All Saints' Church, Ottawa (Rev. James E. Fee, Rector), the wardens reported that the church is entirely free from debt with a balance of \$460 on the right side. The financial year stands as the best in the history of the parish. The special Easter offering amounted to \$1,220. The Rector's stipend was increased \$300.

On Easter Day, St. Etheldreda Church, Radville, was filled to overflowing. The services consisted of children's service, unveiling of the Agnes Lackey memorial font and baptism of two children; unveiling of war memorial shield, containing ten names with memorial service and sermon. Offertory per Mission Victory bond, \$50. At the morning service the number of communicants were double any previous record. Parochial offertory, \$20.

At the vestry meeting at Trinity Church, Brantford, the wardens' report showed an increase of 100 per cent. in the attendance at the Sunday services, and of 150 per cent. in the number of subscribers through the duplex envelope. The number of communicants on Easter Day was the largest in the history of the parish. The vestry showed its appreciation of the ministrations of the Rector, Rev. C. L. Bilkey, by a standing vote and an increase in stipend.

A handsome brass tablet on an oak background has been placed in St. Peter's Church, Sherbrooke, by the Heneker family, in memory of the late Richard William Heneker, D.C.L., who died in England in the year 1912, after spending the greater part of his life in Sherbrooke, and of his wife Elizabeth Tuson Heneker, who died in 1915, and his daughter Frances Elizabeth, whose death occurred in 1905. The late Mr. Heneker was Chancellor of Bishop's University, President of the Eastern Townships Bank, and prominent in all church and charitable organizations during his lifetime.

A brass memorial cross has been placed in St. Peter's Church, St. Margaret's Bay, N.S. The sermon was preached by the Rector, Rev. Thomas Pilkington. The memorial is inscribed as follows: "To the glory of God and in loving memory of our heroes killed in action: Stanley Oswald Dauphine, Vimy Ridge, April 7th, 1917—aged 19 years; Robert Arthur Boutilier, Cambrai, Sept. 30th, 1918—aged 18 years. In thankfulness for peace and safe return of those who from this church went forth at the call of duty. This memorial is the gift of the congregation."

A brass memorial tablet was dedicated in Grace Church, Milton, on May 11th, in memory of Miss Maria Deidricha Carter, who was for several years the organist of the church, and took an active part in the work of the church, especially at the time of the erection of the present building. Following the unveiling of the tablet by Mr. F. Keith D'Alton, of Weston, a brass font ewer was dedicated in memory of her little nephew, Simcoe Warbrick, eldest son of J. J. and E. C. D'Alton, who died when two years of age. After the dedications, the Rector, the Rev. Rural Dean Cooke, spoke appreciatively of Miss Carter's work and influence.

HURON DIOCESAN SYNOD

"FOR the first time in four years we are met together, free from the uncertainty, the stress of war," said Bishop Williams in opening his charge at the sixty-second session of the Diocesan Synod of Huron on May 13th. "To secure the victory the resources of civilization were strained to the utmost, and the effect of the strain will be felt for generations. Nevertheless, the vindication of public right, which was the supreme issue and is the supreme achievement of the war, outweighs all cost, because it makes possible the realization of the Christian ideal of human society, the brotherhood of nations, finally to be consummated in the brotherhood of all mankind. For this supreme blessing to ourselves and to the world we thank God and take courage." The Bishop said that gratitude for the victory be shown by giving to the brave men, to whom, under God, we owe the victory, the honour which is their due. While expressing pleasure at being able to report a favourable financial balance, the Bishop said that, despite the increase of wealth and wages during the past four years, there had been no marked increase in contributions either for Diocesan purposes or for the M.S.C.C., and expressed the hope that with the cessation of the patriotic calls and the adoption of the budget system there would be an increase for both apportionments. Dealing with the balance of \$3,442 on the whole year's work, the Bishop suggested the way in which this should be apportioned to the various funds. Speaking of the Commutation Fund, he stated that, unless some plan of augmentation is found, the limit has been reached in regard to it. He pleaded for an increase of the widows' pensions, which have remained the same during the war, despite the increase of the cost of living, but pointed out that such increase would have to come out of the people. A full review of the travelling expenses followed, with a number of suggestions. The principal reforms suggested by His Lordship consisted in cutting down the number of members of the Executive Committee from 60 to 40; a reduction of the representation of each diocese on the departmental boards of the General Synod, etc. Bishop Williams dealt with the last meeting of the General Synod, and reviewed at some length the revision of the Prayer Book, pointing out a number of improvements that have been made. The revised Prayer Book has to be confirmed by the next session of the General Synod before it becomes the official Prayer Book of the Church of England in Canada. Considerable time was given by His

Preferments and Appointments

Fenwick, Rev. A. C., Curate of St. George's, Montreal, and formerly of the Diocese of Fredericton, to be Rector of St. Alban's, Sydney, N.S.

Jukes, Rev. E., Rector of Church-orn, to be Rector of Oxford, Pugwash and Wallace, N.S.

Lowe, Rev. J., Rector of Metcalfe, to be Rector of Balderson, Fall Brook and Lanark.

Morris, Rev. W. S. H., M.A., Rector of Middleton, to be Canon of All Saints' Cathedral, Halifax.

Phillips, Rev. C., Rector of Balderson, Fall Brook and Lanark, to be Rector of Metcalfe.

Spriggs, Rev. G. T., to be Incumbent of the Mission of Neil's Harbour.

Lordship to the mission work of the Church, especially that amongst the Indians and alien people in the Dominion. Dealing with "Reconstruction—Lessons from the War," the Bishop said that the mechanical and so-called scientific theories of life and society, which gained so much vogue in the 19th century, were all more or less infidel, and failed to justify the hopes entertained of them, and proved that our Christian philosophy was right. Of the specific lessons he placed first, "a reevaluation of the fundamental things of life. The need of co-operative aim and purpose such as prevailed in the army. The need of sacrifice through service.

The Huron College report showed that of the nine students now at the college, six are new men, the largest number of students since October, 1914. With the coming of peace a return to the pre-war standing is looked for.

The report of the A.Y.P.A., presented by Rev. T. B. Howard, B.A., was considered very satisfactory. It showed that the Grey Deanery is the banner Deanery in A.Y.P.A. work, with an annual convention and seven Branches reporting during the past two years. A delegate from Brantford presented an invitation to the Bishop to arrange for the holding of the Synod meetings during the year at Brantford. Two or three speakers favoured the moving of the Synod meeting to various places in the diocese, and the Synod expressed its approval of the suggestion.

During the year the sum of \$12,259.43 was paid to the widows and orphans of the deceased clergy, \$11,996.55 was paid in pensions to superannuated clergymen, and \$4,083.35 to clergy of more than ten years' service in Priests' Orders, whose canonical income was less than \$1,000 per year. Two clergymen were placed on the Superannuation Fund and five removed by death, leaving a total of twenty now on the fund.

The opening of the 62nd session of the Synod of Huron was prefaced by a Communion service at 7.30 in St. Paul's Cathedral, at which there was a goodly attendance of the clergy and lay delegates. At the annual clerical breakfast an address of much interest was given on "Late Psychological Theories Upon Theology" by Rev. Canon Sage, M.A., D.D. At the Holy Communion service in St. Paul's Cathedral the preacher was Rev. A. E. Riboug, D.D., of St. Alban's Cathedral, Toronto.

Basing his sermon on the words, "Old things are passed away; behold, all things are become new" (2 Corinthians 5:17), Dr. Riboug preached probably the most democratic sermon ever heard within the cathedral, and, declaring the Church to have failed in its duty through being self-centred, demanded that she awake to her responsibility and adapt herself to the new conditions created by the war.

"The watchword of the Church must be 'Reality.' The age is looking for new messiahs, who must be imbued with the spirit of the Messiah. The Church must fulfill the functions of its calling or perish. It must cleanse itself of its attitude toward social, political and moral affairs of human life—that it is none of our business. That was the stand taken by the Priest and Levite who passed by on the other side. The Church must realize that the world is its sphere, and that everything is its business. It must inculcate into its teaching the simple teachings of Jesus Christ."

At the Huron clericus the programme was "Devotional Hour," conducted by Dean Owen; paper on "Sick Visiting," by Rev. C. H. P. Owen, followed by Revs. Cornish and

(Continued on page 336.)

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Correspondence

AN APPEAL FOR A WORKER.

Sir,—The Girls' Matron at the Sarcee Home has just had to leave unexpectedly on account of ill-health. It is so very difficult to get help in these days, and if in any of our schools we are a worker short, the others get so discouraged by having additional work put upon them that they leave us, too. We need a good kitchen matron, too, by the 1st of June, but I am sure I don't know where to find one. We have just been taken over by the M.S.C.C., but how long some of our schools can go on without workers is hard to say. The Piegan School needs a Boys' Matron. I have just had to engage a Baptist lady to fill one position there because we could not find a Churchwoman for the post. At another school they have been obliged to resort to a Chinaman as cook because no good, or even indifferent, woman could be found to fill the post; but what teaching can the girls get in cooking, etc., in such circumstances?

We need some good, motherly women who would delight in cooking and caring for the bodies of the Indian children, and I am sure there are many such if only we could get in touch with them. This is to give you an insight into a very great difficulty that is confronting all our schools. I do hope that before long the W.A. will find some means of filling these positions in our schools with women, not necessarily educated, but Christian women, willing to spend and be spent in the Master's service, and counting no work too menial if it is for Him and His little ones. The day of our extremity is God's opportunity, and I do pray that we may get a good, sensible woman who will be a blessing to our girls.

J. W. Tims.

THE CHAPLAINS' CONTRIBUTION TO THE CHURCH.

Sir,—Your issue of March 27th has just reached me, and I cannot but feel that "Spectator's" notes to Chaplains call for some reply. The inspiration of his remarks is not quite clear. Presumably some of the returned Chaplains have been delivering their souls, and telling the people at home where their experience has led them to believe the Church's machinery might be improved. Or perhaps he has heard of, or seen, certain documents sent to the Bishops, with the approval of the Director of the Canadian Chaplain Services, by a committee

of eight, in which a few recommendations were made, based on the experience of about 100 Anglican Chaplains serving in England and France. But whatever lay behind his notes, it is perfectly clear that his counsel to all Chaplains alike, whether in Canada or overseas, is one of silence, until, forsooth, a year or two at home has taught them to interpret correctly the experience of four years' (more or less) close contact with men under the conditions of war.

Now, of course, it is never wise to make observations in a hurry, still less to act upon hasty conclusions from a surface experience, and there is no harm in warning anybody against that. But for a responsible writer to calmly tell two or three hundred men, who alone have had the unique privilege of ministering to the troops on active service, that their observations while so employed are of doubtful value, and should not be expressed until they have thought them over again in the light of ordinary conditions, is, to say the least, a trifle unkind, and entirely underestimates the opportunities those men have had for discovering the actual state of affairs.

Altogether too much is made by "Spectator" (and not by him alone) of the abnormality of the soldier's life. One would think that he—or, to speak of the mass—that they are never "themselves" over here. I am personally prepared to defend the position that we alone have seen them as they really are, but all I am concerned to do for the moment is to maintain that, however abnormal the conditions may have been, they have not so far falsified all ideas and actions as to render them valueless to a careful observer. Moreover, a careful observer would allow for the conditions, and he would naturally know more about them than one who had not seen them at first hand. And I venture to suggest, sir, that at least some of the Chaplains have made full allowance for times and circumstances in forming their opinions or expressing their convictions.

"Spectator" is, I think, quite wrong in assuming that the Chaplains "have been carried away with the idea that the life of the men in the army has been radically changed." On the contrary, it is our ideas of the citizens of yesterday that have been transformed.

We might, indeed, very well hope that the men did change when they became soldiers. But we are afraid that that is not to any great extent the case. They shed a few of their conventions, perhaps, but in the main they are what they were before, only we know them better now than we did then. That, in a word, is the plain difference between the Chaplains and the clergy, whose work, perforce, has been at home. It is not a case of "superior" knowledge, but of special experience, and it would be pitiable if we had nothing at all to say, no criticisms to pass on, no constructive suggestions to offer, after mixing with all sorts and conditions of men in the closest possible contact over a period of four and a half years. It cannot be too plainly stated that the opinions that we have gathered from officers and men about religion, the Church and society are very largely the opinions they held more or less firmly before the war.

One thing is certain, namely, that the men (the laity) knew as little of the fundamentals of Christianity before the war as they know now. But should we ever have known the depth of their ignorance but for our experience here?

I hesitate to trespass further on your space, but the subject is an important one, and there are two points especially mentioned by "Spectator" about which I should like to say at least a word. I refer to Church Unity and Short Services. It is perfectly true that in the matter of united

Church parades they have generally been due to the necessities of the situation (though by no means always), but to assume that, therefore, the unity has been quite unreal and "not always of reasoned conviction" is to press the compulsory side of it too far. In the case of not a few Chaplains the demand found a ready response in the heart and will, and there are those for whom the obligation soon became a pleasure, and any other arrangement would have been regretted. And yet nobody knows better than the Chaplains that this is not by any means Christian Unity. People at home may have their emotions stirred by stories of Jewish Rabbis holding crucifixes to the eyes of dying Roman Catholics, or of Catholics ministering to Protestants, and so on. But we know how much those actions mean. They are Christian, of course; but they do not spell Christian Unity. Neither do united Church parades, and we do not find "the elixir of unity" (as "Spectator" puts it) in them. But what we do find is that co-operation is a step forward towards unity, if only because it helps us to know one another better, to understand one another's point of view, and to get rid of the blind and unreasoning prejudice that refuses to see anything of value in any communion but our own. The Churches in Canada need not be afraid that the unity-hungry Chaplains would give away everything the Churches have respectively stood for. They respect one another's position too much for that. But they are convinced not only that a higher platform for the discussion of Unity can be reached by such co-operation as they have had in the army, but that without such co-operation as a preliminary Christian Unity is still very far away, if not, indeed, altogether out of reach.

Lastly, Chaplains everywhere—Imperial, Canadian and Australian—are unanimous that our services need revision. That does not mean that they should be cut down to the length of a parade service, still less that they should be non-liturgical. But it does mean fewer Psalms, short Lessons, more direct and, perhaps, fewer prayers, and, of course, reasonably short sermons. Much will always depend upon the way the service is taken and the matter and manner of the sermon. But even with these at their best, there is room for the shortening of our present services without detriment to their completeness. There are other things which might be said, but the Chaplains will say them as they return, and it is to be hoped, for the good of the Church, that they will not all be frowned down. It is, indeed, of the utmost importance that some of the changes the Chaplains will ask for be made at once.

The watchword of the Life and Liberty Movement in England is "Without delay," and those of us who want to see Canada's manhood won for the Church urge the acceptance of the convictions of our unique experience in the same words.

F. J. Moore.

THE LATE PROVOST MAHAFFY.

Sir,—I note on page 299 in your issue of May 8th a short reference to the Rev. J. P. Mahaffy, late Provost of Trinity College, Dublin. His attainments must have been very great if we judge by the honours he received. My clergy list gives D.D., Mus. Doc., D.C.L. (Oxon.), LL.D. (St. Andrew's), Ph.D. (Louvain and Athens), C.V.O., K.C.O.R. Hon. Fellow, Queen's College (Oxon.), J.P.C. (Dublin), Member of Academies (Vienna, Berlin, Athens, Alexandria, Utrecht and Rome), President Royal Irish Academy. In Whitaker I find: Commissioner of Intermediate Education, Governor of Dublin National Gallery, High Sheriff of Monaghan.

F. G. P.

"MY LORD."

Sir,—In accordance with the advice given in the old-fashioned novel, "St. Olave's," never to forget the Prayer Book and the Peerage, I have always had respect for the compilations of Messrs. Burke, Debrett and Whitaker. Ably and carefully compiled though they are, they are still fallible, as everybody knows who has to consult them. In the case cited by the Bishop of Niagara, they are so by reason of lack of knowledge of the facts, which I have already detailed in my former contributions to this discussion.

The Home Government, on the showing of the two persons chiefly concerned, the first Bishop of Nova Scotia and the first Bishop of Quebec, had made it clear in the beginning that there were not to be in British North America any Lords Bishops. Owing to the insistence of Dr. Mountain that his expectations should be fulfilled, the title was granted to him; and the grant was associated with a seat in the Legislative and the Executive Councils of Lower and of Upper Canada under the provisions of Section VI. of the Constitutional (or Canada) Act of 1791. This Act remained in force till it was superseded by the Act of Union of 1840, which repealed Section VI. just mentioned, and which, therefore, excluded Bishops (Anglican and Roman) from the Councils in both of the Canadas.

Dr. Mountain having obtained these concessions, they were made likewise to his senior on the Bench, Dr. Inglis. Between 1795 and 1840 Royal Patents were issued on the same lines to sundry Bishops in the Canadas and in Nova Scotia. After 1840 Patents, following these precedents, were issued also to the first Bishop of Fredericton, Dr. Medley, to the first Bishop of British Columbia, and to the first Metropolitan of the old Ecclesiastical Province of Canada, with possibly one or two other prelates in British North America.

In the Canadas the right to the title seems to have lapsed with the disappearance of the right to the seats in the Councils. In New Brunswick the right was taken away by the Legislature, though in British Columbia the Legislature has, in all of its enactments, according to the testimony of the Bishop of Kootenay, confirmed it at the successive creations of new dioceses.

Turning now to the argument from *Dominus Episcopus*, it seems to me that this phrase puts the Bishops on a level with Bachelors of Arts. In Trinity College and in the English universities it is customary to prefix to the names of Bachelors in official lists the letters "Ds," the contraction of *Dominus*, thus continuing mediæval or monastic custom. Nobody would wish thus to place the Bishops on the third, or lowest, plane of graduates, when they are usually entitled to "Mr." (or Master) at least, and commonly to "Dr."

Even before the Middle Ages, *Dominus* would appear to have meant little, if anything, more than what we express in English by "sir" or "Mr." Thus *Dominus Episcopus* would, roughly speaking, be equivalent to "Mr. Bishop," which, I understand, to be repugnant to some Episcopal sensibilities. Why such should be the case it is not quite easy to see, when one takes into account "Mr. Chairman," "Mr. President," "Mr. Provost," "Mr. Principal" and "Mr. Justice," to mention no others.

The suggestion made at the outset, that the analogy of His Majesty's Justices in the Courts of Law should be followed, seems reasonable. Then the Bishops in their Synods, and on other like formal and official occasions, would be called "My Lord." At other times they would be called, like the King himself, "Sir," with a variation, as occasion required, to "Bishop" or "Mr Bishop," if the latter were acceptable.

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Nobody, so far as I am aware, has proposed to "refuse" the title of "My Lord" or of "Lord Bishop" to the Bishops. Indeed, it has been said, time and again, that unless the Bishops themselves take action in the matter, the present modes of address should continue to be used. On the other hand, there seems little reason to doubt that, if they were restricted in the manner suggested, the progress of the Church would be accelerated, and that there would be a greater chance of their function as "Father in God" being more appreciated than it now is.

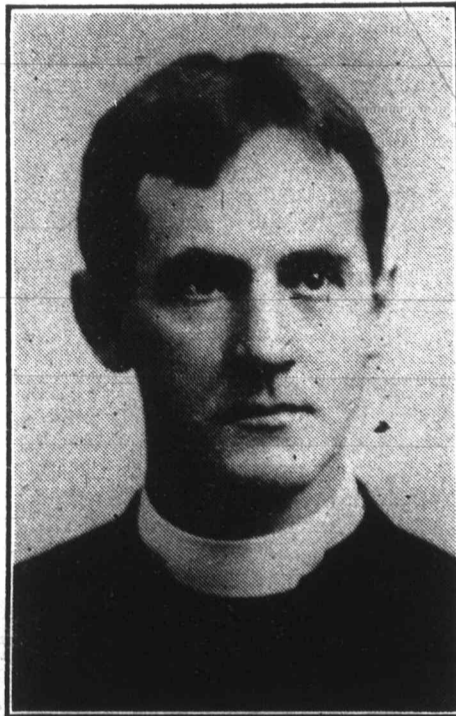
There can be no doubt either of the fact that the Bishops, of whom we have reason to be proud, all desire the good and the advancement of the Church. As some of them have said upon various occasions, they would, I am sure, be willing to give up the titles, whether held by right or by courtesy if by so doing they could help on the work of the Church and could win men to it. These are, after all, the chief considerations.

A. H. Young.
Trinity College,
Toronto, May 6th, 1919.

The Rev. Troy Beatty, D.D., Rector of Grace Church, Memphis, Tenn., has been elected Bishop-Coadjutor of the Diocese of Tennessee. He was ordained deacon in 1891.

THE NEW RECTOR OF CHRIST CHURCH, VANCOUVER.

Christ Church, Vancouver, occupies an outstanding position in the Anglican Church on the Pacific Coast, and there has been considerable interest throughout the whole Church in filling the vacant rectorship. In the choice of Rev. W. W. Craig, D.D., the church is to be congratulated on having secured a man whose attainments and



REV. W. W. CRAIG, D.D.,
New Rector of Christ Church,
Vancouver.

position in the Church qualify him for succession in the line of Dean Tucker and Major C. C. Owen.

For the last five years Dr. Craig has been Rector of St. Martin's, Montreal, succeeding Rev. G. Osborne Troop. Here a steady work has been kept going by his persistent faithfulness.

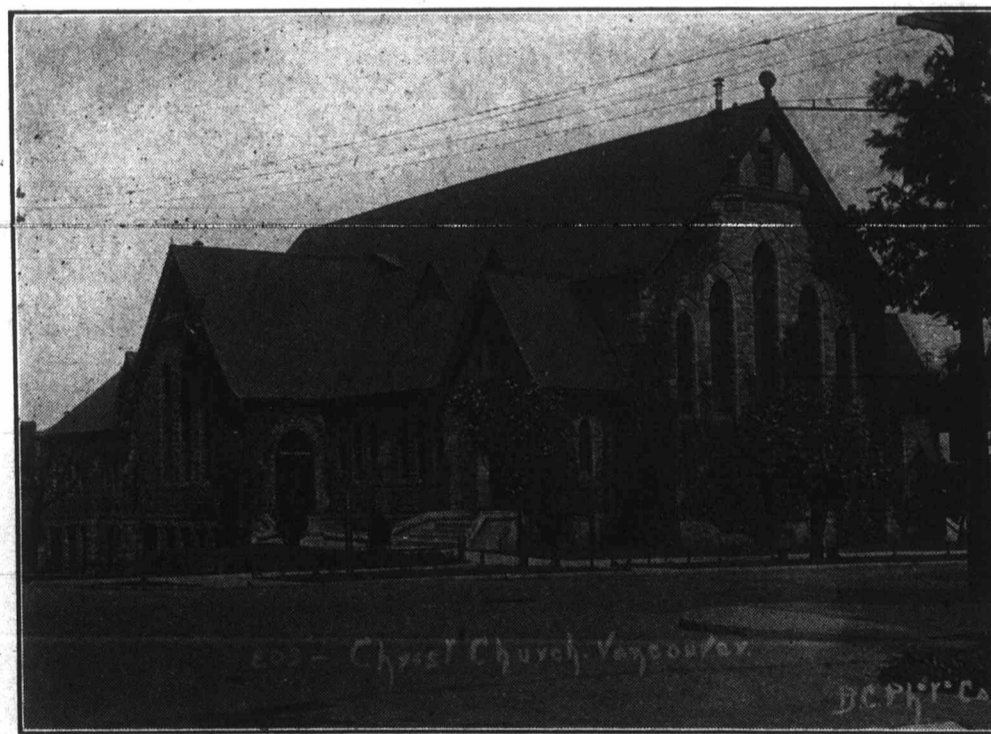
Dr. Craig is a graduate of McGill University (1896) and Montreal Diocesan College. After a year's curacy with Canon Troop at St. Martin's Church, Montreal, and two years'

Missions. His devotional addresses are everywhere highly regarded.

The present building at Vancouver was erected in 1894, a year after Dean Tucker went there, and was enlarged in 1909 in Major Owen's rectorate. The thirtieth anniversary of the founding of the parish was celebrated last February, when \$931 was given, \$700 being for overhauling the rectory. Rev. H. P. Hobson was the first Rector, and in the interval between his rectorship and that of Dean Tucker the famous "Father Pat" ministered to the congregation.

A beautiful memorial window (the Good Shepherd) was unveiled in St. Thomas' Church, Granton, recently in memory of Mrs. Martha Middleton Coxon, wife of Mr. Samuel Coxon, who died on February 8th, 1919. It is a fitting memorial to the life of one who, in her home and Church work, was an example of Christian faithfulness. The Rector, Rev. J. R. Bythell, was assisted in the service of unveiling by Rev. W. F. Brownlee, Rector of St. John's Church, St. Thomas, a former Rector. The window was erected by the family. The parish is prospering and the congregation is contemplating the erection of a new church in the near future.

A federation of Anglican men's organizations for the better promotion of spiritual and social life among the men of the city churches was discussed and shaped at an important conference held in St. John's Church hall, Toronto, recently. The meeting was attended by representatives of practically all the Anglican churches, and there was among those present a general recognition of the need for closer union of the Church organizations. It is the purpose of the new federation to bring to the front in Church activity those who too long have hung back, either through diffidence or lack of interest, and to bring the men of the Churches into the tide of the present day so that they may take their part as a Church body in the life of the country. Rev. J. Russell MacLean



CHRIST CHURCH, VANCOUVER.

tutorship at the Diocesan College, he went to Trinity, St. John, where he served as Curate under the present Bishop of Fredericton. From St. John he went back to Montreal as Rector of St. Luke's, and from that to the assistant rectorship at St. George's, Ottawa, under Canon Snowden.

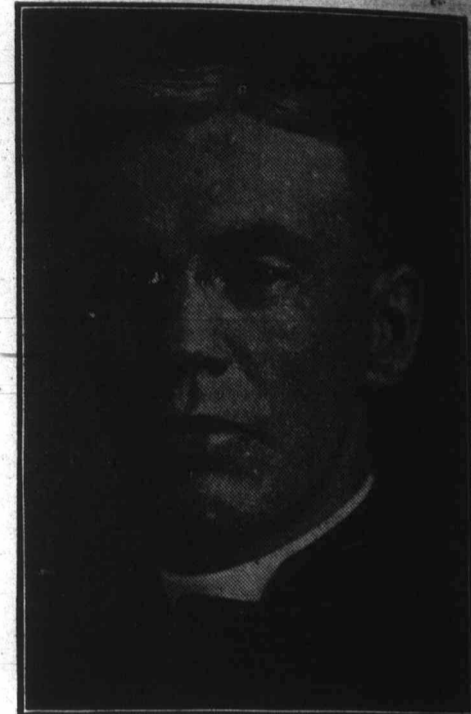
He is one of the few men in Canada who have gained their D.D. degree by examination and thesis from the General Synod Board on Divinity Degrees. His sermons are marked by spirituality and scholarship. Unstintedly he has served the Church with his talents in Summer Schools and

presided and among the many present were: Ernest Heaton, J. G. Ormsby, representing Grace Church; W. Lawless, representing St. James' Cathedral; R. A. Baines, of the Church of the Redeemer; A. H. Ashworth, of St. John's; and W. R. Smallpiece, of St. Paul's.

Unless the stipend is at least £200, announces the Bishop of Worcester in his diocesan magazine, a curate's license for any parish within his diocese will not be granted.

A NEW PROFESSOR AT WYCLIFFE COLLEGE.

It is announced that Rev. E. A. McIntyre, M.A., B.D., of Toronto, is to commence work as a Professor of Divinity at Wycliffe College next autumn. In the last year Mr. McIntyre has been colleague of Hon. Dr. Cody, the Rector of St. Paul's, and has enhanced the reputation as a preacher and pastor which he gained



REV. E. A. MCINTYRE, M.A., B.D.

during his twelve years as Rector of St. Aidan's, Balmy Beach.

Mr. McIntyre was ordained in 1904 to be Curate at St. Paul's, Toronto. He graduated from the University of Toronto in 1904 in honours Philosophy. He later took his M.A. in the same subject. He was Prizeman in Philosophy in his second year. In 1912 he gained the B.D. degree from the General Synod Board, writing on Dogmatics and Ethics. He was lecturer in Classics at Wycliffe College for three years while he was at Balmy Beach. The appointment is a fortunate one for the college, not only on account of Mr. McIntyre's ability, but also his gift of personality.

BRITISH TEACHERS FOR WESTERN CANADA.

The ninth party of teachers since July last, sent to Canada by Dr. Lloyd of the Fellowship of the Maple Leaf, have reached Regina, Saskatchewan. There can hardly be any doubt but that the key of the problems of the West is in the little red school house. The New York papers have pointed out that since 1905 Alberta has received 70 per cent. of her population from the Western States. They state that 65 per cent. of the present population of 486,000 came from the States, though they point out that many were really foreigners. Add to this the foreign element which came direct and surely the situation will give most real Canadians pause. The solution is British teachers for all the schools in the West. From Eastern Canada, if they are to be had, and, if not in sufficient numbers, then from the British Isles. Dr. Lloyd began this work of teachers from the Old Country some ten years ago and now is devoting his whole energy to gathering really good candidates from England to go into the Canadian Normal Schools and become teachers in the West. The headquarters of the Fellowship of the Maple Leaf for the supply of British teachers for Western Canada is 13 Victoria St., Westminster, London, Eng. The Premier of Saskatchewan has written asking whether many more can be sent out.

Woman's Auxiliary Reports held over.

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The Churchwoman

Mrs. A. C. Calder, the wife of the Rector of St. James', Wallaceburg, has been made a life member of the W.A. of the diocese of Huron.

Through the thoughtful kindness of Mrs. C. S. Miller and Miss Miller, Mrs. A. C. Calder, of Wallaceburg, Ont., has been made a life member of the W.A. of the Diocese of Huron.

An unusually interesting ceremony took place at Government House, Ottawa, on May 6th, when the 14th Company of Girl Guides (St. Bartholomew's Church), after parading to Rideau Hall, were received by the vice-regal household and presented with a silk flag by Lady Rachel.

Rev. J. Cooper Robinson gave his interesting lecture on Japan, illustrated with lantern views, under the auspices of the Young Woman's Auxiliary of St. Stephen's Church, Toronto, on Thursday evening last. It was a rare treat. Missionary organizations should not fail to secure Mr. Robinson before his return to Japan.

The W.A. of St. John's have been busy doing some very fine embroidery work. Two sets of linen, beautifully worked, each set encased in a purple silk velvet burse, have been completed. One set has been given to St. George's Mission, and the other set was given to Rev. O. J. Jull before he left Port Arthur, to be used in his work at the Soo.

Miss Houston, the first Canadian V.A.D. to be mentioned in despatches, was the speaker at the meeting of the A.Y.P.A. of St. Bartholomew's, Ottawa, on April 23rd. Miss Houston related some of her experiences in England and France and had on view several very interesting souvenirs from the battle front. Rev. F. H. Brewin, the Rector, presided.

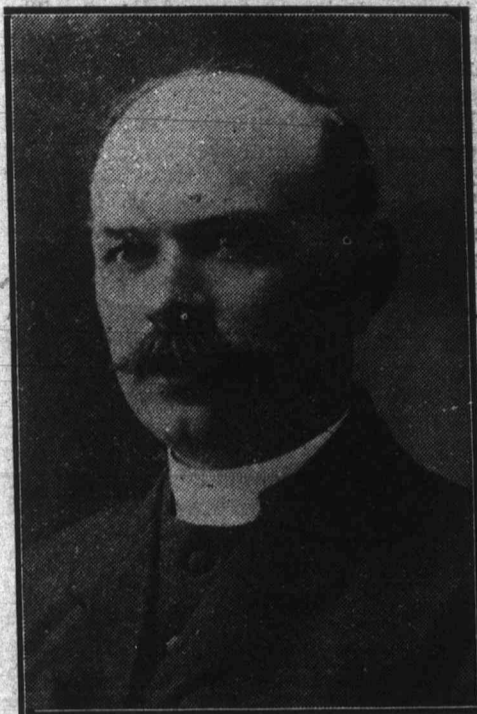
The congregation of Trinity Church, Aylmer, Ont., has sustained a great loss in the death of Mrs. Helen D. Askeff after a brief illness. She was one of the oldest members of Trinity Church, and most faithful in devotion to her Master's service, regular in worship and fruitful in every good work. She was for twenty-nine years president of the W.A., ever since its inception, and never tired of furthering its interests by every means in her power. She was the eldest daughter of the late John Greig, of Woodstock, where she was born in 1841. She died on April 22nd of pneumonia, and was buried in the St. Thomas Cemetery. She is survived by three sons and five daughters.

Report of Nova Scotia Diocesan Synod next week.

THE NEW RECTOR OF ST. BARNABAS, CALGARY.

With this month Canon W. Simpson, B.A., Rector of St. Mary's, Regina, began his work as Rector of St. Barnabas, Calgary. St. Barnabas' was built and consecrated in 1912. It serves a large parish in the north-western part of the city.

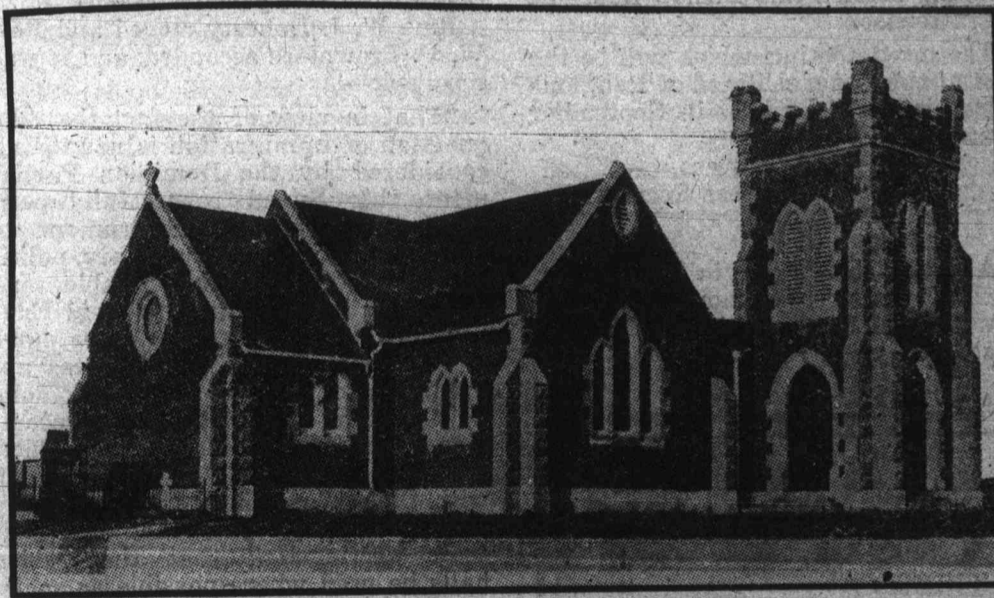
Canon Simpson was appointed to organize St. Mary's parish, in the



REV. CANON SIMPSON, M.A.,
New Rector of St. Barnabas' Church,
Calgary.

west end of Regina, in 1913. It is an increasing work, which owes a great deal of its steady development, even during the war, to the indefatigable efforts of Canon and Mrs. Simpson during the last six years. It is a hive of organized activities.

For seven years (1902-7) Canon Simpson was Rector of Condie, near Regina, and with his bride (Miss F. V. Chute, a deaconess from the Toronto House) built up a remarkable work among the young people. When the church, rectory and parish hall were completed and paid for Mr. Simpson became Organizing Superintendent of the Caron-Herbert Mission for three years. As a pastor



ST. BARNABAS' CHURCH, CALGARY.

Canon Simpson has excelled, and his sermons are notable for the straightforward presentation of the truths which bear on practical life. He is one of the best-known of the younger clergy in the West.

Mr. Simpson is a graduate of Toronto University and Wycliffe College, and worked for two years under Archbishop DuVernet when he was Rector of St. John's, West Toronto. In Qu'Appelle Diocese he has served as member of the Executive Committee of the diocese, a member of General Synod of Canada and of Provincial Synod of Rupert's Land, chair-

man of Executive of Diocesan Sunday School Association and Diocesan Committee on Foreign Missions.

The Sunday School Commission

AT the semi-annual meeting of the Sunday School Commission in St. James Parish Hall, Toronto, on May 7th, after a celebration of the Holy Communion at St. James' Cathedral, the Bishop of Toronto being the celebrant, the General Secretary, in presenting his report and in bringing in the report of the Executive Committee, first brought up the reorganization of the Sunday School Commission, following upon the action of the General Synod, under the new name, "The General Board of Religious Education," which is brought into existence "for the purpose of unifying and developing the religious educational work of the Church within certain specified limits."

The work of this Board falls naturally into five departments. The first of these, Parochial Education, will concern itself with: (a) Religious Education through the agency of the Home. (b) Through the agency of the Elementary and Secondary Divisions of the Sunday School. (c) Through the agency of Adult Bible Classes and Young People's Organizations.

The second department, Education in Public and Private Schools, is self-explanatory.

The third department, Teacher Training, will concern itself with: (a) The Training of Teachers and Officers in the local Sunday School, (b) in Church Boarding Schools, (c) in Provincial Normal Schools, (d) The Training of Students in our Theological Colleges in Religious Pedagogy.

The Editorial Department will provide suitable material for use in the promotion of Religious Education through the other departments. The Lantern Slide Department will promote educational work through the medium of the lantern. Committees or Commissions will be appointed for the promotion of the work of these several departments.

Another matter of great importance which received long and careful

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pressed at its last meeting, that an Editorial Department be created for the carrying out of this purpose, and that the said Lesson Helps be prepared with a view to their becoming permanent Text Books; and, further, that a committee be appointed to consider the possibility of carrying out this proposal, said committee to report to the Executive at its next meeting."

The Executive further reported that the present Lesson Publishers had expressed themselves as ready to accept from the Commission the material necessary to provide a satisfactory treatment of the lessons, and to publish the same in their Teachers' Helps, provided they were allowed the privilege of exercising editorial supervision. On the strength of this the Executive recommended that arrangements be made at once to prepare for this work, and that a definite date be fixed for the providing of this material (Advent, 1920), and that, in the meantime, the General Board of Religious Education should secure an Editorial Secretary, select suitable writers, and make any other necessary arrangements looking to the early production of suitable text books of its own. This recommendation the Commission endorsed on the understanding that whenever the editors of the Lesson Helps found it necessary to make any changes in the material submitted to them for publication, such changes should be indicated by the Editor of the Helps making such changes. This we regard as a long step towards unifying the Sunday School Teaching Work of the Church. It will also provide for the new Board of Religious Education a channel to try out the material before putting it in text-book form.

SUBSTITUTE FOR GRADED LESSONS.

Bearing upon this same matter, the Lesson Committee submitted the following resolution, which, after careful discussion, was approved:—

"While reaffirming our belief that the system of graded lessons, as provided by the Sunday School Commission, is in accord with true educational principles, yet, in view of the fact that it would appear that many of our Sunday Schools are unable at present to use successfully a graded course of study in the Main School (Junior and Senior), we recommend:—

"(a) That for 1919-20 the publishers of the Lesson Helps be asked to provide in their Teachers' Magazines a Junior and a Senior treatment of the Junior Course only.

"(b) That the Lesson Committee proceed with the completion of the details of the Junior and Senior Courses as originally outlined, and that a list of available text-books, covering the work prescribed in these

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schemes, be issued with them, so that these outlines may be available for any school which wishes to use both courses concurrently.

"(c) That the General Board of Religious Education, through its Editorial Department, when formed, proceed at once to take the necessary steps to have text-books of our own prepared on each year of the Junior and Senior Courses."

This will make it possible for those schools which desire to have a Uniform Lesson in the Main School to do so. Those schools which still desire to use the two courses concurrently will be able to do so by the use of one or more of the many splendid text-books which deal with the work of the second year of the Senior Course, it being a year devoted to the systematic study of the Church Catechism.

The following books were especially recommended by the Lesson Committee and approved by the Commission, viz.: (a) "Christ and the Catechism," Street; (b) "The Catechism in the Bible," Walker; (c) "The Church Catechism Explained," Robinson; (d) "How to Teach the Church Catechism," Daniel. The report of the Honorary Treasurer (Mr. James Nicholson) showed the receipts for 1918, \$19,930.67, with a supplementary statement to the end of March, 1919, showing an estimated deficit for this year of \$516.

The report of the "Story Paper," read by the Editor, Rev. R. S. Mason, showed a gratifying increase from 34,963 in 1917 to 36,441 in 1918. The need for a separate story paper for boy and girls was emphasized. A very satisfactory financial statement was presented.

The Lantern Slide Department is being well conducted by Rev. R. S. Mason. Almost 19,000 slides are now in the possession of this department, and the membership is 224. In the

use of sets for the Season of Lent the circuit system was again followed this year, and the number using them increased from 27 to 111.

The Committee on "Religious Education in the Home" brought in the following recommendations:—

1 That a special effort be put forth to secure home co-operation in religion through the promotion of family prayer and the use of the Home Department.

2. In this connection we would also urge that the following pamphlets be prepared for general distribution: (1) "The Prayer Life of the Home." (2) "The Home and the Church." (3) "A Guide to Parents in Giving Religious Instruction to Their Children." This to contain suggested outlines and a list of suitable Forms of Family Prayer. (4) A pamphlet dealing with the influence and power of the home, emphasizing the relation of home religion to the securing of candidates for the ministry. On account of the lateness of the hour the report of the Committee on Rural Schools did not receive the consideration it deserved. Some of the points spoken of were the use of the Sunday School by post, the need of conferences among the more isolated workers, and the endeavour to link up the Sunday School with the social life of the child.

Bishop Sweeny presided at the morning session and Bishop Roper at the afternoon.

The next meeting, which will be the first of the General Board of Religious Education, will be held in September next.

F. J. Sawers,
Press Secretary.

At Conisborough, in Yorkshire, Mrs. Nicholson was nominated Vicar's warden in succession to her late husband.

HURON DIOCESAN SYNOD.

(Continued from page 332.)

A. L. G. Clarke; "Our Returned Soldiers," discussion opened by Rev. H. B. Ashby; review of Diffendorfer's "Missionary Education in Home and School," by Rev. T. B. Howard; "The Boy Problem," by Rev. A. L. Beverley, and discussions of Sunday School problems by Rev. Farr and Robarts.

The report of the Executive Committee was in part as follows: The total receipts for regular Diocesan purposes, and exclusive of collections for special objects, amounted to \$17,302.19. The receipts for the General Synod apportionments amounted to \$24,938.85. A comparative statement of the total contributions to the diocese for the past year shows this year's to be much greater than last year's, being \$53,145.46. This includes the collections for Huron College, Indian Mission, Church extension and other than Diocesan objects. The amount required in contributions, including Synod assessments, was \$21,312.10, of which more than 75 per cent. was received. The collections for other than Diocesan purposes totalled \$32,370.51, among which were Canadian and foreign mission and the China emergency. The Synod now holds in trust for various purposes the sum of \$948,090.85, an increase of over \$4,000 over last year. The income from the investments of these funds has been sufficient to pay 6 per cent. on capital to the beneficiaries and a surplus of over \$1,500. The committee announces that the agreement with the Trust and Guarantee Company for the investment of the Synod's funds has been renewed for a period of five years, and that a highly satisfactory increase in the rate of interest to be paid has been secured. Dean Owen conducted a Quiet Hour for the delegates on the Monday evening in the Cathedral.

Indignation and protest of a strongly pronounced character followed the announcement to the Synod of the cutting down by the Dominion Government Pensions' Board of the pension of a widowed mother from \$480 to \$180 per annum on the grounds that she was already receiving a pension of \$300 per year from the Widows' and Orphans' Fund of the Synod. A resolution was passed, requesting the Dominion Government to restore the full pension (\$480).

Rev. W. J. Doherty moved and Rev. W. F. Brownlees seconded, and it was resolved:—

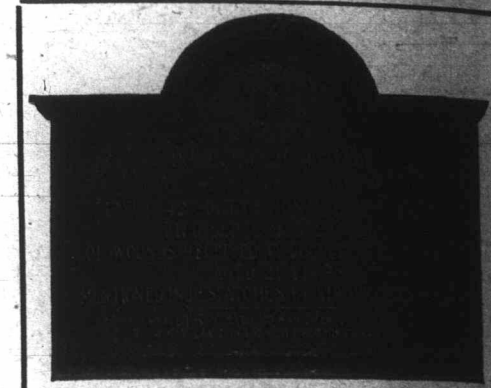
"That in view of the fact that the question of immigration is now being considered by the Dominion Parliament, this Synod respectfully petitions the Dominion Government to exclude all immigrants who are, politically or otherwise, undesirable, and to confine its assistance to loyal English-speaking people from other parts of the Empire; that we express appreciation of the splendid work done by the Port Chaplains, and recommend that they be continued in office, that immigrants may be kept in touch with Church and clergy from the day they leave home until they arrive at their destination; that the parish halls be used where possible as social centres for the purposes of welcoming immigrants; that in view of the fact that a large volume of immigration is anticipated for the next and succeeding years, a committee be appointed to deal with this most important question."

The Synod adopted the motion sponsored by Rev. D. W. Collins, of Windsor, to memorialize the General Synod to request the Dominion Parliament to enact the following legislation: "That all persons over sixteen years of age resident in or entering Canada be compelled to register, and to carry identification or registration certificates; that all males between thirteen and twenty-four years of age be given physical training; that all

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persons between the ages of twelve and twenty-five years of age be subject to medical inspection; that all immigrants be obliged to speak and write the English language before receiving the franchise."

The Synod passed a resolution endorsing the action of the Legislature of Manitoba in amending the Provincial School Act to abolish bi-lingualism and making the study of the English language obligatory.

By a division of 61 to 52, the delegates, after a keen discussion, adopted the proposal of Brant Deanery to enact that the financial year of all vestries shall be the calendar year.

The Bishop, as a result of the vote of the delegates, will arrange that the Synod sessions shall conclude hereafter on the eve of Wednesday, thus curtailing sessions to two days. This will be accomplished by holding the opening religious services on Monday night and leaving Tuesday clear for business.

A suggestion by Mr. Charles Jenkins, Petrolea, that a committee be appointed to consider the provision of a library for the use of the clergy of the diocese was accepted.

The General Board of Religious Education was the subject of Rev. R. A. Hiltz's report. He outlined the work of its divisions and spoke of the publishing of Sunday School Helps.

The Committee on Religious Education (Canon Sage, chairman) noted: "That needed reforms in the educational system of Ontario have been made along the lines of industrial training and household science, and that steps have been taken to advance the moral education of our children in the public schools, but it regrets that no adequate provision has been made for grounding them in the essentials of the Christian religion.

Judging from the experiences of the war and its attendant evils during the past four years and a half, it is very evident that the teachings of the Gospel should have a prominent place in the agencies for building up the structure of a better and more secure form of civilization than prevailed in the opening decade of this twentieth century. We suggest the necessity of the co-operation with other religious bodies for the purpose of impressing upon the Provincial Government the need of providing for at least a certain amount of religious instruction in all grades of the public schools."

Cronyn Hall was filled on the Wednesday evening, when Canon Gould spoke eloquently on the Forward Movement for \$2,500,000. By motion of Dean Tucker the Movement was unanimously endorsed, and the Bishop named a preliminary organization committee.

The results of the election of delegates were as follows:—

Executive Committee.—Clerical—Revs. W. J. Doherty, Canon G. B. Sage, H. W. Snell, Dean Tucker, R. J. M. Perkins, Canon A. Carlisle, W. F. Brownlee, John Berry, J. B. Fotheringham, J. W. J. Andrew, S. P. Irwin, W. H. Snelgrove, W. J. Spence, W. T. Cluff, C. Miles, E. Appleyard, Principal Waller, Prof. T. G. A. Wright, Canon T. R. Davis, William Lowe, R. Perdue, C. K. Masters, L. W. Diehl, Canon Gunne, Canon W. Craig, A. B. Farney, T. Dobson, A. L. G. Clarke, Archdeacon Richardson and Rev. R. J. S. Adamson.

Lay—Chas. Jenkins, E. E. Morrison, Matthew Wilson, K.C., Judge Ermatinger, A. H. Backus, Col. C. E. H. Fisher, E. G. Henderson, William Hanbury, Sheriff Johnston, N. A. Leach, W. F. Cockshutt, M.P., Frank Metcalf, W. H. Moorhouse, M.D., J. K. H. Pope, F. P. Betts, H. Sanders, LL.B., Judge Barron, George Graham, R. E. Davis, A. F. Nash, John Ransford, B. F. Lancaster, Judge Dickson, J. F. Roberts, J. G. Crosby, Lieut. F. James, O. E. Fleming, K.O., Col. E. S. Wigle, K.C., Chancellor Cronyn and Hon. A. McCall.

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Lay—Chas. Jenkins, W. F. Cockshutt, M.P., Matthew Wilson, K.C., E. G. Henderson, A. H. Backus, Judge Ermatinger, R. E. Davis, W. H. Moorhouse, M.D., John Ransford, W. Hanbury, J. K. H. Pope, H. Sanders, Lieut.-Col. Wigle, Sheriff Johnston, Chancellor Cronyn and Judge Dickson.

General Synod.—Clergy—Very Rev. Dean Tucker, Revs. W. J. Doherty, J. B. Fotheringham, Canon Sage, Canon Carlisle, Principal Waller,

Canon Craig and Archdeacon Richardson.

Substitutes—Revs. J. W. J. Andrew, W. F. Brownlee, R. J. M. Perkins and E. Appleyard.

Lay—Chas. Jenkins, Judge Ermatinger, E. G. Henderson, Matthew Wilson, W. F. Cockshutt, M.P., A. H. Backus, R. E. Davis and W. H. Moorhouse, M.D.

Substitutes—John Ransford, W. Hanbury, H. Sanders and Sheriff Johnston.

Nine Chaplains lost their lives at the Battle of Jutland, it was stated, at the unveiling in Portsmouth Naval Barracks Church of a memorial window to the Rev. G. H. Hewitson, who was killed in the "Bulwark" explosion.

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CHAPTER VIII.

THEO'S SHADOW WORK.

THE days that followed were very busy ones for both Nan and Theo. The girl spent most of her time over the stove or the moulding board, and the boy, delivering the supplies to many of the families in the two big tenement houses, attending to his stand, and selling evening papers, found the days hardly long enough for all that he wanted to do.

As he went from room to room with Nan's bread and soup and gingerbread, he soon learned much about the different families and found plenty of opportunities to serve as the "bishop's shadow," in these poor homes. Money he had not

to give, for every penny that he could possibly spare was laid aside for a special purpose now, but he found countless ways to carry help and sunshine to sad and sore hearts, without money.

One morning he left Nan's room with a basket piled with bread—brown and white—in one hand, and a big tin pail full of boiled hominy in the other. He went first to the top floor, stopping at one door after another, where dirty, frowzy women and children opened at the sound of his cheery whistle. He handed in the loaves, or the measures of hominy with a gay word or a joke that more than once banished a frown from a woman's worn face, or checked the tears of a tired, hungry child. Children were getting to be fond of the boy now, and he liked it.

In one room there were two families and half a dozen children. In one corner, on a rickety couch was a crippled boy, who had lain there day after day, through long, weary months. He was listening intently for that whistle outside the door, and when he heard it, his dull eyes brightened, and he called out eagerly,

"Oh, tell him to come in a minute—just a minute!"
The woman who opened the door, said indifferently, "Tommy wants you to come in a minute."

Theo stepped over to the tumbled couch, and smiled down into the wistful eyes of the sick boy.

"Hello, old man!" he said, cheerily. "I've brought you something," and out of his pocket he pulled a golden chrysanthemum that he had picked up in the street the day before, and had kept all night in water. It was not very fresh now, but Tommy snatched it hungrily, and gazed at it with a happy smile.

"Oh, how pretty—how pretty it is!" he cried, softly smoothing the golden petals with his little boney forefinger. "Can I keep it, truly?"

"Course. I brought it for you," Theo answered, his round, freckled face reflecting the boy's delight. "But I must scoot. Folks 'll be rowin' me if their bread's late."

He ran off leaving the sick boy with the flower held lovingly against his thin white cheek, while his eyes followed wistfully Theo's strong, active figure as he hurried away.

On the next floor, an old woman, bent and stiffened by rheumatism, sat alone all day, while her children were away at work. She could not get out of her chair, or help herself in any way. Her breakfast would be a penny's worth of Nan's hominy, but on this morning her children had gone off without even setting out a dish, or a cup of water for her.

Tode brought her a saucer and spoon, filled a cup with fresh water from the faucet, and pulled up the curtain so that the sunlight would shine in upon her.

"There, old lady," he said, brightly, when this was done, "now you're all right, an' I'll be in again an' fix your dinner for ye."

The old woman's dim eyes looked after him, and she muttered a word of thanks as she turned slowly to her breakfast.

The boy wasted no minutes, for he had none to spare, but even when he did not step inside a door at all, he always had a smile or a bright word ready for each customer, and in lives where sin or grinding poverty has destroyed all hope, and life has become simply dull, dogged endurance of suffering, a cheerful word or smile has a wonderful power. These wretched women and forlorn little children had already begun to look forward to the coming of the "bread boy," as the little ones called him, as a bright spot in their days. In almost every room he managed to leave a hint of cheer behind him, or at least to lighten a little the cloudy atmosphere.

His pail and basket empty, he ran back to Nan's room for his own supplies, and having opened his stand he served his customers, taking his own breakfast between whiles, as he had opportunity. He sold the morning papers, too, at his stand, and between twelve and one o'clock he was as busy as a boy could well be. After that hour few customers appeared, and then, having made his midday meal from whatever he had left, he closed his stand and went home.

Then was his time for a little more of what Nan called his "shadow work," when he refilled with fresh water the cup of the rheumatic old woman, or carried her a cup of tea that Nan had made for her, adding to it, perhaps, a cookie or a sandwich that remained from his stock. Or he glanced into a room where two or three children were locked in all day while the mothers were away at work—and attended to the fire for them. Often he found time for a five minutes' chat with crippled Tommy, and now and then he walked awhile with a sick baby in his arms as he had seen the bishop do that day long before. They were all little things that the boy did, but as he kept on doing them day after day, he found in this



service for others such happiness as he never had known before.

Tommy's delight in the half-withered chrysanthemum set Theo to thinking, and the result of his thinking was that he began to frequent the flower stalls and pick up the broken blossoms that were occasionally thrown aside there.

One day a woman who was selling flowers said to him, "Say, boy, what do you do with the flowers you pick up? I've seen you 'round here after 'em lots o' times lately."

"Give 'em to sick folks an' poor ones that can't get out anywhere," replied the boy, promptly.

The woman searched his face to see if he were deceiving her, but there was nothing sly or underhanded in the clear eyes that returned her gaze so frankly.

"Hm-m," she murmured, thoughtfully. "What do you do Saturday nights, boy?"

"Nothin' much, after I've sold out my papers."

"Well, Saturday night's our busy time here; one of our busy times, that is, an' if you want to come 'round an' help for an hour or two, I'll pay you in the flowers that are left over."

Theo's eyes brightened, but he was shrewd, and was not going to bind himself to an agreement that might not be satisfactory.

"I'll come next Sat'day an' try it," he said.

(To be continued.)

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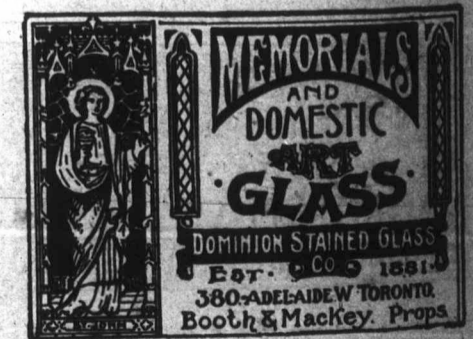
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Boys and Girls

Dear Cousin,—In about two minutes, it is going to rain, I know perfectly well, and dash all the beautiful petals off my special tree (you can see that I am not writing to you from my down town office, can't you? There aren't any trees very near Bay Street.) However, if I go on looking out of the window much longer, it'll be too late to get this letter off, and that wouldn't do at all. So I have called my thoughts indoors, and they have all run at once down to the tip of my pen-nib, so I don't know which to take first.

I suppose though, I'd better begin with the last competition. I didn't think it was *very* easy, but at least I didn't think it would be as bad as some of you must have found it. I have had so very few entries that I can't publish a long list of Highly Commended; I suppose it is really one of the hardest things to express what one really thinks. Ruth Gardner wrote me a letter and said finding the texts was easy enough, but she found it hard to tell why she liked them better than others. But if a thing's hard, it's generally worth doing, and I can't help wishing some more of you had had a try at it.

The days are all so full at this time of the year, I know, there seems scarcely time to do all the things that are waiting to be done, let alone time to sit and just think about things. But I read a poem a few days ago, written by a man who saw some goats feeding in the sunshine on a hill-side, he saw how they liked to be left alone, and how, if you tried to get near, they edged off to a place where they could be quiet and undisturbed again, and he said that he too, would like to go away and be quiet, for then, he says,

"I would think until I found,
Something I can never find,
Something lying on the ground,
In the bottom of my mind."

And I expect that's what you all felt, isn't it? That there truly *were* reasons why you liked some texts better than others, but they were such a long way down in your mind, that it would be a terrible business to dig down and get them out. Well, one of these days, in the winter perhaps, when evenings are long, we'll have another digging competition like this one, and see what happens then.

As for the new competition—there isn't any time limit at all. What about that? You can go at it all summer, whether there *will* be a closing date in the end I don't know; I'll have to ask Somebody Else. (You know who that is by now, don't you? I seem to have begun at the wrong end, somehow, and not to have told you what it's all about. Well, it's this. Its got two names, it's a Subscription Competition, and it's a Camera Competition, and before you can get the second, you have to get the first! See?

To come to the point, any boy or girl whose parents subscribe to the "Churchman" now (this is most important), may enter, and if he or she gets six people to subscribe to the "Churchman" who have not done so before, and then sends the names up to the office in town, he or she will get a No. 2 Brownie Camera for a prize. How do you like that idea? I'll give you further particulars about it after I've finished my letter, but it seems to me that if I were anywhere your age, and didn't possess a camera, I'd do most anything to get one, especially if I thought one might come my way in time for the summer.

Think of the fun of getting a snap of the old gander—on the other side of the gate!—when he's mad, and has his neck stretched out and his mouth wide open! And how you'll laugh next winter when you suddenly come across a picture in the album

of your sister or brother or chum, just taking a huge bite out of a sandwich at a picnic! And the fun you get out of snaps you take when you and your friends are in swimming! My goodness! That reminds me! I believe I'm out of films myself! and next Saturday's the 24th! I must see about this.

Besides, you'll be doing other people a good turn too; lots of folks probably don't take the "Churchman" because they don't know about it, that's all. And if they took it regularly they'd begin to take a great deal of interest in what went on in other Churches besides their own, don't you think? You know how excited you'd get if they started a

magazine at your school and you all put things in it; you'd want to get it, and read all about everything, I know. Well, it's like that with grown-up people. They all belong to the Church, and the "Churchman" is the paper where they can read about what goes on all over Canada in the Churches, and also what a great many clever men are thinking about all sorts of interesting things just now. And think! I might get some more Cousins! I love getting to know new people.

So—good luck to everybody, and be sure to read the particulars carefully, else there'll be a muddle.

Your affectionate
Cousin Mike.

Results of Text Choosing Competition

Prize Muriel Lang (age 12), Millbrook, Ont.

Highly Commended.

Paul Gardner (age 12), Bobcaygeon, Ont.

Ruth Gardner (age 10), Bobcaygeon, Ont.

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Continental Life Building
Toronto.

telling him you want to try and win a camera and if your parents already take the "Churchman" give their name, and he will send you subscription forms, for people to fill in

(3) See if you can get six people to subscribe to the "Churchman" who have not done so before, and ask them to fill in the subscription form and give you the \$1.50.

(4) When you get six forms all filled in send them together with \$9.00, to the Business Manager, putting in a little note giving your name and address.

(5) Write to me and tell me how you get on!

N.B.—If any of you get two or more subscriptions, and is not able to make up the half dozen, something worth while will come your way, though it'll take six to produce a camera.

The camera will take a picture 2 1/4" x 3 1/4"; the size of the camera itself is 3 1/4" x 4" x 5 5/8"; it weighs 13 oz., has a meniscus lens, an Eastman rotary shutter and two finders. There you are! Now go ahead!

Cousin Mike.

A SOLDIER'S DISCHARGE.

There is a showcase in the British Museum that is proving very interesting to soldiers who are waiting for their discharge certificates. It is a case in the Roman British section containing the discharge certificates given to soldiers in Britain at the time of the Romans. The bronze certificates are quaintly worded, and record the fact that the holders, "discharged honourably after twenty-five years of service," are granted Roman citizenship if not already held, "and the recognition of their marriage with those who are their wives, or, in case of unmarried, any wives they may subsequently marry, provided they only have one each."

CAUSE FOR THANKFULNESS.

A certain old Connemara farmer, waking up in the night, saw an apparition at the foot of the bed. Reaching for his gun, he promptly perforated the ghost with a bullet. To his surprise, the following morning he discovered that it was his own shirt of which he had made a target.

He was relating the experience to a friend, who asked him: "What did you do when you discovered what it was?"

"Oh," replied the farmer, "I just knelt down and thanked God that I hadn't been inside it."

A CHIROPODIST.

Two Yorkshiremen who were visiting London for the first time noticed a doorplate on which was engraved the word, "Chiropodist" "Hi, Geordie," said one, "what is a 'churropodist'?" "Why," was the reply, "don't you know that a 'churropodist' is a man that teaches canaries to whistle?"

Miss Softleigh (watching revolving lights of the lighthouse)—How patient sailors are! Coast Guard—How, indeed? Miss Softleigh—They must be. The wind has blown out the light six times and they still keep lighting it again.—Marine News.

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