

CHRISTIANITY IS THE GOSPEL OF "MY NEIGHBOUR"

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, FEBRUARY 6th, 1919.

No. 6.

CONTENTS

The Responsibility of Prosperity	Editor
Christian Year	Rev. R. C. Blagrove, D.D.
A Message to World Citizenship	Rev. T. H. Cotton, D.D.
The Bay of Quinte District	Euphemia Terrill
Two Bishops on Christian Unity	
The Girl of The Remake	Miss E. M. Knox
The Minister and His Salary	Rev. J. N. Blodgett, B.A.
Letters of a Prairie Parson	K. Anon
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.

Established 1885

WE would like you to examine our beautiful array of Fall Woolens before placing your order.

Suitings, Overcoatings, Trowserings

Prices reasonable

Berkinshaw & Collier
Clerical Tailors
316 Yonge Street - Toronto

STAINED GLASS
**MEMORIAL
WINDOWS.**

designs & estimates on request
specialists for sixty years.

ROBT McCausland - Limited
1113 SPADINA AVE TORONTO

BOOKS

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

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

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

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

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

WANTED—in Residential Girls' School, an assistant to superintend girls out of school hours. Box 5, Canadian Churchman.

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

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

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

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

FOR SALE—Frock coat and vest (vicuna) practically new, for \$15 cash—cost \$45 at leading Toronto tailor's—for man 5 ft. 9 ins. A bargain. Box 5, Canadian Churchman.

Take them to Williams



Save Time and Money

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

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

MEMORIAL WINDOWS
FINEST ENGLISH DESIGN
WE INVITE YOU TO SEE OUR WORK
LUXFER PRISM CO. LTD.
296 RICHMOND ST. W. TORONTO

Percepto Optical Co.
W. M. PERCY, Proprietor
443 Yonge Street (opposite Carlton)
Prescription Optician. Phone Ad. 5466

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

When Do Most Men Die?

OCCASIONALLY a prospect for Life Insurance says: "I'm not in urgent need of it. My parents and grandparents lived to an old age. I'm healthy, and when I die it will be from old age." Will it? If you consult the list of claims paid monthly by any well-established Life Insurance Company, you will find that a very small percentage of their policyholders died from old age. The newspapers and health records also show this.

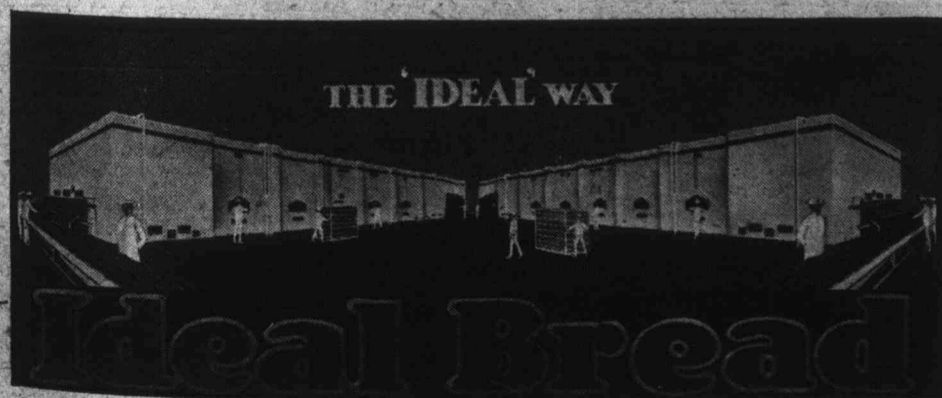
The time to seek and buy Life Insurance is when you have good health and the money to pay for it—not when you're old and can't get it, for the lack of physical or financial ability, or both. Perhaps you have a mortgage on your house, costing you 6½ to 7 per cent interest? If anything happened to you, would your family have to continue paying it? Wouldn't it be better to leave your family a home clear of debt, by covering your mortgage with an Insurance Policy that will wipe it out?

Savings through Life Insurance are absolutely safe, and constitute the only effective way to protect your family in the event of your death. The Continental Life's Policies, including a fixed monthly income, are adapted to all needs and conditions. Don't put it off, but

See your nearest Agent of the Company, or write to either of the undersigned at Head Office for full particulars, stating your age at nearest birthday.

CHARLES H. FULLER, Secretary and Actuary
GEORGE B. WOODS, President and Managing Director

THE CONTINENTAL LIFE
INSURANCE COMPANY
HEAD OFFICE - TORONTO, ONT.



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

Personal & General

Captain W. P. Lyon, Rector of Caledonia, in the Diocese of Niagara, returned from overseas on January 31st. He was a passenger on the "Megantic."

Mrs. Edward Cayley has gone to England to be with her son who is still in hospital in England after being badly wounded and a prisoner in Germany.

A handsome memorial tablet has lately been placed in St. James', Ingersoll, in memory of the late Mrs. F. D. Canfield, who took an active interest in the work of the church.

St. Paul's Church, Lindsay, has recently welcomed home Flight Com. L. Hopkins, Lieut. Harold Wallace, Sergts. G. Edwards, Lytle and Bull, and Ptes. Eggleton and Hartwick.

Fifty-five dollars was subscribed for Rev. W. G. Walton's work at Fort George by the congregation of Birchcliffe at a meeting where he spoke, and Rev. A. L. Fleming presided. Rev. C. E. Luce is the Rector.

The Bishop of Toronto visited the parishes of Colborne and Cobourg on February 1st and 2nd, and on the evening of the latter date he preached in St. Peter's Church, Cobourg, in connection with the celebration of the centenary of the church.

At Sandwich, Ont., the congregation of St. John's sang the Doxology while a \$1,600 mortgage on the Parish House was being burnt. It was written when the late Rev. D. H. Hind was Rector. Rev. H. P. Westgate is the present Rector.

One of the oldest residents of Kingston passed away on Jan 12th, Catherine Marie Dunbar, wife of M. Kirkpatrick. She was seventy years of age and had she lived two weeks longer would have celebrated her golden wedding. She was born in Kingston and was throughout her life a devoted member of St. James' Church.

An interesting event took place at Onoway on January 22nd, when the Rev. R. M. Swan, Vicar of St. John's Church, Onoway, Alberta, was married to Rose Eleanor, daughter of Mr. and Mrs. Fynes-Clinton, of Wellington, N.Z., by Rev. R. H. Robinson, head of the Edmonton Mission. Rev. A. L. Harkness, Vicar of Emmanuel Church, Wetaskiwin, was the best man.

Capt. Charles Smith, son of the late Archdeacon and Mrs. Smith, of Cape Breton, has been awarded a bar to the Military Cross for services rendered while second in command of a battalion at Cambrai. Capt. Smith was granted a commission just prior to Christmas, 1915; he was promoted to captain and awarded the M.C. just before Christmas, 1917, and he was awarded the bar to the decoration just before Christmas, 1918.

A united memorial service was held in Vladivostok on January 28th for H.R.H. Prince John, the youngest son of the King and Queen. The service was conducted in the Commercial School Building and was attended, amongst others by Major-General James Elmsley, commanding the Canadians, British Naval and Military officers and representatives of the Allies. Lieut.-Col. Harold McCausland, M.C., and the Chaplain of H.M.S. "Kent," conducted the service.

Frederick Campbell Melfort Boulton, for many years a member of the

Toronto Stock Exchange, died February 2nd, in his 69th year. Mr. Boulton was born and educated in Toronto. He was a son of James Boulton and a grandson of D'Arcy Boulton, of the Grange. A few months ago he entered into partnership with Major Nordheimer, his nephew, who went overseas with the Royal Canadian Dragoons. Brigadier-General J. H. Elmsley, the commander of the Canadian Siberian Force, is a son-in-law, as is also Mr. Walter Willison, formerly war correspondent of the Canadian Press.

Death came with startling suddenness on January 9th to Mrs. Lily Berford Stephenson, widow of Rev. F. L. Stephenson, former Rector of St. Peter's Church, Brockville. She was a daughter of the late Mr. and Mrs. W. R. F. Berford, Perth, Ont., and had resided here for about thirty-three years, coming to Brockville when her husband was made Rector of St. Peter's. He predeceased her thirty years ago. During her long residence in Brockville, Mrs. Stephenson was actively connected with the affairs of St. Peter's Church and was one of its most valued members. Surviving are three sons, Messrs. Ernest, of Brockville; Wilnot, of Syracuse, N.Y.; and Sergt.-Major F. L. Stephenson, who recently returned from France and is in Kingston.

There passed away on January 10th to her eternal rest one of the most devoted Christian workers in Halifax, Mrs. R. T. LePine, after a lingering illness. Mrs. LePine had been a sufferer for some seven years, but since the terrible experience of the explosion, her health was completely shattered. Mrs. LePine was formerly a Miss Gough, and was born in Bristol. She received her training at Gainsborough House, Birkenhead, a famous school in which she afterwards taught both music and French. She was a large hearted woman of wide sympathies, and with fine social gifts. As a member of St. Paul's Church, she was a valued parishioner. For twenty years she has been connected with the Primary Department. Her interest in the Church of England Institute was constant, and she always stood ready to further all good works undertaken by the Woman's Auxiliary. St. Paul's Home was long blessed by her kind and charitable hand. Archdeacon Armitage officiated at the funeral.

William McElroy, one of the oldest residents of Richmond, Ont., two of whose sons went overseas and served in France with distinction, has learned recently that the Distinguished Flying Cross has been awarded his son, Lieut. Victor Henry McElroy, of the Royal Air Force, who was killed in France on Sept. 2nd last, Lieut. Victor McElroy went overseas with the Canadian Engineers in August, 1916, as a lieutenant, and soon after reaching England got a transfer to the Royal Flying Corps. His service in the Flying Corps won him much praise from his commanding officers. The London "Times," reporting his decoration said: "This officer has been conspicuous for his courage and determination in attacking enemy troops, transports and huts in bombing raids. Carrying out this service at low altitudes, his success has been marked and he inflicted heavy casualties on the enemy, his machine being frequently badly shot about, owing to the heavy hostile fire which he encountered." When he was killed he was on a bombing raid with five other officers. He was 21 years of age. On that same day that Lieut. Victor McElroy was killed, his brother Lieut. Frank McElroy, then serving in France with the 38th Royal Ottawa Battalion, was wounded and since then he has been convalescent in England.

You be the judge

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

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

The Standard Fuel Co. of Toronto LIMITED

Tel. M. 4103.

HOME THRIFT ACCOUNT BOOK

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

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

DISTRIBUTED BY THE HOME BANK OF CANADA

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

TO PROTECT DEPENDENT ONES

is the bounden duty of every man, and this is best done by means of suitable Life Insurance. Insurance in its most attractive form is offered under the Limited Payment Policies issued by The Great-West Life. Not only is adequate provision made for dependents but the insured is able to provide for his own future as well.

The Cost—profit returns—and every other feature of this plan makes it a most desirable form of insurance. Ask for the leaflet "Common Questions Briefly Answered" giving interesting information.

THE GREAT-WEST LIFE ASSURANCE COMPANY

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

Canadian Government Railway

4½% Bonds Due 1943 To yield 5½%

A Government Obligation. Full particulars on request.

C. H. Burgess & Company 528 Bank of Hamilton Building, TORONTO CANADA

EYE SAFETY

DR. DAVID NIESTAND, Specialist, highly recommended for his wide experience in perfect fitting glasses. DON'T DELAY 608 YONGE STREET, Opp. Isabella St. Phone 5, 112



Angel Lectern in St. Thomas' Church, designed, modelled and executed in Bronze by JOSEPH STULTIENS.

ROLLS OF HONOR

and individual Memorial Tablets IN Brass, Copper, Bronze

Chalices Lecterns Crosses Candlesticks IN Gold Silver Copper Brass Bronze

Joseph Stultiens

(Member of the Art Alliance of America, New York.) 70 Lombard Street, TORONTO Late of The Hague - Holland.

IRRESPON... generally But rece... graph in w... the Bishop Paul's Chur... figured in w... er's dream

For some... ally known Synod has making a... objects of Churchmen provided se... committee, might repr... sions of th... doubtedly... diocesan d... as we sug...

One rest... to above h... to prevent has stated tachment Northwest change, su... Toronto. retirement creation... Rupert's I...

For our... adian Ch... would say for Archb... consider Primacy." there is n... has more balance a... the West Canadian has been having li... more an... mind. T... spirit is misgiving... if such... pel Ar... Primacy... the sub... in the m... Wisdo... Primacy... the ser... diocesan Some lei... himself... ment is

G... though commu... court, and n... marvel absence Ranger court l... to the years, He wa

Canadian Churchman

Toronto, February 6th, 1919.

Editorial

IRRRESPONSIBLE journalism is something not generally associated with Toronto dailies. But recently a Toronto daily printed a paragraph in which Ottawa, Toronto, the Primate, the Bishop of Ottawa, "Canon" Loucks, St. Paul's Church, Toronto, a Primatial Cathedral, figured in what must have been some cub-reporter's dream after a supper of Welsh rarebit.

For some time it has been more or less generally known that a sub-committee of the General Synod has been discussing the advisability of making a large financial appeal for various objects of the Canadian Church. By many Churchmen it has been felt that funds should be provided so that a General Synod Council, or committee, under the leadership of the Primate, might represent the whole Church between sessions of the General Synod. These should undoubtedly provide some measure of relief from diocesan duties, which press upon the Primate, as we suggested in a recent issue.

One result of the wild-cat paragraph referred to above has been that ARCHBISHOP MATHESON, to prevent erroneous impressions going abroad, has stated to the Winnipeg press that his attachment and affection for Manitoba and the Northwest were too deep to be disturbed by any change, such as a Primatial See at Ottawa or Toronto. "It would be to me the signal for my retirement from the Primacy, rather than the creation of a vacancy in the Bishopric of Rupert's Land."

For ourselves and for the great body of Canadian Churchmen, both clerical and lay, we would say "that our attachment and affection for Archbishop Matheson is far too deep to even consider any change in the personnel of the Primacy." We are profoundly convinced that there is no man in Canada in whom the Church has more confidence than in our Primate. His balance and sanity of judgment have appealed to the West and the East alike. He is thoroughly Canadian, and under his guidance our Church has been no transplanted exotic talking and behaving like some home-sick exile. It has become more and more the expression of the Canadian mind. The man who tries to obstruct that sturdy spirit is no true son of the Church. With great misgiving we should look forward to the future if such moves were made as would compel Archbishop Matheson to resign the Primacy. Such has never been in the mind of the sub-committee, we are sure, and least of all in the mind of the Canadian Church.

Wisdom, not location, is the essential of the Primacy we need. The Church does not require the services of an "episcopal traveller." The diocesans will look after their own territory. Some leisure for the man who has already proved himself possessed of clear vision and sound judgment is the thing we need.

GENERALLY there is considerable popular sympathy on the side of commuting a death penalty to life imprisonment, although much of it is mistaken. But in the latest commutation in favour of the half-breed Belcourt, of Theodore, Sask., there is indignation and not sympathy. The commutation is a marvel when you recall the man's crime. In the absence of Edward Beatty, the Chief Forest Ranger, who lives two miles from Theodore, Belcourt beat Mrs. Beatty to death, and carried off to the woods their daughter, a girl of twelve years, and kept her there for a day and a half. He was sentenced to be hanged. About a week

before the date of the execution his sentence was commuted by Ottawa to life imprisonment, which means that if he is a "good conduct" prisoner he will be at large again in a few years. Such capricious justice is too great a strain on the law-abiding spirit of a sparsely settled district. It puts a premium on crime, and suggests a more certain way of dealing punishment. The effect on the foreign-born population will be deplorable. If ever a man in Canada deserved the death penalty, Belcourt is the man.

THE beginnings of the Anglican Church in Canada will be a matter of increasing interest to succeeding generations. It is our part to collect valuable information while there are still with us those whose memories reach back to the tales of their grandfathers about things long ago. The article on "The First Missionaries in the Bay of Quinte District" is written by MRS. EUPHEMIA TERRELL, a lady over seventy years of age, who years ago was President of the Belleville Historical Society. We run the cuts by the courtesy of the Jackson Press, Kingston.

SCANDAL is the only word that describes the treatment some of our clergy are receiving from their parishes in the way of salary. To think that some of our clergy are trying to exist on eight or nine hundred dollars a year is an ironic commentary on the prosperity of our Church and country. The question of clerical salaries is one of the most vital of Church policy. It affects the quality and quantity of theological students, and limits the effectiveness of the Church's witness. REV. J. N. BLODGETT puts the matter in an original fashion in this issue.

Responsibility of Prosperity

OUR vestry meetings from the Atlantic to the Pacific show that the Anglican Church has upon it THE RESPONSIBILITY OF PROSPERITY. For causes which we are convinced are really worth while we have lots of money. Missions came in for increased giving. Church improvements were planned for the future. Some few ministers received increases in salary. Optimism was the dominant note throughout.

What is our Church going to take as its task for the future? Have we the vision to see a big task and the courage to undertake it? Parochialism is the strength and weakness of Anglicanism. The cause of the Church in our particular bit of God's earth is, of course, our responsibility, but sometimes we think of that cause as it is expressed in bricks and mortar only. We are so apt to conclude that a well-appointed church means a vigorous church.

"I will give you any money you want, but don't bother me about myself," is the attitude the parsons face. That is an almost universal complaint throughout the new portions of our country. We have prosperity, but we have not realized its responsibilities.

Too many of us understand only the language of material things. Some congregations can easily work up enthusiasm over a new organ, a new window, or new seats, carpet, furnishings, etc., and over a new church the enthusiasm is simply tremendous. It is not so easy to get things swinging on an appeal for funds which go outside the parish, for there is just a bit of selfishness in our Christian interests sometimes. But rectors have found that any money interest is

child's play compared with stimulating family prayers, or home study, or Bible study, or more regular attendance at the Holy Communion.

The aesthetic has a powerful appeal, and our churches and services lend themselves to the development of the aesthetic. But there is a danger to the undiscerning in the subtle satisfaction that comes from being in a building where everything that meets the eye and ear pleases by its harmony and good taste. Some worshippers mistake that satisfaction for the quickening of the spiritual sense.

Let us realize that although every accessory to the parish church be provided, every account paid, and the church plant in first-class condition, we may be like the Church of Laodicea, utterly dead to spiritual things. The shapely spire of our church may point to heaven as a witness in the town, but God wants more than that dumb witness from His own. We may have a stately service faultlessly rendered, but utterly devoid of spiritual significance because the hearts of the worshippers cannot rise above the symbols.

We know various churches stretching across the Dominion like great dispersal points of the Kingdom which are veritable power-houses of spiritual force. But they are not remarkable for heavy carpets, beautiful hangings, and all the rest of the things our easeful souls love. If we remember right, one or two of them have carpets a bit the worse for wear. Their programmes are notable for adult Bible classes, vigorous young people's work, district visiting, communicants' guilds and such things.

The mission of the Anglican Church to Canadian national life must be something more than worthy church architecture and dignified services. It is the preaching and living of the Gospel of God's will in the individual and the community. God has put us as a city set on a hill. Our follies, as well as our wisdom, are known to all men. With a national appeal that is unique, our pulpits must cry aloud and spare not in every time of our country's peril, whether from our own sin and sloth, or an enemy's malice.

It has always been an occasion of remark that our services have so much directly from the Bible. Morning and Evening Prayer particularly, as well as the Holy Communion office, have generous portions of God's Word. That is one of our treasures. And we shall do well to prize it. The Bible was said by the good Queen to be the secret of England's greatness. Apart from its precepts there can be no permanent progress. A fidelity to the Word of God should be the ringing message of our Church.

The greatness of our gift to Canadian national life is limited only by ourselves. Foolish should we be, a young church in a young country, to let uncharitableness and isolation erect barriers between us. We will admit to others the right of decision we claim for ourselves. We will grant the sincerity of those who differ from us. Our task is overwhelming if we will let the vision capture us. United by a thorough spirit of sincere loyalty to the Prayer Book and Church formularies our future is big with the promise of development and usefulness. Weakened by disloyalty and disaffection, it takes no prophet, nor the son of a prophet, to write on the future of our Church. "It might have been."

A church, like an individual, must lose its life to save it. If it hoards its gold and energies, it will die. Only as the Church is filled with a vision of self-forgetful service to the Dominion and the world in the interests of the Kingdom of God shall we enter a future at all worthy of God's providences to us in the past. If we do not accept the Responsibility of Prosperity we must take its Curse.

ES
every man
y means of
c. Insur-
ive form is
nited Pay-
The Great-
adequate
endents but
provide for

turns — and
if this plan
ble form of
the leaflet
Briefly An-
stating infor-

EST LIFE
MPANY

WINNIPEG
Stamps

an
Railway

nds
943
5 1/2%

Obligation.

on request.

& Company

on Building.

CANADA

FETY

Specialist
for his wife
setting glasses
LAY
TREET,
Phone 5, 113

LLS

OF

NOR

individual

ial Tablets

IN

opper, Bronze

rn

osses

Candlesticks

IN

ilver Copper

Bronze

Stultiens

of the Art Alliance

erice, New York

nbard Street,

ORONTO

Late of

que — Holland

The Christian Year Service in the Kingdom

SEPTUAGESIMA.

SEPTUAGESIMA is the commencement of the penumbra of Lent. We begin to look forward to the personal application of those lessons which the Epiphany manifestations are designed to teach. We begin to think of what it means to take up the cross and heroically bear it after Jesus. O Lord, we beseech Thee favourably to hear our prayers, and, of Thy great mercy, spare us the just punishment due to our sins.

THE CHURCH AND THE KINGDOM.

The Gospel for to-day contains another parable of the Kingdom. These parables are meant to illustrate the method of the Kingdom of Christ, and to reveal the ethics of the will of God among men. DR. ZANE BATTON, in one of his addresses before the Christian Men's Federation during the week beginning January 19th, described the Kingdom of God as something to be entirely distinguished from the Church of Christ. It is something, said he, much larger and more comprehensive than the Church, which, by inference, conveyed the impression that, to the speaker, the Church was narrow, stupid, and antiquated. The popular use of the term, "the Church," is confusing because ambiguous. Sometimes it is meant to include all Christian societies—organized Christianity; at other times it clearly connotes only the "Catholic" ideal of the Church. Let it be observed that "the Church," whether used in the narrower or wider sense, suffers more from the reproaches and unconscious aspersions of recognized religious leaders, who ought to be her best friends, and really mean to be, than from any other one source. The Kingdom of God is to include, of course, the political order, the social order, and the industrial order. But these orders cannot be spoken of as if they were separated off into airtight compartments. They are all one. There is an absolute interfusion of the political, social and industrial order, and also of the ecclesiastical order. All these orders commingle in the human aggregate—the community. The Church is over all and through all, as *Christ is in the community life*. Into the life-blood of the entire social order are being constantly infused the ideals, the ethics, the hopes and the inspirations of the Kingdom of God through the instrumentality of His Divine-Human agency, the Church; and this in proportion as people of all degrees are associated in the unity of her life. In that sense the Church can properly be identified with the Kingdom of God; for no one can carry out the programme of a Christian man in worship, love and service other than in co-operation with his fellow-Christians in a visible Church society. Hence the Church—organized Christianity—includes those in all orders into whose hearts the Kingdom of God has come. But this Kingdom will only be complete when His will is done on earth as it is in heaven. To bring about this consummation is the world-wide commission of the whole Church of Christ.

RIGHTS AND DUTIES.

The Kingdom as represented in the parable seems to uphold an injustice. It does not seem fair that a man who labours but one hour should receive as great a reward as those who have borne the burden and heat of the day. It is like the complaint of the home-keeping son against the reception of the prodigal. Incidentally, emphasis is put upon the sacred right of property, which, if once destroyed, the doors would be thrown wide open to social chaos, so that one could not call even his life his own. Our lives are not our own; they are God's. But relatively they are our own as regards our fellowman; that is, they may not be commanded or claimed by a rapacious mob any more than by an exacting autocrat. Our lives are to be given to our fellowmen in spontaneous and loving service by a recognition of duty rather than of right. "Is it not lawful for me to do what I will with mine own?" Capital has no more right to possess the life of labour than labour has to possess the life of capital. The will of the people is the final appeal; but that will must be so enlightened as to reflect the will of God, and by it consecrated to Holy Service. The rights of property, in justice and without slavery, are sacred, as is the right to life.

THE REAL LESSON.

The parable struggles to speak in terms of God's Kingdom, the standards of which are so unlike ours. In it the first often shall be last.

The one who toils long in a spirit of self-glory or self-seeking will not have as high a place as the one who gives but a short span in the spirit of the Master. He who serves God must not, while serving, keep calculating his reward. Peter, in a mercenary moment, said, "And what shall we have, therefore?" There is no limit to Heaven's Grace. "The souls that grudge Heaven to Prodigals and Magdalens, and find no gladness in the prospect of sharing it with saints who once were the worst of sinners, must be the architects of their own narrow Heaven and pioneer their own way thither." We must learn to appreciate the joy and glory of living near to Christ here; and if that is not sufficient reward to divert our attention from those who at the eleventh hour hear the summons to service and obedience, then there is something wrong at the centre of our Christian life. "He that loseth his life, the same shall save it."

World Citizenship

Rev. T. H. COTTON, D.D., Toronto.

THE chapter on Hinduism is carefully written and one of the best sections of the book. The object of the writer has been to give the salient features of this most complicated of all religious systems, and at the same time to have such regard for brevity and clearness as the purpose of the book demands. We think he has, on the whole, been successful in this. However, anyone who attempts to lead a class in a study of Hinduism will do well to read this chapter over several times, and, if possible, to read one or more of the volumes suggested at the end of the chapter.

Hinduism is an enormous and staggering problem for the Christian Churches of the British Empire. The Hindus are all within the bounds of the Empire, and number probably about 250 millions. To make disciples of a population two and one-half times as great as that of the United States of America is an appalling proposition. In spite of mass movements in India, we are at present only touching the fringe of the population, and if the Christian call to make disciples of all nations is a compelling one, and necessary both for the salvation of the individual and for the peace and order of the world, we must be up and doing—doing much more than ever we have done in the past—or it will be generations before India has even had the opportunity of hearing the Gospel.

Indian life and religion shows great variety. There is a vast deal of superstition, and correspondingly low and savage conditions of life. There is, on the other hand, much enlightenment, lofty religious ideals, and comparatively civilized and happy social conditions. In one group one will find the lowest forms of magic and fetishism; in another, the grossest polytheism; in another, a highly intellectual pantheism, and in still another a theism which is almost Christian. However, it is generally agreed that the main feature of Hindu religion is its Pantheism. The teacher will do well here to read what the author says about pantheism, and in addition to read one or more articles on the subject in such dictionaries or encyclopedias as may be to hand. Tennyson's "Christian Pantheism" might also be read as showing that some prominent thinkers of our own feel that some features of pantheism enter largely into our Christianity. This need not stagger us, as it would be strange if there were not some truth in a system espoused by so many millions of comparatively enlightened people. However, there is one outstanding point where Christianity and Hinduism part company, viz., that Christianity holds firmly to the belief that God is a personal Being with Whom we may have real fellowship and communion, while Hinduism denies this. The Hindu begins his religious thinking with the assumption that God is *One*, and that he is *All*, and the *Oneness* is treated in such a rigid way as to exclude any possibility of differences; consequently, what we take to be different things, different objects in nature—sights, sounds, colours, tastes, and even persons—are all illusion. There cannot be different persons; personality is illusion. Salvation consists in realizing this truth, in escaping from the world of illusion as soon as possible and lapsing back into the infinite ocean of the impersonal Divine from whence we came. This is a good illustration of how, when we begin with false premises, we may, by a process of logic, land ourselves in a serious denial of the most patent evidence of our senses. Christianity takes the firmer and far saner ground that the world is real and not illusory; that there are real distinctions in nature; that personality is real—real both in man and in God

—and that, therefore, we may have communion with Him; that there are distinctions, even in the Godhead, and that He is not the dead level of uniformity and absolute unity which the Hindu presupposes.

The doctrine of God is central in every religion, and when it is erroneous it is not only true that all the doctrines which cluster round it are affected by that original error, but all the life which is based and founded upon it will be coloured by it. If we could purge Indian thought of its initial error, we should purge Indian life in a large degree of its superstition and cruelty, its sin and shame.

But in spite of the fact that the Indian philosopher teaches that God is One, that He is All, and impersonal, yet India is a land of gods. Like ancient Athens, there are almost as many gods as men. Yes, this is the popular religion—not the religion of the philosophers. The man of the street demands a God with whom he may have fellowship, a God to Whom he can pray, a God Who knows his fears, anxieties, sorrows and pains, and Who can be touched with a feeling of his infirmities. Indian polytheism is a reaction from the fatalistic and cruel pantheism of her great teachers. It is the reversion of a disappointed people to a primitive but more soul-satisfying religion. A few of India's scholars recognize this and are endeavouring to purify and elevate the polytheism into a reasonable theism, but, oh, so few, as compared with the multitude of teachers of the Vedanta!

And what can Christianity do for India? To take back her intellectual leaders to the point from which they started and show them their initial error—this would be a high and noble ideal. To purge the gross or refined polytheism of the masses of its error and immorality and present to their minds the glory of one personal God—this would be a great ideal. But we have a higher calling than this, viz., to preach Jesus Christ as the supreme Revelation of a God Who is not merely *One*, not merely *Holy*, but gracious and merciful, plenteous in goodness and truth. Not merely Creator, Sustainer, King and Governor, but, better than that and high above all—Father of our spirits, yearning over us in love, not sparing us when we sin, but nevertheless patient, forbearing, forgiving, just like an ideal father, just like Jesus Christ when He was here amongst men. Would it not be a great privilege to carry or send such a message to India—a message of love from every Christian man and woman of our Empire?

This alone can give the millions of India peace within the heart, this alone can give them place as part and parcel of a great League of Nations consecrated to peace, this alone can give them a worthy part in the shaping of the destiny of mankind. Think what it would mean for our Empire and for the world if the 300 millions of India—pagans, polytheists, pantheists, Moslems—were all bright, hopeful, happy followers of Jesus Christ and all consecrated to the service of their fellowmen! Well, it will not come in a day, but we should hasten the time and bring it measurably nearer if we were all to make this the subject of more earnest prayer and of more consecrated effort.

ARMISTICE DAY IN JERUSALEM.

"That night the troops on the Mount of Olives let off a number of star-lights and the bells all over the city rang. They were fairly going all over Jerusalem from all the little tinkles to the big boom of the Holy Sepulchre. The first event was a big service at the Holy Sepulchre. After this we set to work to prepare for a great service of thanksgiving in St. George's Cathedral. The Church Army took up the decorations. They hung festoons of flags across the courtyard and flowers across the screen in the church. I went to see the Governor and found him very keen. Eventually, there turned up the Archbishop and three Archimandrites of the Greek Church, two Bishops and one Priest of the Armenian Church, Abbot and two Priests of the Coptic Church, one Bishop and two Priests of the Syrian Church, Abbot and four Priests of the Abyssinian Church, Mufti Effendi (Moslem), Rabbi (Hebrew), mayor and municipality, judges, Zionists, and others. General Sir Arthur Mooney and staff, the Military Governor and staff, representatives of America, France and Italy and representatives of fifty-two units of the British forces.

"We fairly lifted the roof with the hymns. At the end I signalled to the Archbishop of Sinai and to the others to follow. We all processed down the aisle, followed by all the representatives. I stood outside and shook hands with them all. Then they were led off by their Kavasses with silver-knobbed sticks."—Extract of letter from Rev. J. E. Wright, author of "Round About Jerusalem."

The
Bay
E

THERE I
about
were I
but the pre
John Langh
He was rel



ARCHDEACON
STUART,

poses of t
first, thou
was first
which was
fire on Ch
followed
1820, it i
the prese
In 178
paid a vi
he found
building
new villa
not settle
removed
of two h
200 miles
Mohawk

Rev. J.
playfully
the first
province.
"Father"
was bor
family fi
in the C
London.
In 1781,
he came
than on
Canada.
his weel
in King
at King
built s
Stuart's
in St.
Rev.
ously
first r
of Eng
Upper
native
at St. I
land, E
to Can
Englan
ston i
proceec
field o
headqu
remain
1813,
for hi
said th
he was
ed and
His r
been I
and I
made
especi
ward
of Ha
tled.

The First Missionaries in the Bay of Quinte District *Euphemia Terrill, Toronto.*

THERE has been a good deal of controversy about when and where the first churches were built in the Bay of Quinte district, but the premier entry in the old register of Rev. John Langhorn pretty well settles the question. He was reliable, and wrote on the spot, and at the time. In his register of 1791



ARCHDEACON GEORGE O'KILL STUART, 1812-1862.

comes this entry:—"The new Church of St. Paul's, Fredericksburgh, was opened for Divine service for the first time on Christmas Day, 1791. This is, perhaps, the first church that ever was built from the ground solely for the Church of England, excepting one of the Mohawk Churches lays claim to seniority. (Signed) John Langhorn, Episcopal Missionary.

That entry disposes of the claims of St. John's at Bath as the first, though it is now standing and in use. It was first used three years later than St. Paul's, which was a log church, and was destroyed by fire on Christmas morning, 1816 or 1817. It was followed by the second—a frame church—in 1820, it is believed. This, in turn, gave place to the present neat brick church, erected in 1876.

In 1784, Rev. John Stuart, U.E. Loyalist, paid a visit to the Bay of Quinte district, where he found some Mohawks were settled, and were building houses and laying the foundation of a new village, called Tyendinaga. However, he did not settle in one place till 1785, when he finally removed to Cataragui, where he obtained a grant of two hundred acres of land. His parish was 200 miles long. He occasionally officiated at the Mohawk village, Bay of Quinte.

Rev. John Stuart measured 6 ft. 4 in. He was playfully styled "the little gentleman." He was the first Christian minister who settled in the province. He was appropriately styled the "Father" of the Church in Upper Canada. He was born in Pennsylvania of a Presbyterian family from the north of Ireland, but took orders in the Church of England. He was ordained in London. He found himself an ardent Loyalist. In 1781, at the time of the American Revolution, he came to Canada. There were then not more than one hundred Anglican families in Upper Canada. For the first few years Dr. Stuart held his weekly services in a room at the barracks in Kingston. St. Paul's Church was built in 1789 at Kingston, was burned down, and in 1884 rebuilt speedily. Archdeacon Stuart's tomb can be found in St. Paul's Churchyard.

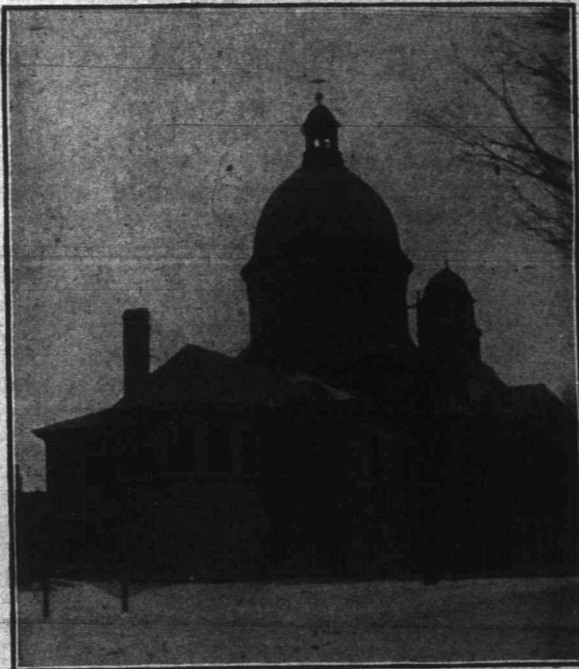
Rev. John Langhorn previously mentioned, was the first regularly-sent Church of England missionary to Upper Canada. He was a native of Wales, educated at St. Bees College, Cumberland, England. He was sent to Canada by the S.P.G. in England. He reached Kingston in 1786, and at once proceeded to his mission field on Bay of Quinte, with headquarters at Bath. He remained in this country till 1813, when he left Canada for his native land. It is said that the vessel on which he was returning was wrecked and all on board were lost. His real mission field had been Ernestown, now Bath, and Fredericksburgh, but he made trips in all directions, especially through Prince Edward County and those parts of Hastings County then settled. He divided the County

of Lennox into parishes. He was the first clergyman west of Kingston authorized to solemnize marriages, but insisted that the contracting parties must come to one of his churches before 12 o'clock in the day. I have read that his marriage fee was one penny. The original record of his marriages is now in the custody of the officials of the Kingston Diocese. Through my membership in the Ontario Historical Society I am the possessor of copies of his register, also of Rev. George O'Kill Stuart's register of St. John's Church, Bath, who succeeded him.

It is needless to say that when this missionary work began the entire district was without roads or bridges of any consequence. It is said that Rev. George O'Kill Stuart always made his journeys on foot, summer and winter. He could hardly have done otherwise, as few people had even stables and feed for a horse if he had possessed one.

The pioneer missionaries of this province, a century or more ago, underwent very great privations and hardships, but they endured them all cheerfully from a sense of duty to God and their fellowmen.

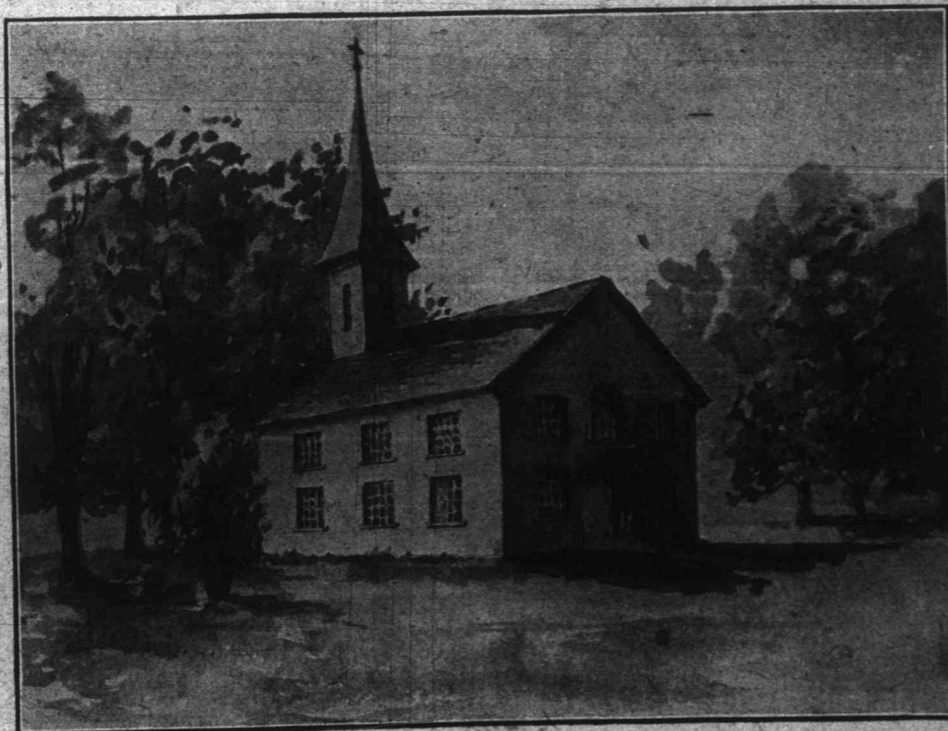
The Mohawk Church in Tyendinaga was erected about the same time as the church on Grand



ST. GEORGE'S CATHEDRAL, KINGSTON.
(Present edifice.)

River, which was about 1816. The Rev. John Stuart was employed by the S.P.G. as missionary to the Mohawks, and the same society donated the sum of £30 sterling to pay a teacher to instruct the Indian children. Rev. Mr. Stuart lived at Kingston, and could only pay occasional visits to the Indian village. A Catechist was employed to give religious instruction. Mr. Stuart had the appointing of the teacher, Mr. John Binger, whose descendants now are living in Belleville. He is the first teacher of which we have record, but it is difficult to find the exact date. He was actuated in taking the position by a true missionary spirit. He ceased to be teacher to the Mohawks some time in the latter part of 1795. The next teacher was Mr. William Bell. However, the Mohawks did not appreciate the advan-

(Continued on page 93.)



OLD ST. GEORGE'S, KINGSTON, 1791.

Two Bishops on Christian Unity

"MORE than ever before, I am sure, there is in our hearts a longing to get nearer to those whose brothers we are in Jesus Christ. And there is a growing feeling that nothing but prayer will heal the schism, for it is out of prayer that there will come the spirit of conciliation and concession—a spirit that beneath the mutual surrender of things that separate will most certainly discover the truth that binds. There is danger in this, some of you will say. I know it. And yet, if, in the great adventure of the soul, we never dare to 'live dangerously,' as Nietzsche puts it in his arresting way, we shall not soon reap the great reward that is awaiting us.

"Subject, therefore, to the conditions which I will proceed to state, I am prepared to sanction the holding of special services of intercession in the Church, in which the ministers of other religious bodies are invited to take part.

"(1) It must be clearly understood that whatever is done along these lines is done under authority of the Bishop, and upon this occasion only. The sanction which I now give must not be understood as having any general application, nor must it be taken as establishing a precedent for the holding of other kinds of united services.

"(2) Such services must be genuine services of intercession for this particular purpose, and are not to be turned into meetings for the delivering of sermons and addresses. It is to pray for the re-union of the visible Church that we are asked to come together, and not to talk about re-union. With that end in view, the order of service will be confined to the offering of prayer, to the reading of suitable passages of Holy Scripture, and to the singing of hymns.

"(3) The prayers used at such services must be liturgical in form and character. These may be selected from the Book of Common Prayer, either in its authorized or amended form, or from any collection of prayers for Christian Unity that have been put forth by authority in the Church.

"You will understand, I am sure, that it is only after much anxious thought that I have said this to you. It has been borne in upon me—and more than ever of late—that the Church of England ought to do something more definite in connection with this great problem. For years we have been talking about it, and praying for it among ourselves, and now the time has come, it seems to me, for the Church to take a forward step. If it is true that, as Sir John Mott has said, 'the greatest need of our generation is that of apostles of reconciliation,' then let us of the Anglican Communion ask God to give us the grace of that apostleship. Its exercise will not compromise our principles, but, on the contrary, give to them a deeper and fuller meaning. We shall discover in it the crown of catholicity."

THE BISHOP OF FREDERICTON.

The Bishop of Toronto, preaching in St. Alban's Cathedral on "Christian Unity," and basing his remarks upon St. John 17:21, said that the text must mean, amongst other things, oneness in spirit in the prayer for all conditions of men; and oneness of inner purpose where the Kingdom of Christ and its extension is concerned. But the main thing that this text must mean is a oneness of outward, visible expression both of the inner unity of the spirit and the inner purpose of the component part, which together would constitute the Divine Ideal. The Bishop likened the Ideal to a strategic objective in the recent war, in defence of which the enemy had thrown up four strong and almost impregnable defences, and said that the Divine Ideal was hedged about (1) with ignorance strengthened by indecision, (2) by prejudice strengthened by bigotry, (3) denominational jealousy strengthened by spiritual pride, and (4) an individual uncompromising adherence to religious upbringing.

The Bishop deprecated individual attempts to afford manifestations of Church union and to force such union, as resulting in misunderstanding, confusion, and defeating the very end sought for. No individual is charged with the responsibility of speaking for the great body to which he belongs unless specially chosen so to do and after receiving a mandate from that body. Hence, the action must be corporate and not individual.

THE BISHOP OF TORONTO.

The Girl of the Remake

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

COPYRIGHT

CHAPTER VI.

THE JOY OF NURSING.

IT is curious, but all the time I am writing I know that half of you at the least have a secret hankering after nursing. And it is no wonder. Nursing touches the mother instinct, which is alive in every true woman, from the oldest and ugliest spinster driving geese over the common to the merriest-hearted school girl playing hockey in the field. That instinct per chance, is so strong that if you heard to-morrow you had been chosen for a hospital, you would be as excited as Nelson at the first cry of battle.

"Never was schoolboy gayer than he
Since holidays first began;
He tossed his bonnet to wind and sea,
And under the guns he ran."

But beginning is one thing, and is joyful; continuing is another. How are you to know that when splinters, that is to say, difficulties, are flying all around you, you will dare all the same, rejoice all the same, and still feel like Nelson?

"Mark you, I would not be elsewhere now," said he, "for a thousand pounds."

It is the joyful continuing which is the true test of the born nurse, as of the born teacher.

But, you may say, how can I tell? I know I want to begin nursing, but till I feel the splinters, the difficulties, flying around, how can I tell whether I shall want to go on? That will be decided practically by the depth of your motive in undertaking the work. You know well enough that there are a hundred and one of these motives tangled up together in your mind, like the silk at the bottom of your work basket. Some are on the surface. You see yourself in a trim uniform, fitting to and fro; you feel the steady sense of necessity. Some go deeper. You long for adventure, and are afraid of being a squirrel in a cage—of never getting any further. You are determined that, if you cannot dart after your brother in his aeroplane "into the realms untrod on deft and daring wing," you will at the least make your own adventure, and make it your own way. Or, best of all, if you have touched sadness, you long to be an April breeze, clean, invigorating, strong, bringing God's presence and His power "so near the hearts of men that, even in their anguished hour, they joy for hope and light again."

It is best, therefore, first to disentangle your motives, and then to come down to practical facts and look the profession squarely in the face, as far as facts are concerned. You are asking whether you can be certain of well-paid, steady work; and, if certain, how many years you can continue at that work; and, if you do well, what prizes you can obtain.

To take these questions in turn. In the first place, you can disillusion yourself at once as to any idea of making a fortune. The man you are nursing may think twenty-five dollars a terrible amount to pay, but he would never dream of putting a like number of hours, skill and attention into his own work at twenty-five dollars a week.

As long as you are in the hospital you are like the man, you magnify the coming twenty-five dollars, but when you actually begin to receive it, you discover the countless leak-holes in your pocket. You soon find that you cannot work every day of the week. You are forced to rest after heavy cases, more especially country cases, where a nurse's rights are not always clearly understood, and where relief is hard to get, and people forget in their anxiety that their case is not the only case in the world.

You will do well if your salary reaches a thousand dollars a year; but even so, no princely fortune will remain after you have paid your registration fee, rented your room, discharged your laundry bill, and taken a fair share of infectious illness. But, you say, even if I fall ill, I shall be better off than my neighbours, for I have a claim upon the hospitals, and doctors and nurses will be kind to me.

That is true, but we are discussing the main issue, and doctors and hospitals, kind as they may be, will not make up the deficit upon your three years' training, or pay for your holidays, or help you towards putting by your retiring

pension. But, you say, that is all very well. You are young and strong and have not the faintest intention of retiring. That is true once again, but you may have more than a faint intention of retiring some fifteen, twenty years hence when you find that doctors are looking for recent graduates for critical cases and patients demanding young nurses, who are less cranky and tyrannical.

This would be hard lines if it were not for the chance of a Headship of a hospital or for entering one of the many doors which are open for nurses. You will find that there are enterprises where age and experience count for you instead of counting against you, and where, if you are not definitely fighting disease, you are at any rate fighting to save morality. Under these headings come industrial work, departmental oversight, supervision of factories, institutional work, doctors' offices, and, best of all, Social Service and Child Welfare.

But supposing you are casting longing glances at nursing, the question remains as to how far the Superintendent of a hospital will cast longing glances after you. Take it at its best—take it that you are of good stock, good traditions, strong, clean and capable; take it that you are utterly honest and truthful; that your mother has given you good advice, and not only given advice, but trained you to put that advice in practice, and to use your head to save your legs.

So far to the good but there still remains the question of school experience. Did you drop arithmetic as soon as you found the "Rule of Three" did puzzle you, and Practice drove you mad? You cannot drop your lectures because your laboratory work does puzzle you, and the difference between the twentieth and the hundredth of a decimal drives you mad. If your arithmetic is all in arrears, you may have to take your choice between losing your cap, or like many a girl before you, returning to school in order to learn that same hated arithmetic.

The next, as to literature. If you never, of your own accord read anything heavier than the "Ladies' Home Journal," or more illuminative or imaginative than Eaton's or Simpson's catalogues, you will be a poor hand at reading a newspaper intelligently to a patient, or at getting beyond the veriest gossip. That same luckless patient, especially if he is a professional or business man, will not be long either before he finds you intensely tiresome and asks for a nurse who can distract his thoughts and help to wile away the wearisome hours of illness.

Then as to your general attitude in school. If your thoughts went wool-gathering out of the window during classes, they will go wool-gathering in the hospital, and you will miss half the directions which the doctor has given you, and miss half the needs of your patient.

There still remains the question of memory. Were you famous for your memory work in school, or did you look upon forgetfulness at school and at home as a pleasing idiosyncrasy? Your patient will have his doubts about the pleasingness of that same idiosyncrasy if you have scalded him by a carelessly applied hot water bottle, which keeps him weeks longer in hospital, and you will have doubts yourself when it keeps you weeks longer winning your cap.

But school, after all, is only half the battle. Now about home. There is, first, the question of obedience. I wonder if your fairy godmother waved a wand over you at your christening and took away the kind of bias which always makes you want to do exactly the opposite to what you are told. Or, better still, if your mother insisted on such swift obedience that you involuntarily pull your wits together and carry out an order without asking idle questions.

If that good luck has been yours, you will make your way like lightning in the hospital, and never dream of sending down, for instance, for a tray without permission. It is all very well to feel sympathy for a poor, tired mother who refuses to leave her child, but sympathy must be subject to obedience or you will be in endless hot water, and be a long time before you understand and see the harm of it.

Secondly comes the question of nerves. You will find that your patients have endless nerves, a superfluity of them, but you have no right to any nerves whatsoever, not even a suspicion

of them. But, you say, why not? What is the harm of getting nervous by reading in bed, living at "movies" and dances, having too good a time generally, provided you can put a brake upon yourself and answer gently when you want? You may answer gently, but, as certainly as the east wind finds its way through double windows, so your luckless patient feels the thistles, even though the prickles are blunted.

But take it that you are cheery and strong, and thirsty for new experiences, what about helpfulness and economy? Are you quite certain you are not running into the hospital in order to avoid tiresome home duties? Do you always make your bed trimly and keep your room trimly, or are you leaving all that to the hospital, forgetting that your fingers are thumbs, and that nothing comes naturally, not even bed-making, any more than a Sonata of Beethoven's without previous scales and exercises.

This seems a long list, but there still remains the question of economy. If you have been wasteful at home and left pieces on your plate, you will be inclined to be wasteful in an institution, and to think that your particular bit of wastefulness does not matter. You will think your Superintendent stingy whenever she urges the price of milk, butter and absorbent wool, and be impatient when she keeps on insisting upon the fact that if you and your classmates were only more careful some extra half dozen poor patients could be looked after.

But supposing that the Superintendent is satisfied that you are the right candidate for the hospital can you be certain yourself? Can you tell how far you have a passion for nursing? A genuine passion comes out in many ways. You know whether your dolls suffered from every possible and impossible disease; you know whether, like Florence Nightingale and Agnes Jones, you interested yourself in the dumb animals around you. Do children cling to you and tell you their petty aches and pains? Does saving life appeal to you as Kitchener's life appealed to the sailors, as, with torn nails, they scaled the steep cliff and sank exhausted with one only thought, one only groan, "Kitchener was on board."

But to probe further. Is nursing a passion of love or of dollars and cents? If of dollars, you will follow in the line of the Will-o'-the-Wisp practitioner of old days, who sent in a bill for £6 "for killing your son." If it is an inborn passion, a cry of pain will appeal to you as it appealed to the knights of chivalry of a century ago. You see those old-time knights, Don Quixote's, if you will, of the profession, the Dr. Ryerson's, whose spectres still ride the glades of the forest. They fit through the trees, with basket of provisions on arm and saddle-bags on either side, clattering with gallipots and phials, threading their way, asleep as often as awake, some forty, fifty, a hundred miles through the forest.

But take it that your hospital experience is over and your examinations passed, your real test, the test of private nursing, is at hand. I am not dealing with any test as to minor details, minor temptations, such as an indulgence in up-to-date hairdressing and up-to-date dressing generally. Nor am I dealing with tiresome habits which annoy your patient, like fidgetting, clearing your throat, and a rasping, file-like nasal intonation. I am turning to the harder questions of self-denial and self-control. Up till now you have crossed the threshold of sin and pain, time and again, but never alone, never without a background of sympathy and merry out-of-hour companionship. Now you have to take the loneliness of responsibility, a loneliness and responsibility such as sailors declare makes a man religious the moment you make him a captain.

Everybody in the house will be turning to you, and you will have to make your decisions and keep your own counsel, with only an occasional word from the doctor, and you will inevitably grow hard if you lean upon yourself, but you will grow strong if, like the captain of the vessel, you lean upon the unseen presence of Christ.

I know it is desperately hard at first. In the hospital it was delightful to go hither and thither and to be in the thick of everything. Moreover, if you fell out with one person, you took up with another. But now you dare not fall out with your patient or his friends, and you dare not let off steam outside his bedroom. Then, again, you could always turn a corner in the hospital by your keen sense of the ridiculous and quick power of retort, but now, unfortunately, you find it leads you astray. For that same spice of merriment or pertness, whichever you like to call it, which was amusing enough to a patient, especially a man-patient, is apt to provoke the indignation of the family and bring down its own judgment upon you.

(Continued on page 94.)

WE will young has matriculation business, and determined t

At the un exactly the forward to the Theologi tions, have that he will advantage i to the upke In all the pr Government of educator sands of d ment on th As the Gove money for t plied by Ch special favo cept in so are in Medi place of tl other bran

In the o our young finish his c ing for the grants, but case of a n count the s counted in cost him at tribution h in the holi holidays a he is expe the holiday a month a \$1,000 to need any c penses to furniture. Last anyo will anal; a seven ye It will tak postage a a year fr board for provide h to his cou the young from othe debtednes him the a the young \$3,000. W to obtain man will of this w cent. per graduate applied a month to make the follo

1st yr.
2nd yr.
3rd yr.
4th yr.
5th yr.
6th yr.
7th yr.
8th yr.
9th yr.
10th yr.
11th yr.
12th yr.
13th yr.
14th yr.
15th yr.
16th yr.

But e of the mated workm

The Minister and His Salary

Rev. J. N. Blodgett, B.A., Chappleau, Ont.

CHAPTER I.

WE will suppose we are beginning with a young man, twenty-one years of age, who has attended High School, passed his matriculation examination, spent some time in business, and who has \$1,000 in cash and has determined to study for the Christian ministry.

At the university he will be required to pay exactly the same fees as the students looking forward to other professions. When he enters the Theological College he will, in some institutions, have an advantage over other students in that he will have no tuition fees to pay. But this advantage is not as big as those who contribute to the upkeep of theological colleges think it is. In all the professions apart from the ministry the Government bears a very big part of the cost of education, as witness the hundreds of thousands of dollars spent by the Ontario Government on the faculties of Medicine, Science, etc. As the Government cannot be expected to furnish money for theological training, this must be supplied by Church members, but it is not an extra special favour given to theological students, except in so far as their fees are lower than they are in Medicine, etc., but it is rather to take the place of the Government help given to these other branches of education.

In the ordinary way it will take our student, our young man of twenty-one, seven years to finish his course and obtain the necessary standing for the ministry. Some students get special grants, but this would scarcely be given in the case of a man with \$1,000 to begin with. If you count the student's time worth anything, as it is counted in any other line, his college course will cost him at least \$3,000, over and above any contribution he will be able to make from earnings in the holiday season, for a theological student's holidays are considered part of his training, and he is expected to work for the Church during the holidays for a nominal fee of from \$25 to \$50 a month and expenses. We allowed our student \$1,000 to begin with, but on graduation he will need any of this amount left from incidental expenses to provide his ordination outfit and some furniture. This leaves the \$3,000 to be provided. Let anyone may think this sum is too high we will analyze it briefly. Three thousand dollars for a seven years' course allows only \$428.58 a year. It will take \$100 a year of this amount for fees, postage and stationery. This leaves only \$328.58 a year from which the student has to pay his board for the college year of seven months and provide his clothes and other things necessary to his course. The amount is not overstated. If the young man has provided some of this \$3,000 from other sources and decreased his outside indebtedness, then his education account will owe him the amount he has paid. We, therefore, have the young man under obligation to pay back \$3,000. We will say the young man's name is used to obtain the necessary credits, and the young man will pay back the sum of \$300 a year. Part of this will be used to pay the interest at six per cent. per annum, which is as low a rate as the graduate may hope for, and the balance will be applied on the principal. This means that \$25 a month must be put to one side out of the salary to make the necessary payments, as shown in the following table:—

Table No. 1.

	Principal	Annual Payment	Interest 6%	Paid on principal	Balance of principal
1st yr.	\$3,000.00	\$300.00	\$180.00	\$120.00	\$2,880.00
2nd yr.	2,880.00	300.00	172.80	127.20	2,752.80
3rd yr.	2,752.80	300.00	165.17	134.83	2,618.00
4th yr.	2,618.00	300.00	157.08	142.92	2,475.08
5th yr.	2,475.08	300.00	148.50	151.50	2,323.58
6th yr.	2,323.58	300.00	139.42	160.58	2,163.00
7th yr.	2,163.00	300.00	129.78	170.22	1,992.78
8th yr.	1,992.78	300.00	119.57	180.43	1,812.35
9th yr.	1,812.35	300.00	108.74	191.26	1,621.09
10th yr.	1,621.09	300.00	97.27	202.73	1,418.36
11th yr.	1,418.36	300.00	85.10	214.90	1,203.46
12th yr.	1,203.46	300.00	72.21	227.79	975.67
13th yr.	975.67	300.00	58.54	241.46	734.21
14th yr.	734.21	300.00	44.06	255.94	478.27
15th yr.	478.27	300.00	28.70	271.30	206.97
16th yr.	206.97	219.39	12.42	206.97

But even this startling story does not tell all of the graduate's investment as it would be estimated by any commercial firm or company of workmen. We still need another table to show

the amount earned by reinvesting the interest each year.

Table No. 2.

	Interest reinvested (see table 1.)	Annual earnings interest reinvested	Interest on capital (see table 1.)	Total interest for re-investment
1st yr....	\$180.00	\$ 180.00
2nd yr....	\$ 180.00	\$ 10.80	172.80	363.60
3rd yr....	363.60	21.82	165.17	550.59
4th yr....	550.59	33.04	157.08	740.71
5th yr....	740.71	44.44	148.50	933.65
6th yr....	933.65	56.02	139.42	1,129.09
7th yr....	1,129.09	67.75	129.78	1,326.62
8th yr....	1,326.62	79.60	119.58	1,525.79
9th yr....	1,525.79	91.55	108.74	1,726.08
10th yr....	1,726.08	103.56	97.27	1,926.91
11th yr....	1,926.91	115.61	85.10	2,127.62
12th yr....	2,127.62	127.65	72.21	2,327.48
13th yr....	2,327.48	139.64	58.54	2,525.66
14th yr....	2,525.66	151.54	44.06	2,721.26
15th yr....	2,721.26	163.27	28.70	2,913.23
16th yr....	2,913.23	174.79	12.42	3,100.44

We now see from the two tables that the graduate has had to assess his salary a charge of \$25 a month for sixteen years to pay back the money invested in education account. We see further that the accrued interest, together with the interest on the interest, amounts to \$3,100, or altogether, if we continue our statement along the lines used in business, we find the education account owes the graduate the \$3,000 capital, plus the \$3,100 earnings, or a total of \$6,100. How can this be cleared on his books? Of course, it is borne in mind that the clergyman in every year of his life has had to bear his share of Church expenses equally with other members of his congregation, so all this education cost is an extra. Further, for the purposes of this article we will take the salary of the better-paid class of town and country clergymen. That would give us, say, for the first six years, a salary of \$75 a month, for the next five years a salary of \$100 a month, and for the next five years a salary of \$125 a month. The above tables show that from the salary there will have to be deducted each month the sum of \$25. We see, then, that the net salary will be for the first six years the sum of \$50 a month, for the next five years the sum of \$75 a month, and for the next five years the sum of \$100 a month. Or the average salary for the sixteen years will be (net) \$73.44 a month. From this (net) salary the clergyman will have to pay many items, such as postage, all office expenses, travelling expenses, and many other items. It should be borne in mind also that the figures given are for the well-paid man. Most clergymen receive a salary much lower than the figures given. Still, the better-paid man cannot hope for any returns from his investment, so there is but one way to clear his books, and that is to write off the whole investment, representing an actual cash sum of \$6,100, as a gift to the Church. Money for investment should easily be worth four per cent. per annum, and on that basis we have the following table:—

Table No. 3.

	Capital	Interest earned 4%	Total at end of year	Annual gift	Amount left in capital
1st yr.	6,100.00	244.00	6,344.00	500.00	5,844.00
2nd yr.	5,844.00	233.76	6,077.76	500.00	5,577.76
3rd yr.	5,577.76	223.11	5,800.87	500.00	5,300.87
4th yr.	5,300.87	212.03	5,512.90	500.00	5,012.90
5th yr.	5,012.90	200.51	5,213.41	500.00	4,713.41
6th yr.	4,713.41	188.53	4,901.94	500.00	4,401.94
7th yr.	4,401.94	176.08	4,578.02	500.00	4,078.02
8th yr.	4,078.02	163.12	4,241.14	500.00	3,741.14
9th yr.	3,741.14	149.64	3,890.78	500.00	3,390.78
10th yr.	3,390.78	135.63	3,526.41	500.00	3,026.41
11th yr.	3,026.41	121.05	3,147.46	500.00	2,647.46
12th yr.	2,647.46	105.90	2,753.36	500.00	2,253.36
13th yr.	2,253.36	90.13	2,343.49	500.00	1,843.49
14th yr.	1,843.49	73.73	1,917.22	500.00	1,417.22
15th yr.	1,417.22	56.68	1,473.90	500.00	973.90
16th yr.	973.90	38.95	1,012.85	500.00	512.85
17th yr.	512.85	20.51	533.36	533.36

This table shows that the money from salary used in paying college expenses equals an annual gift to the Church of \$500 a year for seventeen years.

A study of the three tables shows us that not only was the young man called on during his college days to practise a self-denial rigorous even to that extreme where it ceased to be a benefit, but he also is compelled through the first sixteen years of his ministry to practise a self-denial which robs him of vitality and impairs his usefulness, and the results of that self-denial, or rather, shall we say, the saving effected by that starvation equalling a gift of \$500 a year for

(Continued on page 88.)

Letters of a Prairie Parson

Dear Arthur,—

There was quite a stir in our nearest town the other week. We had a visit from a Doctor of Divinity! The local papers hailed him as "The Prophet of the New Age." He came with a "New Religion." He held "evangelistic" meetings for ten days or more, and crowds came to hear him. Several Agnostic Socialists were present at every meeting, though they had to drive thirty miles each time.

I was present at three of his meetings, and I enjoyed them. It is quite a luxury for me to hear an address of any kind. I believe I could almost enjoy a lecture on "Original Sin." I heard a story lately of a man who had no appetite. He underwent a special cure, which consisted of enforced fasting until he was ready to eat a pair of boots. (No! He was not a Bishop.) I have reached that state mentally and by a similar process. So you will understand how much I enjoyed this Doctor of Divinity.

He was very popular. He told us we Western people are the pick of the world! He said so many nice things about us, we found it difficult to refrain from purring. He denounced the Churches wholeheartedly. We gathered from his remarks that no business man and no politician could be a Christian. Here was his test of a man's Christianity: "Do you believe in public ownership?" He made light of the "old idea" that a man must be converted before he can be a Christian. I had never realized before, though, what an awful state humanity is in. He made it very clear that the world is like the Black Hole of Calcutta, where every man fights for life with the selfishness of despair. How foolish for a man to put his smiling face to the window of the Black Hole and say, "Dear friends, you must not fight like that. You must be good and unselfish." Preaching to people to be good was just as foolish, he said. Then he made this startling statement, "Human nature is just as good as it can be under the present circumstances." So the moral of it all was this:—

"Don't waste time trying to change human nature; change the circumstances."

You will not be surprised to learn that this Doctor of Divinity proudly cried, "I surrender to the Socialist Party." I liked his honesty.

What do you think of all this Arthur? Why was he so popular? Was it just that people are like the gentlemen of Athens, who delighted "either to hear or to tell some new thing?" Or is it true that the Church has laid undue emphasis on personal religion and neglected social righteousness, so that the pendulum has swung to an over-emphasis on social reform? I think you said once that the Church fails to get enthusiastic about anything, so perhaps any sort of emphasis is a sign of more vigorous life.

A friend sent me recently Dr. Law's book, "The Hope of Our Calling." He refers to this very thing, "The reaction from an excessive individualism and other-worldliness." "Human progress never succeeds in keeping the *Via Media*; its advance is always by zigzags. We seem incapable of doing justice to one interest without doing injustice to another." That does seem to be true, but isn't it a sad confession? Must we hop on one foot until we are tired, and then hop on the other foot? Shall we thus make better progress than by walking on both feet, "looking unto Jesus?" Must one age believe in Salvation and the next in Social Reform? Can we not see Jesus as at once Saviour and Teacher? Surely humanity is not incapable of taking the teaching of Jesus as a whole, of hearing Him say, "Except a man be born again," and also, "Not everyone that saith . . . but he that doeth." To seek to change circumstances without seeking to change human nature seems to me like removing the effect and leaving the cause alone.

When I heard the Doctor of Divinity say, "Human nature is just as good as it can be under the circumstances," I felt a real sadness. I pictured Jesus on the platform with the speaker, and I felt that, though He had far greater faith in men than we have, He would look up in silent rebuke.

For myself, Arthur, I feel that what is needed is a well-balanced presentation of the Gospel of salvation and service in all its fullness, with just

(Continued on page 88.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

It is manifest to all who stop to think that the problems of the Peace Conference are intricate and delicate in the extreme, and it is essential that we trust our Dominion and Imperial representatives in the great task that is theirs just now. At the same time, it not infrequently occurs that when men are fighting our battles it is a source of weakness to them if those for whom they speak are absolutely quiescent. It strengthens the hands of representatives to have a manifestation of public interest in the subject under consideration. They can point to this as the evidence of the feeling they have to consider. There are one or two aspects of the situation in Paris worthy of special attention. It ought to be clearly realized what is the attitude of President Wilson in his leadership of that great conference. If the writer can diagnose the case aright, it may be thus expressed. Our Dominion and Imperial statesmen, in approaching national and international problems, have always had their peers in mind. If they convinced those in authority or those of weak influence to accept their point of view, they reckoned that all was well. Mr. Wilson approaches the problem from a different point of view. He is not so very much concerned about what Mr. Lloyd George or M. Clemenceau or Orlando may desire to do, as to discover what is in the minds of the people of England, France and Italy. To that public desire he gives voice and expression, and thus becomes their leader. He expresses their ambitions more clearly than they can express them themselves, and, with their backing, our representatives find they are forced to acquiesce. It is a new diplomacy for Europe, and it would be well if it were thoroughly understood. When Mr. Wilson spoke before the King of England at the great banquet in Buckingham Palace and before the most notable men of England, it was quite clear that the real audience he had in mind was the great mass of commoners throughout the British Isles, who dined not off gold plate, but who would read his words the following morning in the daily press. Wherever he went it was the same thing. His ruling principle, frequently enunciated, was that public men are public servants, and they must obey the voice that put them where they are.

The appeal to the people may, on the whole, be a safe and just basis of public policy in a well-organized democracy, but it becomes a mighty dangerous thing when you stir the sleeping forces of peoples who know nothing of the responsibilities and obligations of self-government. The men of Kansas or California may be trusted to express themselves on matters of national or international policy, and to control themselves if they do not get their own way, but have we the same confidence regarding the men of Albania, Spain, Greece, Bulgaria and other European countries who see but through a glass darkly? The fear that exists in the writer's mind, and the fear, he is quite sure, that exists in the minds of Britons everywhere, is that Mr. Wilson is assuming that the mind of America may be taken as the standard of the mind of the world. Five years ago many of us would, perhaps, have accepted that premise, but the revelations of Germany, a much more highly developed country than many others, have shattered our faith. We are not now prepared to try experiments of sociology on a world scale without absolute guarantees of the means of protection in case of betrayal. The underlying principle of those who take this view is not less unselfish or magnanimous than that of Mr. Wilson, although they may appear to be placed in that light. They are seeking to proceed to the same ultimate goal by the directness and rapidity which safety and wisdom indicate. Excessive zeal for the peace and happiness of the world may open the floodgates of anarchy and strife.

Once more "Spectator" would urge the necessity and wisdom of insisting upon the United States being pressed into the guardianship of one or more of the conquered colonies or dependencies of our enemies. It is all very well for America to say that England shall dominate certain states in Africa, and perhaps guide Palestine through its troublous future, and then say to the world, See how unselfish we are! We have

not sought a foot of conquered territory nor a dollar of indemnity. We have acted as the friend of humanity, and arranged that a League of Nations will stand over all these new guardians that are pouring out their resources to build up the undeveloped estates of the world. When this work is completed the guardianship will be withdrawn and the guarded will be a free people. Guardianship under these conditions is not a dowry, but a responsibility, of which America ought to bear its fair share. Africa is as near Washington as Australia is to London, and there is no reason why a part of the world's load should not be placed upon the broad shoulders of America. Were such the case, they would doubtless be far more sympathetic in their efforts to administer the League of Nations. It is useless to say that American precedent and doctrine stand in the way. Precedents and theories have already been set aside, and it is too late to plead their inflexible mandate now. "Spectator" hopes that the United States will not only be invited, but pressed into the position of a definite partner in bearing the world's burden in these strange and strenuous times.

There seems to be a movement on foot to change the Primacy of All Canada to a fixed See, presumably Ottawa, the capital of the Dominion. With the idea of freeing the head of the Church to devote his entire time and energy to the welfare of the Church as a whole there can be little objection, and much may manifestly be said in its favour. It would be well, however, if the House of Bishops weighed carefully the effects of the establishment of a primatial See at the seat of Government. Proximity to the Government in Canada may be a source of weakness rather than strength. In the first place, it creates a suspicion that the Church is seeking special favours of the authorities in this realm, which would be prejudicial. It certainly offers a temptation to certain types of mind to be associated with the affairs of State. In the second place, to exercise the most effective influence upon a Government when we have a proper and legitimate request to make, it is not helpful to be too close to the seat of authority. It is a great mistake to imagine that a problem can be most effectively handled by men on the spot who are in daily contact with officials. The very fact of intimacy more frequently weakens a case than strengthens it. The strength of a case is, and should be, the case itself, and its advocates should be those delegated with authority for that purpose. From the point of view of the influence of the Church upon the Government of the nation, the writer is of the opinion that it would be strengthened by having the primatial See in Toronto or Montreal rather than in Ottawa, no matter who the Primate might be. But our relation to the Government of the country is a very secondary matter after all, for the work of the Church is essentially spiritual.

Spectator.

THE MINISTER AND HIS SALARY.

(Continued from page 87.)

seventeen years is accepted by the Church without any words of thanks or expression of gratitude or any other acknowledgment.

These tables represent the actual position of far too many men in the ministry to-day, and they give expression to a demand for the equalization of the burden or a readjustment of the position of the clergyman, a demand which is emphasized by other factors of the clergyman's position, which will be presented in the next chapter.

LETTERS OF A PRAIRIE PARSON.

(Continued from page 87.)

and fearless application to personal and social life.

We have had a wonderfully mild January—a real blessing to these districts, where the failure of the crop caused shortness of feed.

Yours sincerely,
K. Anon.

Let every one that hath a calling be diligent in pursuance of his employment, so as not lightly or without reasonable occasion to neglect it.—Jeremy Taylor.

The Bible Lesson

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

Septuagesima, February 16th, 1919.

Subject:

St. Philip and the Ethiopian Eunuch, Acts 8:25-40.

HERE is a short story with two heroes—Philip and the Ethiopian. It tells how they met and what great results came from that meeting. Over all is the guiding power of the Holy Spirit. Observe, in the unfolding of the story of the Acts, how the circle of the Gospel influence kept widening—Jerusalem, Judea, Samaria, and here, "the uttermost parts of the earth" are beginning to be touched.

1. Philip. We first read of him in Acts 6, where it is recorded he was ordained a Deacon, the lowest of the three great orders of the Christian ministry. He became a zealous preacher of Christ and at Samaria (Acts 8:5, 6) his work was greatly blessed. Our lesson shows how he was guided by the Holy Spirit (v. 26) to go to the southern or desert road leading from Jerusalem to Gaza. He obeyed promptly (v. 27), and there he met the man on whose account he was sent. It was not chance or accident, but the direct guiding of God which brought them together. If we could see a little deeper into events we might learn that there is no such thing as chance. Providence is everywhere. St. Philip was a Deacon, a great preacher, a man led by the Holy Spirit, whose guidance he promptly obeyed, and his work was greatly blessed.

2. The Ethiopian. This was, evidently, a black man from the Kingdom of Meroe, south of Egypt. It was a kingdom ruled over by a line of Queens who bore the general title Candace, just as the Egyptian Kings were called Pharaoh, or the Roman Emperors, Caesar. This Ethiopian held a high position. He was the Finance Minister of the Kingdom of Meroe, and was travelling in a state suitable to his exalted office. Moreover, he believed in God and had been in Jerusalem to attend one of the Jewish Feasts as a proselyte worshipper. He could not be admitted into full membership in the Jewish Religion, but he was about to enter into a larger freedom in the Christian Church.

3. Reading the Scriptures. As he journeyed the Ethiopian was reading a roll containing the book of the Prophet Isaiah—probably the Greek version. He read aloud, according to the custom of Orientals, or, perhaps, because the language was not his own, he was spelling out with difficulty the unfamiliar words. Then came Philip, who had attached himself to the cavalcade, with the question, "Understandest thou what thou readest?" So our two heroes were brought together in the study of the Word of God.

4. The Scriptures explained. The living voice of the teacher or preacher of God's Word is always needed. How can I understand unless some man should guide me? Philip knew better than the Ethiopian what the meaning of the passage was. He was one of the trained teachers of the Church. The interpretation which the Church had learned through Jesus, the Great Teacher, was then made clear to this reader. The New Testament was not yet written when Philip made known to him the meaning of the passage from Isaiah. The New Testament gives the true interpretation of the Old. Yet the living voice and the personality of men are still required in making others know the truth. Hence the value of Sunday School teaching and public preaching. It might be pointed out, further, that we have no right to make interpretations that are contrary to the accepted teaching of the Church and the common sense meaning of the Scriptures. Mrs. Eddy is a modern example of one who has built an heresy upon a "private interpretation."

5. The Ethiopian is led to Christ. St. Philip always preached Christ. He brought this man to the knowledge of the Saviour Who was foretold in Isaiah. From the passage he was reading he taught him about Christ, His life, suffering and death. Also, he must have taught him about sin, forgiveness, repentance, faith and baptism. The lesson was well learned and the Ethiopian asked to be baptized. Here were the first fruits of the great harvest from the "uttermost parts of the earth."

"There is a tradition," says Professor Schaff, "that this minister of Candace, whose name was Judich, preached the Gospel, on his return to Ethiopia, with great success, and that his royal mistress was among his converts."

Lessons: (1) The value of reading the Scriptures. (2) The need of faithful teachers. (3) The operation of the Holy Spirit through the Scriptures and the living teacher. (4) The value of the confession of a true faith. (5) The need of baptism.

Canadian

(Established)

Executive C

Board C

GEORGE B. WOODS, E

THOMAS MORTIMER, E

J. M. McWHINNEY, E

MARK I

M. RA

Subscri

Canada and other poin

Union

United States and Fo

(In

Single copies

1. Remittances

Canadian Church

or Post Office Orc

2. Receipts: Th

which the subscr

iber sends stan

be sent.

3. Change of A

sent at least two

desired. Give

addresses.

4. It is assumed the

continued unless

is received.

Advertising

mitted on a

CANADIAN C

613 Contine

Cor

Phone: Main I

Corres

Memorial W

of Nova S

Edw

Sir,—In a f
launched by 1
Cathedral Lea
Churchwomen
to work for t
All Saints', H
ing as its obj
Cathedral, at
beautiful sta
memory of all
Prince Edwar
great war no
ed, laid down
dom, truth a
brightens life

The windov
all the men
who died—n
were member
land, and it i
voluntary off
desire to give
it will, down
ful years whi
ally exalt t
which peac
sacrifice whi
ground of tl
and Flander
waters of th
worthy of h
as has been
a memorial
of England
exalt the Ch
erhood—the
Scotians and
who fell wil
book which
window, an
wind

The wind
work of a
and is a n
craftsman;
mediately
which is st
ment of un
dral church
der to all
of the di
ultimate tr
finite sacri
but of all
right.

The leag
representa
the Church
in the tw
woman ha
movement
tions in h
desire to s
wish to s

Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

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

Subscription Rates

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

Single copies 5 cents

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.

2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.

3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.

4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

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

Correspondence

Memorial Window for Heroes of Nova Scotia and Prince Edward Island.

Sir,—In a few days there will be launched by the Diocesan Woman's Cathedral League, an organization of Churchwomen who devote themselves to work for the Cathedral Church of All Saints, Halifax, a movement having as its object the erection in the Cathedral, at a cost of \$10,000, of a beautiful stained glass window in memory of all the Nova Scotians and Prince Edward Islanders who, in the great war now so triumphantly ended, laid down their lives that freedom, truth and all that blesses and brightens life might live.

The window is to be a memorial to all the men from the two Provinces who died—not to those only who were members of the Church of England, and it is to be erected with the voluntary offerings of all those who desire to give. Purchased with these, it will, down through all the peaceful years which are to come, perpetually exalt the infinite sacrifice by which peace was purchased—that sacrifice which has indeed made holy ground of the battlefields of France and Flanders, and consecrated the waters of the sea, to every Canadian worthy of his heritage. Also, since, as has been intimated, it is not to be a memorial of members of the Church of England only, it will testify to and exalt the Christian principle of brotherhood—the names of all the Nova Scotians and Prince Edward Islanders who fell will be inscribed in a vellum book which will be placed near the window, and will be open to all.

The window, which is the handiwork of a firm of world-wide note, and is a masterpiece of artist and craftsman; will stand behind and immediately overlook that holy table which is sacred to the "blest sacrament of unity." Here, in the Cathedral church, it will serve as a reminder to all who enter the building, of the dignity, the loveliness and ultimate triumph, not only of the infinite sacrifice of our gallant men, but of all sacrifice in the cause of right.

The league has sent out letters to representative women, members of the Church of England in every town in the two Provinces, and one such woman has been asked to lead in the movement and to receive subscriptions in her town. However, all who desire to contribute to the fund, and wish to send their subscriptions di-

rect, are requested to forward these to Mrs. A. H. Whitman, 63 Victoria Rd., Halifax, and they will be promptly acknowledged. Let it be borne in mind that the contributions of all the people are invited, and that none must be deterred from subscribing by the fact that he or she must of necessity send only a small sum. The small gift, with the heart of love and loyalty behind it, will be as gladly welcomed as the larger one from the giver of larger means.

Thanking you for allowing us space in your valuable paper for the announcement of the launching of the movement.

Mrs. J. Gillis Keator,
 President, the Diocesan Woman's Cathedral League.

THE TRAINING OF THE CLERGY.

Sir,—A letter in your paper of recent date upon the subject "The Training of the Clergy," raises the question of the quality of the men who are offering for the ministry. Are the best men coming forward for that great work? This is a question in which every Churchman ought to be vitally interested, because it concerns the future of the Church. If the best men are not offering themselves, can the situation be remedied, and how? The question seems to turn upon what is meant by the "best."

First, what do we expect of our clergy? From a perusal of your paper recently, I gather that they should have a considerable knowledge of the following subjects: theology, social service, preaching, business methods—and must visit regularly. In the life of a layman any one of these would be considered a life study. Further, our clergy must be ready at any time to perform any task that is asked of them. This means that they work longer hours than any trades unionist would countenance. The members of a trade union work 8, or perhaps 10, hours a day. For any time over and above those hours they are paid at a higher rate than the ordinary pay.

Then, what do we offer our clergy? Less than the pay of a Chinese cook or a day labourer. The outlook for the minister in a country mission is one of comparative poverty. He is absolutely unable to provide for his dependants in the event of his sickness or death. Thus, he who is exhorted to interest himself in social work and labour problems is often considerably worse off than the people whose condition, he is trying to improve.

In spite of these facts men do enter the ministry. It is true that there is not a long waiting list of applicants, but would a business firm be able to choose its men if it advertised for men at pre-war salaries and expected them to provide the necessaries of life at war-time and post-war prices? However, men do enter the ministry. Why, one cannot tell, unless they feel "called" to the work; and after all, is not that the thing which should be emphasized? A man enters the ministry feeling that the need for men constitutes a call to him. If another, possessing superior talents likewise feels the need, but waits until prospects improve, is he a better man for the work than the other, who "stays with it," despite poor prospects.

The small stipends of the country clergy could be easily advanced. Enough money is wasted by private individuals each year to do so, if a portion of it were applied to that purpose. If better stipends were given, more men would undoubtedly enter the ministry, but whether they would be "the best" men is another matter. In the meantime, would it not be a good thing to ask less from prospective candidates for the ministry and provide at least a living wage? That is what the trade unions demand—at least a living wage—and they get

it! That, at any rate, would stimulate and encourage those who are doing their best to advance the cause of Christ in the Anglican ministry.

E. G. Robinson.

Longford.

THE VIEWPOINT OF HISTORY.

Sir,—Since the cessation of hostilities on November 11th last, preachers and teachers have used the history of the war to emphasize particularly the hand of our God throughout the bitter experience of the past four years and a quarter. Unquestionably, "the Lord hath done great things for us whereof we are glad." In many instances the celebrations took the form of solemn thanksgiving for our happy victory. Bands parading our streets played: "O God our help in ages past," the Doxology, etc., before breaking out into patriotic airs, an acknowledgment of God first of all for which we are most thankful. Newspaper editorials could find no better words than the Word of God in which to express their thoughts upon that occasion. But it has occurred to me, Sir, that we might go much further than that. The history of the Old Testament was not written simply to record the events that took place during the reigns of the kings, the regime of the judges, the social influence of the prophets, etc., but to relate God to the history. It is perfectly true that outside of the history of the Old Testament we should know but little in any connected way of the great movements in the early days of man on earth; but primarily the Old Testament was given to show God's hand in the affairs of men. Does that not account, in part at all events, for the wonderful people the Jews to whom the oracles of God were committed. Then, Sir, why cannot we have a history of our race, of the world's history, if you will, written from this standpoint? All that we have, unless I am much mistaken, are histories, some beautifully written, others awfully dry, in which events are only correlated to preceding ones, showing merely a natural development or evolution of later things to earlier. I know we have such books as "Gesta Christi," which relates Christ to human progress, but that is one perhaps of others written from a purely theological standpoint. Might I suggest to Professor Wrong or some other historian, and to Dr. Cody, that the time is particularly ripe for a history for our young people, written not as our school histories are, simply a mass of facts, but written to show wherein in our magnificent God-guided history of the past, God has manifested Himself in the affairs of the nations, whereby we may be filled with gratitude and praise, and to teach us also that just as in the history of the Old Testament there are declensions, and national follies which we should acknowledge with shame and humility.

Geo. W. Tebbs.

WEAK POINTS IN CHURCH FINANCE.

Sir,—The remarks of R. W. Allin Esq., in your issue of the 23rd ult., are timely. The need of the re-examination of the basis on which the apportionments rest is apparent. But the example of erroneous apportioning, which he adduces by comparing the diocese of Huron with that of Toronto, may need further explanation. Population is the basis he names. But what does he mean by this term? How does he ascertain the population? Is it by the figures of the National Census, or by the parochial returns made to the respective Bishops? In either case the accuracy of the total number of the population is

questionable. The Bishop of Hereford says there are at least six ways in which Church membership may be ascertained. (And apparently none of them are wholly satisfactory.)

Another thing which needs to be considered carefully, is the financial ability of the members to be assessed. When the civil government thinks of obtaining a levy, it is careful to ascertain the financial ability of those who are to pay. It is possible that the urban population of Anglicans in Huron could not contribute fifty cents for every dollar raised by the Anglican urban population of the diocese of Toronto. I will make no positive statement as to this. But if the whole question of what constitutes Church membership were looked into and put on a more satisfactory basis than at present obtains it would be well. I am glad Mr. Allin has called attention to the whole matter.

N. R. G.

ACKNOWLEDGMENT

Assyrian Church Fund.

Mrs. Kelly, Port Dalhousie ... \$2.00
 A Reader \$2.00

All Over the Dominion

Seventy-five laymen of Trinity Church, Barrie, held a banquet at which Shirley Denison, Esq., K.C., of Toronto, spoke on "The Layman's Duty to his Church." At the annual vestry meeting an increase of \$400 was made to Rev. H. D. Raymond's salary.

The sixty-third annual report of the Church Home, Montreal, showed an expenditure of \$8,684.

Anglican, Presbyterian, Methodist and Baptist ministers spoke at the reception to Rev. W. J. Southam and Mrs. Southam, given as a welcome to his new work in Holy Trinity, Winnipeg.

Dr. Rexford, of Montreal, was appointed vice-chairman of the new organization, "Religious Education Council of Canada," Rev. R. A. Hiltz is another of our official representatives on the Council. It has taken an advisory oversight of every large matter in Religious Education, in the school, the home, the camp and Teacher Training. Each co-operating church, of course, keeps control of its own affairs.

A national inter-church movement took shape at a meeting of forty representatives of five churches recently held in Toronto. It was decided that all their campaigns relating to the missionary budgets should be simultaneous and co-operative. A special committee was appointed to consider the type of organization and plan of campaign in which all five churches could unite their efforts. The Anglican members of the special committee are Canon Gould and Mr. Casey Wood.

St. Luke's Church, Red Deer, Alta., has a roll of honour containing 124 names, including three past Rectors who succeeded each other—viz., Rev. C. W. G. Moore, M.A., Oxon, who became a Chaplain in the Imperial Navy and Army in the East and France, obtaining the D.C.M.; Rev. W. Fanning Harriss, Chaplain with the Canadian Forces, died of wounds received whilst conducting a burial service at the front; Rev. G. N. Finn, M.A., is with the Canadian Artillery in France. Twenty have made the supreme sacrifice and eighteen others have been wounded.

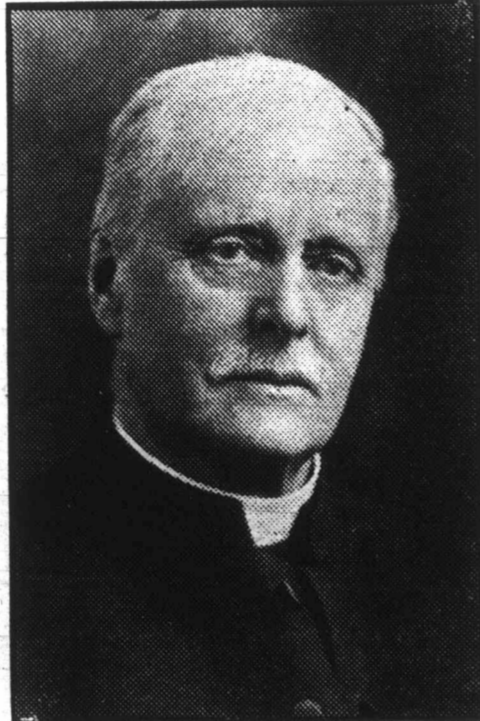
The Jubilee of Dean Lewis Evans of Montreal

ON St. Paul's Day, Saturday, January 25th, and on the following Sunday, the Very Rev. Dr. Lewis Evans, Rector of St. Stephen's Church, Westmount, and Dean of Montreal, celebrated the jubilee of his ordination to the ministry of the Church. On the anniversary day itself (the Festival of the Conversion of St. Paul), the Bishop of Montreal held a reception at Bishops Court in honour of the occasion, at which nearly all the Montreal clergy were present, being accompanied in many instances by their wives. In a few felicitous words the Bishop expressed to the Dean his own hearty congratulations and those of the clergy of Montreal, and then on behalf of the latter presented him with a luxurious armchair for his study, and Mrs. Farthing, on behalf of the wives of the clergy, gave Mrs. Evans a beautiful bouquet of roses. The Dean made a brief and fitting reply.

On the following day, anniversary services were held in St. Stephen's Church, beginning with the celebration of Holy Communion at eight o'clock. Morning Prayer followed at 11 o'clock, when the sermon was preached by the Provost of Trinity College, Toronto, who recalled the fact that the Dean's father, the late Rev. Dr. Francis Evans, and six of his sons, of whom the Dean is the youngest, were all graduates of the University of Trinity College.

Before the sermon, the churchwardens with several other representatives of the congregation came forward to the chancel steps and presented the Dean with an illuminated address from his parishioners. The presentation was made by Sir John Carson, who prefaced the reading of the formal address with a few feeling and effective words of personal

the Dean an envelope containing a substantial cheque, as an expression from some members of the congregation of their gratitude for and appreciation of the Dean's ministrations.



VERY REV. LEWIS EVANS, D.D.,
D.C.L., DEAN OF MONTREAL.

At the evening service, the Bishop preached a most appropriate and effective sermon, in the course of which he spoke of the Dean's worthy record and of the history of St. Stephen's parish with its three successive churches. Through the efforts of the Dean, what is now known as St. Edward's Church was built, and—what is somewhat remarkable—was entirely paid for before services

his father's diocese, and from there, a year and a half later to Montreal, to become assistant curate of Christ Church Cathedral. After something less than three years spent at the Cathedral, he was appointed to the cure of souls in St. Stephen's parish, Montreal, in 1874, where now, in the 46th year of his incumbency, he still enjoys the fullest measure of health and vigour, as well as the esteem and affection of a large congregation. In the wider sphere of diocesan and general Church activities, Dr. Evans has been Canon, Archdeacon, and Dean successively in the diocese of Montreal; Prolocutor of the Provincial Synod of Canada; a member of the General Synod ever since its inception, and of its most important committees; Chairman of the Board of Protestant School Commissioners of Montreal, and a prominent figure in many other organizations of both Church and State. Trinity College conferred on him the degree of D.C.L. in 1894, and D.D. in 1902.

St. Stephen's parish is in a prosperous condition, having a property valued at over \$100,000, and encumbered only by a mortgage which will be almost wiped out in a few years upon the maturity of endowment policies carried by the Church. Besides the Church building on the corner of Dorchester Street and Atwater Avenue, there is a commodious Parish Hall adjoining the church on the south, while immediately west of these buildings is a very handsome rectory beautifully situated in Werendale Park.

MONTREAL JEWISH MISSION.

The Rev. D. J. Neugerwitz, who was the speaker at the 16th annual meeting of the Montreal Jewish Mission, held in the Synod Hall, on January 28th, declared that many young Jews are deserting the faith of their fathers for socialistic and materialistic beliefs. The Christian Church, alone, he believed, could solve the vexed problem that was causing the



ST. STEPHEN'S CHURCH, WESTMOUNT, of which Dean Evans has been Rector for 46 years.

congratulation and appreciation, pointing out that he himself and two other gentlemen who stood there with him had been members of St. Stephen's Church throughout the whole 46 years the Dean had been Rector of the parish. After the presentation of the address Mr. Irving Rexford, one of the churchwardens, with a few well-chosen words handed

were held therein. The church cost \$73,000, which with the present value of money, would be equivalent to a much higher sum.

During his long ministry, Dr. Lewis Evans has held only three pastoral appointments. On his ordination to the diaconate in 1869, he went to the Mission of Norwich, in the diocese of Huron, which was

Jewish rabbis anxiety and wonder. During the last year 32 sessions of mothers' meetings took place and 87 sessions of night school were conducted. Visits to Jewish homes numbered 1,537, and visits to hospitals were 41. Mr. R. H. Buchanan, who submitted the financial report, reported a balance of \$883.95. Bishop Farthing presided.

The Churchwoman

COLUMBIA BOARD MEETING

The January meeting of the Columbia Diocesan Board of the Woman's Auxiliary was held in St. John's Schoolroom on January 17th. Mrs. Penketh, Branch president, welcomed the Victoria, B.C., Board and gave the Bible reading. Mrs. Robertson, of McGregor, Manitoba, was an out-of-town visitor at the meeting. A standing vote of sympathy was extended to four of the members, Mrs. Cummings, Mrs. Vincent, Mrs. Wells and Mrs. Forneri, in their recent and bereavements. The usual reports were read. A very interesting letter from Mrs. Little, wife of a missionary at Peace River, was read by Mrs. Hiscocks, thanking the W.A. for kindness received during their visit to Victoria, and telling of the terrible havoc made among the Indians and half-breeds of that district during the recent epidemic. At the noon hour Rev. F. A. P. Chadwick spoke on "Unity," both in the Church, at home and in the mission field. The subject of raising the apportionment of the Indian and Eskimo endowment fund was discussed. The treasurer reported receipts \$221.62; expended, \$59.25. Mrs. Schofield gave her impressions of the triennial meeting at Winnipeg, and the subject of the Bible teaching in the public schools was spoken of by Mrs.

To the Ladies of the

W. A.

One branch sent in "fourteen" new subscribers in one day last week. What has your branch done?

"Effort is the parent of success." Is your branch an orphan? We hope not.

"The Church paper in every Church home." Help us to make this a reality.

The Canadian Churchman

MEMBERSHIP CAMPAIGN.

The W.A., the liveliest organization of our Church in Canada, has now a membership of some 50,000 women. The funds, too, are assuming splendid proportions. Last year, over \$100,000 passed through the hands of the Dominion treasurer. A campaign is now beginning, in which every woman in the Church will be asked to become a member of this organization. Just as in the years of the war every patriotic woman was determined to have her share, no matter how small, in the work of "winning the war," so now every loyal Churchwoman is to be given an opportunity of sharing in the work of winning our Eskimos and Indians for Christ and the Church. Attendance at meetings is not the only necessity in W.A. work. Prayers at home are just as availing, and money to carry on the new work in the North and West can be sent as well as taken to the treasurer.

VANCOUVER BO

The monthly meeting of the diocese of was held in the p Trinity Church on treasurer reported 81. The clergy holding a retreat and 24th, and, a have been asked providing the mea of holding the an was discussed, and we have undertak heavy, and as we tional claims of ment Fund and work, it was felt carry out the pl was decided to en for May 1st. It have a Rummage in Christ Church simplest means o tionment for the Fund, it was mo tive assess each Branch to raise t that it wishes. most of the Bran the money by a communicant in contribution. A ed herself for s though she has r at the request o umbia, she has some months at School. Mrs. I of the School f Palamcottah, In every member o give 10 cents a The Library has ties, been move At present it w open from 11 u for Indian wor the gifts we ha ing, for the ba enza epidemic lifted. The A Pugh have pa trying time. in Lytton, thou in every house of Mrs. Pugh teacher in the only two pass the surroundin the efforts of t doctor, many c and children v Pugh had to n hospital was n not influenza, .

The W.A. of taken up Socia superintendent Home, Mr. Co dress on condi in this city, an help that our partment, esp official super than the tact Christian wo particularly a which children is badly neede are quite in added that we fluence,—thro now a power.

Sub

F
M

Our a
print
each
any
in af
date
label

VANCOUVER BOARD MEETING.

The monthly meeting of the W.A. of the diocese of New Westminster was held in the parish hall of Holy Trinity Church on January 14th. The treasurer reported a balance of \$373.81. The clergy of the diocese are holding a retreat on January 23rd and 24th, and, as usual, the W.A. have been asked to undertake the providing the meals. The advisability of holding the annual sale of work was discussed, and as the obligations we have undertaken this year are so heavy, and as we have also the additional claims of the Indian Endowment Fund and our own Oriental work, it was felt that we had better carry out the plan prepared, and it was decided to engage a central hall for May 1st. It was also decided to have a Rummage Sale on April 10th, in Christ Church schoolroom. As the simplest means of raising our apportionment for the Indian Endowment Fund, it was moved that the executive assess each Branch, and have the Branch to raise the money in the way that it wishes. It is probable that most of the Branches will try to raise the money by asking every woman communicant in their parish to give a contribution. A Miss Syer has offered herself for service in Japan and though she has not yet been accepted, at the request of the Bishop of Columbia, she has gone to work for some months at the Alert Bay Indian School. Mrs. Lye urged the claims of the School for Blind Children, at Palamcottah, India. She begged that every member of the Auxiliary would give 10 cents a year for this work. The Library has, after many difficulties, been moved to 666 Horner St. At present it will only be possible to open from 11 until 5. The convener for Indian work had to report that the gifts we had sent were still waiting, for the ban caused by the influenza epidemic had not been entirely lifted. The Archdeacon and Mrs. Pugh have passed through a very trying time. In the Indian village in Lytton, though there was sickness in every house, through the devotion of Mrs. Pugh and Miss Hobden the teacher in the Indian Day School, only two passed away, although in the surrounding Reserves, in spite of the efforts of the Archdeacon and the doctor, many died. The doctor's wife and children were also ill, and Mrs. Pugh had to nurse them as well. The hospital was full of cases of illness, not influenza, and was unable to help.

The W.A. of New Westminster has taken up Social Service work, and the superintendent of the Detention Home, Mr. Collier, gave a short address on conditions affecting children in this city, and spoke of the valuable help that our worker was to his department, especially in cases where official supervision was less needed than the tactful help and advice of a Christian woman. New legislation, particularly as regards the hours in which children may be on the streets, is badly needed. The present by-laws are quite insufficient. Mr. Collier added that women are not only an influence, through the vote they are now a power.

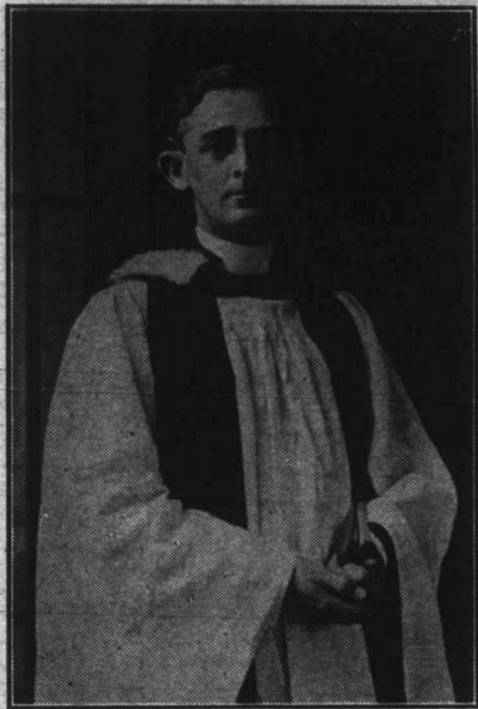
Subscribers Please Notice

Our address labels are reprinted the first issue in each month. Thus for any remittances coming in after Feb. 6 the new date would not appear on label till issue of Mar. 6.

Miss Bowman, who is passing through on her way to Japan, spoke of her work there, and the many problems that confront the worker in that country. The second lecture in the Study course was given by the Rev. Prof. H. R. Trumppour, M.A., B.D., in December. The subject was Mohammedanism, and it was most interesting and scholarly. The others are to be by Dr. Osterhout on "Primitive Races"; by the Rev. C. H. Shortt on "Buddhism," on February 10th; by the Rev. N. L. Ward on "India," in March. The noon-hour address was given by the Rev. C. B. Clarke, Rector of the parish.

Our New Missionary for Honan

OUR Church is fortunate in securing another missionary for Honan, the Rev. George Andrew, Rector for the past six years of Arichat, C.B., which was also his birthplace. Graduating from Dalhousie University, Halifax, in 1904, for the next three years he studied at Wycliffe Theological College, Toronto, graduated and was made deacon in 1907. For two years Mr. Andrew was Curate at the Cronyn Memorial Church, London. He was ordained priest at St. Paul's Cathedral, London, Ont., on Whitsunday,



REV. GEORGE ALLEN ANDREW, B.A.,
MISSIONARY TO HONAN.

1908. In 1911, he went to Winnipeg as Curate of St. George's Church, and from there was called to his home church, which he has just left. The parish of Arichat was founded by Mr. Andrew's grandfather, the Rev. James Shaw, who came as an S.P.G. missionary in 1828, and ministered in that field for thirty years.

A farewell service was held for Mr. Andrew by the United Church in C.B., at St. George's, Sydney, the mother church, which was founded by the Loyalists in 1788. He was given an illuminated address at this service, with a gold watch and a substantial purse of gold.

During his few hours' stay in Toronto, some of his old friends had the opportunity of wishing him good-speed at the home of Mr. and Mrs. R. A. Williams. A valedictory service was held at Holy Trinity, Winnipeg, on the evening of January 21, and arrangements have been made for services at Vancouver and Victoria.

Mr. Andrew will go at once to the Language School at Pekin, and his one message left to all of us at home is:—

"Brethren, pray for us."

A great deal of Church News has been held to give the Vestry Meeting Reports the right of way.

Preferments, Appointments and Inductions.

Adcock, Rev. W. H., to be Rector of Grace Church, Regina.

Ashby, Rev. H. B., Rector of the Church of the Redeemer, London, to be Rector of St. Matthew's, London. (Diocese of Huron.)

Avery, Rev. Arthur, to be Incumbent of St. Mary's, Whitewood.

Carlisle, Rev. Arthur, ex-Chaplain of the 18th Battalion, Rector of All Saints', Windsor, Ont., to be Canon of St. Paul's Cathedral, London.

Cornish, Rev. Canon, to be Rector of St. Mary's, Maple Creek.

Davies, Rev. T. J., B.A. to be Vicar of Holy Trinity, Medicine Hat, in succession to the late Rev. A. M. Harding.

Greenstreet, Rev. E. C., in charge of the Mission of Kamsack, cum Togo. (Diocese of Qu'Appelle.)

ORDINATION AT MOOSE JAW.

An Ordination of priests was held by the Bishop of Qu'Appelle in St. John's Church, Moose Jaw, when Rev. Oliver Riley, of Milestone, and the Rev. F. M. R. Gibney, of Bernard Mission, were advanced to the priesthood. The Rector of St. Paul's, Regina, preached the Ordination sermon and the Archdeacon of Moose Jaw presented the candidates.

Vancouver Vestry Meetings

ST. GEORGE'S.

St. George's, according to the reports of the annual vestry meeting, had a banner year. In spite of the epidemic of contagious diseases in the spring and fall, the average attendance showed a healthy increase, while the treasurer's report showed all accounts and apportionments met, and deficits from the year 1916 wiped out. The net receipts were \$6,100. For missionary and extra-parochial purposes \$1,345 was raised. Additional Sunday School accommodation was built to the value of \$1,000, and completely paid for. The debt on the organ was also cleared off. Machinery was set in motion to reduce the mortgage during the coming year. The church committee was further enlarged to include representatives to be elected from various parochial organizations, so as to co-ordinate the work of the parish. The stipend of the Rector-in-charge, Rev. Prof. Trumppour, of Latimer Hall, was increased by \$300.

ST. JAMES'.

A marked increase in the number of services, in the attendance and the financial receipts were the outstanding features of the annual vestry meeting of St. James' Church, the

ENO'S FRUIT SALT

The day will end
for you as fresh
as it begins—if
you take Eno's
each morning



mother church of the Anglican communion in this city. Reports from the Rector, the wardens, the Church of England's Men Society, the St. James' Guild, the W.A., St. Agatha's Guild and other organizations of the church all recorded success in their efforts and breathed the spirit of optimism for the coming year.

HOLY TRINITY.

After the Rector, Rev. C. B. Clarke, had given a short address at a well-attended vestry meeting of the Holy Trinity Church, the treasurer's report, showing a balance of \$243.75 in the maintenance account, was presented. Most satisfactory reports were given by all the parish organizations. A resolution to inaugurate a campaign to wipe out all indebtedness upon church property by June 1 of this year was passed.

ST. PAUL'S.

To mark the end of the great war by giving a greater opportunity for all to join in appropriate thanksgiving was the reason advanced at St. Paul's annual vestry meeting for the passing of a resolution requesting the Rector to ask the people to join in the General Thanksgiving in Morning and Evening Prayer in the public service of the Church, this change having been authorized and left optional by the General Synod in its recent revision of the Prayer Book. The meeting was presided over by the Rector, Rev. H. G. King, and reports of the year's work were presented by the various organizations of the parish. The financial reports were

A Good Investment

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

Open An Account To-Day.

THE CANADIAN BANK OF COMMERCE

Your Bosom Friend

Will be well treated in the finest electrically equipped Laundry in Canada.
We darn socks and do mending free of charge
NEW METHOD LAUNDRY
"WE KNOW HOW"

highly satisfactory, showing total receipts amounting to \$14,660, of which \$2,677 was devoted to missions. The wardens credited the financial success to the "every-member canvass" system. A resolution passed was one authorizing the wardens to erect a suitable memorial to the late organist, Mr. A. R. M. Dodson, who, leaving the parish about Easter last for military service, died in Hamilton, Ont., while training in the Royal Air Force, being one of the first victims of the "flu" epidemic there.

ALL SAINTS'

At the annual vestry meeting of All Saints' Church, Rev. O. J. Nurse, Rector, presided. The reports presented indicated a marked increase in all departments of work. The treasurer's statement showed total receipts one-third greater than the previous year. The total revenue from all sources was approximately \$3,000, of which over \$300 was credited to missions' account and \$822.29 to a special emergency fund created to meet arrears of taxes, interest and the debt on the organ. By a unanimous vote, the Rector's stipend was increased \$300 per annum and a bonus of \$100 added for the year past.

Toronto Vestry Meetings

ST. BARNABAS'

At the annual vestry meeting of this church, the wardens' report showed an income of over \$2,700, with \$36 balance.

ST. CUTHBERT'S, LEASIDE.

At St. Cuthbert's, Leaside, vestry meeting, all associations in the parish, it was stated, are in a healthy condition, and it was decided to organize a drive throughout the parish in April to clear off the balance of the church mortgage, amounting to \$950, which expires at that time. In connection with the honour roll of men overseas, 139 names are inscribed, of whom 16 were killed, 30 have returned to Canada, 2 are prisoners of war, and 87 are still overseas. Two won Military Crosses, one the Croix de Guerre, six Military Medals and a bar to one. A brass tablet was placed in the church during the year to the memory of Corpl. W. E. Manson, C.E.F., by C. R. Smith, and a marble tablet was erected to the memory of Sergt. Joseph Thompson, C.E.F., by his widow. Rev. P. M. Lamb, Rector, presided.

What will the Future Bring?

Wise investors look ahead to the safety of principal, as well as interest, in all their investments. Not knowing what the future will bring is a reason for using the utmost caution and foresight in selecting investments. Our thirty-seven years' experience is of great value to us and our clients in choosing investments that have every promise of safety. Our Guaranteed Investment Receipts give you perfect safety and a good interest return. Write or call for particulars.

THE TORONTO GENERAL TRUSTS CORPORATION

Hon. Featherston Osler, K.C., D.C.L., President. A. D. Langmuir, General Manager.
W. G. Watson, Asst. Gen. Manager.
HEAD OFFICE - 83 BAY STREET, TORONTO

ST. HILDA'S.

At the annual vestry meeting of St. Hilda's Church, Toronto, the stipend of the Rector, Rev. H. R. Young, was increased by \$200. The total receipts were \$2,035.35, and after all expenses had been met, there remained a small balance.

ST. GEORGE'S, NEWCASTLE.

At the annual vestry meeting of St. George's Church, Newcastle, the Rector, Rev. J. E. Fenning, presided. The report of the churchwardens was most satisfactory and encouraging. Disbursements amounted to \$1,175.21, leaving a balance on hand of \$109.65. The endowment fund showed a balance of \$348.95. During the year one young lady presented herself for training for the missionary field, and one young man for Holy Orders. Before the meeting a supper was held with some 60 members of the vestry present.

ST. GEORGE'S, GRAFTON, ONT.

The vestry meeting at St. George's Church, Grafton, was a great success. The financial statement was very satisfactory. During the year the Rector received an increase in stipend of \$200. More money was given to missions than in previous years, with even better prospects for the present year.

TRINITY CHURCH, PORT CREDIT, ONT.

At the annual vestry meeting, the total receipts reported for the year were the largest on record, being \$5,612.64, including \$3,263.02 for Church Building Fund. Refreshments and singing by the choir made the evening a pleasant social event as well as business meeting.

ST. MATTHIAS', OTTAWA.

The Rector, Rev. W. A. E. Butler, presided at the annual vestry meeting of St. Matthias', Ottawa. The treasurer's report showed the total receipts for the year to be \$2,514.28, and the expenditure \$2,472.77, leaving a credit balance of \$41.45.

ST. JOHN'S, VICTORIA.

At the annual vestry meeting the financial report was most satisfactory, the receipts through the duplex envelope system showing an increase over last year in spite of the closing

of the church for six consecutive Sundays during the influenza epidemic. The Rector, Rev. F. A. P. Chadwick, gave a comprehensive report on the work of the parish during the past year. The reports of the various organizations were most encouraging. A special committee under the chairmanship of ex-Sergt. R. E. Ault, president of the Great War Veterans' Association, was formed to look after the best interests of the returning soldiers. Another committee consisting of the Rector, the churchwardens and G. J. Burnett, Jas. Townsley and R. W. Perry was appointed to arrange for increased seating accommodation for the choir.

ST. BARNABAS', VICTORIA.

At St. Barnabas' Church vestry meeting, the Rector's address contained a suggestion for the erection of a mural tablet in the church to the men of the parish who have fallen in the great war. The matter will receive the consideration of the incoming church committee.

CHRIST CHURCH CATHEDRAL, VICTORIA.

At the annual meeting of the congregation of Christ Church Cathedral, January 21st, Dean Quainton presided. The financial statement showed that the total offerings received amounted to \$18,044. Out of this sum over \$5,000 was paid to missionary, patriotic and other purposes outside the parish, while city taxes absorbed \$2,700. The various branches of the W.A. showed disbursements of \$1,400, all of which went to outside objects.

St. Matthias' Mission reported an income of \$1,366 for the year, and the Sunday School and other organizations of the parish made equally good reports, the grand total of moneys received amounting to \$22,906.60, the largest income in the history of the parish. One interesting feature of the meeting was the election of officers for the current year, three returned soldiers being among those chosen.

TRINITY CHURCH, BRANTFORD.

The Bishop of Huron visited this parish recently and administered the rite of Confirmation to 17 candidates, 11 of whom were adults. The Bishop preached a helpful sermon from the text of Eph. 5:1, "Be ye imitators of God." An organized Adult Bible Class has been formed in this parish, with Mr. L. E. Kingerley as president and Rev. C. L. Bilkey as teacher. The class already has a membership of 40.

ALL SAINTS', COLLINGWOOD, ONT.

At the annual vestry meeting, the Rector, Rev. C. S. McGaffin, presided. Receipts, \$7,335.67; \$2,493.43 was paid on the parish hall debt and \$1,032.62 for missions. The Rector's stipend was increased by \$200.

ST. MARY'S CHURCH, VIRDEN, MANITOBA.

St. Mary's Church vestry meeting had a record attendance of 200 or more of the parishioners. The meeting took the form of a banquet, prepared and given by the ladies of the parish. The parish reports showed good progress. Credit is due to the Rector, the Rev. Rural Dean Findlay, for the spiritual and financial position of the parish. A proposal that the parish hall be opened for dancing, etc., received unanimous support from the people, the Rector and from their late Rector, the Rev. Capt. W. Robertson, lately returned from France. An address was given by Capt. Robertson on his experiences at the front.

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

TRINITY CHURCH, WATERFORD, ONT.

At the annual vestry meeting the reports showed progress in every direction. This has been the first year that the church has existed as an independent congregation. A branch of the W.A. has been formed, and delegates have been sent to the annual meeting in London. The financial statement was a record one. Rev. Frank Anderson, M.A., is the Rector.

Halifax Vestry Meetings

ALL SAINTS' CATHEDRAL.

The reports for the past year at the Cathedral were very encouraging and show that much progress was made. The total subscribed for Cathedral needs amounted to \$15,000 and the amount raised by different societies was over \$3,000. The estimates for the coming year were passed. The salaries of the clergy were all increased.

Intercession Day For Conference Set For February 16th.

By an Order in Council passed on January 23, a Day of Intercession for the Peace Conference has been set apart.

The Committee of the Privy Council, on the recommendation of the Secretary of State, advise that Sunday, the 16th day of February, 1919, be set apart for a Day of Intercession for the Peace Conference, that its deliberations may result in the establishment of a world-wide peace on a just and permanent foundation.

RODOLPHE BOUDREAU,
Clerk of the Privy Council.

ST. PAUL'S.

A record of \$11,243.91 in offerings during the past year is the largest sum in the history of St. Paul's. In addition, \$2,977.84 was collected for missionary work and amounts for various other purposes made the total for 1918 \$18,686.02. In 1920, the 170th anniversary of the opening of the church will be celebrated.

ST. GEORGE'S.

The finances are in a flourishing condition. The Rector's salary was



Geo. Wright & Co., Props.

If You
Are Not
Already
Acquainted

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

THE WALKER HOUSE

The House of Plenty
TORONTO, CANADA

OUR SECRETARIES
will quickly qualify any Graduate for a good position. Shaw's Schools, and Gerrard Write or

MENEELY & CO.
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER

GEORGE
TORONTO
LIMITED
6 BLOOR
TORONTO

BISHOP BETH
OSHAWA
Visitor: The Lord
A Residential!
Young Children
Preparation for
Department, including
wood carving and
ronto Conservatory
may be taken at the
ful situation. Tennis
snowshoeing, and
For terms and
the Sister-in-Charge
John the Divine, B

LON
LANC
F
INSURANCE
Security

**Why Are
Holding
Your Cats**

We have one of the best plants in the production of fine job printing

**The Monette
Company,**
Corner Church
Toronto

• BE
ME
• T
ROLL
Send
we will
Desy
AI
BRON
LA
• PER

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

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

GEORGE KEEVIL
TORONTO OPTICIANS
 LIMITED
6 BLOOR ST. E.
 TORONTO

BISHOP BETHUNE COLLEGE
 OSWATAWICA, ONTARIO
 Visitor: The Lord Bishop of Toronto.
A Residential School for Girls.
 Young Children also received.
 Preparation for the University. Art Department, including drawing, painting, wood carving and art needlework. Toronto Conservatory Degree of A.T.C.M.A. may be taken at the School. Fine, healthful situation. Tennis, basketball, skating, snowshoeing, and other outdoor games.
 For terms and particulars apply to the Sister-in-Charge, or to the Sisters, of St. John the Divine, Major Street, Toronto.

LONDON & LANCASHIRE FIRE
 INSURANCE COMPANY
 LIMITED
 Security. \$33,261,200

Why Are You Holding Back on Your Catalogue?
 Phone: Main 7404
GET BUSY
 We have one of the largest and best-equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.
The Monetary Times Printing Company, of Canada, Limited
 Corner Church and Court Streets, Toronto, Canada

BRONZE MEMORIAL TABLETS
 ROLLS-OF-HONOUR
Send your inscriptions we will make you up a Design and Price free
 ARCHITECTURAL BRONZE & IRON WORKS
 LANSDOWN AVENUE
 TORONTO
 PHONE: JUNCTION-3600

increased \$400 and the salaries of the organist and the sexton were also raised. The parish discussed the matter of a suitable memorial to those killed in the explosion, as well as a monument to the St. George's men who were killed overseas.

ST. MATTHIAS'

The estimates for 1919 called for large increases in salaries. The Rector's salary was increased by \$300. The salaries of the organist, vestry clerk and sexton were also increased. The estimate for missions stands at \$1,000, as against \$275 in 1918. The total amount to pass through the treasurer's hands for the year, including current account, building fund and missions, was \$16,770.36. The seating capacity has been increased three times in a little over four years, and the temporary addition constructed last summer, is already taxed at the evening service.

TRINITY CHURCH.

The finances were found to be satisfactory, and of \$10,000 necessary in connection with the rebuilding of the church, to raise which a campaign was inaugurated some time since, more than half has been subscribed. There were increases in the salaries of the Rector and the organist.

ALL SAINTS' CHURCH, BEDFORD.

The annual report showed the total receipts to be \$1,460.13 and the expenditure \$1,311.06, leaving a balance of \$149.07. This is very creditable, and shows that the right officials are in charge.

ALL SAINTS', WINNIPEG.

The year 1918 was most successful for All Saints' Church (Rev. W. M. Loucks, Rector). The total revenue was over \$17,000, the greater part of which was used for the maintenance fund, extra parochial and mission funds and organ fund. Diocesan purposes, including \$2,000 for home mission fund, \$745 for M.S.C.C., \$300 for St. John's College, besides generous contributions toward diocesan Sunday School work, widows' and orphans' fund, clergy superannuation, Bible Society, and \$612 towards the debt on the Souris parish, were met by the parish. The Woman's Guild reduced the organ debt to \$800. To the memory of Pte. James H. Dowker and Major Stanley Waldron, handsome tablets have been erected. All Saints' had a total enlistment of 240 men, most of whom went overseas, and 37 of these, as well as two nursing sisters, have paid the supreme sacrifice. In recognition of many years of faithful service Henry Godfrey was made an honorary life member of the vestry. A resolution was passed after some discussion, to repair the church by placing a foundation under the west end and replastering and decorating the nave. The spiritual activities of the parish were reported by Rev. W. M. Loucks, who, with Dr. Johnstone, and the lay readers of All Saints', are responsible for all services.

ST. MARK'S, ST. VITAL.

When St. Mark's Church, St. Vital, held its annual meeting the reports of the wardens showed that during 1918 over \$1,700 was raised for all purposes. The building fund, which amounted to \$776, provided for the final payments on the church edifice, and the annual dues on the church property.

Looks Cheap

A freckle or a blackhead looks very silly if it sees its mistress carrying home a bottle of Campana's Italian Balm. It knows its day's work is done. All druggists keep it. E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

The War's Aftermath

Tuesday, Jan. 28th.—Strenuous objection on behalf of Australia and the United States to Peace Congress handing over any islands in the Pacific Ocean to Japan. British forces have advanced from Baku and have occupied the Trans-Caucasian Railway. Economic isolation is proposed as penalty if laws of the League of Nations are broken.

Wednesday, Jan. 29th.—Britain to retain an army of 1,000,000 men. Germans defeat Soviet forces in Russia. British troops arrive at Meerash in Asia Minor to assist in protecting Armenians from unorganized bodies of Turkish soldiers and Tartar bands.

Friday, Jan. 31st.—Mandatory plan for German Colonies accepted by Peace Conference. Germany may not be called upon to pay Allied cost of war. French customs line fixed along the frontiers of 1870. Provisional arrangement made for the occupation of Turkey.

Saturday, Feb. 1st.—British gunboats arrive at Strasburg and British flag flies over that city. Military airplanes from Great Britain are to convey food-stuffs to Belgium. Increased industrial unrest in Great Britain. German prisoners in Lille are put to work repairing damage done. Admiral Jellicoe to start on his tour of the British Dominions about February 20th; 1,000,000 men to occupy Rhineland.

THE FIRST MISSIONARIES IN THE BAY OF QUINTE DISTRICT.

(Continued from page 85.)

tages of education, and for lack of pupils the school was discontinued in 1802.

Not long after, by the desire of the Mohawks, a church was built and funds were obtained by a sale of Indian lands. The first stone was laid by L. P. Jarvis, Esq., Superintendent of Indian Affairs in Canada, and the Archdeacon of Kingston, the truly venerable George O'Kill Stuart, conducted the service. He was preceded from the wharf to the church by a procession of Indians singing a hymn.

You all must know the history of the Communion Service of Christ Church, Tyendinaga. Four chiefs proceeded to England, petitioned Queen Anne for an instructor in religion, and that she presented them with this silver service and fair linen, that the valued, costly and revered treasure with the fair linen was buried and hidden from marauders during the war, and until its close. They were recovered without any injury except to the linen. These previous relics were divided between the Indians who settled on Grand River and the smaller branch which remained on Bay of Quinte, and they are preserved there to this day. On each piece is inscribed, "The gift of Her Majesty, Queen Anne, by the Grace of God, of Great Britain, France and Ireland, of Her Plantations in North America Queen, to Her Indian Chappel of the Mohawks." This Communion Service, after being divided, never was brought together save, some few years ago, at the time of the Exhibition of the Ontario Historical

DEATH NOTICE

KINGSTONE—Suddenly at her late residence, 29 Scarth Rd., Toronto, on Monday, January 20th, 1919, Henrietta Georgina, widow of the late P. W. Kingstone, barrister, and elder daughter of the late Dean Grasett, for many years Rector of St. James' Cathedral, Toronto.

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


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

WHOOPIING COUGH
 SPASMODIC CROUP ASTHMA COUGHS
 BRONCHITIS CATARRH COLDS

Vapo-Cresolene
 Est. 1879

A simple, safe and effective treatment avoiding drugs. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. It is a boon to sufferers from Asthma. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy; soothes the sore throat and stops the cough, assuring restful nights. It is invaluable to mothers with young children.

Send us postal for descriptive booklet
 SOLD BY DRUGGISTS
VAPOR-CRESOLENE CO.
 Lansing, Mich., U.S.A.



EVENING SLIPPERS



We have a special department where we dye Satin Slippers to match the gown, or should you prefer a Patent or Kid Slipper, we have many styles to choose from.

Hosiery to match

H. & C. Blachford, Limited
 286 Yonge Street, Toronto
 We close Saturday at 6 p.m.

RENNIE'S SEED ANNUAL 1919


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

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

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

Send for a free copy
 It will be mailed on request

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



Full Nett Weight of
incomparable Quality
and Value in every packet

"SALADA"

Society in Toronto where, as a delegate from the Belleville and Bay of Quinte Historical Society I had the pleasure of seeing them, besides many other interesting and valuable historical relics.

These notes were collected from various sources, more especially from the valuable notes of the late Thomas W. Casey, and the late Dr. Canniff, both valuable recorders of the history of this district.

The first Presbyterian clergyman in 1811 was Rev. Wm. Smart, of Elizabethtown (afterwards named Brockville, by General Brock himself). He was married in 1816 by Rev. John Bethune, the first settled clergyman of St. Peter's Church. He organized the first Sunday School in Upper Canada in the old Court House at Brockville. Sheriff Sherwood was the first Sunday School teacher. The first Presbyterian church was opened in 1819.

Rev. R. MacDowall was the first Presbyterian missionary in Upper Canada. He came to Kingston in 1798, and like the Anglican missionaries, he travelled miles and miles on horseback, even as far as London, Ont. The first doctor in this district was Dr. Solomon Jones, located about seven miles below Brockville. The first lawyer in Johnstown District was Samuel Sherwood.

THE GIRL OF THE REMAKE.

(Continued from page 86.)

Then again, you kept your counsel in a hospital, answered your patients judiciously, and prided yourself upon keeping them in the dark. But now you are lonely and inclined to make yourself amusing by gossiping, either to the patient inside the house, or to your friends outside the house. But remember this latter gossip is most unfair of all, because the patient is rarely normal, and makes confidences which he bitterly regrets, and which you still more bitterly regret if, in place of padlocking your lips, those confidences slip past you.

But hardest of all is the question of purity. You and your class-mates determined when you were set free on your own resources that "things of night at your glance should take fright," but what are you to do if your patient is idle, and whenever you are off your guard, flatters you or says low, common things, better left unsaid. Must you give offence? Must you be true? But remember you can only

"Lean over the golden bar, with open arm and heart of love,"
 so long as you are
 "strong as a lion, pure as a dove."

So far for the discouraging side; now for the encouraging! Think of the benefit your nursing is to the country. Think of the lessons of wholesomeness and cleanliness which you are giving in district nursing, especially out West. Think of the effect of your work upon foreigners, and still more upon Indian women, as you nurse them in up-to-date hospitals with their new-born babes in moss bags hanging beside them. Think of your influence upon your patient. That influence, it is true, largely turns upon your attitude towards him. You know that there is a front window with sunshine and trees in every house and a back window looking out on a rubbish heap. So just as surely there is a charm and a drawback in every character. You gain your influence over your patient as you are on the lookout for his charm, his front window, and as you avoid poking about with a stick in the dust of his backyard. You will need every bit of your influence as his illness increases and as the consciousness of his sinfulness and of the great Beyond draw nearer and nearer to him. They are realities which he cannot shake off. How can you help him? Only by living so near Christ yourself that like a patient in a hospital in India he will say: "Now that I have seen you and seen your ways, I want to know your God."

But you will say that is easier said than done. You are right. It is a miracle which comes straight from Christ alone, and is granted only to a life given in to His hand. The little lad who found himself with his school boy lunch of two barley loaves and three small fishes had his chance. He could hide those loaves in the rock and make sure of his meal, or he could sell them at a premium and make money, or he could win popularity by distributing among his friends. But he did neither the one nor the other. He saw his Master's need and the need of the multitude, and he placed those loaves and fishes in his Master's hand.

You in your nursing, like the boy on the outskirts of the multitude, take your choice. You drift along the line of self-seeking, money and popularity, or, denying self, you multiply your power by placing yourself in Christ's hand. You need every bit of your strength, for you know, and your patient knows, that death is whistling stealthily down the road. As that whistle echoes and re-echoes you long to pass the hand, so pathetically clinging to you, into the hand of Christ, so that your patient may never loose that clasp till "with the brotherhood on high, he is at home with God."

The epic of Canadian medicine and nursing is still unsung, but the first keynote is resounding in the traditions of the past, and that keynote tells a tale of daring and devotion. Think of the daring of amputating a poor fellow's thigh in a log cabin with knife hastily formed from a sickle, and without anaesthetics and antiseptics, and with only the aid of light from two home-made tallow candles. Or if you want devotion, think of the following record: "He laid aside all self and devoted his time to caring for the afflicted exiles, day and night, and often with no one to lend a helping hand to nurse and care for the strangers. Quietly and unostentatiously he passed through life, beloved by all, till at length, without fame and as if gently touched by the hand of a spirit saying, 'come up higher,' he yielded his spirit into the hands of his Creator."

But you say, that is the daring and devotion of the doctors, what of the nurses? True, but how far could doctors get nowadays but for the quiet step behind them, the quiet skill and daring of nurses? But in very deed the first echoes of the epic of that skill and daring are already ringing across the sea as the spirit

THE MODERN PAGE

The arduous struggle to maintain the pace of modern times, accounts for broken health and shattered nerves. Modern strenuousness cannot be changed, but strength wastage may be avoided. The tired, overwrought business-man or woman should find the rich tonic-nourishment of Scott's Emulsion a tower of strength in times of weakness.

It is the modern safety-guard and guide to robustness and steady nerves. Scott's Emulsion should be taken regularly. Thrice daily after meals is a good rule.

Scott & Bowne, Toronto, Ont.

of Edith Cavell hovers over the Peace Conference.

"Did a white moth flutter against the window pane?"

Did a light wind whisper through the council hall?

The great men looked up, to see if it would come again,
 And a listening silence fell upon them all.

Then they seemed to see her, coming with her bandaged eyes;

There was blood upon her dress where her wounds were bare;

So they placed a chair for her, without question or surprise,

For they knew the mighty dead had chosen to send her there.

They chose her, for she knew them all, soldier and little child—

The girls who in an hour grew old had sent a word by her;

Within her quiet hands she held their wrongs unreconciled—

She led a long procession, like a white-robed crucifer."

If you are fired by a like daring and devotion, if service is "the stuff of which your visions are made," you are on the brink of giving in your name "your swift, unerring choice," for teaching, nursing, or for your chosen profession. You only pray:

"God give me hills to climb and strength for climbing."

(To be continued.)

"Open Sesame"

The door of life insurance opens only to him who can truly say, "I am in good health."

You may possess this "open sesame" to Life Insurance to-day. To-morrow, the medical examination, which all insurance companies require you to pass, may compel the company, by your impaired health, to close the door to the treasures of life insurance.

Secure life insurance protection while you are the happy possessor of the "open sesame"—good health.

The Mutual Life of Canada has a particular policy to suit your income and your requirements. Write for particulars of Mutual Life Policies—all standard plans, including Monthly Income and Disability.

The Mutual Life of Canada
 Waterloo-Ontario

McShane Bell Foundry Co.
 BALTIMORE, MD.
 CHURCH, CHIME and PEAL BELLS
 Memorial Bells a Specialty

Why You Should Invest Your Funds in Mortgage Corporation 5½ per cent. Debentures

The Standard Reliance Mortgage Corporation is registered under the Loan Companies' Act of Ontario, and makes a yearly return of their affairs to the Government, by whom their accounts are published for the information of the public each year.

Mortgage Corporations are one of the classes of financial institutions, selected by the Government of Ontario, in which the uninvested funds of Provincial Insurance Companies may be deposited. The others are the Post Office Savings Bank and the Savings Department of Chartered Banks of Canada.

Stocks and Bonds fluctuate in value with the state of the money market and other causes. Thousands of people have invested their savings in these debentures without the loss of one dollar invested.

The debentures are issued in amounts of \$100 and upwards. Interest at 5½% is paid in cash on the day it is due.

Write for our booklet about "PROFITS FROM SAVINGS." It explains what these Debentures are and why they are so good a security.

Paid up Capital and Surplus Funds . . . \$3,362,378.63



STANDARD RELIANCE MORTGAGE CORPORATION
 HEAD OFFICE—TORONTO

Branch Offices: BROCKVILLE CHATHAM
 Ayr ELMIRA NEW HAMBURG WOODSTOCK

Bishop's

by I. T. T.
 Copyright, 1919.

AN A

TODE Bryan the street, kets, as not selling paper a lively tune, but out for anything might happen. stand kept by a snatched a hand he ate as he w out his papers usual, for it w evening, and th business-men o homes.

Suddenly the listened, and th was a general and side streets dashing around police rushed f ing the way street.

As the engi every other bo ing, raced ma and yelling "fi of his healthy body say wher ped through a an alley, so cc engine which t around the n

An old man street, and as the gong and gine, he look frightened wa ing across, h then turned driver did his when the eng man lay moti

Instantly a him and Tode front rank. ing the old i was asking if injured man

It was Tod at the pale f "I know h me."

"What's hi live?" quest "Do' know down on Sch "Well, we the hospital.

CASAV

Churc

ST. HY

Of the

firm, those

are some o

Emmanuel

St. Paul's

Toronto

Eaton Me

Toronto

St. Andre

Church

Notre

Montre

First Bap

cuse, N

Universit

Hall, T

St. Georg

real

All Sai

Halifax

To

L. E. M

The
Bishop's Shadow
by I. T. THURSTON
Copyright, Fleming H. Revell Co.

III.
AN ACCIDENT.

TODE Bryan was sauntering down the street, his hands in his pockets, as usual, when he was not selling papers. He was whistling a lively tune, but he was on the lookout for anything interesting that might happen. As he passed a fruit stand kept by an old woman, he slyly snatched a handful of peanuts which he ate as he went on. He had sold out his papers more quickly than usual, for it was still early in the evening, and the streets were full of business-men on their way to their homes.

Suddenly the boy stopped short and listened, and the next moment there was a general rush into doorways and side streets as a fire-engine came dashing around the corner, while the police rushed from side to side clearing the way through the narrow street.

As the engine passed, Tode, like every other boy within sight or hearing, raced madly after it, shouting and yelling "fire" with all the power of his healthy lungs. Hearing somebody say where the fire was, he slipped through a narrow cross street and an alley, so coming out ahead of the engine which the next moment swung around the nearest corner.

An old man was just crossing the street, and as he heard the clang of the gong and the clatter of the engine, he looked about in a dazed, frightened way, and, instead of hurrying across, hesitated a moment and then turned uncertainly back. The driver did his best to avoid him but when the engine had passed the old man lay motionless upon the ground.

Instantly a crowd gathered about him and Tode pressed forward to the front rank. One policeman was raising the old man's head and another was asking if anybody knew who the injured man was.

It was Tode, who, peering curiously at the pale face, remarked, "I know him. He buys papers o' me."

"What's his name? Where does he live?" questioned the officer. "Do' know. He keeps a bookstand down on School Street."

"Well, we'll have to send him to the hospital. Ring up the ambulance,

Dick," said the officer to his companion.

Tode was just dashing off after the engine when one of the policemen collared him.

"Here you!" he exclaimed. "None o' your cuttin' off! If you know this man you've got to go to the hospital an' identify him."

Tode looked uncomfortable and tried to squirm out of the man's grasp—a fruitless effort, for his strength availed nothing against that iron grip. The boy had no idea what "identify" might mean but he had his reasons for preferring to keep at a distance from the guardians of the law. There was no help for it, however, so with many inward misgivings, he submitted and waited for the ambulance. When it appeared the still insensible old man was lifted in and Tode was ordered to the front seat where he rode securely between the driver and the policeman. The boy had never before been in a hospital and he felt very ill at ease when he found himself inside the building with its big rooms and long bare halls. He was left alone with the policeman for a while, and then both of them were called into another room and questioned in regard to the accident. Finally Tode was dismissed with strict orders to return the next day.

"He'll be here. I know him, an' if he don't show up, you jest send me word an' I'll find him for ye," the officer said to the doctor, with a threatening glance at the boy.

Tode said nothing, but in his heart he was determined not to return the next day. The officer, however, kept his eye on him, and the next afternoon pounced upon him and put him on a street car with strict orders to the conductor not to let him off until he reached the hospital. So finding himself thus under watch and ward, Tode concluded that he might as well obey orders, and he rang the bell at the hospital door. He was met by the doctor whom he had seen the night before, and taken at once to the ward where the injured man was lying.

As Tode gazed around the long room with its rows of white beds, a feeling of awe stole over him. He wanted to get away, for he did not know what to do or say.

The old man was lying as if asleep, but when the doctor spoke to him he looked up and his dim eyes brightened at sight of the familiar face of the boy.

"Oh, bishop, it's you is it? Got a paper for me?" he said with a feeble smile.

Tode wriggled uneasily as he answered gruffly, "Guess ye don't want none to-day, do ye?"

"No, I don't believe I do. You can bring me one to-morrow, bishop," and as he spoke the old man closed his eyes again, and turned his face away with a weary sigh.

"Come away now," said the doctor, and once outside the door he added, "He hasn't said as much as that before. Seeing some one he knew aroused him as I hoped it would. Why does he call you bishop?"

"I do' know," replied Tode indifferently.

"Well, you must come again to-morrow. Here's a car ticket and a quarter. I'll give you the same when you come to-morrow. Be here about this time, will you?"

"All right—I'll come," answered the boy to whom the quarter was an inducement.

The old man remained at the hospital for several weeks and Tode continued to visit him there at first for the sake of the money and because he dared not disobey the doctor's orders, but after a while he became rather proud of the old man's evident liking for him, and he would often sit and talk with him for half an hour at a time.

One day Tode inquired curiously, "What d' ye call me bishop for? 'Tain't my name."

And the old man answered dreamily, "You remind me of a boy I knew when I was about your age. He used to say that he was going to be a bishop when he grew up and so we boys always called him 'bishop.'"

"An' did he?" questioned Tode. "Become a bishop? No, he entered the army and died in his first battle."

"W'at's a bishop, anyhow?" asked Tode, after a moment's silence.

"You know what a minister is, Tode?"

"A preacher, ye mean?"

"Yes, a minister is a preacher. A bishop is a sort of head preacher—ranking higher, you know."

Tode nodded. "I'd rather be a soldier like that feller you knew," he remarked.

(To be continued.)

Boys and Girls

Dear Cousins,—

A sad thing has happened, for in the middle of the week, there arrived at my office a few of your competition answers which somehow had been delayed, and had not arrived in time for me to judge them. I am so sorry about it, because I recognized some old friends amongst them, and there were two or three new ones besides, amongst them somebody who signs himself Robert Henry Blow. I don't know which name to call him by, so I have to put it down in full. I suppose you are John and Roy's brother, aren't you? They used to write me splendid letters, but I don't remember that they ever told me about any brothers and sisters, so it was quite a surprise to see his answer-list. I'm afraid nothing can be done about them now, people; if I could find the postman who was responsible for the delay—well, I wonder what I'd do to him? Can any of you guess?

They said in the papers one day that sap was beginning to run, and two boys had had one boiling of maple sugar the other day. I've been wondering ever since if any of you people up in the country have found that out yet. It rather looks to-day as if we might perhaps have some really cold weather after all, for the wind blows right through you when you go out, and it was so mischievous this morning that it wouldn't let my going-out specs stay on my nose at all; it kept blowing them off just as I got them settled, and I had a regular fight about it. And in our garden it keeps blowing the leaves off the places where I want things to grow when real spring comes, so somebody has to go out and keep things covered up well; but it's a difficult job.

Now I'm going to stop, so that I'll have room for two letters, one from George Nott, who is a new cousin, and one from Willie Miller, who goes in for competitions very often, but who hasn't written me before. I was so glad to get them both.

Your affectionate
Cousin Mike.

WILLIE MILLER'S LETTER.

Linwood,
January 20th, 1919.

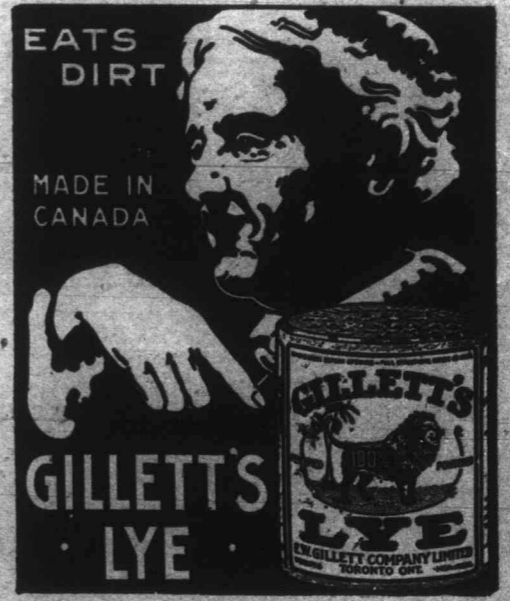
Dear Cousin Mike,—
I thought I would write you a letter, as I never did before. I have tried the Text-Hunting Competition ever since they started; I like them the best. I go to school nearly every day, and to Sunday School, too. I think I will have to close now.

I remain,
Yours sincerely,
Willie Miller.

GEORGE NOTT'S LETTER.

Fingal, Ont.,
January 26th, 1919.

Dear Cousin Mike,—
I have never written to you before. I have read your letters for quite a



while and thought I would write to you. I am in the Senior Third Class at school. I have three sisters and a brother, and I am eleven years old. I have six rabbits and a pigeon, but none of them are very tame. We have a dog and his name is Sport. Well, I guess this will be all.
Your Cousin,
George Nott.

My Limbs
Would Twitch

And Waken Me—Unable to Rest or Sleep, I Walked the Floor in Nervous State—When Specialists Failed I Found a Cure.

This is the kind of cure that has set Windsor people thinking and talking about Dr. Chase's Nerve Food. The action of this food cure is so radically different to the usual treatment for the nerves that everybody wants to try it. Gradually and certainly it nourishes the starved nerves back to health and vigour and the benefits obtained are both thorough and lasting.

Mrs. M. Smithson, 27 Arthur Street, Windsor, Ont., writes: "I was suffering from nervous breakdown, which was caused by a shock when fire broke out in the adjoining house. My nerves were in such a state that, after going to bed I could not get my nerves quieted down sufficiently to go to sleep. I used to get up and walk around the room or go downstairs. Even when I would be dropping off to sleep my limbs would twitch and waken me. I used to have cold, nervous, night sweats, sometimes would become unconscious and lie that way for quite a little while. I was always cold and it seemed impossible for me to get warm or keep warm. When on the street I would see two or three objects at once, and did not want any person to speak to me or bother me. Any little noise irritated and annoyed me very much. I had consulted specialists and tried many remedies during this time, but could not gain relief. At last I tried Dr. Chase's Nerve Food, and before long could see that this treatment was proving of benefit. I am now feeling so much better that I can go out on the street without any difficulty, can go across the river and go about the same as usual. I sleep well at night, and am feeling more, like myself every day. I am pleased to be able to write you to tell you how much good the Nerve Food has done me. It has strengthened and built up my whole system. I am recommending it to everybody I find suffering from nervousness of any kind."

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

CASAVANT FRERES
Church Organ Builders
ST. HYACINTHE, QUE.
Of the 800 Organs built by this firm, those of the following churches are some of the largest;
Emmanuel Church, Boston 137 stops
St. Paul's Anglican Church, Toronto 107 "
Eaton Memorial Church, Toronto 89 "
St. Andrew's Presbyterian Church, Toronto 88 "
Notre Dame Church, Montreal 82 "
First Baptist Church, Syracuse, N.Y. 77 "
University Convocation Hall, Toronto 76 "
St. George's Church, Montreal 60 "
All Saints' Cathedral, Halifax 52 "
Toronto Representative
L. E. MOREL, 440 Spadina Avenue

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

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

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

LANTERNS AND LANTERN SLIDES. Our exclusive Business.

We supply Lanterns to Churches and Sunday Schools at lowest prices.
VICTOR AND MODEL C. LANTERNS ALWAYS IN STOCK
Write for our catalogue and rental list
LANTERN SLIDE DEPARTMENT, 96 Queen Street East, Toronto

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

BRIGHTON LAUNDRY LIMITED
(The Careful Laundrymen)

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

The Sweetest of all Sabbath Sounds

The beautiful tones of Blumyer Church Bells are an important part of the Sabbath service. Not only do they bring people to church but they carry abroad the Sabbath spirit which helps to distinguish the day. Your church should have one. Write for free book about bells today.

Blumyer Church Bells

The Cincinnati Bell Foundry Co., Dept. B111 Cincinnati, O.

The Best Trade from the Atlantic to the Pacific
SELL

**VICKERMAN'S
Serges**

THEY WILL NOT FADE

NISBET & AULD, Limited - TORONTO

Saving for the Future

How are YOU providing for the future? Will old age find you dependent upon others or with a substantial Savings Account accumulated through habits of Thrift and Systematic Saving?
Savings Accounts for small or large sums invited at all Branches of this Bank.

Assets \$100,000,000

THE BANK OF TORONTO
THOS. F. HOW, General Manager

THE LADY WITH THE LAMP.

There is in France a young English V.A.D., who serves King and country and the whole world by trimming between two hundred and three hundred lamps every day. If any one has ever attempted to keep one lamp in order, that person will not envy the V.A.D. Neither will the fine grade of patriotism underlying the lamp trimming be overlooked. The work is performed in a cold, dark cellar, and the worker is alone much of the time; but the thing that keeps her steadily and cheerfully at work is the fact that every lamp will be needed at night in the hospital to which the cellar belongs. It happens that this particular hospital is one established in an old French chateau, picturesque and full of charm, historically, but entailing a vast amount of extremely hard work because chateau and monasteries were not constructed centuries ago, with an eye to perfect sanitary arrangements. Highly cultured Englishmen, over draft age or physically unfit, count this difficult work no hardship. They have become expert stretcher-bearers, have driven ambulances under fire and do countless things that are much more difficult than similar work in English hospitals in France.

NEW ZEALAND'S GREAT TUNNEL.

With the holding of the official ceremony in honour of the piercing of "the hole in the Southern Alps," the great Otira Tunnel of New Zealand took its place proudly as one of the world's longest subways. The tunnel is five miles in length, and the first shot at the Otira end was fired on May 5th, 1908. Owing to scarcity of labour, due to the war, it may be two years before the permanent way is laid through. By that time the water power available will have been harnessed in readiness to drive the electric trains that will run from Canterbury to the west coast.

TWO VICTORIA CROSSES.

A double V.C. is the rarest of all soldiers. There is only one living, and only two have ever won the bit of bronze on two occasions. A curious fact in this connection is that both of them served in the Royal Army Medical Corps, a non-combatant service. Major Arthur Martin Leake, R.A.M.C., is the only man living with a bar to the V.C. He gained the cross in South Africa and the equivalent of a second cross nearly four years ago. Capt. Noel Godfrey Chavasse, the gallant doctor son of the Bishop of Liverpool, was the only other double V.C. He won both during the war, but died of wounds soon after receiving the second award.

Jail Visitor: My friend, have you any religious convictions?
Prisoner: Well, I reckon that's the right word. I was sent here for robbing a church.—Boston "Transcript."

The lawyer was sitting at his desk absorbed in the preparation of a brief. So intent was he on his work that he did not hear the door as it was pushed gently open, nor see the curly head that was thrust into his office. A little sob attracted his notice, and turning, he saw a face that was streaked with tears and told plainly that feelings had been hurt. "Well, my little man, did you want to see me?" "Are you a lawyer?" "Yes. What do you want?" "I want"—and there was a resolute ring in his voice—"I want a divorce from my papa and mamma."—New York "Globe."

J. WIPPELL & CO.
— LTD. —
Lounge Suits of reliable quality from £4:4:0
Patterns on application
Exeter, and DUNCANNON ST. LONDON
CHARING CROSS, ENGLAND

JONES AND WILLIS

Ecclesiastical Art Workers
Wood & Stone Carving, Metal Work, Stained Glass, Mosaics & Paintings, Embroideries, MEMORIAL WINDOWS and TABLETS.
Write for illustrations.
43 Great Russell St., London, Eng. Also at Birmingham and Liverpool.

E. C. WHITNEY
Wordsley, Staffs., England
CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURERS
BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.
Enquiries Solicited, and Comparison of Value Invited.

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS BRONZES and Church Furnishing
Morris & Company Limited
17 George St., Hanover Square LONDON, W. 1., England
Founded by William Morris the Poet

Church Brass Work
MEMORIAL BRASSES, RAILS, VASES.
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO.
141-3 CHURCH ST. TORONTO



Vol. 46.

WANTED—
perienced in nursing, iron, in Church Scho references. Address

WANTED—
Ontario town. All must be refined. Sta Churchman.

WANTED—
girls out of school Churchman.

CHURCH
of all kinds done by Kingston, Ont.

Loch Sloy F
or summer home in the environment of combined. Electric descriptive pamphlet

MINISTE
for Viking Inter Church. Salary off year and free resi about June 15th, 19 Purvis, Secretary.

A LADY wis pa adian Churchman.

FOR SALE
ags: Canada an Volumes and in re or University; in kinds of Theologic students—evangel Rev. A. E. Clephat

Locum T
Ordained or Layr beautiful farming C. B. Price, Swan

ST ME WI
designs & specialities
ROBT MC
HIS SPA

B
THOUGHTS
A series of S word by the which will breadth of o ity of feelings Net 99 cents

THE MOUNT
Being a St Whole. By \$1.00, posti

WHAT IS T
or, Redemp of Atoneme and Precent

THE LORD
A Study of Weakness Hankey, u Net \$1.00.
Upper C
JAS. M.
2 Richmo