

THE GOSPEL IS THE SUPREME NEED OF THE WORLD

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, APRIL 3rd, 1919.

No. 14.

CONTENTS

Christian Year	Rev. R. C. Blagrove, D.D.
The Lord's Prayer	Canon Forneri, M.A., B.D.
Spiritual Force and Reconstruction	Dr. P. T. Forsyth
A Letter from Herschel Island	Rev. W. H. Fry
The Girl of the Remake	Miss E. M. Knox
The Nation's Manhood	Rt. Rev. J. E. Watts-Ditchfield, D.D.
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.

Established 1885

It pays to be neatly dressed whether from a social or business standpoint. We are makers of fine clothing; always carry in stock

A Beautiful Range of Woollens to select from

Your order would be appreciated.

Berkinshaw & Collier
316 Yonge Street - Toronto

WANTED

Responsible persons to act as representative of the Canadian Churchman, in each City or Town in Canada. You can do it in your spare time and make good remuneration.

Write Box 15,
Canadian Churchman,
TORONTO.

WANTED—By lady going to the country with her little son for summer—mother's help. One willing to help in the garden preferred. Apply to 527 Besserer St., Ottawa, Ont.

WANTED—A young, unmarried Priest to serve in a large New England parish. Must be able to conduct a successful Sunday School, and have the faculty and taste for working with boys. Address G. Philip Gardner, Esq., M.A., 70 State Street, Boston, Mass.

WANTED—A woman to act as girls' matron in Indian Boarding School. State age, experience (if any). Only a good disciplinarian need apply. Apply Box 16, Canadian Churchman.

Spanish Private Lessons
Mondays and Thursdays, \$5 per month in advance. T. Ruete, 265 Carlton Street, North 8253.

Resident Music Mistress
Piano graduate, desires position in boarding-school. Experienced; highest qualifications. Box 13, Canadian Churchman.

REQUIRED September next for Ashbury College, Ottawa, TWO RESIDENT MASTERS, one for Mathematics and Physics, and one for General Form work. Candidates must have had experience in some good boarding school, and be prepared to interest themselves in school sports. Salary \$1,200 and board and residence for the school year. Apply giving qualifications, etc. Rev. G. P. Woolcombe, Head Master.

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—English Churchwoman with small capital, as partner in good class private day school for girls. Opening for boarders. Box 18, Canadian Churchman.

MENEELY BELL CO.
TROY, N.Y. AND
180 BROADWAY, N.Y. CITY.

BELLS

The Magic Power of Cash

RICH or poor, high or low, cultured or illiterate,—all pay homage to the owner of ready cash; his name to the prospectus of any enterprise or at the head of any movement, is eagerly sought. When the head of a family passes away especially is the time when ready cash is in imperative demand, and oftener than not a Life Insurance Policy is the only asset upon which ready cash can be realized. How many hundreds of thousands of dependents have been helped by Insurance during the last five or six months of the Spanish Influenza Epidemic?—how many survivors of the dreaded Pneumonia would be penniless and suffering in want to-day but for Life Insurance,—to say nothing of the untold loss of life and suffering by the late war?

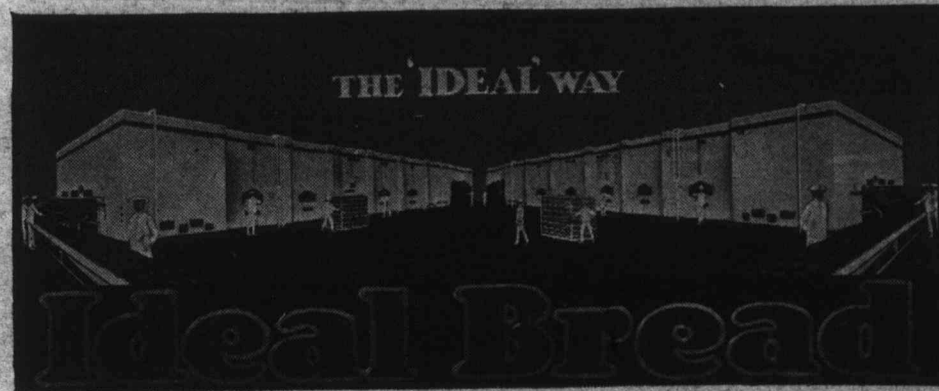
Think of the great number who have died, leaving their families unprotected,—of the large army of mothers and children who are obliged to go to work in sweatshops, for the first time. Provide now for your family's future and your old age—hastening on—while you can pass the health Examiner, and can pay the premiums, by taking out a *Continental Life Endowment Policy*. Ask to-day for particulars of this and other suitable Policies.

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.



Take them to Williams



Save Time and Money

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

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

Church Brass Work
MEMORIAL BRASSES, RAILS, VASES.

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

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 Postpaid 90 cents.

Of the Imitation of Christ

and the Valley of Lilies. By Thomas à Kempis. Leather Binding. Red under Gold Edges. Net Postpaid 75 cents.

Day by Day of the Christian Year

Being Daily Readings in the Words of the Revised Version of Holy Scriptures, following the Seasons of the Christian Year. Cloth, India Paper. Net Postpaid \$1.00.

Precept and Practice

A Collection of Helpful Thoughts from Various Authors, arranged for Daily Reading. By Constance M. Wishaw, compiler of "Being and Doing," etc. Leather Binding. India Paper, Gilt Edges. Net Postpaid \$1.00.

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

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

Personal & General

The Huron Diocesan Synod will meet in London on May 13th.

Viscount Grey, former Secretary of State for Foreign Affairs in Great Britain, has become totally blind.

Dr. F. C. Thomas, who has been the organist of Grace Church, Brantford, for the past ten years, has resigned.

Dr. Ham gave an organ recital in Christ Church, Toronto, on March 27th in aid of the organ fund of the church.

The Synod of the Diocese of Niagara will meet this year in Hamilton on May 20th, a week earlier than usual.

Rev. E. J. Peck, D.D., spoke on the work in Baffin Land and Ungava Bay at the Trinity W.A. annual in Ottawa on March 26th.

A memorial service for American soldiers and sailors who fell in the war is to be held in Westminster Abbey on April 4th.

Major the Rev. W. B. Walker has returned to Calgary from overseas and expects soon to be seated in the Rectory at High River.

The Right Rev. Dr. Richardson, Bishop of Fredericton, is to be the preacher of the "Flower Sermon" in the Cathedral at St. Louis, Mo., on May 18th.

During this week a Prophetic Bible Conference is being held in Toronto at Knox Church. Canon Howitt and Rev. Dyson Hague are the Anglican speakers.

Mr. W. H. Wiggs, of Quebec, is the chairman of the Prohibition Campaign Committee for Quebec, and Col. Irving P. Rexford is the honorary treasurer.

The Allies have to face the gigantic task of feeding 86,500,000 people for some time to come. In order to meet this demand 500,000 tons of food per month will be required.

Rev. W. G. Walton arrived on the "Baltic" from England on March 22nd. He preached in St. Matthew's Church, New York City. He is now in Port Arthur, Ont., for a few days.

Sir Oliver Lodge, who has been for nearly 20 years past the Principal of Birmingham University, has decided to retire at the end of the present session. Sir Oliver is in his 68th year.

According to a statement lately made in the Federal House at Ottawa, the present estimated total population of Canada is 8,835,000. The census in 1911 showed a population of 7,206,643.

Banff, Alta., has given every child in the local schools a Thrift Stamp. The sales of War Savings and Thrift Stamps generally in that town have been large, \$3,000 worth having been sold ten days ago.

Archdeacon Paterson Smyth, Rector of St. George's, Montreal, preached the University sermon in the Convocation Hall, Toronto, on the morning of March 30th and in the evening he preached in St. Simon's Church, Toronto.

The body of Nurse Edith Cavell at Brussels is to be exhumed and re-buried in the village churchyard of Swardston, Norwich, where the heroic nurse was born during the time that her father was the Rector there. Mrs. Cavell, her mother, died last year.

On the occasion of his 75th birthday, which occurred on March 20th, the Bishop of New York received from the clergy of his diocese a pleasing token of their affection and loyalty, a beautiful gold watch, suitably inscribed. A few weeks ago Bishop

Greer completed 15 years in the Episcopate.

A proposal is on foot to place a memorial tablet in Amiens Cathedral to the Royal Canadian Dragoons. A letter has already been sent to the Archbishop of Amiens, requesting permission. Amiens has been chosen because some of the heaviest fighting in which the Canadians took part was in its neighbourhood.

For the first time on record the deaths have exceeded the births in England and Wales in the last quarter of 1918, according to the Registrar-General's report. Births were 161,775 and the deaths 241,218. The deaths exceeded those for the preceding quarter by 127,000. Influenza was the cause of no fewer than 98,998 deaths.

The total allied naval losses in the war aggregated 803,000 tons, according to an estimate sent by Reuter's Paris correspondent. Of this loss the British portion was 550,000 tons. The Central Powers lost 415,000 tons, but the German total, which was 350,000 tons, does not cover the huge tonnage surrendered under the armistice terms.

A number of ancient stained-glass windows in Westminster Abbey which were placed in the crypt for safety after the first air raid on London are now being cleaned preparatory to restoration. The east window of St. Margaret's Church, depicting the Crucifixion, which was also removed to the crypt of the Abbey, is to be replaced shortly.

Five years would be required to complete the proposed tunnel under the English channel, according to an authoritative estimate. It is said that in ordinary times the cost of the work would be about eighty million dollars, but in view of the increased cost of labour and materials the expense involved would, under present conditions, be nearly one hundred millions.

Capt. the Rev. J. E. Gibson, M.A., Rector of the Church of the Ascension, Toronto, who has just returned from over two years' service overseas, has been appointed Chaplain of the Spadina and College Military Hospitals, Toronto. He suggests that the future of the parish, which is very much "down town," should be discussed at the forthcoming vestry meeting.

Mr. and Mrs. A. E. Laws, of Newmarket, Ont., who were married fifty years ago in the Parish Church of Bradford, Ont., by the Rev. M. Rutan, who was at that time the Rector, celebrated their golden wedding day on March 15th at Newmarket. They have had 11 children, all of whom are still living. Among the many gifts received was a purse of gold from their sons and daughters which was accompanied with an engraved address.

Word has been received that the Military Cross has been awarded to Capt. (Rev.) F. H. Buck, chaplain with the 46th Battalion. In September, 1916, he enlisted in the Yukon as a private, resigning his work as a missionary under Bishop Stringer to join his men in the Yukon contingent. In January, 1917, he left Victoria to go overseas, serving in the ranks until June of that year, when he was gazetted as chaplain. Since February, 1918, Capt. Buck has served in France as chaplain of the 46th Battalion, going over the top with his men and bearing alike their danger and hardships. Having taken a stretcher-bearer and first aid course, he was able to render great service to the doctors on many occasions, attending to the wounded and doing all in his power to aid and comfort them, for which service he has received the Military Cross. He is a graduate of McGill University and Latimer Hall and has been working in the Yukon under the Church Camp Mission.

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.

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

CHURCH OF THE REDEEMER
Cor. of Bloor and Avenue Rd.
Special Musical Services.
Every Sunday Evening during Lent.
APRIL 6th at 7.
Excerpts from
"The Way of the Cross." - Tozer
SERMON - REV. W. T. HALLAM, D.D.

EASTER SHOES

We are just in receipt of a shipment of attractive Oxford shoes for spring, dark brown, patent leather and black kid. Economically priced at \$9.

H. & C. Blachford, Limited
286 Yonge Street, Toronto
Store closes at 6 P.M. Saturdays.

A Question Often Raised

By persons reminded of the benefits of Life Insurance is this: "Suppose after paying premiums for several years I find myself unable to continue, do I lose all I have paid?"

The answer is altogether assuring. In the Great-West Life Assurance Company the most ample provision is made for this and every other contingency. After paying three premiums the Policyholder may, if need arises, either

Accept a loan on his Policy of sufficient to pay the next premium. Accept a paid-up Policy for an amount stated in the contract. Extend the Insurance for a given period without the payment of further premiums.

There is no possibility of loss under a Great-West Policy. Rates are low, and the profits to Policyholders remarkably high. Information on request.

THE GREAT-WEST LIFE
ASSURANCE COMPANY
DEPT. "C"
HEAD OFFICE - WINNIPEG
Buy War Savings Stamps

THE HOME BANK OF CANADA

"Dollars into riches run not all at once but one by one."

Full compound interest paid at highest bank rates on deposits of one dollar and upwards.

Branches and Connections throughout Canada.

Head Office and Eight Branches in Toronto.

Canadian National Railways

1st Mortgage Bonds

YIELDING

5½%

also other Government and Municipal Bonds, yielding income of 5½% to 6½% with reasonable chances of appreciation in value.

Write us for Particulars.

C. H. Burgess & Company
Bank of Hamilton Bldg.
TORONTO

Successful Since 1856

A splendid Guide to Success in Garden or Field

Our 1919 catalogue is yours for the asking. Write today—it is free

SIMMERS' SEEDS MEAN SUCCESS

Faith in your seeds means faith in your seedsman. Our 64 years of unbroken success speaks for itself

Bulbs • Plants
... SEEDS ...

J.A. SIMMERS LIMITED, TORONTO.

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

OUR CO
ONT
SAR

The day v
Cathedral
large numb
felicitation

Ten year
SWEATMAN
difficult pos
the office
a gentlema
office in w
and sagac
semblies
warmth of
had discov
bishop wa
affection s
tion.

In these
shown the
Archbisho
chairmans
wherein
speak wit
cealed im
back hom
pleasant l

Strict i
matters i
has a rig
thing else
spirit of
where, b
Toronto
church li
ingly wo
his episc
he has d

We ar
Toronto
Dominio
load of
carried l
the load
episcopa
vows of
task of
meeting
ularity,
intermi
and ran

The Bis
oh ever
have ev
that is
small b

Other
plain o
good w
Day A
Service
most c
co-oper
things
terest
pate n
of An
religio

T

tion o
issue,
firm
meltin

Canadian Churchman

Toronto, April 3rd, 1919.

Editorial

OUR congratulations to the BISHOP OF TORONTO who celebrated the tenth anniversary of his consecration on March 25th. The day was spent in services at St. James' Cathedral and St. Alban's Cathedral where a large number of his clergy gathered to offer their felicitations.

Ten years ago on the death of ARCHBISHOP SWEATMAN it was realized that it would be a difficult post for any man to fill in succeeding to the office of such a wise administrator who as a gentleman of the old school had adorned the office in which he had acquired such experience and sagacity. Particularly as a master of assemblies was the Archbishop at his best. A warmth of personal affection was felt by all who had discovered that the reserve of the Archbishop was only apparent. Nowhere was the affection stronger than in his "Island" congregation.

In these ten years the Bishop of Toronto has shown that the mantle, as well as the office, of Archbishop Sweatman fell on him. His able chairmanship is a feature of his diocesan synods, wherein even the youngest feels that he can speak without the cold frown of a barely-concealed impatience and even the oldest is brought back home to the subject when he wanders in pleasant byways.

Strict impartiality in all church and diocesan matters is a virtue which the Canadian church has a right to expect from every Bishop. Anything else is thoroughly out of harmony with the spirit of Canada. What may be a virtue elsewhere, becomes a necessity in the diocese of Toronto with the history and development of its church life. The Bishop of Toronto has increasingly won the confidence of his clergy during his episcopate. Most of them have realized that he has done his very best to fill a difficult post.

We are only stating a fact when we say that Toronto is the centre of the church life of the Dominion. That means that a great deal of the load of General and Provincial Synod work is carried by Toronto men. The Bishop's share of the load is heavy. There is one function of the episcopate which has not been set out in the vows of the Consecration office, the most trying task of all. It is the attendance at committee meetings. They muster with deadening regularity, and drag their slow length along with interminable adjournments and postponements, and ramify into hydra-headed sub-committees. The Bishop of Toronto from his very location is on every committee and sub-committee that we have ever heard in the church or out of it. All that is part of the burden of office, and it is no small burden.

Other denominations have no cause to complain of any aloofness on his part. With every good work he has identified himself. The Lord's Day Alliance, the Dominion Alliance, the Social Service Council of Ontario, and of Canada, and most of the movements in which Christendom co-operates, have had his active support. These things are evidences of a wide sympathy and interest which is essential to our Canadian episcopate not only holding the respect and affection of Anglicans but also taking its place in the religious and moral progress of the nation.

THE address of PRINCIPAL P. T. FORSYTH at King's College, London, on "The Need of a Spiritual Force for the Reconstruction of Society," which is printed in part in this issue, is a notable utterance. He states his firm conviction that, "Europe is again in the melting-pot through an incursion of barbarians

whose barbarism is the more hopeless because it is the barbarism of the backslider and not of the mere savage." That means the failure of the spiritual force of the nations. THE BISHOP OF BATHURST, who presided, said that it was amusing to people who, like himself, came from the outlying parts of the Empire to find how persistent is the superstition among English people that they are, above all people, practical, and not swayed by ideas, not moved by sentiment; whereas the heart and conviction of the British nation is on the side of the great idealisms of humanity.

CONFINEMENT does not seem to have worked any reformation in the former Kaiser. His last utterance is what you would expect, although it would be better for the world and WILHELM if it were different. It is cowardly and egotistical. He realizes a mistake has been made, but he blames it on his stars. He came to the throne too young and was forced to assert himself against his advisers. That habit of self-assertion led to his mistakes. Poor youth! That self-assertion left him when he says he could not stand against the junkers of his own empire in their desire for this war.

In vain do you read for any hint of repentance or sorrow for the loss of life he has caused. The Kaiser's conscience dwells in a round chamber. Not even the devil can catch him in a corner. By the way, he does not seem to be on such good terms with that former ally of his, whom he used to familiarly call "Mein Gott." His defeat has disturbed the relationship.

His remarks regarding the "Lusitania" and Edith Cavell would have been better left unsaid. The coward speaks in one when he blames the execution on a drunken official. The fool speaks in the other. To say that the sinking of the "Lusitania" was a "blunder," is like saying the crucifixion of Jesus Christ was a pity. A blunder forsooth! When it was planned long before, hailed with rejoicings, celebrated by holidays and commemorated in medals.

We had doubted the wisdom of the press heralding abroad the utterances of this dangerous imbecile. But on second thoughts it is good. It reminds us of some things that the pressure of present problems might make us forget. It recalls from the past the gaunt spectres of hideous cruelty and outrage which the Germans hugged to their breast as their own children of kultur.

RIGHT on the point, MR. G. B. NICHOLSON, of Chapleau, put his finger when he was speaking in the House of Commons recently.

"I have listened, Mr. Speaker, to men on public platforms in Canada dilating on the wonderful country we have, the glorious heritage handed down to us by our fathers. And these orators have usually brought their message to a climax with something like this: Will the sons of Canada be worthy of their forebears? That question can never be asked again. But there is a question that you and I must ask yourselves: Are we, the fathers and mothers, the men and women of Canada, going to be worthy of the sacrifices that these boys have made for us?"

That turns the after-the-war problem to a new angle for some. Most of us know of a few citizens, just a few, who have all the future before them to build a reputation for actions that will be worthy of the sacrifices. Their past is entirely clear of any such reputation. We have heard of some men who have made millions since the war began, in food (pork chiefly), in leather (or paper), in wool clothing (or substitutes), and

they are the men whose name, in the minds of their neighbours, will always be spelt with a capital P for Profiteers. But they were the uncles or cousins of the men over there, because the fathers of such a breed would not batten on a people's needs.

He must be a dull man and she must be a frivolous woman who can ever forget that we owe our life and safety to the men who fought over there. All exposed themselves to death. Some of them met it. Some of them missed it. There is one unmistakable way we can show our estimation of the sacrifice, and that is by seeing to it that the returned man has a square deal to help him back again to civil life, so that he may be a useful member of the state for which he has fought.

WITH all the interests which clamour for a hearing from the Christian pulpit, it is not strange that a clergyman should drift from his moorings and start preaching sermons which are remarkable for their distance from the Gospel. In a Canadian city recently the Saturday papers showed that the ministers of the Gospel had chosen for the following Sunday such themes as "What to do with Father," "The Kaiser," "The Germans," "Foreign Immigrants in the West," "Terrors of the Sea," and so on.

It was JOHN HENRY NEWMAN who preached a sermon on "THE CONVERSION OF THE HEARER, THE MOTIVE OF THE PREACHER." Notice, not the amusement, the entertainment of the hearer. Not the popularity, the congratulations of the preacher. One preacher whom we heard of was much in demand for sermons at a health resort. His voice was so soothing, a balm for jangling and jaded nerves. No doubt he thought a good deal of his popularity there. Some of our preachers would qualify for similiar posts because their sermons are HARMLESS NARCOTICS. But we do not want the people lulled into a soothed complacency. Sermons should leave people with uneasy consciences. No matter how they have glided over the words worn smooth by familiarity, "we have left undone the things we ought to have done," the preacher should so speak the message that there will be poignancy in the confession. The sermon that upsets nobody may be all right for an Old Ladies' Home but it does little good in the average congregation.

Audacity is what the average preacher lacks. His message has not so gripped him that he is willing to present the truth with all its corners on. The successful clergyman is sometimes the man who manages to trim and steer a middle course and so his whole ministry is devoid of influence.

But preaching the Gospel must not be thought to be a refusal to bridge beyond the statement and appeal of personal salvation and devotion. The obligations of Christian citizenship are not only within the scope of the preacher but the failure of most Christians to fulfil them is a fertile cause of indifference and infidelity. The non-Christian in Canada finds it difficult to visualize a man whose sleek prosperity oozes from every pore, keeping company with the Prophet of Nazareth. Even the Bible under his arm has a sleek look. The non-Christian feels that he has mistaken either Christianity or the man. But the man is an accepted pillar of the church, perhaps an outside one too, so he must have mistaken Christianity.

When ST. PAUL said he preached Christ and Him crucified, we must remember that his letters survey the whole course of conduct from personal to political. Christ's demands invade every item of human life.

il 3, 1919.

aised

he benefits of
suppose after
al years I find
do I lose all

assuring. In
urance Com-
ision is made
contingency,
ms the Policy-
either

cy of suffi-
mum.
cy for an
contract.
or a given
yment of

loss under a
s are low, and
rs remarkably
uest.

ST LIFE
MPANY

WINNIPEG
Stamps

CANADA

o riches
once but

erest paid at
n deposits of
rds.

onnections
anada.

nd Eight
Toronto.

National
ays

e Bonds

ig

o

it and Municipal
e of 5 1/2% to 6 1/2%
ces of apprecia-

articulans.

& Company
ilton Bldg.
NTO

Success
d.....

rs for
is free

RS'

MEAN
SUCCESS

s faith in
years of
s for itself

ORONTO.

The Christian Year

Creed and Statement of Creed

(PALM SUNDAY)

THIS day has, from time immemorial, been known as "Palm Sunday," both in the East and West. It is, therefore, the more surprising to find that there is not a suggestion of the commemoration in the Collect, Epistle or Gospel, and there has not been since 1549. The note for the day is struck only in the second lesson for Evening Prayer. The Gospel introduces the fourfold account of the trials and sufferings of Jesus during the three great days of Holy Week. The whole story, as told by each one of the Evangelists, is to be read during the week, commencing with St. Matthew's account and culminating in St. John's for Good Friday.

CREED AND CONTROVERSY.

The lesson for to-day tells of the great self-emptying of our Lord and Saviour Jesus Christ. It is all too profound and wonderful for mortal mind to grasp. We can only bow before the mystery and wonder of it, and praise the love of God, the Father of all, which so moved out to meet the sin and need of the world that the councils of Heaven adventured this vast redemptive plan for the restoration of a fallen race. The mind of man is naturally inquisitive, and equally given to definition. Hence it is that ever since the Saviour suffered men have striven to comprehend His nature, and to solve the mystery of His Divine-Human Personality. The persistent desire to express belief in human language, though such belief is ever much beyond the capabilities of human language, has resulted in Creeds, which are the forms in which apostolic truth became crystallized, as against like definitions which were inadequate or erroneous. The apostles had scarcely passed from their earthly labours before new and hitherto unheard-of interpretations were advanced concerning Christ. Some of these theories were elaborated with the subtlety of Greek dialectics, others were palpably non-Christian. For three centuries these new theories appeared periodically, but they were always met by the unyielding body of apostolic teaching in the Catholic Church. It might, however, have been better never to have attempted to define the nature and person of Christ, because of the necessity of encompassing in human language that which, being unique in human experience, language is not capable of adequately expressing. Creeds would probably never have been constituted had it not been necessary to defend the faith against the definitions of heresy. No set of words has ever excelled in interpretation the phraseology of St. Paul, who fully comprehended the mystery of the Incarnation, and who, by the leading of the Holy Spirit, was enabled to give to the world, in language which bears no ambiguity, the true evaluation of the passion of Jesus Christ. And there is no finer passage in all St. Paul's writings than that which is furnished in to-day's epistle (Phil. 2:5). They, indeed, constitute the form of sound words, as do also the words of the creeds and of the second article of Religion.

CREED AND PRACTICE.

The true significance of creed is eminently set forth in this passage. The content of creed is not something to be believed in merely, but to be interpreted in practical life. Creed and conduct are to be as closely related as the tree and the fruit. We are to adapt our life to the object of our faith. If we believe in Christ, we are to live Christ. "Let this mind be in you which was also in Christ Jesus." The thing that emerges from St. Paul's statement of creed is the lowly character of Christ which is involved in His renouncing His exalted place in Heaven to bear the cross and shame "for us men and for our salvation." We are to follow the example of His patience and humility that we may also be partakers of His resurrection.

I remember that God has at all times worked by weak and small means. All history shows this to be His mode, and so I believe, if He will, He may work by me.—General Gordon.

The Lord's Prayer

Prophetically Interpreted

Rev. CANON FORNERI, M.A., B.D.

THY KINGDOM COME.

IN this dispensation, also, creation shall be liberated from the bondage of corruption to enjoy the liberty of the glory of the sons of God. From pole to pole the earth shall exhibit a glorious beauty and fruitfulness, and all shall be used for God and God owned in all. No wonder the inspired writers call upon creation to rejoice and be glad when the Lord cometh to reign. The heavens, the earth, the sea, the fields, the floods, the trees of the wood, are all told to sing for joy. "O sing unto the Lord a new song," cries the Psalmist, "for He hath done marvellous things, His right hand and His holy arm hath gotten Him the victory. He hath remembered His mercy and truth towards the house of Israel, and all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord all the earth, sing, rejoice and give thanks, for He has come to rule the earth with righteousness and His people with equity."

The kingdom, then, for the coming of which we pray is something far more than His present spiritual reign in men's hearts, or the extension of the Church over the world. It is also a kingdom, the affairs of which are to be administered by Christ in person, or by those under His immediate control and direction, and His personal descent at the time of receiving it is explicitly affirmed. It must also be a visible and terrestrial kingdom, for it has for its subjects "all people, nations and languages."

Now this petition under consideration, "Thy Kingdom come," I regard as the sun and centre of the whole Divine orison, or to borrow a figure from the ancient Jewish Sanctuary, it is the central shaft of the golden candlestick, from which the other petitions spring, like the branches of that candelabrum. For one and all are dependent for their ultimate fulfilment on the new and heavenly economy which shall be established by our Lord Jesus Christ when He comes again to take unto Himself His great power and reign. What are they, indeed, but the enumeration, in prayer form, of the chief blessings which will distinguish His millennial empire?

And first of all, the most glorious feature of His Kingdom will be its heavenly and spiritual character, and therefore the Saviour marked its supreme importance by making it the subject of the very next petition to the Kingdom prayer: "Thy will be done on earth, as it is in heaven." And the Church of God, looking at the spiritual condition of Christendom in "this our evil day," longs and prays for the fulfilment of those predictions which foretell of a Christendom which shall embrace the whole world, and in which the hearts and energies of men shall become subject to the will of God. For example, Zechariah prophesies, saying: "The Lord shall be King over all the earth. In that day shall there be one Lord and His Name one . . . in that day shall there be upon the bells of the horses, Holiness unto the Lord, and the pots in the Lord's house shall be like bowls before the altar."

To Jacob, it was revealed at Bethel in a prophetic dream, the reunion of heaven and earth. "And he dreamed and beheld a ladder set up on earth, and the top of it reached to heaven, and behold the angels of God ascending and descending upon it." This majestic vision our blessed Redeemer Himself interpreted in His first interview with Nathaniel: "And He saith unto him, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." And all the prophets have predicted this hallowed reunion between heaven and earth as a sequel to the establishment of the Redeemer's Kingdom upon earth.

Then, according to the Prophet Joel's prediction: "God will pour out His spirit on all flesh," and men and nations will be able to practise what is impracticable for them now. They will fulfil the righteousness of the Kingdom of Heaven, as set forth by our Lord in His Sermon on the Mount. The inhabitants of the millennial earth will, in their lives and conduct, approach closely (though not perfectly until the final age) the moral standards and ideals embodied in that Sermon, and thus will they emulate the angels in heaven, "who excel in strength and do God's commandments, hearkening unto the voice of His words." In a word, this world having embraced its rightful Sovereign, the hearts of all its people, "young men and maidens, old men and children,"

shall beat in unison with heaven, and to do the will of their Father which is in heaven will be their delight.

OUR DAILY BREAD.

Following the prayer for the spiritual blessings of Christ's millennial reign, we proceed next, under our blessed Lord's dictation, to ask for those temporal good things which, in the Prophets, are associated with that time of the restitution of all things. True it is that the petition is couched in the very simplest terms: "Give us this day our daily bread," asking only for such satisfaction of our bodily needs as shall keep us fit for the work of God. But just as when King Solomon prayed for wisdom only, and God not merely granted his request, but bestowed upon him and his kingdom all kinds of good things abundantly more than he had asked for, even so will our Heavenly Father do in answer to the prayer of the true, the Divine Solomon, when He sits upon the throne of His father David as the many crowned head of universal empire, and Who, in unison with His Church, cries: "Give us this day our daily bread." Not only shall our Heavenly Father "give bread to every man, and his waters shall be sure," but He will "open the windows of heaven and pour down upon the world-wide kingdom of His Son such blessings that there shall not be room enough to receive it."

But does anyone object and say that he fails to see any prophetic reference in this petition, such as is apparent in the preceding one? That, on the contrary, the wording of it seems to preclude any idea of futurity in the appeal? But this difficulty will be removed, I think, if we remember the corporate sense in which the personal pronouns are used throughout this prayer. The children of the Kingdom cry "us" and "our" as members of a living, imperishable body, for corporate communities can never die. Individuals pass away, but up to the very last day of this age, there will remain a living generation of the family of faith to lift up the supplication: "Give us this day our daily bread."

But further, what the Lord Jesus Christ—the author of this prayer and its first supplicant—has asked, the Father, we cannot doubt, will assuredly grant. But when we come to ask how this petition has been met hitherto, the answer is a loud and exceeding-bitter cry of want from the lips of countless myriads of the human family. Our blessed Lord Himself, in predicting the characteristics of this age, declared that there would be visitations of "famines, pestilences and earthquakes in divers places."

We know that the greater portion of this earth is unproductive or uncultivated. We know how the labours of the husbandman are often rendered abortive by blight, mildew or insect plagues. We are familiar, also, with the almost periodical famines in China and India, which strew large areas with the skeletons of men, women and children. At the present time war has devastated some of the most fruitful portions of the earth, and it has been computed that between four and five millions of human beings have already perished from starvation, myriads of them innocent children, and multitudes, we cannot doubt, God's true people, and to these victims millions more may be added during the winter in north Russia and central Europe.

O tell me not, that this is our Heavenly Father's best and final answer to the cry of His needy family on earth! Tell me not that the Son of Man contemplated His petition receiving no better response than it has yet received in this sin-blighted world!

No, no, all the Prophets testify that when Christ comes and takes dominion of the world with His glorified saints, no one of its inhabitants will go hungry or destitute. It will be with the whole human family as it was with the multitude that day of old on the green slopes of the uplands of Galilee, when the Lord fed them with bread and fish till all were filled, and much remained over.

In that new and happy age under the Messiah, the curse that was put upon the ground for Adam's sin, filling it with thorns and thistles, will be taken off, and it will become what it always would have been if Adam had never sinned. The thorns and briars will be superseded by every tree of fruitfulness and beauty; and the barrenness of the wilderness by the verdure of the freshest pasture and the loveliness of the sweetest flowers. As the Prophet Isaiah declares: "The wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose; the parched ground shall become a pool and thirsty land springs of water, and they shall build houses and inhabit them and plant vineyards and eat the fruit of them; every man shall sit under his vine and under his fig tree and none shall make him afraid."

Spir
F
Addr:

IN the up
now to b
est spiri
Church mad
them a unit
equal. It fo
religious lif
repose. Th
due to their
such a God,
pluralism of
jured the F
Him as a t
abetting Go
has had fr
And so the
solved, tha
dust. It is
from man's
centric reli
visible dem

THE

The fait
created a s
stormily to
the people
ally. And
only, but l
by the mo
salvation
a Church
posing wa
command
Church wa
its shelter
pitch bey
lost the
the soldie
tered the
by the E
de-spiritu
identifica
much of
to the n
morally c
a Europe
Seeking
God's Ki
His right
ized Chu
sway, th
fretted i
hand. T
revolutio
deed, it
political,
Germany
ousted t
State w
farther
repeated
lower p
Byzanti
Church
Kingdor
another
withstoc
that it
spiritua
and not
identific
time, n

Rom
Napole
what ti
the sar
Constit
cratic i
natura
It rest
than o
cut off
vassal
went f
egoism
their
pact,
dom o

An
Londo

Spiritual Force and Reconstruction

Address by Dr. P. T. FORSYTH.

IN the upbuilding of the civilization which has now to be remade, there is at work the greatest spiritual power the world has seen. The Church made the nations of Europe. It gave them a unity in a God before Whom all men are equal. It found them a religious life, and on the religious life and its authority all nations at last repose. The present break-up of the peoples is due to their practical renunciation as nations of such a God, not to say His disintegration into a pluralism of powers. They have, in practice, abjured the Kingship of God. They have treated Him as a tutelary God, therefore an aiding and abetting God, instead of a sovereign God. Egoism has had free course, national egoism especially. And so the West has become paganized and dissolved, that a new world may be made from its dust. It is a dread agony that lifts the world from man's monarchy to God's, from an anthropocentric religion to a theocentric, and that sets the visible democracy on a theocracy unseen.

THE CHURCH IN THE MIDDLE AGES.

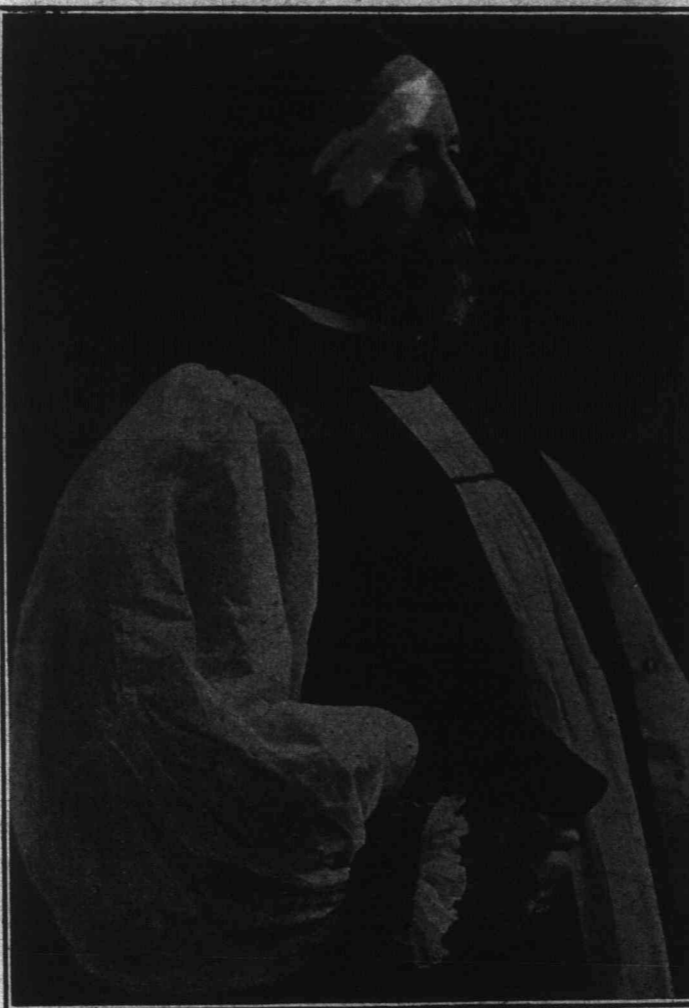
The faith of the Church of the Middle Ages created a social unity in which the nations came stormily to themselves. Christianity, in uniting the people spiritually, developed them nationally. And this it did not by law and precept only, but by an authority, by a spiritual spell, by the moral sanction given to its precept by a salvation embodied in sacrifice, priesthood, and a Church which was identified in the most imposing way with the Kingdom of God and the command of both worlds. But in this the Church was too successful for its health. Under its shelter the nations grew in due course to a pitch beyond its power to control. The nurse lost the children while she was talking with the soldier. While the Pope at Canossa mastered the Emperor, the Papacy was mastered by the Empire. The authority itself became de-spiritualized and de-ethicized. The Church's identification with the Kingdom made it too much of a State, too much therefore of a rival to the natural State; and a rival does not morally control. The Kingdom of God became a European Empire aiming at world-Empire. Seeking first the Kingdom, it lost the secret of God's Kingship, because it lost in orthodoxy His righteousness. And in so far as the organized Church lost in spiritual spell and moral sway, the conscience outgrew it. The nations fretted in the leading-strings and got out of hand. The Reformation was not a religious revolution only, but a moral and a national. Indeed, it was in many quarters too national, too political, too Imperial, to remain religious. In Germany especially the nationality in time ousted the religion. And by consequence that State went on to abjure a moral control. By farther consequence it has broken down. It repeated the old error of the Church on the lower plane. By a very complete form of Byzantinism the State arrived where the old Church had been. It identified itself with the Kingdom of God as the hierarchy had done in another way. It fell to the temptation Christ withstood. It aspired to world-power on the plea that it would use it for spiritual ends; only by spiritual ends it meant ends which were but ideal and not moral. Wherever State or Church is so identified with God's Kingdom there is, in due time, moral and social collapse.

RIGHTS AND DUTIES.

Rome, the spiritual international, did what Napoleon did as the Imperial international, and what the Kaiser has tried to imitate. Nay, from the same Napoleonic era arose the United States Constitution and did the like thing as the democratic international. It founded a nation on man's natural rights more than on his spiritual duties. It rested on a Declaration of Independence rather than on any confession of loyalty. It is quite cut off from the Catholic tradition of a State's vassalage to the Kingdom of God. Self-respect went for more than humility, and fell over into egoism and individualism. It justified rights by their origin in some primal but mythical compact, rather than by their service to the Kingdom of God. America has been described as the

An Address delivered at King's College, London, Eng.

only nation that ever was founded on a principle, and it has carried that high moral stamp. But the only control upon private rights was the right of the public State; it was not a world righteousness, a new humanity, a Kingdom of God. Freedom is still the monopoly of an elect. So within its moral height there is a higher. Above moral principle is the Kingdom of God and His righteousness, and it is the service of that realm that becomes the foundation of a nationality sound and permanent as the moral forces acquire more scope in history. The United States Constitution, reflecting the age of Rousseau which bore it rather than the Puritanism which begat it, has everything to say of the rights of man and nothing of his duties. But there was no such primal and Social Contract as Rousseau supposed. The rights of man are rather the precipitate of history than its postulate. I mean that they are convictions in the public mind which have grown up in and through history; they were not supernaturally planted, like innate ideas, in man's make-up, formed into an association and developed in history. The real foundation of society (of public religion and its righteousness especially) is not these rights. They do not get us in principle beyond Nature's egoism; bridled, perhaps, but not surrendered. We must go behind them. Our public life must rise above them. They draw their true authority from something which controls rights by duties and loyalties. They are a standard because they have one. Their power in a Christian world is really and gradually deter-



RIGHT REV. JAMES FIELDING SWEENEY, D.D.,
Who celebrated the tenth anniversary of his
consecration as Bishop of Toronto on
March 25th, 1919.

mined by the power and place allowed to Nature by the Kingdom of God as the "Great Society." They are regulated by the moral situation arising in any age from a long history in which the Kingdom of God has been the creative factor. Property, for instance, is a stewardship; its uses and its distribution are not to be determined according to its origin, either its good origin in labour or its bad in rapine, but according to its uses for the Kingdom of God, for a humanity whose destiny and guaranty is God.

THE WORD AND THE KINGDOM.

But the Church has failed with the nations, not only because it claimed to be the Kingdom instead of serving it, but for another reason. As a fabric, as an institution, it came to be founded on the Logos idea with its dogma instead of Redemption with its royal moral power. Hence it became more sensitive to rational appeals, or æsthetic than to moral; and too largely it remains so. It lost the historic note of the Kingdom's righteousness, and it became too largely an amalgam of Neoplatonism and the Roman Empire, or of Aristotle and Cæsar. Its faith in natural rights was but another aspect of that

(Continued on page 218.)

A Letter From Herschel Island

Rev. W. H. FRY, Missionary.

DEAR FRIENDS,—

As we take up our pen again to give you a few details of our work amongst the Eskimos, the gloom and horror of a disturbed world passes before our vision and we, the inhabitants of this sunless, storm-bound and frost-stricken coast, extend to those of our friends who are in need our warm sympathy and prayers.

The Eskimos see the hand of war in the diminished quantity, the inferior quality and the higher cost of the goods brought into the country. We pass on to them the contents of our newspapers and letters; and they are almost as eager as we are to get news. The news we do get is always late, and concerns what has taken place months before; but we know enough to make us sad and to cry out for the peace which still seems so far off. A vivid imagination is hardly necessary to picture the peaceful, loving men, waiting to kill, who are compelled to lie out in the trenches, shelled and shot at; to see the remnants of the smaller nations, slaves and bitterly humbled; to hear the moan of the dying; mothers weeping for their sons, wives for husbands, and little ones waiting for the daddy they cannot call back. Yes! We know that half the world has been brought to tears through this war and that we are powerless to help, except through our prayers. Yet we trust that God will humble the pride of the Prussian war mongers and speedily re-establish peace and friendship among the nations.

Soon after the despatch of our last letter, an epidemic broke out. It raged from Christmas to April, and seemed of the nature of typhus or typhoid. The Eskimos were the greatest sufferers; some few of them died. Among the white folks, Mr. Stefansson and Mr. Lamont were the most serious cases. The explorer, after being extremely ill for nearly three months, recovered sufficiently to be taken by dog-sleigh to Fort Yukon Mission Hospital, Alaska. (From Herschel Island this is reached by crossing the Rocky Mountains in a south-westerly direction. It is about 400 miles distance, and is the residence of the nearest doctor.) Mr. Lamont was a member of the R.N.W.M.P., of splendid physique and apparently of magnificent health. He passed away after being delirious for about eight days. The missionaries took charge of the sick and were assisted by all the white people present. We did our utmost to isolate the infected and turned our small store-house into a hospital. In order to make this warmer than it would have been otherwise, the Eskimos made thick snow walls outside the wooden frame-work and a large snow porch. All the drugs we possessed came from the W.A. and personal friends, and were of great value at such a critical time. I must take this opportunity of thanking those who have contributed to our need in this respect. Until the present time we have depended entirely upon the gifts we received, but last summer we learned from Bishop Lucas that the Government had supplied some of our Indian Missions for years and would also supply us.

On April 5th, Archdeacon Stuck, of Alaska, the author of "Ten Thousand Miles with a Dog Sleigh," and two companions with their smart sleighs and splendid dog teams, arrived at Herschel Island. Mr. Stuck came to us with a somewhat disfigured countenance—a frozen nose, chin and cheeks. In conversation he said: "This is the first time I have travelled along the Arctic Coast and I never want to travel it again." He spoke also of the isolation, the bitter cold and the piercing winds that he had encountered on this trip. Of the work that he saw going on at this place he spoke most highly and asked for copies of our Eskimo books, so that he could send them to the Eskimo missionaries of his own diocese of Alaska, U.S.A. He left us on April the 10th, after a few days that will always be to us a pleasant memory.

In the early part of May (7th), we left the island in company with some helpers and some children we were taking to Fort Macpherson for school at Hay River. This journey was accomplished as far as Shoal Water Bay (Akpaivik) by sled, and from there to Macpherson and back again to the island, in the Mission boat, the "Tiliyak."

At Macpherson we ministered to the Indians for a few weeks prior to the arrival of the steamer.

(Continued on page 220.)

The Girl of the Remake

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

THE HOUSEKEEPING COURSE.

THE Housekeeping Course varies according to its length. It is less scientific, and busies itself with home problems, cooking, cleaning, wise buying and selling and the like.

This course will come like an April breeze, a spring of hope to you if you have been kept at home and broken-hearted at seeing chance after chance of learning a trade and of going out into the world slip through your fingers. It takes all your pluck to say goodbye to your friends, and see them launching out into the world, whilst you yourself settle down to the same everlasting work, day in day out, and never get one step further. It is true you know that you are wanted, that your work is absolutely necessary, that you are helping a delicate mother, and that you are turning out a brood of healthy, adventurous brothers and sisters. But now and again, do what you will, you cannot help wondering what will come to you yourself when the bars of duty are finally let down, and you are free, free, but too old to start out into the world.

This housekeeping course gives you heart to set your teeth and go bravely forward. You can surely snatch three months, six months, once and again at the nearest Domestic Science School. If that is out of the question, you can join one of the many domestic science correspondence classes and fit yourself for cookery, dressmaking or millinery.

But whatever your bent may be, see to it that you are A1 in that work. A tombstone in Massachusetts tells that a poor lady "averaged well for her community." You want to excel, not to average, if you are to be a dietician in a hospital, a housekeeper in a large institution or lunch room, anywhere, where, in addition to your skill, a strong sense of duty and power of initiative are valued far ahead of certificates. As you take up one course after another, instead of being restless at being kept at home, you will be happy in the thought that you are still keeping abreast of the times. You will be conscious, far away as you may be, that you are beating your way on into the forefront of the profession, and in no danger of being "a toad within a stone, seated while Time crumbles on."

But people will tell you that if you are cooking and housekeeping yourself all the day long, you are wasting your time in thinking about a housekeeping course. What is the sense of spending three months, not to say six months, training if you know all about it? It is quite true, you may know a great deal if you belong to a family of housekeeping traditions, and if you have kept up to those traditions. It is said that sitting on a log with a good professor at the other end of the log constitutes a university, and your mother may have been such a royal professor and given you just such a royal start, and that you are already an efficient housekeeper. But capable as you may be, remember that domestic science is like the octopus, hundred-handed, and that there are endless new inventions and devices, if you can only discover them, for oiling the wheels of cookery and household work generally.

But what about the other subjects? You say you do not want to be bothered with bacteriology. I wonder where we should all be to-day without bacteriology? But take it apart even from its scientific issues, how can you tell that you may not some day be in charge of a large school or factory? The superintendent of such a school preached herself sick and sore against towed hair and insanitary hairdressing generally, but in vain, till one day in despair she made a bacteriological cult of the dust off a ledge, of a common towel after the girls' hands had been dried on it, and from a hair off a girl's head, and demonstrated the same. From that day on she rejoiced in a complete reformation.

Think of the joy of marrying with a feeling of power in place of the risky self-confidence of the Tumbles, who, in spite of all their friends could say,—

"On a winter morning, on a stormy day,
They went to sea in a sieve they did,
In a sieve they went to sea."

But apart from the question of subjects, even a short period in a training school is invaluable, for as you stumble against your comrades, and as you march along shoulder to shoulder, you discover your strength and your weakness, and with

the discovery of that strength and weakness, you learn what your chance in life is. If you have a good head for organization and capital at command, why not join two or three comrades and start a tearoom of your own? You can make that tearoom more original and self-supporting by sending out from it trained workers in uniform, just as a registry sends out trained nurses. Your telephone will ring oftener than you think, for "craftswomen" to take charge of an invalid at the stage when good food is more necessary than nursing; to cater for a dinner party; to furnish a house; to step into any and every emergency. The salary should be almost, if not quite, as good as that of trained nurses, provided only that the girls are highly trained and skilful, so skilful that they justify the three dollars a day.

If you are a shrewd buyer, and can command capital or can inspire the influence of others who command capital, you can start a co-operative league. The International Co-operative League in England grew by individual energy from the smallest beginning, until arrested in war time, into a vast economic experiment. It numbered 2,701,000 families buying food, clothing and houses from this one alliance. It ran a dozen factories, had its own fleet of steamships plying between England and Mexico and Peru, and distributed eleven million dollars among its stockholders.

If you prefer Social Service and feel called to it, you can try out the problem of community kitchens, or coffee rooms in place of saloons, or lunch rooms for workers. The one important necessity is to get good technical training, practise that training, and when the time comes, to launch out for yourself.

THE QUESTION OF THE WORTH WHILE.

But now to take the three courses, the Scientific, the Teaching, the Housekeeping, upon still broader lines. Can you feel satisfied in the last analysis that they are really worth while? Can you feel satisfied that from the one or the other you can make so strong a mark for God and the right as to warrant giving a lifetime to it? I believe you can.

In the first place, you will gain enormously for yourself. You will find plenty of scope for experiment and adventure, and, if you want organization, for the control of others. Secondly, you will gain practical benefit for yourself, so that whether you marry or not, wherever you may be, you will instinctively be a home builder in the true sense of the word. You will not be tempted to dawdle so constantly anywhere and everywhere that your dwelling is not a hundred times better than the degenerate roost of the bachelor.

Thirdly, you will tell, beyond your imagining, in the remake of Canada.

"If we would build anew
And build to stay,
We must find God again
And go His way."

The hearthstone is the favourite keystone for finding God and building anew to the little children who gather round it. I verily believe that an angel who, if sent from heaven, would as willingly sweep a crossing as rule a kingdom, would rejoice if called to his best-beloved task, and that task the lighting of a blazing fire, the gathering of a true husband, wife and children around it, and the throwing open of casement and portal to the homesick passerby upon the street.

In bygone days Canada was famed for lighting that fire and throwing open that casement and portal. Never a storm-stayed traveller but looked forward, after the deepening snow drift or glutinous mud which caked his wheels, and, if he were not careful, slipped off his Wellingtons like a boot jack; to a welcome by a blazing fireside and a thrice doubly welcome to a share of the ever-going frying pan, with its savory freight of venison and salmon.

But times have changed; hospitality is infinitely more difficult than of yore. The city is crowded with strangers, and old Major Small, of hospitable memory, could not now-a-days stand outside his gate in King Street inviting, nay compelling the chance passersby of his acquaintance to turn in and never resting till some forty or fifty were gathered around the polished side of his mahogany board, groaning under its weight of spiced beef, ham and turkey.

But times have changed and hospitality is far more difficult in other ways besides growth of city. There is the question of expense. Venison is no longer a halfpenny a pound, and salmon are no longer speared a hundred and twenty in the night. Labor is almost impossible to get and exceedingly expensive. Housekeepers no longer run the danger of setting a dangerous precedent by engaging a servant at four dollars in place of three dollars a month.

(Continued on page 220.)

The Church's Duty TO THE Nation's Manhood

THE BISHOP OF CHELMSFORD.

AT St. Aubyn's Hall, Upper Norwood, recently, at a conference on After-the-War Problems from the Christian Standpoint, "The Church's Duty to the Manhood of the Nation" was the subject on which the Bishop of Chelmsford, Dr. Watts-Ditchfield, delivered a stirring address.

He said that to-day Democracy was on its trial. Mr. Gladstone, some time before his death, spoke of the different hands in which the government of this country had rested at different times. First, there was the government by Kings—Autocracy. That failed. Government then passed into the hands of the aristocracy, and that failed. Then it fell into the hands of the great middle classes; that failed. Now the power had really passed to the hands of Democracy. And if Democracy failed, what was the alternative? Anarchy! He did not see anything else. So as patriots and Christian men and women it was for them to see that Democracy did not fail; to see that it was strengthened to fulfil its place. Yet Democracy was in a state of unrest. He was not going to say a word as to the strikes or threatened strikes, but no man could look back over the last thirty or forty years of life in England without realizing the shameful conditions under which millions of men and women had had to live. In London alone at the last census nearly a million people were living in families in either one, or at the most two, rooms.

What had the Church been about? Mr. Hugh Price Hughes once said that the Church was so busy coddling the saints that it had no time for saving sinners. Yes; that was it—coddling the saints. They had all been too self-centred. They had not been too keen about the prayer they offered every morning, "Thy Kingdom come." When he was in Melbourne he noticed that they had boards set up in different places giving direction to chauffeurs. Seeing one of these signs, he said it ought to be outside some of our churches. It read, "Dead slow!" How much time last week did the clergy and ministers and the people present give to work outside their churches? There was a great gulf between organized Christianity and the bulk of the men outside. He did not consider it the Church's duty to draw up programmes to meet these difficulties. Programmes were for the moment. Principles were the thing, for principles were for eternity. They as Christians ought to be teachers and guides.

At the present moment there were two or three things he thought they ought to do. The first was, that for the sake of the nation everyone ought to be at work. He wondered when any of the clergy or ministers on the platform with him preached last on the Fourth Commandment. The first part of the Commandment was often preached on, but how often was the second part—"six days shalt thou labour"? There was a text for them. They must get it into the minds of people that there must be no idle rich and no loafing poor. Everybody must work. Then he would lay down a second principle: Everybody must be at his best. There was no room for a second rate life. Look at the men at the front; they gave their best. They must teach people that no man could go on doing second-rate work if he were capable of something better without becoming second-rate. Then everybody must be his brother's keeper. Think of the labourer's son who carried in the squire's son in the face of deadly fire; or again, think of that Earl's son who brought in on his back a coster in the face of fearful fire. Each man was his brother's keeper "out there." The master, the employer, was the keeper of his men. Let him see that his men's homes were such as they ought to be, and that their hours and conditions of labour were as they ought to be. Then the workman should regard his master's interests as his own. They must lay down the principle that human life must come first in every condition of labour. They, like him, had perhaps seen the fire brigade dash up to a house on fire. The first question the superintendent asked was not, "Where is the safe kept?" but, "Is there anybody in the house?" If there was, every means was employed to get the people out—even the child in the slum attic. That was what they must employ

(Continued on page 219.)

IT may be before tunity of prohibi it not be all who a briety to a more v country in ance of la known; tl The grou not the p rather th to the w they then presentat large ele that the by accide and ther sense of laughs w narrated look over of the co officials, tic and quite we them ha adventur we going gest that lift the n observan laws, so love our mote its enactme with res really d sowing t referend express and tha regarder It is th the wri workers real thi

One v months, heard s Hungar attentio reader that we try. It were be of sub; choose warfar and th the loy months forget were, a us, the atrocio history solve t restitu pare t out th tions, Are G conseq the ca limit destru dollar mentio grow these dismis all th be ex; that would prese about Germ

The tion been matte

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

It may be several months, and possibly a year, before the people of Canada have an opportunity to express themselves on the subject of prohibition as a permanent enactment. Would it not be well for our Social Service Council and all who are interested in the promotion of sobriety to devote their energies to the creation of a more wholesome atmosphere throughout the country in regard to the straightforward observance of law. The menace of intoxicants is well known; the necessity for sobriety is admitted. The ground that needs to be covered just now, is not the proof of either of these propositions, but rather the lifting up of the minds of our people to the wholehearted observance of laws which they themselves have enacted through their representatives. For some reason or another, a large element of our best citizens does not feel that the law now in force is their law. It came by accident, or grew out of unusual circumstances, and therefore is not binding upon them in the sense of other laws. The whole community laughs when some particular brilliant evasion is narrated in the club or at the dinner table. You look over an assembly of the most trusted citizens of the community, including judges, government officials, members of parliament, ladies of patriotic and ecclesiastical distinction, and you know quite well that an uncomfortable proportion of them have their own choice stories of personal adventure, under the temperance act. What are we going to do about it? The writer would suggest that there be a concentration on an effort to lift the minds of our people to the straight, square observance of the temperance law, like other laws, so long as it is on the statute book. If we love our country and from the heart desire to promote its welfare, we cannot make a jest of one enactment and expect all others to be regarded with respect. The spirit that is now abroad is really deadly to all constituted authority, and is sowing the seeds of anarchy. In the forthcoming referendum men and women must be taught to express their own inner conviction on the subject and that recorded will of the people must be regarded as a legal obligation resting upon all. It is this educative aspect of the subject that the writer wishes to press upon temperance workers at the present time. Unless we get the real thing our triumph is but a delusion.

One wonders why it is that during the past four months, since the armistice was signed, we have heard so little about what is going on in Austria, Hungary, Turkey and Bulgaria. The entire public attention has been focused on Germany and the reader of the press despatches might imagine that we had never been at war with any other country. In one compact body, all these five nations were banded together for the one definite purpose of subjugating the world. There was little to choose among them in regard to their methods of warfare. Germany, undoubtedly, was the leader and the most dangerous, but her danger lay in the loyalty of the gang behind her. For four months, the Allied people have been allowed to forget more or less that these secondary enemies were, a year ago, going at top speed to overthrow us, that they have hands fouled with the most atrocious crimes that ever stained the annals of history, that their secondary position doesn't absolve them from responsibility or the necessity of restitution. Why have our peace delegates to pare down the penalty of reparation, and blot out the thought of indemnity to the injured nations, to meet the capacity of Germany alone? Are Germany's allies to escape their share of the consequences when they took their full share in the causes. We hear of \$30,000,000,000 as the limit of Germany's resources to make good her destruction. We haven't heard a word of a single dollar that is to be exacted from the other nations mentioned. Public opinion has been allowed to grow cold on the subject and it looks as though these accessories to the world's crimes are to be dismissed with a mere reprimand. The limit of all the resources of all the allied enemies should be exacted to pay for the mad and criminal folly that they inflicted upon a peaceful world. It would be interesting to know why the press representatives of the world have been so silent about conditions in the countries associated with Germany.

The revolt at Rhyll is already finding justification by responsible Canadian officers who have been on the ground and enquired into the whole matter. Anyone who has the least knowledge of

Canadian troops or Canadian citizens for that matter, know very well that no act of dangerous violence would be undertaken by them without great provocation, real or imaginary, which is very much the same thing. The Canadian soldier is quite willing to suffer inconvenience and privation if it is necessary and serves a useful purpose, but he isn't prepared to suffer simply to serve the convenience or comfort of others who have no special claims for consideration. If officers are doing all that is reasonable and just for their men, they will certainly have obedience and discipline. If the results of the labours of these officers be unsatisfactory, and the reason why they are unsatisfactory is clearly explained to the men, there is an additional safeguard. Our troops are men of intelligence. A large proportion of privates occupied positions of far greater trust in civil life, before they enlisted, than many of their officers. None of them will admit that a plain proposition plainly stated is beyond their intellectual capabilities. They resent, and resent quite properly, to be regarded as fools. The writer has knowledge of the men of one battalion that went overseas and eventually into France and a score of engagements, under the firm conviction that their canteen fund had been squandered by their officers, and further, that they had been docked in their pay a certain sum to buy a motor in which they were not allowed to travel. The first enlightenment that the men, who survived, received of the true state of affairs, was on their return home, when they found that their fund had preceded them and was held for their benefit by a trust appointed for the purpose. Their manifest hostility towards their commanding officer had evidently been carried with them through the horrors of war and was still a burning grievance when they came home. A five-minute explanation on the parade ground, when the first murmurs were heard in camp, would have saved all this sense of injury, and made them even better fighting men than they were. As it is many of those good fellows died without this knowledge and many more, scattered far and wide from the point of mobilization, will probably never have it cleared up. Those men didn't care a farthing for the sum involved, but they felt that whatever that sum was, it was theirs, and they had a right to know that it was properly disposed of.

This is merely an illustration of how such things as a Rhyll riot is brought to a tragic consummation. Men were sent to Kimmel for embarkation for home in a few days. On the part of officers and men alike everything was in good faith. Soon the officers in charge find that shipping is not available in spite of every exertion. The men are left in ignorance of the cause of failure to keep the promises made to them. Camp dissatisfaction is no secret, behind the bush business. No officer can make the rounds of the camp without becoming aware of what is in the minds of the men. These warnings should be acted on at once and not allowed to smoulder or grow in violence, because of a lack of knowledge. Lack of pay, rations, or clothing is a different matter. It is extremely difficult to convince soldiers that officers at headquarters are so rushed, that these things cannot be attended to at the proper times. It is far more likely that someone hasn't a full appreciation of the responsibilities of his office. As Col. Pratt pointed out the other day in parliament, after the riots there was shipping in abundance and pay for everybody. Why should it be necessary that five young Canadian lives should have to be sacrificed to accomplish this? Shall other lives follow to right some new wrong? "Spectator."

WHO ARE THE SPARTACISTS?

Newspaper readers have been asking, Who are the Spartacists? In brief, the word describes a group of German politicians which originated in a series of controversial letters, signed "Spartacus"—the name of a leader of the slaves who took part in the gladiatorial war against Rome, B.C. 71-73. The letters were sent out by the ill-fated Liebknecht, in 1915, and were designed to give instruction to the radical members of the Social Democratic party. Later, instead of the letters there appeared a periodical called *Spartacus*, which, because it came under the ban of the law, was published for a time secretly. This journal was outspoken against both the Social Democrats and the Independent Socialists. The principles of the Spartacists include the formation of a proletariat Red Guard; abolition of all parliaments and municipal and other councils; cancellation of all state and other public debts, including war-loans down to a certain fixed limit of subscription; expropriation of all landed estates, and confiscation of fortunes exceeding a certain amount.—The Christian.

The Bible Lesson

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

Sunday Next Before Easter, April 13th, 1919.

Subject: "Hosanna in the Highest"—"Crucify Him." St. Mark 15: 22-39.

1. Palm Sunday, as it is popularly called, saw a demonstration of the people who hailed Jesus as King. It was evidently begun by Galileans who came up to the feast, and the excitement spread to great proportions. It is to be noted, however, that this was among the common people. The Scribes and Pharisees, the Priests and Rulers of the people did not share in this popular tribute to Jesus.

2. Good Friday. The fickleness of a multitude has many demonstrations in history, but none is more dramatic than the turning of popular will into hostility to the Lord Jesus. It was possible, because the multitude had a low, material idea of Messiah's Kingdom. They could not grasp the spiritual significance of the Kingdom, and, therefore, Jesus disappointed them. Their leaders told them that He was a deceiver, and stirred them up to clamour for His death. Good Friday, which brought their apparent triumph, can only seem good to us when we consider that it was the fulfilment of the Divine will, and that Christ upon the Cross accomplished the work of Redemption. He could not save Himself, because He gave Himself to save others.

3. The Crucifixion took place upon a hill outside the city wall. It was called Golgotha, either because it was a common place of execution and the skulls of former victims were to be found there, or because it was a rounded hill shaped like the top of a skull. The wine mingled with myrrh, which was offered to Jesus, was a drink, said to have been provided by a society of ladies in Jerusalem, to deaden the sensibilities of those who were being crucified. Jesus refused it because He was determined to bear the utmost penalty laid upon Him by human sin. Had He received it He could not have dealt as He did with the penitent thief.

4. The superscription. It was the ordinary custom to put above the head of a crucified person a board smeared with white gypsum and having written on it, in conspicuous black letters, the crime for which he had been condemned. In the case of Jesus the writing was in the languages of culture, of Empire and of religion.

5. The penitent Robber. There were two men crucified with Jesus and at first both reviled Him. One of them afterwards turned with repentance and asked Jesus to "remember" him. Observe that both these men were equally near to Christ, but only one sought His salvation. It has been pointed out that this is the only case in the New Testament that tells of a repentance just before death. One example is given that none need despair, but only one, that none may presume. The time of life and strength is the best time for repentance and amendment of life.

6. He saved others. We have become familiar of late with the fact that in saving others from death men must risk—and sometimes sacrifice, their own lives. The mocking Jews regarded it as a bitter taunt, when they said: "He saved others, himself he cannot save." They never spoke a truer word than that. In the sense they meant it, of course, it was not true. It was true, however, that the salvation of men required the utmost sacrifice and that Jesus gave Himself to save men. The way of the Cross Jesus knew to be the way by which He should obtain eternal Redemption for us. He steadfastly purposed to go up to Jerusalem knowing what the end would be. He did not shirk the awful issue, but accepted it as the will of God.

7. The darkness over the land from the sixth to the ninth hour added solemnity to the scene and must have made an impression on the minds of many who would not be moved by the more important events of that day. During the three hours of the darkness no incident is recorded, but there seemed to be a deepening sense of remorse and horror in the crowd.

8. The mystery of the Cross we can never understand. The darkness and the saying of Jesus: "My God, My God, why hast thou forsaken me," lead us to know that there are mysteries in the atonement which are beyond the power of our understanding. When we remember that Jesus said: "I and the Father are one," and also "I am not alone because the Father is with me," and contrast these sayings with the cry: "My God, My God, why hast thou forsaken me," we are led reverently to feel that there are depths we cannot sound. This the early Christians fully realized, for in their oft-repeated litanies they used to say: "By Thy sufferings known and unknown, good Lord deliver us."

Duty
ood
ORD.

Norwood, re-
fter-the-War
Standpoint,
of the Na-
e Bishop of
delivered a

was on its
re his death,
the govern-
at different
ent by Kings
ment then
acy, and that
of the great
e power had
ocracy. And
alternative?
else. So as
omen it was
i not fail; to
fill its place.
unrest. He
the strikes or
ld look back
f life in Eng-
ul conditions
omen had had
census nearly
ilies in either

t? Mr. Hugh
hurch was so
d no time for
—coddling the
centred. They
prayer they
gdom come."
iced that they
s giving direc-
ese signs, he
our churches.
ime last week
he people pre-
rches? There
d Christianity
e did not con-
up programmes
imes were for
hing, for prin-
ristians ought

re two or three
do. The first
tion—everyone
d when any of
form with him
andment. The
s often preach-
ond part—"six
was a text for
inds of people
and no loafing
n he would lay
dy must be at
a second rate
nt; they gave
le that no man
ork if he were
ithout becom-
y must be his
labourer's son
in the face of
hat Earl's son
ster in the face
his brother's
the employer,
im see that his
ught to be, and
of labour were
orkman should
his own. They
uman life must
labour. They
re brigade dash
t question the
"Where is the
nybody in the
eans was em-
ren the child in
ey must employ

All Over the Dominion

At Christ Church, Toronto, the Bishop of Toronto confirmed 34 persons last Sunday. Rev. H. H. Brooke is the Vicar.

The Bishop of Huron dedicated the new \$25,000 Parish House of St. Jude's, Brantford, last Sunday. Capt. C. E. Jeakins is the Rector.

The congregation of St. James', Winnipeg, have decided to build a new church which will replace the old building at the western limit of the city.

Rev. Dr. Renison addressed the members of the Kiwanis Club, Hamilton, on March 25th, his subject being "The Original Canadian," i.e., the Red Indian.

Mr. Peter M. Denis, the President of the Boys' Auxiliary of St. Peter's, Sherbrooke, P.Q., was lately presented with a silver salver on the occasion of his marriage.

The authorities of the Diocese of Niagara have bought a block of land in Hamilton upon which it is proposed to erect a new church at once and thus fill a long-felt need in the south-east end of the city.

A handsome fald-stool has been presented to St. Peter's, Sherbrooke, P.Q., in memory of the late Mr. Edward Hargreave, who for a number of years was a faithful worker and warden of the church.

At the confirmation service held in St. Paul's, Toronto, last Sunday, the Bishop of Toronto confirmed forty persons from St. Paul's congregation, fourteen from St. Barnabas' and three from the Church of the Messiah.

The Rev. J. McP. Scott, minister of St. John's Presbyterian Church, Toronto, gave an illustrated lecture on "Korea" in the Parish Hall of St. Clement's, Toronto, on March 25th, under the auspices of the A.Y.P.A.

President Boyle and Archdeacon Vroom of King's College, gave addresses at the March 21st-23rd Inter-collegiate Missionary Conference held at Windsor, N.S., thirteen students came from Dalhousie, thirteen from Mt. Allison, twenty-one from Acadia and four from U. N. B.

More than \$90,000 of the proposed \$125,000 being raised to extend the work of King's College, Windsor, N.S., has been subscribed. Although King's sent overseas 80 per cent. of her under-graduates it is anticipated that the college will be full next autumn. The college will provide special courses for returned soldiers.

Three memorial windows were dedicated last Sunday at St. Luke's Church, Hamilton, Ont., by Rev. R. H. Ferguson. They were erected in memory of Ptes. James Grayson and J. Hilton and Sapper Hennessey, who gave their lives in France. The windows were given by the mothers of the three soldiers.

The Bishop of Quebec preached a memorial sermon for Archbishop Hamilton in St. Matthew's, Quebec, on the second Sunday in Lent. "Nothing could have exceeded the devoted zeal, unselfish service, and saintly spirituality which marked his ministry." The Bishop succeeded Archbishop Hamilton in the rectorship of St. Matthew's.

A memorial service for the late Archbishop of Ottawa was held in the Cathedral at Hamilton, on March 17th. Most of the city clergy were in the procession and the service was taken by Canon Sutherland, Archdeacon Forneret, Dean Owen and the Bishop of Niagara. We especially mourn the death of Archbishop Hamilton, for, as its Bishop, he guided this diocese through troublous times with loving wisdom, and the tender care and consideration of a true Father in God.

After eight years of faithful service in Lloydtown, Ont., where he built up and developed the parish

churches, Rev. J. H. Colclough, B.A., B.D., has been appointed Rector of Dutton, Ont. During his incumbency he prepared for and passed the General Synod examination for the degree of B.D. He is a graduate of Toronto University and Wycliffe College.

July 16th to 23rd has been set as the Diocesan Summer Conference of Saskatchewan at Emmanuel College, Saskatoon. The assistance given to the missionary work of Saskatchewan through railway passes granted to certain of our missionary clergy has been withdrawn under the new management of the Canadian National Railways. This will be a serious handicap to the work. It specially affects superintending clergy, such as Canons Clarke, Paul and Matheson and Rev. E. F. Macklin. Strange to say, the withdrawal of these privileges synchronized with a further boost in fares—the first fruits of government ownership!

On the Sunday evenings in Lent the Dean is trying the experiment of holding a Mission Service in the Cathedral at Hamilton. Evensong is said at 4.45 p.m. and at 7 p.m. There are prayers and hymns of a mission character, and the Dean is preaching a course of sermons on the subject of the Supreme Miracle of the Bible, our Lord Jesus Christ Himself. Each evening one of our Lord's miracles is taken to illustrate a different aspect of His Character. There is a box at the door of the church in which are placed requests for prayer, and questions. The interest taken in these questions is shown by the large number of people who remain after the close of the service to hear them answered by the Dean.

ST. BARNABAS' PARISH HOUSE DEDICATED.

Sunday was a red-letter day in St. Barnabas' parish, Toronto, the occasion being the opening of the handsome new Sunday School by Bishop Sweeny. The Bishop performed the dedication ceremony, and in a short address to the young people pointed out that the fine building just dedicated was now the home of the parish, in which the various organizations and societies of the church will aim for still greater efficiency. The Lieutenant-Governor, who was unable to attend, was represented by Sir Henry Pellatt, who gave a stirring address to the Boy Scouts. Rural Dean James, of the Church of the Redeemer, Rev. H. A. Bracken, St. David's, and Rev. Dr. Seager, St. Matthew's, also spoke. Rev. F. E. Powell, Rector, presided. Appropriate hymns were sung by an augmented choir and the service was of an impressive character. The building, which it is stated, is the second largest Sunday School building in the city—St. Anne's being the largest—is capable of seating 1,500 people. It was commenced last April, and will be completed within the twelve months. Two hundred and eighty dollars was contributed as an offertory during the proceedings, to be applied to the building fund.

\$100,000 PARISH HALL AT WINDSOR, ONT.

The razing of all the buildings, including the rectory, on All Saints' Church, Windsor, Ont., grounds, excepting the church, and the erection of a \$100,000 parish house, as a memorial to the men who went overseas from the parish, was decided on at a banquet held by the Men's Club of the parish, on March 26th. Before the evening closed \$28,145 was pledged towards the project, and a canvass will be made by the finance committee of every man of the congregation to raise the remainder of the amount required. Eleven pledges for \$1,000 each were recorded, as well as one for \$2,500 and several for \$500.

THE BISHOP OF TORONTO HONOURED.

The Tenth Anniversary of the Consecration of the Bishop of Toronto was held on the Feast of the Annunciation, Tuesday, the 25th of March, with special services. In the morning the Bishop preached and celebrated the Holy Communion at St. James' Cathedral at 11 o'clock, at the very hour of his consecration in that Church on the 25th of March, 1909. The occasion was the Annual Corporate Communion of the Mothers' Union of the Diocese. There was a good attendance of the clergy and others present. In the afternoon at St. Alban's Cathedral at quarter past two the Bishop met the clergy of the deanery of Toronto in the vestry, and received and acknowledged their hearty congratulations, conveyed through the Rural Dean, the Rev. C. J. James, M.A., and the Ven. Archdeacon Ingles. At half-past two in the Cathedral "Quiet Hours" were conducted by the Bishop to half-past four, which was followed by Evensong in the chapel at 5 p.m. A very large number of clergy were present during the afternoon. A resolution expressive of the sense of loss sustained by the death of Archbishop Hamilton was adopted by those present; as also an expression of sympathy with the Assistant Bishop, the Rt. Rev. W. D. Reeve, D.D., in his prolonged and serious illness. These the Bishop of the diocese was requested to forward on behalf of the clergy present.

LINES DEDICATED TO THE BISHOP OF TORONTO.

From strength to strength Thy people go,
If in Thy footsteps, Lord, they tread;
From victory to victory
If by Thy Spirit they are led.

For thus Thy promise stands most true:—
That Thou wilt guide them with
Thine eye
Through all the phases of their life,
If they but watch Thy cross on high.

For greater grace and strength renewed
To those of Thee who humbly crave,
Thy mercies, Lord, are ever sure
From anxious care their souls to save.

(Rev.) H. Caplan.

Fellowship Meetings

During the past two years a few friends have been meeting weekly for prayer and meditation on the lines suggested in Cyril Hepber's books "The Fellowship of Silence" and "The Fruits of Silence." The general purpose of these "Fellowship Meetings" is to draw closer to God and to see more clearly the work to which He is calling us. The meetings are held in the Chapel of Holy Trinity Church, Toronto, on Tuesdays from 4.30 to 5 p.m. If any readers of the Canadian Churchman would like to join in this silent worship they are invited to write for further information either to Mrs. Broughall, 100 Howard Street or to Mrs. Lowe, 55 Albany Avenue, Toronto.

The Right Rev. Dr. Stevens, Bishop-Suffragan of Barking, Essex, has retired from active work. He was the first Bishop to be appointed in King Edward's reign, and he is also the first holder of the title, "Barking." For more than half a century Dr. Stevens has done devoted service in East London beyond the limits of the Diocese of London. During the whole of his ministerial career Dr. Stevens has worked in that densely-populated district which is known as "London-over-the-Bower."

The Vatican and the War

MEMBERS of the Irish Protestant Benevolent Society, on the occasion of the 50th anniversary of the organization, attended Divine service at the Church of the Ascension, Hamilton, where the Rector, Rev. Dr. R. J. Renison preached a sermon on the Vatican and the war. Dr. Renison spoke from John 8:32: "And ye shall know the truth, and the truth shall make you free." Bondage of the mind, he said, was infinitely worse than the bondage of the body. Whenever we were tempted to think that the human race had not improved, it should be remembered that only 400 years ago the minds of men were under the domination of a spiritual ruler who himself knew no Lord in all the earth. Between 1490 and 1500 Alexander VI. was enthroned at the Vatican in the midst of debauchery of the most awful kind, and his memory and the memory of his son, Cæsar Borgia, and that of the Medicis was burned forever upon the moral conscience of Europe.

"There was a great deal of formality in the religion of men in those days," Dr. Renison went on. "The Church was afraid of the truth. Its dogmas were founded upon texts imperfectly quoted to the mind of men; the Church objected because it was afraid. The great work of the Reformation, besides the development of nationality, was the rediscovery of the Bible in the language of the common people. And it is not for nothing that the English people in every part of the world love and reverence the English Bible.

"I am not ashamed of the old-fashioned word, Protestantism. The word is not a negative one. It is protesting for the truth; it is the most affirmative and the most absolutely constructive word in the language. Protestantism places its faith in the Word of God. It stands for freedom of the mind and of the soul. It claims the right and privilege of the individual soul to go to God; it puts God first, then the soul, and then the Church—not God, then the Church, and then the soul."

"The history of the Vatican in the war would be written some day, but there were some parts of it which could be commented upon now," the Rector continued. "The failure of the Vatican is the most tragic failure in the history of the war. The opportunity came to the Pope as it never had since the time of the Reformation, and as it would never come again. Cardinal Mercier, speaking words of fire, which seemed to be echoed from the very soul of humanity, but from Rome—from the spiritual leader of over half the Christian world; not a word. The Kaiser in the religious world was very near to the Kaiser in the temporal world. Without a doubt, Austria, now dismembered and disappeared forever, was the last hope of a certain conception of spiritual autocracy. The Rector referred critically to the action of the British government in sending a representative to the court of Rome. It was claimed that the representative was deputed to lay before the Pope the aims of the Allies, but the action was one that the British people had had cause to regret." Dr. Renison quoted the encyclical of Pope Benedict, issued in 1916, analysing the causes of the troubles and disturbances of the human race, in which it was stated that disrespect for spiritual authority was the real reason of these eruptions.

At the close of the regular monthly meeting of the W.A. of St. George's, London Township, on March 13th, Mrs. J. T. Gibson was presented with a life membership to the W.A. Mrs. Gibson has been treasurer for some years.

Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

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

MARK BREDIN, Esq.
 M. RAWLINSON, Esq.

Subscription Rates

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

Single copies 5 cents

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

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

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

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

Advertising Rates will be submitted on application.

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

Correspondence

CHAPLAIN'S FUND.

(To March 31st, 1919.)

Previously acknowledged . . . \$250.75
 Rev. A. L. Harkness 5.00
 W. F. Ambrose 1.00
 St. John's Church, Chapeau . . . 8.00
 St. Mark's Church, Toronto . . . 5.15
 Miss Kerry 20.00
 "B. B."
 Wm. Lees 5.00
 Rev. Sydenham Lindsay 5.00

\$300.90

Remitted to Major-Gen. W. E. Hodgins, Ottawa:—

March 15th \$217.00
 March 31st 83.90

\$300.90

"MY LORD."

Sir,—I have read with much interest Prof. Young's article in your issue of March 27th on the subject of the Episcopal title of "My Lord."

In Whitaker's Peerage there is a most scholarly article on the subject, the conclusion arrived at being that only such Diocesans as have seats in the British House of Lords, and such as hold a patent from the Crown are legally entitled to be addressed as "Lord Bishop." All others are termed "My Lord" merely by courtesy by reason of their honourable office, as are Judges of the High Court, as Dr. Young very properly points out.

If I understand Prof. Young aright; he contends that Dr. Jacob Mountain was entitled to be termed Lord Bishop solely because he was a member of the Executive Council. But surely Prof. Young is mistaken, such membership merely gave him the title of "Honourable" as is accorded to ministers of the Crown and Senators at the present day. Again, is Prof. Young correct in saying that the title of Lord Bishop for Colonial Bishops rests solely on the politeness of George IV. to Dr. Inglis? Did not Dr. Inglis hold a patent from the Crown? If he did, then George IV. was a better lawyer than his courtiers.

These are, however, small points, and I fully agree with Dr. Young that our Bishops of the Church in Canada can only be termed Lord Bishops by courtesy; they have no legal right to it.

H. Michell.

Queen's University, Kingston, Ont.,
 March 27, 1919.

WHAT IS A VALID SACRAMENT?

Sir,—In the Rev. C. Eardley-Wilmot's paper recently published in your columns, he stated that questions as to the validity of Orders and Sacraments present difficulties in the way of effecting union with other Christian people who have forsaken episcopacy. As far as the question of the Sacrament of Baptism is concerned there is probably not much difference of opinion. At the Hampton Court Conference, Bilson, Bishop of Winchester, used these words: "To deny private persons to baptize in case of necessity, were to cross all antiquity, and the common practice of the Church, it being a rule agreed on amongst divines that the minister is not of the essence of the sacrament." 2 "State Trials," p. 74; and see also the reference of Bishop Bancroft to the baptism of the 3,000, Acts 2. With this agrees a statement to be found in Tertullian, where he claims that all laymen should live as priests, because they may be called on in cases of necessity to administer both the Sacraments of Baptism and Holy Communion. But the agreement which Bishop Bilson alleged to exist in the case of Baptism by no means exists in regard to the Holy Communion. In the Vossian Version of the Epistle of St. Ignatius to the Smyrneans, c. 8, it is said: "Let that Eucharist alone be considered valid which is celebrated in the presence of the Bishop, or of him to whom he shall have entrusted it." And in the Apostolic Constitutions it is explicitly declared that Bishops and priests alone have authority to celebrate the Eucharist. But in considering such opinions as these, it is quite possible to believe that these writers are speaking from the standpoint of ecclesiastical law and order, and are not meaning to affirm that the minister is of the essence of the Sacrament of the Eucharist any more than he is the essence of the Sacrament of Baptism. Lawyers are well accustomed to recognize the distinction between that which is a mere irregularity and that which is an absolutely null and void proceeding. Possibly if our theologians were to approach the question of the validity of Sacraments with that distinction clearly in mind, any obstacle to union on this ground might vanish? The theories which men hold concerning the Eucharist can hardly affect the question of validity—otherwise the validity might depend on what is passing in the mind of the minister, rather than what is passing in the mind of him who partakes, and for which alone, in all reason, he can be responsible. If the contrary were the truth, and the validity of a sacrament depended on the theological opinions of the minister regarding it, no one could ever be sure that he had received a valid sacrament. If the minister be not in fact of the essence of the Sacrament of the Eucharist, then this obstacle to union would seem not to be very formidable, for non-episcopally ordained ministers must at all events have the same powers as mere laymen.

Not only is there the authority of Tertullian that in the primitive Church the opinion prevailed that laymen had power to minister the Eucharist, but does not the New Testament itself furnish us with some ground for believing that in Apostolic times they actually did celebrate it? For it is hardly possible to believe that the disorderly scene referred to in the 2nd Corinthians could have been presided over by a priest. Quite possibly it was to avoid such profanity that the celebration was ultimately confined to Bishops and priests, as it undoubtedly was; but then, such a rule must have been laid down, not to give validity to the rite but for the sake of saving it from profanation.

Geo. S. Holmsted.

LAYMEN'S CONFERENCE

A conference of laymen, under the joint auspices of the Duplex Envelope Committee of the diocese of Toronto, and the Anglican L.M.M., was held in the Parish House of St. James' Cathedral, Toronto, during the afternoon and evening of Saturday, March 15th, and the afternoon of Sunday, the 16th. There were present some twenty-six laymen representing nineteen parishes, thirteen of the city and six outside of the city.

The discussion throughout was quite informal, a short introductory address being given on each subject by one of those present. The intention of the conference was exactly what this word implies, and only one resolution was presented to the meeting. The idea behind the conference was that a small group of laymen might, with great profit to themselves, as well as to the church, come together to confer on some of the matters that are of special interest to them at the present time. The programme and trend of the discussion was as follows:—

1. The City Problem, or what can be done to vitalize the Church in the City. Mr. A. B. Stanbury, of St. Anne's parish, Toronto, in presenting the subject, was of the opinion that what is needed in every parish, is a live men's organization, which should interest itself in every department of the Church's work, such as Sunday School, returning soldiers, finances, securing employment for men, etc. Others who took part emphasized the spiritual value of an every-member canvass when prepared for and carried out in the proper spirit.

2. The Rural Problem, or how to vitalize the Church in the country. This was introduced by Mr. John O. Little, of Caledon East, who also emphasized the value of making use of as many men as possible in various organizations. It was pointed out that the influence of the clergy counts for more in rural parishes than in the city, where people who dislike one church, have many others to choose from. An essential element of success is in getting people to do something and in this work the clergy must lead. Co-operation between clergy and people is necessary. Others pointed out the lack of interest in Sunday School work shown by many parents and the lack of attendance at Holy Communion on the part of young people. Greater attention to Sunday School work, greater interest in rural church on the part of city clergy, and a more expeditious method of dealing with differences between congregations and clergy were considered to be among the most important matters to be dealt with at the present time.

3. How to help parishes that need help. Mr. J. Y. Ormsby, Grace Church, Toronto, said that enthusiasm and a definite objective were essential. The objective should be to get the work done by the men of the parish. The first step is to decide upon a plan of operation, and then hunt out a key man and with him build up a body of workers. Every parish differs in some respect from every other and each must be studied separately.

4. Following up the Every-Member Canvass. The solution of this question rests, in the opinion of Mr. Thompson, of St. John's, West Toronto, with the men's organization in the parish. It was pointed out by other laymen that this follow-up work should not be considered by itself alone, but as one item in the whole parish programme of work in which laymen should take a part. In one parish the committee that had been formed to look after the canvass had developed into a men's club, while in other parishes the men's association had made itself responsible for the canvass.

5. Official lay organization in a parish. Mr. R. W. Allin, in introduc-

ing this subject, pointed out the present lack of continuity in official machinery and the consequent lack of continuity of policy in the average parish, and also the lack of unity in parishes consisting of more than one congregation. A parish council with definite duties and powers and with official standing would, if properly worked, overcome these weaknesses. It would tend to create a wider range of interest in and knowledge of the work. It would link up organizations and also congregations in a parish. It would, moreover, be the proper organization to undertake a parish canvass and to follow it up afterwards.

6. How to reach returned soldiers. This subject was linked up with that of following up men who have moved from one parish to another. It was agreed that of present organizations, the Brotherhood of St. Andrew was particularly well adapted to this work, but that it needed some official recognition and support, if it was to be really effective.

7. The Value of the Conference. All present were agreed that such conferences were most valuable and the majority favoured holding them at a large centre such as Toronto.

8. How the average layman can best serve his Church. The closing subject on the programme was presented by Mr. Dyce W. Saunders, St. Thomas', Toronto. He defined the subject as meaning: "How a layman can best serve the Church in his own parish," and stated that this resolved itself into a question of how to get consecrated men. He treated the subject under two headings, as follows: (1) We are stewards of God. Our duty to God is not merely a Sunday duty. Sunday is essentially a day for worship, but every day is a day for service and prayer. All difficulties in re capital and labour, employer and employee, would be solved if the principles of stewardship were lived up to. (2) How to translate the principles of stewardship into the daily life of a parish. The Church in a parish is more the religious home of the people than of the Rector. We are bound, therefore, to work together. The plans should be made by the Rector and each member of the parish should, under the leadership of the Rector, consecrate himself to the particular work that he is best fitted for. Co-operation is absolutely necessary. There is needed, therefore, thought planning and service. Service in the Sunday School, in the choir, in matters of finance, etc. The closing words by Mr. W. D. Gwynne and Mr. Thomas Mortimer emphasized the idea of service through the Holy Spirit of God.

Preferments and Appointments

Burt, Rev. Canon W. A. J., of St. Luke's, Fort William, to be Rector of Trinity parish, Parry Sound, Diocese of Algoma.

Cooper, Rev. H. C., to be Incumbent of Kitscoty, Alberta.

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

The Bishop of Calgary is in urgent need of a few capable, young unmarried priests for important parishes and districts in his Diocese, now vacant.

The Ven. W. H. Carnegie, Rector of St. Margaret's, Westminster, Archdeacon of Westminster and Canon of Westminster Abbey, has been appointed Sub-Dean of Westminster Abbey.

Old St. Paul's

England for generations past has been proud to honor her heroes.

In the nave of old St. Paul's, on Ludgate Hill, you find the tomb of Wellington, whilst Nelson's is found in the crypt beneath its mighty dome.

Memorial tablets to the heroes of the Napoleonic, Crimean, Indian, Egyptian and South African Wars enrich the walls of hundreds and hundreds of churches throughout rural England.

In thus honoring them, they most honor themselves and place high ideals of duty before the rising generations.

Believing strongly as we do in this custom, we are now producing appropriate individual and honor-roll Memorial Tablets in Bronze and other indestructible materials.

We will be glad to submit designs and estimates to Churches, Colleges, Lodges, Clubs, Corporations and Individuals who may thus wish to honor their fallen brave.

Ryrie Bros.
Limited
134-136-138 Yonge St.
TORONTO.

Home Department Conference

A successful Home Department Conference of which Mr. Edmund Jarvis is the superintendent, was held at St. Paul's Parish House on Tuesday, 25th March. After the opening devotions by Rev. T. W. Murphy an inspiring address was given by Rev. W. Achbold, of St. John's, Weston, on the value of the Home Department. Then a valuable discussion took place, after which a splendid address was given by the Rev. G. S. Despard of St. Paul's, on Religious Education in the Home. Rev. Anthony Hart pronounced the benediction. The one regret expressed by all the clergy, as well as the laity present, was the lack of interest manifest in this most important work by the clergy of the Deanery of Toronto, as there were only 25 present.

CALGARY NOTES.

The Calgary Sunday School Association met on March 10th, at St. John's Church, East Calgary. A large number of teachers were present and enjoyed the paper read by Canon Gale. At the next meeting of the association on the 31st inst., a discussion is to take place on the need of assisting Sunday School work in country places in the Deanery.

Dean Quainton, of Victoria, preached twice in the pro-Cathedral on March 16th, and conducted a Quiet Day for the clergy of the city on March 19th. Large congregations listened each time to the Dean, and the clergy enjoyed the helpful addresses on the Quiet Day.

The Bishop of Ottawa was a visitor in Calgary on March 23rd. In the morning the Bishop preached at St. Stephen's Church and in the evening in the pro-Cathedral. At the latter service a memorial tablet was unveiled to the memory of Capt. Ernest Pinkham, which had been erected by R. B. Bennett, Esq., K.C.

At a luncheon on Monday, March 24th, some laymen and clergy met the Bishop of Ottawa and learned from him the opportunity of the Anglican Church in the returning soldier and his family.

On February 27th, at the annual meeting of the South Alberta Bible Society in Calgary, Rev. Canon James was elected first vice-president for the coming year.

TABLET UNVEILED TO LATE LIEUT. NOXON.

A tablet in memory of the late Lieut. George Courtland Noxon, 10th Royal Grenadiers, was unveiled at the Church of the Redeemer, Toronto, last Sunday. The late Lieut. Noxon was in his 19th year, and was training for service overseas when he was accidentally drowned while on duty at the internment camp at Kapuskasing, October 1, 1915. He was the son of Mr. and Mrs. William C. Noxon, and had been an active member of the church. The memorial tablet, which is of white marble, was unveiled by Col. Brock of the 10th Royal Grenadiers. The "The Last Post" and the "Reveille" were sounded by a bugler after the ceremony, and an address was delivered by the Rector, Rev. C. J. James, M.A.

A. Y. P. A. Notes

The Oshawa A.Y.P.A. recently made their return visit to Whitby. Following the splendid programme prepared by the Whitby Branch, refreshments were served and a social hour spent before the Oshawa young people started on their drive home.

\$40 was realized at an A.Y.P.A. social held recently in Chatsworth, Ont. Two loads drove over from the St. George's, Owen Sound, A.Y.P.A. The Chatsworth Association is a live organization, and sets an example to the other churches of the village. Rev. A. C. Silverlight is the Patron.

The A.Y.P.A. of Grace Church, Arthur, held a Birthday Party on Shrove Tuesday. Invitations were sent to over 200. The community singing was a new feature of entertainment. The financial proceeds were nearly \$70. The result in sociability and friendliness cannot yet be balanced. The Rev. H. G. L. Baugh, B.D., who was the M.C. for the night, is the Rector.

The annual rally of the Anglican Young People's Association, under the auspices of the Toronto A.Y.P.A. Local Council, was held on March 13th, in St. James' Parish Hall. A special address was given by the Rev. Canon Davis, Rector of St. James', Port Colborne, vice-president of the Dominion Association.

Prayers were read by the Rev. Canon Macnab, and an address given by Mr. C. Bell, president of the Do-

minion A.Y.P.A. He told of the advance in the work of the Association throughout the Dominion. The Roll Call showed that eleven Branches had been organized in Toronto since the inception of the Local Council last spring. St. Matthews' reported the largest membership, 108 workers, with St. Mary the Virgin a close second with 102. Of the recently organized Branches, St. Clements' with 80 members and Trinity East with 61 showed well.

The Rev. Canon Davis' address dealt very largely with the devotional side of the Anglican Young People's Association. He pointed out that the Association was for something more than mere social intercourse, and stood for a linking together of the young people of the Anglican Church for the spiritual and religious life, and for upholding the high ideals of the Church.

The Rev. R. H. Charles, D.D., Canon and Treasurer of Westminster Abbey, has been appointed Archdeacon of Westminster.

SPIRITUAL FORCE AND RECONSTRUCTION.

(Continued from page 213.)

Logos theory of the Divine reason so indelible in humanity, which also made it Pelagian in its creed. A Stoic ethic and a preceptual took the place of the evangelical and creative. Human nature with its rights was part of the Logos which constituted humanity. We were to live according to our higher nature, upon a Christ indestructible in us, and not upon the new creation in Christ Jesus, not on an ethic founded on the repentance of the near Kingdom. Order was secured in thought and polity at the cost of moral power. The Logos theology has done much to impair the work of the Spirit, while sometimes, on the other hand, the Spirit has been construed to the neglect of the Kingdom.

THE CHURCH AND WARS.

It is a long story which describes the way in which the Greek Logos doctrine with its intellectualist strain

captured the whole Church at the cost of Christ's own Hebrew doctrine of the Kingdom with its moral note. This ruled all He said, did, or devised, and crowned Israel's vocation as the prophet of history. He had little interest in the aspect of the Kingdom as thought, as truth in that formal sense, compared with His concern for its moral reality as action. But a large result of the historic process has been to intellectualize religion, to canalize grace both in creed and institution. It has been to supersede the ethical interest by the theological, moral power by religious truth, and repentant faith by belief scholastic and canonical. It has tended to reduce faith to pure doctrine, with a mystic and individual piety superimposed. But for that grave perversion, the wars of Christian Europe would have been impossible, wars lasting down to our own time. In this respect Protestantism carried on the mediæval tradition, and after its first flush became more Catholic than Evangelical. Like the early Church, it lost the Apostolic note in theological pedantry. Protestantism has not stopped war, because the power of its ethical and evangelical principle was entangled and smothered in the traditional theology in which it was couched. And so we have had, first, the wars of religion, and then the paganism of the economic and military west. The present collapse of that Europe sets us on the quest for a new spiritual power congenial to the Kingdom's moral kind and moral command. It sets us on to rediscover the Gospels, with that idea of the Kingdom and its social righteousness on which they crystallize, just as the Reformation rediscovered the Epistles, and the idea of justification by faith for individual religion.

I do not believe that "the ages of a common faith are gone for ever." But they will return only if faith come to mean faith in the Kingdom rather than in the Creed, which is its product, or in the Church, which is but its chief organ or sacrament among men.

CHURCH REUNION.

I hope we may remember that the Church is only there for the Kingdom's sake, that it is but the visible

YOUR MONEY— HOW TO MAKE IT EARN

To invest his savings where they will be absolutely safe, accessible, and earn their right rate of interest, is the desire of every investor.

Time saved is money earned. Nothing shows this so clearly as the fact that—

\$100 invested at 5½% doubles itself in less than 13 years.
\$100 saved at 3% takes 23½ years to do the same thing.

STANDARD RELIANCE 5½% MORTGAGE CORPORATION DEBENTURES

are issued in sums of \$100 and upwards for a fixed period to suit your convenience. Interest at 5½% is payable on the day it is due.

No trouble, no worry, no inconvenience. Your security never fluctuates. Not a dollar has ever been lost by an investor in these debentures.

An interesting booklet about "PROFITS FROM SAVINGS," will be sent free on request.

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



STANDARD RELIANCE MORTGAGE CORPORATION
HEAD OFFICE—TORONTO

Branch Offices: A.Y.R. BROCKVILLE CHATHAM
ELMIRA NEW HAMBURG WOODSTOCK

THE mor food Ing Crea

KEEP COOL

EYE DR. DAVID slightly recon experience in 698 Y Opp. Isabella

STAM or stuttering natural meth natural speech where. Free THE AR KITCHEN

Union E 310 Br Total Ass D. M Main Br

INS Ser

M O RC Se we De BR

Church at the Hebrew doctrine its moral note, did, or devised, vocation as the He had little in of the Kingdom in that formal th His concern as action. But a toric process has ze religion, to in creed and in- en to supersede y the theological gious truth, and belief scholastic as tended to re- loctrine, with a al piety super- that grave per- Christian Europe impossible, was own time. In ntism carried on, and after its ore Catholic than he early Church, ic note in theo- protestantism has ecause the power evangelical prin- and smothered ology in which it so we have had, eligion, and then he economic and present collapse us on the quest power congenial moral kind and sets us on to re- s, with that idea d its social right- they crystallize, ation rediscovered e idea of justifica- individual religion. hat "the ages of a gone for ever." rn only if faith in the Kingdom Creed, which is its Church, which is an or sacrament

REUNION. remember that the ere for the King- is but the visible

RN
1
e
e

AGE

d
%
r
in
M
53

ANCE
TION
ITO

THAN
STOCK

THERE is no more nourishing food than

Ingersoll Cream Cheese
 "Spreads Like Butter"

EYE SAFETY
 DR. DAVID HESTAND, Specialist.
 Highly recommended for his wide experience in perfect fitting glasses.
DON'T DELAY
 698 YONGE STREET,
 Opp. Isabella St. Phone N. 953

STAMMERING
 or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Free advice and literature.
THE ARNOTT INSTITUTE
 KITCHENER, CANADA

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

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

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

and sacramental organ of the Kingdom of God. I am in the fullest sympathy with the movements for the union or the federation of the Churches. But I do not think the real dynamic of that movement is the impression which a Church of visible solidarity would make upon the world. The Church's work for the Kingdom must rest on something else than machinery or prestige. I would begin with God (as religion must) and not with man. It was the error of Israel, as of Germany, to seek first a kingdom of earth for the sake of a Kingdom of Heaven. They sought power in order to give effect to spiritual ideas instead of seeking the Kingdom of God in the power of His righteousness. I am more concerned that justice should be done to the Gospel that makes the Church than that prestige should accrue to the Church that speeds the Gospel. God is more concerned for His Gospel of the Kingdom than for His Church of the truth. The Church would be healthier if it thought less about itself and more about the Kingdom of God. If we were sound and solid about the Gospel of that moral and public redemption, if the fire of that passion kindled upon us, the Church's unity would come with a rush, and with moral power would come mental truth. And that would be the right kind of unity, made by God and not by man, made by a common redemption rather than a common formulary, by God's saving act rather than by our mutual affinities, adjustments, or concessions. My point is that the bond and command of the Gospel is an unseen power without a delimitable frontier. The real and creative unity is an unseen but living reality of action. It is not simply a spiritual cement, but a spiritual power. What binds us most, what builds us most, is not obvious. What effects most at last is not of observation. The great forces and the final are the subtlest. They belong to faith rather than fabric. Truly I cannot see my way to agree with those who say that in the union of the Churches doctrine is a factor comparatively negligible. That is too welcome to the spirit of the age to be true. If we thought that we should be headlong with our Christian sympathies to any man who in a pious or engaging spirit was tearing the inside out of Christian belief. That is the spirit of sentiment and not of salvation. It is the mystic spirit without the moral. The real unity of the Church is contained in its doctrine. But by that I do not mean its dogma, not its science of faith, not its truth in that sense, but its message and the faith of it, both as acts more even than convictions, and both as things with positive and massive contour. I am not thinking of sharp detail on the one hand, nor of genial affinities on the other. It is not a matter of warm spirituality alone, any more than it is of rigid definition or canonical tradition. It is a matter of dynamic doctrine, great and high, of God's saving work clothed in living form, and not just of fine spiritual climate or exact scientific frontier. It is not a matter of sympathies alone, any more than it is of careful delimitation. It works by a massive, spiritual synthesis, and not by a compromise of views or interests.

THE CHURCH'S DUTY TO THE NATION'S MANHOOD.

(Continued from page 214.)

in industry and commerce. Human life must come before fortunes. The Christian Church must lay down those principles and maintain them, and teach its members the duty of enforcing them on statesmen, employers and employees. He should like to see a league of some sort, call it, say, the Christian Citizens' League,

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

The Year Book and Clergy List
 —OF THE—
CHURCH OF ENGLAND
 In the Dominion of Canada
 Issued shortly by the M. S. C. C.
 Orders should be sent at once to
131 Confederation Life Bldg., TORONTO
 PRICE—Paper 50c., Cloth 75c.

formed in every large centre, where great questions before the public mind could be studied, for there was a great amount of ignorance on some of these questions. They stood for something far beyond the social and industrial. Had they grasped the fact that it was the alteration of men's hearts that could really put England right. It was the contagion of the living faith that must spread. He wanted to get everybody to realize that real Church work was not merely carrying the collecting-bag. They had got not only to look after a man's body and mind, but, above all, his soul. They were not going to put England right by merely improving social conditions. He was once addressing a large mixed crowd in the City, and he put the question: If you all could have decent homes, decent hours of labour, and decent hours of leisure, would the

world be right? A man in the crowd cried "Yes." The Bishop said he questioned it. Was everything right if a man had a decent home and decent hours for leisure? They had as big scoundrels in the West End as in the East End! He next referred to education, on which he said he was as keen as any man; but was education going to put England right? In 1914 Germany was the most highly and scientifically educated nation in Europe, yet it all culminated in the "Hymn of Hate," the sinking of the "Lusitania," and the murder of Nurse Cavell. Educate a man thoroughly, but unless he had spiritual power to control it they made him a greater danger to the community. They had to work out the big social and economic questions, but they would only be building on sand unless they built on Jesus Christ.

"The True Joy of Easter"
 Is not something to be shut up within ourselves but to pass on among our fellow-men.
 It should radiate as the sunshine and lighten the shadows in life with messages of true joy and peace.
 We know of no more appropriate way of passing on your Easter message than sending your friends our special Easter Number. It will convey the Easter sentiment in a way that both the recipient and yourself will appreciate.
 We cannot guarantee to fill orders after April 8th.
Your Easter Message
 Forward us 10 cents and we will do the rest.
 Date of issue April 10th.
 Send Easter issue to.....
 From.....
 Canadian Churchman, 613 Continental Life Bldg., Toronto

Routine of Investments

In assuming the responsibility of managing the details of your own investments you encumber yourself with unnecessary routine and often with worries. You are constantly wondering if you have forgotten, made a mistake, or overlooked something. This Corporation is trained in all the details incident to investments. It can handle yours without error, without trouble to you, and to your entire satisfaction. The cost of our financial management service is trifling. Write for further information.

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

THE GIRL OF THE REMAKE.

(Continued from page 214.)

Other difficulties have arisen. Apartments with rooms ten by twelve feet do not lend themselves to entertaining like Major Small's reception room, eighteen by forty-five feet. But the very difficulty increases, to an incredible degree, the need of hospitality, here in the East, and still more urgently out West and out North. Think of the pathos of the country boy or girl, in cities like Toronto or Montreal, making their first venture in life and too often crying: "Homeless beside a thousand homes I stand." Think of the pathos of the lonely lad on a ranch with his Christmas dinner of sardines and biscuits, and you understand why statesmen out West declare that a good home with a wise woman, and doors thrown open, is equal to any missionary. Think of the endless temptation and dreariness of the mining camps, and the pathos of the poor lad who roused himself from a despair of homesickness and purchased one Christmas Eve a pound of everything he could think of, and stirring them together after the fashion of his mother's Christmas pudding, on Christmas morning stood by the wayside offering a huge spoon-

ful of his steamy, sticky compound with "A Merry Christmas" to every other fellow as lonely as himself.

But if our own boys and girls are homesick, what of the girls and boys from overseas? Think of the royal hospitality which has been handed out in England all these war days, and then think of the days so rapidly coming when, "scattered like a flock of pigeons," there will come:—

"Half a hundred homesick ships
Bearing half a hundred striplings,
Each with kisses on his lips."

You girls, if you make a delightful duty of it, wherever you may be, north, south, east, west, can hold out a royal hand of welcome, for you have learnt the art of good housekeeping, and you can bid those boys and girls rejoice in the cheer of your kindly hospitality.

You know how to buy, you know how to turn off work, and, therefore, you can entertain at far less labor and far less cost than any of your neighbours. If expense matters, you can take your courage and common-sense in your hand, and in place of that poorest of poor ambitions, outvying your neighbours, give the simplest cheer and give it of the best.

But supposing straitened means compel you to offer practically nothing save the happiness of your fire-

side and a quiet understanding, you will find, more especially as you grow older, that that alone counts for more than you think. You can never measure the power of the woman who:—

"Listens till our plans grow clear,
The woman who understands."

Therefore, thank God if you have the chance in great organization or quiet home to "minister to Christ and render noblest duty," by touching "life's common round to fragrance and to beauty." You render "to noblest duty," according to the definiteness of your own decision for Christ. You touch to fragrance and to beauty according to your own personal communion with Christ; for in home as in garden it is eternally true that:—

"Adam was a gardener and God who made him sees

That half a proper gardener's work is done upon his knees.

So when your work is finished, you can fold your hands and pray
For the glory of the garden, that it may not pass away,
And the glory of that garden it shall never pass away."

Some Good Points

For rough skin, chapped hands and face, or cracked lips, CAMPANA'S ITALIAN BALM is unequalled. Some of its good points are: It is not greasy or oily; does not take long to dry in; leaves the skin with a soft, velvety feeling; and is suitable for the most sensitive or delicate skin, from babies up. Price, 35 cents at most druggists, or E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.

A LETTER FROM HERSCHEL ISLAND.

(Continued from page 213.)

On the steamer with Bishop Lucas came two new missionaries who took charge of the work at Macpherson, where Archdeacon and Mrs. Whittaker had worked for so many years. Until the steamer arrived we did not know but what Mr. and Mrs. Whittaker were returning. They were greatly missed by the Indians during their furlough, but the gap they left is now filled by the Rev. Mr. and Mrs. Reid, who certainly do not lack enthusiasm even if they do not yet possess the experience of their predecessors. To the white men, Indians and Eskimos, Mr. Whittaker stands out as a man who never deviates from duty no matter how stern or disagreeable it may be. Reliable, of sound judgment, a hard worker and withal of a spiritual disposition he has left behind in the North many who respect and admire him. Mrs. Whittaker will be missed chiefly by the sick and the aged. At one time we heard her spoken of as "Mrs. Dutch Cleanser." If that epithet stands for the sum total of cleanliness, then Mrs. Whittaker deserves it, for she made everything in her house sparkle. Her home in all its simplicity and neatness appealed tremendously to the Indians and others who knew it, and was the incentive of many a desperate attempt to imitate.

It is the custom of the Bishop as he visits the Missions annually, to discuss the work personally with the workers, and to officiate at all manner of services. This entails a considerable amount of work, so that by the time the Bishop has travelled nearly the whole length of his diocese and arrived at Macpherson he is generally very tired. On this occasion we noticed that he needed rest badly; yet after all the services were concluded we were engaged with him in Mission matters all through the night and continued so until the steamer's departure the next day. As the steamer left we can imagine the Bishop heaving a great sigh of relief, and of

making straight for the little cabin where he could rest his tired head. The Northern Bishop, in a special sense, must be a father to his flock; not only to the Indians and the Eskimos, but to every man working under him. The missionaries depend upon the Bishop to do many things for them, and because of his knowledge of conditions he is often the only reliable link with civilization the isolated missionary has.

Upon our return journey from Macpherson to Herschel Island we stopped at the Grampus hunting grounds of the Eskimos at the mouth of the Mackenzie River. We did the usual work amongst the people assembled there and when the wind was again favourable moved forward on our last stretch homeward. Before a beautiful easterly breeze we made splendid time with all our "rag" flying, until we were off Kay Point (about 22 miles from the Island). Then a light fog settled down and the wind freshened until it assumed the proportion of a gale. We took in all our sail except reefed foresail, and in this way continued until a faint grey outline loomed into view which we knew was the Island. Around us by this time there were large pieces of ice, but as far as we could see the sea appeared open to navigation. When, however, we were about a mile from the harbour we saw to our consternation an ice barrier composed of huge pieces of ice that had broken away from the main pack. This was roaring and crashing and tossing upon the big sea. We drew as near to it as we dared, hoping to find a way through into the harbour, but found none, and had to change our course immediately in

BIRTH

FORD—At Toronto on March 28th, to Rev. F. S. and Mrs. Ford, of Kangra, India, a son.

The John Wanless Co.

ESTABLISHED 1840

Jewelers' Factory Agents

Room 1 Upstairs, 243 Yonge St., Toronto

SHAW'S BUSINESS SCHOOLS

Toronto, give High Grade Courses qualifying for Good Positions. No vacations. Free Prospectus. Write W. H. Shaw, President, Yonge and Gerrard, Toronto.

MEMORIAL WINDOWS

FINEST ENGLISH DESIGN

WE INVITE YOU TO SEE OUR WORK

LUXFER PRISM CO. LTD.

296 RICHMOND ST. W. TORONTO

GEORGE REEVIL

TORONTO OPTICIANS

LIMITED

6 BLOOR ST. E.

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, is

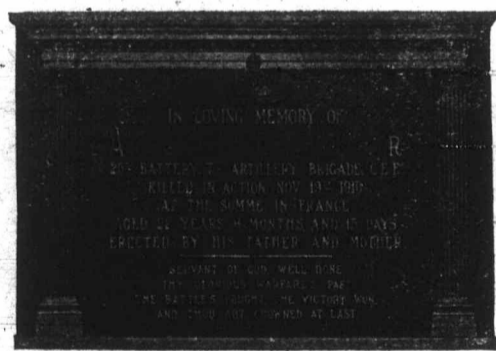
haled with every breath, makes breathing easy; soothes the sore throat and stops the cough, assuring restful nights. It is invaluable to mothers with young children.

Send us postal for descriptive booklet

SOLD BY DRUGGISTS

YAPO-CRESOLENE CO.

London, E.C.4, England



No. 709303.

AS A

RECORD OF SERVICE

A fine solid bronze tablet, raised letters. Size 30 ins. x 24 ins.

A handsome, dignified memorial. Suitable for Church or Public Building.

PRICE \$325.00

Photographs and Estimates of other styles sent on receipt of your particulars.

ECCLESIASTICAL DEPARTMENT

HENRY BIRKS & SONS,
MONTREAL LIMITED

Joint Savings Accounts

A Joint Savings Account may be opened at The Bank of Toronto in the names of two or more persons, any one of whom may deposit or withdraw money. In case of death the balance belongs to the survivor. A convenient account for household funds.

Total Assets, \$100,000,000

THE BANK OF TORONTO

Incorporated 1855

THOS. F. HOW, General Manager

order to avoid being dashed to pieces. We noticed that the bay to the south and the west was filled with ice, so attempted to round the Island to the north-east. To do this we had to sail pretty close to the wind, which was blowing a gale, but by good fortune managed it. We never knew when we should be hemmed in with ice. Again and again we thought we were blocked, but by a little manoeuvring managed to extricate ourselves. Our little craft was often in peril, and passed through gaps not much bigger than its own width. When we reached the safety and

the shelter of the west side of the Island the women and children were glad to be put ashore and to walk the eight or ten miles to the settlement and home.

As we were about to anchor an accident happened which might have proved serious. Thomas, our Eskimo companion and helper, was struck on the head and knocked off the boat by the mainsail boom. Mrs. Fry saw him fall, leaned over the side of the boat and held on to him in his dazed condition until further help arrived.

A few days after our arrival we learned that the Police Party in a

whale-boat were making for the Island at about the same time as we were, and had sighted us when we were off Kay Point. Unknown to us at the time, they had arrived at the entrance to the harbour soon after we had, found exactly the same conditions, but took the opposite course to that we did to extricate ourselves. Thus sailing down before the wind into the bay that to us had appeared to be filled with ice. They skirted the ice for some time looking for an opening into the beach, but instead of getting closer they got farther away from the shore until at last the trend of the ice turned them into the wind. Then the disaster occurred: First, the backstays broke; then the mast; the sail dropped over into the water nearly overturning the boat, and as the helpless craft drifted on to the ice to be immediately dashed to pieces, the three occupants jumped into the water. After eight to ten hours desperate struggle for their lives the men reached the mainland. During this time they were sometimes swimming; sometimes crawling over the tossing masses of ice; and at other times they were able to walk or run until they had to plunge into the icy water again. Two of the men collapsed on reaching land and were delirious for some time. In his delirium one stayed away and got lost, but fortunately struck an Eskimo fishing camp where he obtained the assistance that probably saved his life. The other two, very weak and sick, without food or shelter and having no clothes except moccasins, shirt and trousers (having discarded all other clothes when they entered the water), wandered about the beach for two days; then they were picked up by a passing boat and brought to the Island. They all recovered their health completely after a few weeks, but not their property. Almost everything the boat contained was lost except \$1,500 in paper money, which was grabbed by the Inspector and stuffed into his trousers. Among the lost articles were several hundred pounds of provisions, \$700 in paper money, and \$1,500 in gold; besides a mail bag containing mail.

Of all the dark spots in Canada noted for debauchery and immorality, Herschel Island, but a few years ago was one of the most notorious. A great change for the better has taken place, and we can now say that there is no conduct similar to that of the old evil days. In a community of the sort in which we live everybody knows everybody else, yet we can say that there is not a single case of immorality or drunkenness known to us, either amongst the Whites or the Eskimos of our district. The people love their Church, and are developing the beauty of character that always follows in the wake of sobriety and honesty, truthfulness and Godliness. Strange to say, however, we notice an absence of the depth, and strength, and the firmness of character that is most desirable, and which we aim at producing in them.

The Eskimo is still very superstitious and seldom doubts any, though most ridiculous, explanation of the phenomena of the universe. They are far too credulous even of religious theories, and will not doubt a story until they can prove it to be false, and if they are unable to do that they think it unreasonable to doubt at all. During the past year we have been at pains to get them to reason things out for themselves, especially in regard to the tenets of their old religious system, with but little success. In connection with the above it is but right to say that if the average Eskimo finds that he has been fooled or lied to, he places little or no confidence in any information from the same source for a long time afterwards. By this type of mind the Gospel of Jesus Christ has been accepted and has proved marvelously



adaptable. In-so-much that it is the one means that has enabled the Eskimo to abandon the old heathen life with all its sin and to live good, pure and true lives.

Brethren, pray for us.

Sincerely yours,

W. Henry Fry.

Too Nervous To Sleep

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

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

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

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

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

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

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

Coca-Cola

Why Coca-Cola is so refreshing

The refreshing quality of Coca-Cola, which has made it a favorite with the millions, is the result of three factors which are entirely natural and wholesome.

First—Coca-Cola is prepared with cold, carbonated water, which alone is quite refreshing.

Second—Coca-Cola contains natural fruit flavorings, which, with pure sugar, are very refreshing.

Third—Coca-Cola contains a purified extract from tea, called caffeine, which is both wholesome and refreshing.

Coca-Cola may therefore be described as "a cold, carbonated, fruit-flavored improvement upon tea, of approximately one-fourth the stimulating strength of the average cup of tea."

Coca-Cola is entirely wholesome, delicious and refreshing.

THE COCA-COLA COMPANY
ATLANTA, GA.

the little cabin his tired head. in a special er to his flock; dians and the y man working ionaries depend o many things e of his know- he is often the i civilization the as. rney from Mac- land we stopped ting grounds of outh of the e did the usual eople assembled ind was again ard on our last Before a beauti- e made splendid ag" flying, until Point (about 22 l). Then a light l the wind fresh- d the proportion in all our sail ex- and in this way int grey outline ich we knew was us by this time ces of ice, but as the sea appeared. When, however, ile from the har- consternation an d of huge piece- en away from the was roaring and upon the big sea. o it as we dared, through into the none, and had to immediately in

TH arch 28th, to Rev. P. S. a, India, a son.

anless Co. RED 1840 tory Agents Yonge St., Toronto

ESS SCHOOLS de Courses qualifying vacations. Free Pro- haw, President, Yonge

LEWIS WINDOWS ENGLISH DESIGN SEE OUR WORK CO. LTD. ST. W. GORONTO

KEEVIL OPTICIANS ITED R ST. E. ONTO

IG COUGH ASTHMA COUGHS CATARRH COLDS Resolene

ective treatment avoiding olens stops the paroxysms and relieves Spasmodic a boon to sufferers from the antiseptic vapor, in- th, y; at th, te. are

It's Always Best
-To Be Well on the Safe Side

When buying Tea, insist on getting

"SALADA"

The Tea with a Quarter of a Century of Unrivalled Public Service.

B520

The Bishop's Shadow

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

IN THE BISHOP'S HOUSE.
 CHAPTER V. (Continued.)

THEN he sat down and thought over what had happened, and the more he thought of it the more certain he felt that what the secretary had said was true.

A long, long time the boy sat there, thinking sad and bitter thoughts. At last, with a heavy sigh, he lifted his head and looked about the bright, pretty room, as if he would fix it all in his mind so that he never could forget it, and as he looked at the soft, rich carpet, the little white bed with its fresh, clean linen, the wide, roomy washstand and bureau, he seemed at the same time to see the bare, dirty, cheerless little closet-like room to which he must return, and his heart ached again.

At last he started up, searched in his pockets for a piece of paper and a pencil, and began to write. His paper was a much-crumpled piece that he had found that morning in

the waste-basket, and as yet his writing and spelling were poor enough, but he knew what he wanted to express, and this is what he wrote:

DEAR BISHOP:

I hav ben mene and bad i am not def and dum but i acted like i was caus I thot you woud not kepe me if yu knu I am sory now so i am going away but i am going to kepe strate and not bee bad any more ever. I thank you and i lov you deer.

TODE BRYAN.

It took the boy a long time to write this and there were many smudges and erasures where he had rubbed out and rewritten words. He looked at it with dissatisfied eyes when it was done, mentally contrasting it with the neat, beautifully written letters he had so often seen on the bishop's desk.

"Can't help it. I can't do no better," he said to himself, with a sigh. Then he stood for several minutes holding the paper thoughtfully in his hand.

"I know," he exclaimed at last, and ran softly down to the study. It was dark again there and he knew that Mr. Gibson had gone.

Going to the desk, he found the Bible which the bishop always kept there. As Tode lifted it the leaves fell apart at one of the bishop's best-loved chapters, and there the boy laid his letter and closed the book. He hesitated a moment, and then kneeling down beside the desk, he laid his face on the cover of the Bible and whispered solemnly,

"I will keep straight—I will."

It was nearly nine o'clock when Tode returned to what had been his room; what would be so no longer. He undressed slowly, and as he took off each garment he looked at it and touched it lingeringly before he laid it aside.

"I b'lieve he'd want me to keep these clothes," he thought, "but I don't know. Maybe he wouldn't when he finds out how I've been cheatin' him. Mrs. Martin's burnt up my old ones, an' I've got to have some to wear, but I'll only take what I must have."

So, with a sigh, he laid aside his white shirt with its glossy collar and cuffs, his pretty necktie and handkerchief. He hesitated over the shoes and stockings, but finally with a shake of the head, those, too were laid aside, leaving nothing but one under garment and his jacket, trousers and cap.

Then he put out the gas and crept into bed. A little later he heard Mrs. Martin go up to her room, stopping for a moment to glance into his and see that he was in bed. Later still, he heard the bishop come in and go to his room, and soon after the lights were out and all the house was still.

Tode lay with wide open eyes until the big hall clock struck twelve. Then he arose, slipped on his few garments and turned to leave the room, but suddenly went back and took up a little Testament.

"He told me to keep it always an' read a bit in it ev'ry day," the boy thought, as with the little book in his hand he crept silently down the stairs. They creaked under the light tread of his bare feet as they never had creaked in the daytime. He crossed the wide hall, unfastened the door, and passed out into the night.

VI.

TODE'S NEW START.

A CHILL seemed to strike to Tode's heart as he stood on the stone steps and looked up to the windows of the room where the bishop was sleeping, and his eyes were wet as he passed slowly, and sorrowfully out of the gate and turned down the street. Suddenly there

Be Wise To-day

LIFE Insurance is the one thing which above all others should be decided upon To-day.

During the recent epidemic numerous claims were paid by our Company amounting to no less than \$650,000.00 in addition to war losses and ordinary mortality.

Many of these claims were on the lives of young men and women who had been but a very short time members of the Company.

There were many others who, delaying their applications for only a few days, were overtaken by the fatal pestilence and swept away, their relatives thus forfeiting the protection that was planned.

Mutual Life of Canada
 Waterloo-Ontario

Do You Want to Become a Nurse?



Women's Social Secretary, S. A. Headquarters
 Albert Street, Toronto.

The Salvation Army offers a unique opportunity to Christian young women (Savaliouists or otherwise) desiring to take a course in Maternity nursing. Thorough and efficient hospital training given under the supervision of experienced physicians and graduate nurses. For terms and other information write the

DO NOT FORGET

OUR ADDRESS IS
62 Church St., Toronto

OUR PHONE IS MAIN 7404

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

The Monetary Times Printing Co. of Canada, Limited

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



DUNLOP TIRES
-EVERYWHERE

DUNLOP Traction Tread can be bought in a greater number of garages than any other tire. Same with all the rest of the "Two Hands" Tire family: **Dunlop Cord**—"Traction" and "Ribbed"; **Dunlop Regular**—"Traction", "Special", "Ribbed", "Clipper", "Plain".

Any place that is good enough for you to drop into in search of a casing, tube or some gasoline, oil or free air, is a good enough place for us to sell Dunlop Tires. In these days when tire service is priceless—it is something to know that Dunlop Distribution is of the most far-reaching character—the most successful "Tire-When-It's-Wanted" co-operation ever achieved in Canada.

Dunlop Tire & Rubber Goods Co., Limited

Head Office and Factories: TORONTO

Branches in the leading Cities.

Tires for all purposes. Mechanical Rubber Products and General Rubber Specialties.

A. 115.

DEACONES

Thorough training Courses of train Practical Christi Work under the Apply to MI

MO

BURNI
MEMORIA

BR and Chul

Morris L

17 George S LONDON

Founded by

BISHOP

OSHAWA

Walter: W A Resident Young Cl

Preparati Department, in wood carving ronto Conserv may be taken a ful situation. I snowshoeing. For term the Sister-in-Ch John the Divi

O

an by BRIC

820-826

TH



You B

**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.

**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

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

**STAINED GLASS
MEMORIAL
WINDOWS.**
designs & estimates on request
specialists for sixty years
ROBE MC CAUSLAND LIMITED
113 SPADINA AVE TORONTO

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

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

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 Blymyer 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.
The Cincinnati Bell Foundry Co., Dept. 5-1 | Cincinnati, O.
**"Blumyer"
Church Bells**

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"

was a swift rush, a quick, joyful bark, and there was Tag, dancing about him jumping up to lick his fingers, and altogether almost out of his wits with joy.

Tode sat down on the curbstone and hugged his rough, faithful friend, and if he whispered into the dog's ear some of the grief that made the hour such a bitter one—Tag was true and trusty: he never told it. Neither did he tell how, night after night, he had watched beside the big house into which he had seen his master carried, nor how many times he had been driven away in the morning by the servants. But Tag's troubles were over now. He had found his master.

"Well, ol' fellow, we can't stay here all night. We must go on," Tode said at last, and the two walked on together to the house where the boy had slept before his accident. The outer door was ajar as usual, and Tode and the dog went up the stairs together.

Tode tried the door of his room. It was locked on the inside.

"They've let somebody else have it," he said to himself. "Well, Tag, we'll have to find some other place. Come on!"

Once the boy would not have minded sleeping on a grating, or a doorstep, but now it seemed hard and dreary enough to him. He shivered with the cold and shrank from going to any of his old haunts where he would be likely to find some of his acquaintances, homeless street Arabs, like himself. Finally he found an empty packing box in an alley, and into this he crept, glad to put his bare feet against Tag's warm body. But it was a dreary night to him, and weary as he was, he slept but little. As he lay there looking up at the stars, he thought much of the new life that he was to live henceforth. He knew very well that it would be no easy thing for him to live such a life, but obstacles in his way never deterred Tode from doing, or at least attempting to do, what he had made up his mind to. He thought much, too, of the bishop, and these thoughts gave him such a headache that he would almost have banished them had he been able to do so—almost, but not quite, for even with the headache it was a joy to him to recall every look of that noble face—every tone of that voice that seemed to thrill his heart even in the remembrance.

Then came thoughts of Nan and Little Brother, and these brought comfort to Tode's sorrowful heart. He had not forgotten Little Brother during the past weeks. There had never been a day when he had not thought of the child with a longing desire to see him, though even for his sake he could hardly have brought himself to lose a day with the bishop. Now, however, that he had shut himself out forever from what seemed to him the Paradise of the bishop's home, his thoughts turned again lovingly toward the little one, and he could hardly wait for morning, so eager was he to go to him.

(To be continued.)

CRITICAL CHOIR BOYS.

As showing how critically boys listen, not only to sermons, but to anything else they hear in church, the Rev. E. W. Leachman in his "Stories of Clerical Life" narrates the following:—

Walking away from the vestry one day with some choir-boys (he says), I was amused at the remark of one of them:—

"So the Canon has given away the church door again this morning, sir."

"What do you mean?" I asked.

"Why, sir, he announced, as he nearly always does at these times, 'Full particulars of the special services during Lent will be found in the papers on the table at the door of the church, which you are requested to take away with you.'"

If you require a **WAR MEMORIAL** write to—

R. L. BOULTON & SONS,
BATH ROAD,
CHELTENHAM,
ENGLAND.

Every description of Monuments, interior or exterior, executed in any of the following materials—

**MARBLE, ALABASTER, STONE,
WOOD, METAL, MOSAIC and
STAINED GLASS.**

**WAYSIDE CROSSES.
SCULPTURED GROUPS.
ALTARS. PULPITS.
REREDOS FONTS
SCREENS. TABLETS.**

and every kind of Ecclesiastical requirements.

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

Invite the enquiries of the Clergy and laity for **MEMORIALS in BRONZE,**

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

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

Address: **CHELTENHAM England**

JONES & WILLIS

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

J. WIPPELL & CO.
— LTD. —

Lounge Suits
of reliable quality
from £4:4:0

Patterns on application

Exeter, and DUNCANNON ST. LONDON
CHARING CROSS,
ENGLAND

NURSING
Nurses earn \$15 to \$25 a week. Learn without leaving home. Send for free booklet. Royal College of Science, Dept. 72, Toronto, Canada.

Percepto Optical Co.
W. M. PERCY, Proprietor
442 Yonge Street (opposite Carlton)
Prescription Optician. Phone Ad. 5666

**MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
STAINED GLASS
LYON
GLASS Co.
141-3 CHURCH ST. TORONTO ONT.**

A Monster Work at LESS THAN HALF Regular Price

The value of this monumental work to preachers is so well known that it is almost unnecessary to say a word on that point. It is seldom, however, that such a desirable opportunity to own it occurs. We offer to send the complete work—28 volumes—to you by prepaid freight for examination. Keep them for five days. If satisfactory, send \$18 cash or \$2 as a first payment, balance (\$18) in monthly payments of \$2 each.

Regular Price, \$42.00
Special Price, 18.00
Saving to You, \$24.00

Remember, we have allotted only 47 sets of Parker's People's Bible to CANADIAN CHURCHMAN readers, and this opportunity to secure it at a saving of \$24.00 must be quickly grasped. To be on the safe side—to be sure that you secure a set of this peerless work at this cut price—send the coupon at once—TO-DAY. We ask no money in advance; merely sign your name and address on the coupon below, cut off and send to us.

Printed on First-Class Paper, Bound in Fine English Cloth



28 Octavo Volumes

10,000 Pages Thoroughly Indexed

Over 200,000 Volumes Have Already Been Sold to Preachers and Laymen of all Denominations and Among Them All These Wonderful Books Have Met with the Most Cordial Praise and the Utmost Satisfaction, While Over 1,000 Strong Commendations Have Been Received from the Religious and Secular Press.

PARKER'S PEOPLE'S BIBLE

A Library of Sacred Knowledge by JOSEPH PARKER, D.D.

This twenty-eight volume library, by one of the greatest preachers and theologians the world has ever known, is both guide and interpreter to the treasures of the entire Bible. It throws a clear light on the beauty and significance that are so frequently hidden behind the ambiguities of the text. It is so arranged as to meet the wants of the ordinary Bible reader as well as the requirements of students and ministers. In the ordinary sense it is not a Bible Commentary. Its scope is broader and less technical. Neither is it a series of sermons. It is essentially a guide to Biblical wisdom. As a distinctly pastoral exhibition it furnishes a careful and thorough analysis and application of the spiritual meaning of the Scriptures. It is a work as valuable for the home circle as for the library or study. Exhaustive special indexes in each volume and a complete Index volume make the contents easily accessible.

A Stupeñdous and Distinctive Work, Filled With Inexhaustible Riches

All Denominations Join in
Its Praise

METHODIST

"In this work the force, originality, the effective style, the intensely practical teaching of the famous preacher are exhibited at their best."—Methodist Times, London.

PRESBYTERIAN

"It might be almost called a pictorial Bible; each chapter is characterized by vivid verbal pictures, profuseness of illustration, literally orientализing the orientalisms of the Scriptures."—New York Observer.

PROTESTANT EPISCOPAL

"Dr. Parker's work in these volumes is full of concentrated wisdom, the very essence of intelligence, philosophy, wit, and common sense. No student of human nature can fail to find a thousand and one valuable sentiments digested in this book, to which he can give his approval, and from which he may quote and find a spiritual next of kin."—The Episcopal Recorder, Philadelphia.

CONGREGATIONAL

"New glimpses of truth will delight readers in every section of the work."—The Congregationalist, Boston.

202,000 Volumes Already Sold in America

The great popularity and value of this work are attested by the immense sale which it has had in the United States and Great Britain. In America alone we have already sold 202,000 volumes. These have gone to members of all Protestant denominations, and the voluntary commendations received from the purchasers would fill a large volume. The entire press, religious and secular, has indorsed it in hundreds of sincere and enthusiastic commendations. In this announcement we have space to give only a few representative testimonials to its great worth. No other religious work written within our recollection has received such a unanimous reception.

A Lofty Translation of the Scriptures' Divine Messages

Its aim is to afford such a rendering of the divine word as will meet all human need, elevate all human desire, and sanctify all human endeavor. As the author says, the Bible is a book which "contains every man's biography, full of passion and tragedy, the love and sacrifice which we know to be the substantial history of the day." Thus this work which reflects the scriptural beauties is not only a work for all men; but a work which will inevitably help all men. As Dr. Parker further says, "When ministers are divinely inspired, their public reading of the Scriptures will be an exposition; every accent will be as a tongue of fire, and every emphasis will give new hints of meaning. The inspired writers wait for the inspired readers."

No Creeds, Dogmas or Controversies Here

The People's Bible has nothing to do with theological controversies, with various theories, dogmas, or particular creeds. It stands simply as a revelation of the Bible's word in all its purity and charm. It seeks to make the soul speak face to face with God. Unlike a Commentary going through each book minutely verse by verse, its object is to set forth clearly and concisely before the reader the chief purpose and striking illustrations of each book. "The purpose of the People's Bible," says the author, "is pastoral; it aims to bring all readers under the moral sovereignty of the Sacred Book as to arm them against temptation, enrich them with solid comfort, and fortify them with the wisdom of God."

In this brief description only a hint can be given of the inexhaustible treasures of this vast library

All Denominations Join in
Its Praise

BAPTIST

"The work might be almost called the 'Preacher's Bible,' for he will find here what will make him think for himself."—National Baptist.

UNITED BRETHREN

"It is plain, but not commonplace; it is eloquent, but not bombastic; spiritual, but not burdened with spurious assumptions."—Quarterly Review, Dayton.

REFORMED

"Almost every sentence in this great work glows with intense spiritual light, and burns its way to the very centre of life."—The Reformed Church Messenger, Philadelphia.

LUTHERAN

"The author's mind is prolific in bright thoughts, and possesses the happy faculty of expressing them in a striking and original manner. He has remarkable insight into the spiritual meanings of Scripture."—Lutheran Observer, Philadelphia.

SEND NO MONEY NOW—SATISFACTION GUARANTEED—CARRIAGE PREPAID

Special Examination Coupon

Canadian Churchman.

S. S. Scranton Company, Hartford, Conn.

Gentlemen:—I accept your special offer of Parker's People's Bible for \$18.00 (\$20.00 on the monthly partial payment plan) (carriage prepaid), regular price \$42.00, and agree to send you \$2.00 within five days of receipt of the work, as the first payment for the same. I agree to remit the balance of the price in monthly installments of \$2.00 each until settled in full. It is understood that if I consider the work unsatisfactory I may return it within five days of receipt.

Name
 Address
 Date Province.....

You may pay the special cash price of \$18 on acceptance of the books or in easy monthly payments of \$2.00 each for ten months, beginning five days after you receive the books. Examination of the entire work need cost you nothing. We will ship the 28 volumes to you, carriage prepaid, on receipt of the request blank opposite. In this work you have a library which will endure for a lifetime, a library of inexhaustible riches and at a price that can never be duplicated after the few remaining sets are sold.

S. S. Scranton Co., Hartford, Conn., U.S.A.