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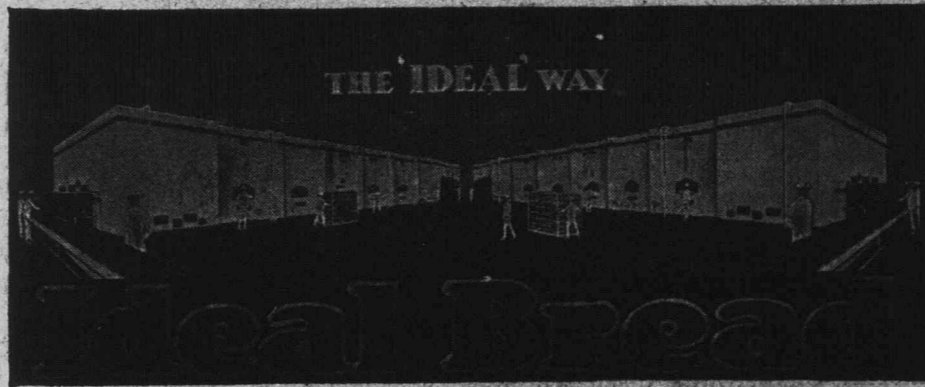
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Personal & General

The Prince of Wales has been made the Patron of the Canadian College in Paris.

It is expected that the trial of the ex-Kaiser of Germany will take place in England early in the New Year.

Rev. A. Marchant and wife of Iroquois Falls, have just returned from their trip to England, and will take up at once their parochial work.

The Rev. Sydenham Bagg Lindsay was inducted at St. Mark's Church, Valleyfield, on November 26th, by the Archdeacon of Bedford.

Rev. J. J. Robbins and Mrs. Robbins, of Blackstock, Ont., have resumed their parish work again, after a trip to their old home in England.

Archdeacon Paterson-Smyth has given two lectures on "The Making of the Bible" to the students of the Royal Victoria College, Montreal, on November 26th and December 3rd.

A ten days' Parochial Mission has just been held at Trinity Church, Halifax. The missionary was the Rev. R. P. McKim, the Rector of St. Luke's, St. John, N.B.

St. George's Mission Hall, Kingston, lately erected on the corner of Montreal and Catarqui Streets, was opened and dedicated by the Bishop of Ontario, on November 18th.

The Rev. Ramsay Armitage, M.C., of the Church of the Messiah, Toronto, and the Rev. Sydney Harrington, of St. Stephen's College, Hong Kong, arrived in Toronto last Thursday.

His Grace the Primate of All Canada, Dr. Matheson, has become the Vice-President of "The Fellowship of the Maple Leaf," which is a British organization for the supply of British teachers for Western Canada.

A painful injury was sustained by Bishop Farthing while in New York recently, when he fell and received a fracture of his left arm. The injury is not preventing the Bishop from carrying on his duties.

At St. Michael's and All Angels' Church, Kelowna, B.C., the arcade of the new church just completed was dedicated to the glory of God and in memory of Ian McKenzie Cameron, Lieut., 15th Bn., C.E.F.

The Primate has appointed Mrs. McElheran, of Winnipeg, Mrs. Matheson, of Battleford, and Mrs. James, of Calgary, to represent the Churchwomen of the Province of Rupert's Land on the Council for Social Service of the Church of England in Canada.

Mrs. Sidney English, wife of the organist of St. Thomas' Church, St. Catharines, was stricken with apoplexy on the steps of the church on November 23rd, and she died on the following day. She was a native of St. Thomas and came to St. Catharines a year ago from Owen Sound.

Great Britain is going to have five-shilling notes, which at the present rate of exchange are equivalent to one-dollar bills. The present high price of silver is responsible for their introduction, and if the cost keeps at its present height some substitute will have to be found for lesser valued coins.

Mrs. Barnett, O.B.E., the widow of the late Canon Barnett, the founder of Toynbee Hall in London, purposes to visit Canada early next spring. Mrs. Barnett was the founder of the Hampstead Garden suburb in London, the Church in which, St. Jude-upon-the-Hill, is so well known in Canada.

A War Office return shows that war honours conferred, exclusive of the Air Force, number nearly a quarter of a million, including the Victoria Cross, 576; Companions of St. Michael and St. George, 2,092;

Distinguished Service Order, 8,862; Order of the British Empire, military division, 3,019; Military Cross, 36,707, and Military Medal, 114,000.

Rev. Kenneth McGoun, B.A., was on November 23rd inducted Rector of the united parishes of Holy Trinity, Lucan and St. James', Clondeboye, Ont. Archdeacon Richardson officiated and preached at the Lucan Church in the presence of a large and interested congregation. The two wardens of Holy Trinity and St. James' each took their part in the service and presented the key to the Rector-elect.

A cable has been received in Canada from Liverpool announcing the arrival in England of Dr. Minnie Gomery, from India. Dr. Gomery, who is a graduate of Bishop's College, Lennoxville, P.Q., has been engaged in Missionary work in Northern India, and is returning home in December after an absence of several years, her furlough having been considerably delayed owing to war conditions.

The funeral of Mrs. Erb, widow of Rev. H. S. Erb, formerly of the North Baptist Church, and of the Tabernacle, took place on Wednesday afternoon at 4 o'clock from St. Paul's Church, Halifax. The Ven. Archdeacon Armitage officiated at the Church and grave. Interment was at Fairview Cemetery. The hymn, "Rock of Ages" was sung at the service in St. Paul's.

At a recent meeting of the diocesan representatives of the Archbishops' Western Canada Fund at Lambeth Palace, London, nearly every diocese in England and Wales was represented. It was stated by the Bishop of Oxford, who is the Chairman of the Fund, that so far £25,000 has been received towards the £50,000 which is required to endow the Mission started by the Fund in Western Canada. The Archbishop of Canterbury was present throughout the meeting.

Ridley College Old Boys' twenty-first annual meeting was held on November 28th at the University Club, Toronto. The erection of a Memorial Chapel was discussed and it was decided to go on with the building. The result of the election of officers was as follows: Hon. president, Hon. Dr. Cody; president, W. Caldicott; 1st vice-president, F. H. Marani; hon. secretary-treasurer, H. C. Griffith; executive committee: W. S. Greening, Aemilius Jarvis, Jr., Col. D. H. Mason, R. T. Weaver.

The many friends of Dr. George B. Archer will learn with interest and pleasure that the way has opened up for his immediate return to India as a medical missionary. For the past two and a half years Dr. Archer has been serving in the R.A.M.C. in France, and only returned to Canada a few weeks ago. He left Toronto on Monday last for India, travelling by way of Victoria and China. In returning to India Dr. Archer will take up his original work at Ranaghat, near Calcutta, under the C.M.S.

On the evening of November 27th, the Council and Faculty of Wycliffe College, Toronto, gave a reception to their returned soldiers. Short addresses of welcome were given by the President, Dr. Hoyles, by Principal O'Meara, and by Mr. L. A. Hamilton, as representative of the Council. Replies were given by the Rev. L. E. Skey from the Chaplains, by Lieut. A. Holmes from the prisoners of war, and by Lieut. Burd from the Western Front. Professor Hallam then read the names of all the men who had seen service. Each one who was present received from the President, a handsome memorial card. One hundred and nine men will be presented with these cards. For the thirteen men who lost their lives in the great war, the College will shortly make a suitable memorial. Many friends and relatives were present.

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Canadian Churchman

Toronto, December 4th, 1919.

Christianity and Industrial Problems

THE National Industrial Conference of Christian Representatives which met in New York a month or more ago have given out the following findings:—

I.

The basic ethical principles of individual and social life may be briefly summarized as follows:—

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.
2. Service the supreme motive of human activity and the only true test of human valuation and achievement.
3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and to the end of establishing a genuine human brotherhood.

II.

These principles, persistently and progressively applied, will inevitably solve our industrial and social problems. We urge their strict application to all such matters as property, industrial organization, democratic government and public education. In these principles and in the civilization which they constitute is found the essential and practical basis for the creative evolution of industrial society.

III.

We urge upon all parties interested in production the recognition and application of the following and similar methods for industrial readjustment:—

1. The representation of the various parties in the government of industry.
2. The right of workers to organize themselves for the development of just and democratic methods of collective bargaining between organizations of employers and workers. All differences in industry involving human relationships are subject to discussion and before final action is taken both sides are under moral obligation to confer together through their official representatives, even the minority being entitled to a hearing.
3. The rational extension of co-operative movements in both the production and distribution of goods.
4. In relation to the industrial status of women, freedom of choice of occupation, the assurance of equal opportunities with man in technical and vocational training, the determination of wages on the basis of occupation and service and not upon the basis of sex, the establishment of healthful conditions of employment and an equal voice with men in the democratic control and management of society.
5. The recognition of the right of our twelve million Negro fellow Americans to economic justice and to freedom from economic exploitation.
6. The recognition of the right of foreign-born labourers to equal opportunities in their conditions of labour; the application of democratic principles to native and foreign-born alike in all relationships.

IV.

Justice demands that all channels of publicity and education be kept free for full and impartial discussion.

V.

The principles of Jesus must be applied to the life and business of the individual Church members and to the organization and management of the churches themselves in all their enterprises. This conference appeals to the entire membership of the Christian Churches of North America to undertake a thorough alignment of their lives with the elemental principles enunciated by Jesus. This constitutes a supreme issue in the present crisis. These moral imperatives must be taken seriously. Repentance for self-indulgence, self-seeking and for acquiescence in standards of social prestige set up by dominant pagan forces is vital. Mankind must be convinced that the principles of Jesus have power over those who profess to know them best.

VI.

To this end we recommend:—

1. A thorough reconstruction of the curricula and methods of religious education to insure that the youth of the Churches shall be trained for their future responsibility in the application of Christian principles to economic life.
2. The immediate study by the adults of the Churches of Christian principles as applied to the present industrial situation.
3. That all Christian colleges and theological schools provide adequate sociological and economic training for laymen and ministers to equip them for that leadership which the times demand.

VII.

Industrial relations are of international significance. We therefore urge the serious consideration of Christian principles and proposals in international conferences by Churches and their promulgation by all Christian representatives throughout the world.

Increasing numbers of intelligent and conscientious people believe that the conflict between the principles of Jesus and an industrial system based upon competition for private profit is sharply drawn. Those who believe that the present distress is not incurable under the present order have a great responsibility. Immediate and demonstrable progress must be made in applying moral principles and methods. Co-operation is imperative. Thus only can we bridge the gulf already existing between those who look only for an entirely new order and the forces of conservatism. The interests of the stability as well as of the progress of our civilization make imperative an earnest consideration of the principles and proposals above outlined.

Prayer for the Forward Movement

ALMIGHTY GOD, our Heavenly Father, who of old time didst say to Thy servant, "Speak to the children of Israel that they go forward"; be present at this time in the fullness of Thy power with Thy Church in this land. Raise up, we pray Thee, Thy power and come among us, and with great might succour us in this our effort, and revive Thy work in the midst of the years. Grant also, Heavenly Father, that as the result of Thy spiritual quickening, there may come a cheerful willingness to give generously of our substance for furnishing Thy Church with all it needs in the fulfilment of its mission in this day of special opportunity. We ask these mercies in the name and through the mediation of Jesus Christ our Lord. Amen.

The Christian Year Functions of Ministry

(THIRD SUNDAY IN ADVENT)

IN the teaching for to-day there is a double analogy implied. There is a suggested correspondence between the first and second coming, and between the preparation for them. The first coming was in lowliness and the power of meekness. The second is to be in judgment. The first was the response to prophetic expectation, the second is to be the response to evangelic preparation. The ministry of John Baptist in preparing for the first is typical of the ministry of the Church in preparing for the second.

THE CHURCH'S MINISTRY.

The function of the whole body of the Church is to prepare for the second coming of Christ. The Kingdom of God will not be complete until all human impulses are determined by the Divine impulse of God's holy will. In the meantime where the sovereignty of God's righteousness is recognized there is the Kingdom of God.

It was our Lord's mind that His Church should be the holy fellowship of all those who thus accept Him. The widening of that fellowship is therefore the extension of His Kingdom, and the way of preparation for His coming again.

THE MINISTRY OF PREACHING.

In the Epistle there is a distinct reference to a special ministry. The interpretation which the collect puts upon the Epistle and gospel is significant of the mind of the Church as to this ministry. It is to be a preaching and prophetic ministry. The prophet-preacher, who combines foresight with insight, is the successor of all the prophets, including John Baptist. The burden of the preacher's message is repentance—the urgent need in all ages for men to turn from sin, and, with renewed heart and mind, to serve the living God.

THE MINISTRY OF GRACE.

But in the ministry of the Church there is something greater in the way of privilege than was enjoyed by the former prophets. The nature of it is brought out in two passages—"Many prophets and righteous men have desired to see the things that ye see and have not seen them." "He that is least in the Kingdom of God is greater than He" (John Baptist). The Resurrection of Christ revealed and released a hitherto unknown spiritual resource, implied in John's own words: "The Kingdom of Heaven is at hand." The Holy Ghost was made to assume new responsibilities in the unity of the Christian fellowship. There was established a mystical relation between Christ and believers through His body, the Church. The preaching of repentance and the baptism of John were far exceeded in the rich gifts of baptism and laying on of hands. The Christian ministry was not left upon its own, to proclaim repentance only, but to dispense the free gift of God's grace. Immanuel is "God with us." As John Baptist prepared for the inauguration of the new Kingdom, so is the Christian ministry to prepare for its consummation. As the perfect is greater than the partial, so is the mystery of grace greater than the preaching of repentance, when added thereto. As the need is so shall their strength be. The hearts of the disobedient are not only to be turned to repentance, but also to the wisdom and knowledge of our Lord and Saviour Jesus Christ.

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REEI EAST

A Student's Week of Prayer

by E. M. KNOX, Principal of Havergal College

Author of "Bible Lessons on Genesis, Exodus, the Acts of the Apostles," "The Girl of the New Day."

(Continued from last issue.)

MONDAY MORNING.

GOD, by the power of Thy indwelling Spirit, strengthen me for a clear discharge of the week's work now before me. Lead me hour by hour for I have no Guide but Thee. Help me to press forward, caring little for my own honour or credit, but greatly for the fulfilling of Thy task. I am learning and working in the great School of Life. Thou hast called me to improve the talents which Thou hast given me. Teach me to look forward to the ever-approaching hour when Thou wilt return and call me to Thy side to hear the lesson which Thou Thyself hast set me. If things go ill with me, keep me patient and cheerful; if well, steady and quiet. May I live in kindly fellowship with my comrades, working together in honour and clean mirth. Through Jesus Christ our Lord. Amen.

ALmighty GOD, pour into our hearts such love toward Thee that we, loving Thee above all things, may seek Thee and Thee only. Help us to cast aside useless forms and shadows, to worship Thee in spirit and in truth. Give us an abiding awe and reverence of Thy Holy Name. Let no light, irreverent or profane word cross our lips. May we be consecrated to Thee and to Thy service, this day and forever. Through Jesus Christ our Lord. Amen.

MONDAY EVENING.

MY HEAVENLY FATHER, I draw near to Thee, once again, to thank Thee for Thy loving care and protection during the past day. Thou hast given me my health and strength, my reason and understanding, my work and power to do it. Forgive the carelessness, self-seeking, and forgetfulness which have marred and hindered it. Accept whatever I have tried to do which has been well-pleasing in Thy sight. Take me into Thy care and keeping through the hours of the night. Through the long day I have laboured, Lord, Oh give me now repose. For Jesus Christ's sake. Amen.

GREAT CAPTAIN of our Salvation, Who knowest the evil on every side and the need of outstanding leaders for the right, look down upon me and upon my comrades now training at school and at home. Help us to make such a wise use of these swiftly passing days that faithful and strong leaders may be raised up from among us who will one day be mighty in helping to turn the tide of evil and in doing battle against all deceit, hypocrisy and lies. The time is short, Lord Jesus, return in power and reign among us forever. Amen.

TUESDAY MORNING.

ALmighty GOD, in Whom we live and move and have our being, Thou who art about my path by day and around my bed by night, keep me upright in thought, word and deed. Help me to realize Thy Fatherly presence everywhere, and see the tokens of Thy love around me. Let me live in the light of Thy countenance and rejoice in the sunshine of Thy love. Make me anxious for nothing, save only to be faithful to my trust; careful for nothing, save only to leave the issue in Thy hand. Strengthen me by the power of Thy Holy Spirit from day to day, and from hour to hour, till the shadows are past, and I stand before Thee. Through Jesus Christ our Lord. Amen.

ALmighty GOD, Who makest us to will and to do of Thy good pleasure, quicken my conscience so that I may swiftly carry out the suggestions of Thy Holy Spirit. If the way be hard, help me to bear my cross without flinching; if the path be bewildering, to do the right without heeding consequences. Teach me to give freely without counting the cost; to endure patiently without murmuring and to suffer without depressing others. I can do nothing of myself. Out of the treasure of Thy royal bounty fulfil my need. Through Jesus Christ our Lord. Amen.

TUESDAY EVENING.

ALmighty GOD, our Shield and Defence, I thank Thee for the loving care which has watched over and protected me all the day long. For the sake of Jesus Christ my Saviour, who died for me, forgive the things that I have done which I ought not to have done and the things left undone which I ought to have done. Thou hast given me my daily duty and hast chosen my lot in life, grant that I may not look upon my opportunity lightly, but consider it a stewardship of which I must one day render an account. Give me such wealth of Thy Holy Spirit that my duties may be discharged to Thy honour and glory, and to the well-being of all around me. Grant this, O Lord, through Thy Son, Jesus Christ, who is the Way, the Truth and the Life. Amen.

LORD JESUS, let Thy mighty succour be around me and all whom I love, especially any with whom the battle of life has gone hardy this day. At times it is dark behind and dark before, but I lay my hand in Thine, and the darkness turns into light, for here below is the shadow, but with Thee is the day, and Thou knowest all and carest for all. For Thy Name's sake. Amen.

WEDNESDAY MORNING.

ALmighty GOD and Heavenly Father, Thou who hast wakened my body from sleep, quicken my soul, I beseech Thee, to love and serve Thee. What is ahead of me this day I cannot tell. I know only that Thou hast promised to be my Leader and my Guide. Show me Thy way and lead me in the right path. Strengthen me to resist the evil which would entice me away from Thee. I know that I have too often failed, too often broken my good resolutions. Thou canst, Thou wilt forgive. Once again at the day's start I dedicate myself to Thee. At work and at home wherever I may be, keep me pure and free from evil. Through Jesus Christ our Lord. Amen.

ALmighty FATHER, who hast promised to guard and guide me on my way to Thy perfect light and truth, fulfil Thy promise to me day by day. Keep me from carelessness and unreality, from praying for the higher life and drifting back into the lower. Lift me onto the hilltops, beyond the valley where I know I shall never find Thee, beyond the mists of my selfishness and cherished sins. My lot in life is uncertain, Thou mayest call me from the quiet shelter of home into the hurried sphere of outside life. Grant that however busied my hand may be, my heart and mind may heavenward ascend and with Thee continually dwell. Give me an abiding longing for Thy truth, and a burning desire to love and serve Thee, till I reach Thy presence and find the perfect joy and peace of the home above. Through Jesus Christ our Lord. Amen.

(Continued on page 779.)

A Bishop's Faith

IT is possible that a large number of your readers are not particularly interested in the belief or the disbelief of a Bishop. They are quite content to take the Church's Creed as it stands, and to repeat it as the confession of their soul. The average layman goes calmly on his way, and refuses to be side-tracked by the critical whims and fancies of Oxford professors, or the most popular exponents of German theories. At the same time it is good to have men like the Bishop of Kootenay who stand in the ways, and see and ask for the old paths and the good way, and walk therein. It is a help to the rest of us when our leaders are not ashamed to put the trumpet to their mouths and give forth no uncertain sound with regard to those foundation truths which are the very life of the Church and the need of the age. It was only the other day that old England was startled by an article in one of the most popular of the current English papers, a paper with a circulation of over 2,000,000 copies weekly, and therefore appealing to an immense mass of people, that bore the amazing title: "Do the Bishops Believe?" It was indeed a challenge to Anglican Christianity, and a startler for English Church people. But we are glad to think that at least one great English Bishop came out the following week with a magnificent confession of his faith as a Bishop of the Church of England. This was the Bishop's confession of faith:—

"From my soul and with my whole mind, I believe without reserve that the Lord Christ was born of the holy Maiden Mother without human fatherhood, and that on the morning of that first day of the week, which followed the unfathomable wonder of His death, the tomb of Arimathean Joseph was found empty, because the sacred buried body, transfigured into conditions of immortality, the same yet other, other yet the same, had left it.

"I believe that, as so risen, He 'showed Himself alive after His passion' again and again in recorded ways and occasions as unlike as possible to figments of exalted imagination, and that He closed that time of manifestation by disappearance upwards, under conditions at once simple and sublime.

"With these supreme facts, as I without reserve believe them to be, I hold that His work for man, and His message to man, are so profoundly involved, are so vitally embodied in the facts, that for me they stand or fall together. And I humbly confess my assurance for life and for death, that they stand."

That's grand. That's what we want. One feels after all that the great mass of the people do not want our Creed revised to suit German theologians, or to be punctured with "possibly's" and "probably's," and, "so it has been said," or, "as is traditionally believed," or, "with this proviso of interpretation," etc., etc., at every second or third sentence. Yes, in days when thousands are passing over, and are trying to lead others over a river of creaking ice, it would be a grand thing if all our Bishops, and all our theological professors and all our Synod leaders would come out with some voluntary pronouncement like that of the Bishop of Durham, or the Bishop of Kootenay, that would put these momentous fundamentals of the faith upon the solid rock of assured faith. DYSON HAGUE.

Let us hold on though the land be miles away; let us hold on till the morning breaks. That speck on the distant horizon may be the vessel for which we must shape our course. Forward, not backward must we steer—forward and forward, till the speck becomes a friendly ship. Have patience and perseverance; believe that there is still a future before us, and we shall at last reach the haven where we would be.

DEAN STANLEY.

Faith

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DEAN STANLEY.

When You Come To Think Of It

By DOWNEASTER

HOW a little Christianity would transform the world, if honestly tried, just an honest, sustained attempt to carry on our affairs, as between nations and individuals, in the spirit of Christ. We wouldn't need to set up as "plaster saints," or lie down and let people walk over us. But if only, for instance, we would go on the principle that every man is innocent till he is proved guilty, that the man we deal with is just as likely to be as kindly and honestly disposed towards us as we are towards him, that some men are just as worthy of trust as ourselves, and that suspicion and mistrust in our own dealings breeds it in others; if, I say, we could only act or even attempt to act upon the principle of asking no more from others than what we ourselves were willing to concede, what a different world this would be. And this spirit would be contagious. Trust breeds trust as mistrust breeds mistrust. It might be a little hard at first but how splendidly it would pay in the end. A very little of it would go a very long way. And thousands I believe are waiting for some one to make the start. Some day the start will be made and then we will look back and marvel why we never tried it before.

* * * * *

The typical American of the old, or perhaps, I should say, the older school, for some still remain, was (or is) an engaging mixture of shrewdness and simplicity. The modern American is also getting rapidly sophisticated. With the immense influx of varied nationalities, the great growth of wealth, the rise of luxury and the adoption of so many European customs and usages, it could hardly be otherwise. Still there remains a remnant. One does now and then run across the older type, with the receptiveness and optimistic outlook of the boy combined with the shrewdness and wariness of the man of the world. With all his judgment and penetration and hard-headedness there is almost always a vein of credulity in the typical American of the kind described. He has seen the accomplishment of so many wonderful things on this continent that his imagination easily takes fire when appealed to, and he leaps at the chance of taking chances, though he goes about it with a cool head and nerves of steel.

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The very general secularization of the Lord's Day, rampant now in the United States, where all pretence of Sunday observance has practically ceased, and throughout Canada to a lesser extent, has, I am convinced, a great deal to do with the spread of the nervous diseases so common to-day. The old-fashioned, peaceful Sundays, so beautifully described by George Herbert in those well-known lines, has vanished, and is now only a wistful memory. Sunday today is one of the most strenuous of days of the week, because it is now with the great majority of people devoted to pleasure, and pleasure, or pleasure making and seeking, has become one of the most exacting kinds of employments. Sunday has become to millions of Americans and Canadians a day of unrest and strain, of the feverish following of so-called recreation, with brain and nerves at high pressure, and the bodily powers often at full tension. To call it a "day of rest" would be like describing an iron foundry as a peaceful and quiet retreat. The old-fashioned Sunday of our boyhood, whatever else it was or wasn't, and whatever in other respects its objectionable features may have been, was undeniably a real day of rest.

Some War-Workers

JESMOND DENE

"BACK to the land" is a favourite cry at present, and one which must be heeded, for the rural exodus, as it is called, is charged with dangerous consequences: overcrowded cities; unemployment; an often lowered standard of health; and the lessening of the food production which it is the peculiar vocation of Canada to develop. The path of progress may sometimes lead backward, and, perhaps, we shall experience a "back to the home" movement, as one consequence of the war.

During the war homes were broken up; husbands and sons marched away; wives and daughters went into war service. It all had to be, and women were called from the ordered tasks of home into offices, shops, factories and out-of-door work, into man's work of all kinds. Nobly they responded. Yet, to some extent we set up a false standard, and were tempted to regard our household duties as trifling, and home itself as of small account. Some war workers became so deeply impressed with the magnitude of their office that they began to despise the ordinary round and to harry people into Government work or something "really worth while." May there not now be a reaction to a more wholesome state of feeling?

Homes need houses; people in them; children; love; sacrifice; everything that is most beautiful and most desirable, home needs. This point of view finds expression in a good deal of our current literature—always a mirror of opinion. In E. M. Delafield's clever sketch, "The War Workers," we are introduced to a hostel of the Midlands Supply Depot, where a group of very ordinary girls, hard-worked and over-tired, are seen off duty. They toil under the direction of one of those "wonderful women," who has to superintend everything herself, to look through every letter, know the details of every department, and whose workers refer to her at every turn.

There is a whole philosophy of life in this book, set forth in the portraits of the "wonderful" Charmian Vivian, whose efficiency became a sort of fetish to her staff, and her devotion to duty a proverb among them, and her mother, gay, vivacious, brave and lovable, who rejoiced in life and gaiety and the out-of-door world, but who, when she fell in love with Sir Piers Vivian, she being then a young girl and he an almost middle-aged man, "buried herself down here as gay as a lark," and dedicated first her joyous youth and then her splendid maturity, to making him happy and keeping worry far from him. Charmian's intensity made her able to see nothing but the war. "Her mother should take up some really big work for the Government; never mind old Sir Piers in his failing health." She was not hard-hearted, but perhaps she was somewhat self-deceived. "Neither he nor my mother realize the war—to hear him talk on about whether a particular tree needs cutting; my mother not even knitting socks because it interferes with his billiards in the evenings! To me the larger issues must come first and our own little personal problems don't seem to count." And by this reasoning she was able to set aside the claims of her father to any consideration from herself.

Lady Vivian saw otherwise. "If I could give your father a little comfort by keeping the war from him, I would do so at any cost. The war is not your responsibility, nor mine; your father is." And while most of her staff spent their leisure in a half-envious adoration of their wonderful chief, there were some people within her world who saw with clearer eyes. The old doctor, who had known her from infancy, told the truth as he saw it, with brutal frankness; that "she was playing a heartless trick, making patriotism an excuse for bullying a lot of women who work themselves to death for you, because you're of better education and more personality than themselves; and pretending it's work you're after, when it's just because you want to get somewhere where you'll be in the limelight."

Perhaps the good man was over-severe. Who can draw the line at which vanity and self-

(Continued on page 785.)

One Hundred and Fifty Years of Church Life

ST. PAUL'S CHURCH, CHARLOTTETOWN

A. B. WARBURTON, K.C., LL.D.,
Charlottetown, P.E.I.

DURING some decades of its earlier existence the story of St. Paul's, Charlottetown, is that of the only church in Prince Edward Island, then known as the Island of St. John. One hundred and fifty years have passed since the appointment of its first Rector. The church and the parish of Charlotte have had, at least in their earlier days, a chequered career. For over a quarter of a century the congregation had only a room fitted up in a hotel, in which to hold services. There were no roads, no schools, no public conveniences of any kind in the island, and at the time of the first Rector's appointment the total population did not amount to 150 families.

When, by an Imperial Order in Council of 28 June, 1769, the Island of St. John was equipped with a government independent of that of Nova Scotia, H.M. King George III, "in His pious concern for the advancement of God's Glory," ordered that £100 sterling should be allowed for the stipend of a minister. In August of the same year the Rev. John Caulfield, clerk, was, by Royal Warrant, appointed Rector of the Parish of Charlotte, so named after Queen Charlotte. He was required to repair to his charge at the same time as the Governor (Patterson). Mr. Caulfield held the position for over four years, it may be assumed, drew his stipend, but never even visited the island.

The need of a church was greatly felt. Even as early as 4th December, 1769, the proprietor memorialized the Lords Commissioners of the Treasury setting forth "the absolute necessity" there was for a church and other public buildings, and requested their Lordships to afford them relief. Governor Patterson, from the time of his arrival, urged upon the home authorities the need there was for such a building, the cost of which he estimated at £1,000. Eventually, in March, 1771, a sum of £1,000 was voted by the British Parliament. Writing to Lord Hillsborough the Governor expressed his pleasure at receiving the estimate and assured his Lordship that he would carry on this service "with the strictest economy and in such manner as he trusts will give satisfaction." He also reported that he had changed the plan of the town. Among other things, he set aside the site of the present post office for a church. On 4th December, 1771, Lord Hillsborough wrote authorizing Patterson to set about building.

Unfortunately, the salaries of the Civil List were in arrears, and Patterson, instead of building a church, applied the money towards this payment. Consequently, there was no church for nearly thirty years. In the meantime, services were held in a room in Richardson's Tavern, on Queen Street, on the present site of Carter and Company's seed store.

The congregation also needed a clergyman. Mr. Caulfield had never come near his charge. In 1773, Rev. John Eagleson, of Fort Cumberland, held services and preached three times in Charlottetown. There probably were others, but I have found no record of any. In September, 1773, the Governor strongly protested to Lord Dartmouth against Mr. Caulfield's conduct in never having made his appearance. He represented, in vigorous language, the ill-effects of such neglect and asked if Mr. Caulfield did not at once take possession of his living, that some minister be appointed who would.

Lord Dartmouth expressed warm sympathy. He sharply reprimanded Mr. Caulfield, to whom he wrote that though appointed in August, 1769, he had not yet been inducted or officiated in his parish. He wrote:—

"I think fit to acquaint you that such neglect of duty in a clergyman will not, as it ought not to be, passed over, and although I am aware that the cure of the said parish is granted to you during your life, I shall think it my duty to recommend to his Majesty to appoint an assistant-minister to whom the whole salary will be directed to be paid."

(Continued on page 780.)

Lessons from Work in War-Time

Rev. F. J. MOORE, B.A., St. James' Cathedral, Toronto.

A Paper read before the Alumni of Trinity College, Toronto

THE idea at the back of all our minds is, of course, what have we learned in the war that can help us more effectively to bring about the establishment of the Kingdom of God? What has our experience to tell us about the best way of commending Christianity to our day and generation?

I suppose we all know well enough now that the world is neither altogether with us, nor altogether against us; we also know, better than we did, how much and how little is meant by what has come to be called "Christianity outside of the Churches." I propose, in this paper, to indicate something of what I learned in the army along those lines, and to suggest one or two ways of dealing with the situation.

Out of the great bulk of material that has been written during the course of the war about the attitude of the soldier towards religion, two things stand quite clearly established: His general apathy towards official Christianity; and his appreciation of the inner or life values of religion. Of the first, there cannot be the slightest doubt. It has been the universal lament of those who know the facts at first hand that the Church had little attraction for the vast majority of the men, and that its devotional and sacramental provisions were all too lightly esteemed. To whatever cause we may trace the fact, it is the fact that official Christianity in the army, even at its best, could arouse but little enthusiasm, and found standing against it, as a general rule, a varying temper of indifference.

There were, doubtless, things that helped in that direction. Church was compulsory, the men were away from the influence and conventions of home, and here and there might have been found a "mis-fit" Chaplain. Something, also, could be said on the other side. There was much in a Chaplain's work to cheer the heart. Not all Communion services were particularly badly attended, not all voluntary services discouraging. There were cases of genuine conversion, and men might easily have been found who delighted even in Church parade! But when everything has been allowed that might help to redeem the case, it must, I think, be granted that the situation was discouraging enough, and such as to compel the impression that the hold of official Christianity on the men was at once small and insecure.

Not even a really popular Chaplain could get appreciably better results. His popularity was due to his manliness and genius for friendship, and his religious outlook or particular persuasion did not matter much, if at all. The men took him for what he was, not for his profession of faith, still less as a representative of the Church. Their attitude to that was not in the least altered by their affection for him.

And yet so far from asserting that indifference to conventional Christianity was an unflinching mark of irreligion, it is the almost unanimous opinion of the overseas Chaplains that the majority of the men, if not really religious at heart, had, at all events, the *root* of the matter in them, and not a few have been at some pains to make out a case for the existence of a religion amongst the soldiers that the Church does not need so much to correct as to copy. However that may be, it will not be seriously disputed that the men not only had the elements of religion in them, but to a great extent reached a definition of religion that came to have a more or less fixed place in their minds. What, indeed, really seems to have taken place is that, after joining the army, what was to most men the outer shell of religion, and not the thing itself, fell away, partly through the absence of the conventional need for keeping it in place, and partly by the force of their new experience. Public worship was disconnected from private faith, and the forms of religion relegated to the limbo of unnecessary, if not, indeed, burdensome things. That the Holy Communion suffered this fate is only an index of how little it meant to the men in civil life, and, inferentially, how little it probably means to many people at any time.

GOD AND FATALISM.

Now, if I were asked to define the idea of religion to which the men came after shedding all the conventional forms, I would start by saying that it was mainly that of the living of a decent life. As a soldier has recently expressed it in an open letter to a padre, it was just the "religion of the One who went about doing good." This does not, of course, mean that the definition excludes all idea of God. It is merely placing the emphasis in definition where they placed it in actual life. They did believe in God, but it is an interesting commentary on our past teaching and preaching that their thought of God was anything but that which is held by us as distinctively Christian. The general idea seems to have been that of a Supreme Being, of a rather indefinite kind, and only very rarely approaching such a close and tender relationship as Fatherhood. The thought of God, indeed, puzzled them. The war seemed a direct contradiction of His existence, and belief in His goodness was the hardest thing of all. Yet they could not get away from the idea of a God of some sort, and their experience encouraged them to think of Him chiefly in the terms of life and death. Accordingly, many of them arrived at sheer fatalism. If there was a bullet with their name on it (so they put it), they would get it and have to go. There was no escaping when their hour had come; until it struck no harm could overtake them. Though a fatalism was often found that was not religious, that is to say, had no religious value, it did frequently correspond to the will of God, and, however loosely the two were linked together, it made some difference alike to life and death. Such a belief in God, then, must be kept as a more or less distinct background to the simple definition of religion given above. How much it meant in actual spiritual communion, in prayer, and faith, and childlike trust, is hard to say. It doubtless stood for something, perhaps at critical or specially needful moments, when belief of any kind was better than a lonely void. And, if by its very dimness, it brought but little of the consolation of a full religious faith, it at least lifted the eyes of those who held it above the level of the earth.

It was, however, *in terms of life that the men would have defined their religion* rather than in terms of their thought about God. Specific belief might have its place, but it was not the first place. Faith without works was dead, and a decent life was of greater value than all the Creeds. I shall return to this definition of religion presently, but for the moment I have a word to say about another phase of the men's religious thought.

As everybody knows, there has been a marked reaction in recent years against the idea of religion as having primarily and principally to do with preparation for heaven. If that is considered a crude and mischievous way of stating the view of traditional religion, my simple defence is that that is how traditional religion has impressed itself upon the public mind. Not all its emphasis upon the necessity of Christlike life has sufficed to maintain a due proportion between the interests of earth and the importance of heaven. And that is because the emphasis upon the one outweighed the emphasis upon the other. Not this life, but that which is to come, was the general attitude of the Church not many years ago, and I am not sure that it is entirely different even now. However, the reaction that set in towards the close of last century did what all reactions do, and the consequence was that in the minds of people both outside and inside the Church heaven receded further and further back, and earth gathered up almost the whole purpose of existence.

It was not surprising then, that that was the point of view one generally found amongst the men in the army. If all thought of another world had not entirely faded away it had gone from the foreground, and exercised no directive or

controlling power in the daily life. And this includes both the idea of heaven and the idea of hell.

The general attitude towards hell, indeed, was that of skepticism, which not infrequently, however, carried with it a lurking fear that it might, after all, exist! While of heaven, men rarely gave a moment's thought. That they did not disbelieve in it is seen in their more or less firmly held idea that every soldier who had made the great sacrifice found entrance there. But it was a dim and uncertain affair—more of a relic from childhood's days, than of a reasoned faith for to-day.

As a consequence of all this, the interest of such religion as they had found the fulfilment of its purpose here on earth. If they had been asked to put their outlook into words, it would not have differed fundamentally from the social aspect of the modern conception of the Kingdom of God. They had lost all interest in the idea of individual salvation from the guilt of sin in the interests of a life to come, and had put in its place a better order of things here and now. Not all men, of course, were fired with a high social ideal, but I think it may fairly be said that one was there as a background in most men's minds. Certainly it was from some such background that they viewed the activities of the Church, for it was, from the standpoint of its interest in and usefulness to life that it was finally judged. There, indeed, is the average man's question concerning the Church: "Is it doing the world any good?"

IS THE CHURCH DOING GOOD?

Now, in the light of our definition of army religion, and of what we have given as the men's attitude towards other-worldism, the line of our approach in attempting to commend to them the Christian faith and to win them to the service of the Church is clearly seen. *We must touch them at the points at which we can make the best appeal.* If their final judgment of the value of a creed is in the life, then we must convince them by the goodness of our lives that we are Christ's men, and that our faith is true. And if their final judgment of the value of the Church is in its service to this world's good, then we must let them see that if the Church has a gospel of another life, it has not less interest, but more, in the happiness of men in this.

We cannot, I think, be surprised that character should loom so large in their estimate of religion. They were driven by their experience to regard simple human worth as above all distinctions of rank, social position, ability or creed. It was, in their minds, the final thing that made a man, and everything else stood or fell by that standard. Little wonder, therefore, that they should be more impressed by what religion did, than by what it meant in devotional forms and statements of faith. And, in point of fact, it has always been the same. Christianity's best apologetic has been its saints, and John A. Hutton has experience on his side for the statement that "the only effective proof of God is an entirely good man."

But the Christian witness in the individual life must be accompanied by the corporate action of the whole Church in the interests of a better social order. Nothing will shake the indifference of men towards the Church's existence more effectively than that. We have got to do more than try and leaven society by preaching Christian principles from our pulpits; Christian business men and employers of labour must take the lead in creating a new state of things in social and industrial life, and the Church must make its voice heard on questions affecting the moral, intellectual and physical well-being of the community.

ECONOMIC FELLOWSHIP.

Nor, in my judgment, should we stop there. The time has come for the Church to show the world in actual practice that at the heart of Christianity lies a true basis of economic fellowship. Whatever we may have to say about the necessity of present economic and industrial methods, it does seem as if "Jesus . . . expected that His Society would organize itself along lines appropriate to its faith, and, without waiting for the world to conform, would set an example in clear distinction and even antithesis

(Continued on page 786.)

From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen.

IN a summary of an address, given in Toronto, quite recently, Dr. Symonds, of Montreal, is reported in the press as saying that the unanimous opinion of the overseas Chaplains is that the men in the army were ignorant of the Church, and took no interest whatever in denominational differences. This was said by way of illustration, to urge that a formula of doctrine be found simple enough to be understood by all and comprehensive enough to embrace all. That is the ideal of the Catholic Church, is it not? The history of the Faith is strewn with wrecks and derelicts of faith in an effort to find that formula and to achieve that comprehensiveness. That is no reason, of course, why the effort should be abandoned, or that we should cling to the counsel of despair. It is, however, a warning that it is but lost labour to build on expedients and a waste of time to erect a structure, however beautiful, unless the foundation be well and truly laid. Whatever is to be the all-embracing form of the new edifice of Faith, the essential thing is that sound, discerning hearts and minds, when it is completed, shall believe in it, and that it shall compel their conviction and their loyalty. The essence of the Church is to produce conviction, a conviction that moves the springs of life and conduct and stirs men to deliver its messages out of hearts ready to endure misunderstanding and opposition, because of the intensity of their belief in its fundamental righteousness. Unless the prophet of the Church has an organism behind him, in which his heart confides, his appeals to the public conscience will be weak and unprofitable. This is the point that clear-headed men realize to-day more than ever before. The methods of democracy have made us accustomed to the vote of the majority settling matters for us, but that won't do in the Church of God. The majority to-day may be the minority to-morrow, and eternal truth, or the expression of that truth, cannot be modified and decorated to conform to the loose ideals of an army, or the uninstructed judgment of lay theologians. It cannot be too often repeated that what is needed just now is a body of absolutely honest and true-hearted men, men of wisdom in the ways of God, and knowledge of the heart of man to re-examine the foundations on which the Church is built, and to get a fresh vision of its purpose and place in the world. From this we may lay our course for the future, confident that some day the harbour of our desires will be reached. In the meantime, it is essential that public opinion shall receive that consideration to which its value entitles it, but that consideration only. It is the uncertainty and indecision of shepherds that cause the sheep to take the lead and wander whithersoever they list.

"Spectator" is quite aware that what he has said in no way necessarily negatives the basic thought in Dr. Symond's mind. If he understands the Doctor aright it is this thorough consideration of the whole question, from the root upward, that is sought. It is the shaking of the whole fabric, that the permanent things may be revealed and the unsound and useless accretions abandoned. Such a request should not be met as if it were of the essence of disloyalty. It is, in fact, the truest fidelity, and the more daring atmosphere now felt in the Church in England is manifestly leading in that direction. This, however, "Spectator" wishes to make quite plain and definite. He has absolutely no interest whatever in any time-serving, expediency method of handling such a matter. If men are to assemble in Council with the object of making the Church truly Catholic, and then begin their deliberations with the postulate that the expression of its aims, its doctrines and its methods must fit in with the opinion of the day or "modern thought"; if they say we cannot carry the public with us unless we make this or that concession to its prejudices and its imperfect judgments, the doom of such a structure is written on its very portals. What is more, it deserves to be so written. Men of to-day, and of every other day, have no use for "truth" regarding the vital things of life, that is good for to-day only, and is to be cast aside as falsehood to-morrow and the day after. If we are to review these solemn things of the soul, we must first know the true Spirit of God, in Whose name we speak, and the true spirit of man, to which He has to be brought, and then we shall give forth that which shall dwell with us for ever more. Many observers have been conscious of the enveloping fog of

commerce, of social usage, of political methods, that has been rolling in from various quarters upon our Church, weakening its vision and impeding its progress. How much of the truth will the public of to-day stand? How far do we dare go in the enforcement of a sound ethic? If we take the course of sound teaching, will not a rival outdistance us in the race? One feels this attitude almost everywhere. It is creeping into the inner sanctuary of the Church's life. It is supposed to be the one road to "success." It is all based on skepticism. It arises out of a lack of faith in the power of the truth we profess, and is a proclamation of our lack of faith in the essential impulse of rectitude in the human heart.

Let us carry this discussion a step further. In the address referred to above, Dr. Symonds speaks of dogma and creeds, and apparently leaves the impression that these things are matters of negligible importance. That, of course, is not what is in his mind, but in emphasizing the substance, he rather neglects the symbol. The day was when the charge of over-emphasis of the verbal form and efficacy of creeds was quite true. Is it true to-day? Haven't we rather gone to the other extreme and belittled this help to our faith, to such an extent that Church people bother very little about rules of faith or of conduct? Is this a gain or a loss? We are almost ashamed to admit that dogma has any place in the Church, and to be charged with being "dogmatic" is almost universally considered a reproach. And yet true dogma or doctrine, a true creed, concisely expressed in memorable form, may be an endless source of comfort and a welcome guide when clouds of doubt gather about us. The things we really believe—not say we believe—that truly lay hold of us, whether they be right or wrong, are the things that move us to action. If in our hearts we believed that fire gave forth no light or heat, we wouldn't kindle a fire. If we didn't absolutely believe that men for the most part are to be relied on, we would do no business. Life is full of dogmas and creeds that are being applied every day by men who profess no use for dogma in spiritual matters. The solution of the problems of mathematics and science hinge on the acceptance of dogmas or axioms that stand at the threshold of our inquiry. The very skepticism of the skeptic is his dogma, and, if he is consistent, controls his life. Why we should shy at the expression of the essence of our faith in a compact and convenient form, is not easily understood, assuming, of course, that that statement is true and understandable. The public mind has been greatly prejudiced against so-called dogma; so much so, in fact, that it is very impatient of considering it worthy of attention at all. Truth is the essential thing, truth in the basic content of our creed; truth in its form, truth in our spiritual appeal, truth in our Church methods. How can the gates of hell prevail against such?

"SPECTATOR."

A STUDENT'S WEEK OF PRAYER.

(Continued from page 776.)

WEDNESDAY EVENING.

OUR FATHER, far away yet ever near, grant us this evening a greater fear and reverence of Thy Holy Name. Let us hear Thy voice speaking and carry out Thy will as joyously as in the days to come we shall hear Thy voice and do Thy bidding in Heaven. Give us day by day the strength for body and for soul. May Thy Word at school and at home be everywhere studied as a first duty and delight. Forgive, we pray Thee, the jealousy and striving of differing nations and differing workers. Help us to forgive one another as freely as Thou hast forgiven and loved us. Strengthen us to stem the flood of impurity in our midst. Make us quickly sensitive to sin, determined to shun evil wherever it crosses our path, in books, plays or among our comrades. Deliver us from the great Enemy of souls. For Thou art our God and Thine is the Kingdom, and Thine the eternal power and glory. Through Jesus Christ our Lord. Amen.

LORD JESUS, Who hast taught us that him that overcometh Thou wilt make a pillar in Thy Temple, grant, in the midst of wearying drudgery or sharp temptation that we may catch a vision of the purpose of our life and yield ourselves as living stones to be wrought into whatsoever shape Thou mayest will, and built into Thy temple, according to Thy will. For Thy Name's sake. Amen.

(To be Continued.)

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Third Sunday in Advent, December 14th, 1919.

Subject: The Birth of John the Baptist, St. Luke 1: 57-80.

WE have had two lessons in which were foretold the Birth of the Lord's forerunner and the Birth of the Lord Himself. In this lesson we have St. Luke's record of the birth of John the Baptist, the giving of his name and the Song of Zacharias.

1. The Birth of John the Baptist. This event was a fulfilment of the prophecy concerning the coming of Elias, as was stated by the Angel Gabriel, when he made the announcement to Zacharias (vs. 17). The Birth of John the Baptist, as also that of Jesus, is bound up with the thought of miracle. The Christian religion is a miraculous religion. That is the plain teaching of the New Testament and, as such, it has been received by the Church throughout the ages. If one accepts a great miracle such as the Resurrection or the Incarnation, then, that covers all others. That is to say, if we accept the greater miracles we should have no difficulty, in the nature of the case, with those we consider less important. In the miraculous there is no "greater" or "less." It is all a Divine work. "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" One is as easy as the other, to God. The New Testament presents, and the Church believes, a Gospel miraculously revealed.

2. His name is John. The rite of Circumcision was always attended with extreme solemnity. It was the mark of covenant relationship with God. When they circumcised a child they also named him, so that his name signified reception into the covenant, whether he were a stranger or born in the land. The father and mother, against the wishes of their relatives, insisted that his name should be John, which means "the grace of Jehovah." It has been pointed out that "John" is the first word written under the Gospel, whereas the age of the Law had ended with "curse" (Mal. 4:6). "The grace of God that bringeth salvation" was heralded by John when he pointed men to Jesus Christ.

The giving of the Christian name in baptism is analogous to the giving of the name at the time of circumcision. When, in the Church Catechism, the questions, "What is your name?" and "Who gave you this name?" are put, it is an emphatic reminder of the significance of our Christian name or names. They were given to mark the great event of our admission into membership in the Church. They are, therefore, more than distinguishing badges to mark our individuality. They are, also, tokens and constant reminders of the fact that we are called to be "members of Christ, the children of God and inheritors of the Kingdom of heaven."

3. The Benedictus. A wealth of Gospel hymnology is included in this chapter. In our Evening Prayer the *Magnificat* is enshrined as expressing our praise for what God has done for us in Jesus Christ, and in Morning Prayer the Song of Zacharias, *Benedictus*, stands as a great thanksgiving to God for the fulfilment of His promises.

In verses 68-75 this thanksgiving covers all the ground of the Divine promises and their fulfilment. God has visited and wrought redemption. This salvation comes through the house of David as was promised by the prophets from the earliest times. Salvation and mercy are wrought in fulfilment of the Divine covenant and promise. All this is done to the end we should serve God without fear and live righteous and holy lives.

The second part of the Song of Zacharias, verses 76-79, is an apostrophe to the little child, Zacharias, who had been incredulous, learned in the months of silence to rise to the height of prophetic faith. Now he charges the Lord's forerunner as to the great duty he is to perform, and sets forth the essence of the Gospel in its two-fold power of light and peace.

There is no sweeter song in any language and the truths expressed in it found their fulfilment in the coming of the "Lamb of God that taketh away the sins of the world."

The comfort of having a friend may be taken away but not that of having had one.—Seneca.

A castle after all is but a house . . .
The dullest one when lacking company.
—Knowles.

One Hundred and Fifty Years of Church Life

(Continued from page 777.)

Patterson applied to Lord Hillsborough to have Mr. Edward Patterson appointed, but his Lordship replying on 7th January, 1775, said that before receiving his letter, he "had yielded to the solicitations of Mr. Desbrisay in behalf of his son, who had lately taken orders."

Mr. Desbrisay was Lieutenant-Governor of the island. All that time the Island of St. John was long in governmental machinery, boasting both a Governor and a Lieutenant-Governor. It was short in people to be governed.

Rev. Theophilus Desbrisay was appointed by Royal Warrant, dated 21st September, 1774. He was only twenty years of age. He did not set out for his charge until the autumn of 1775.

On 23rd November, 1775, on his way from England, Mr. Desbrisay was at Canso, wind-bound, on a vessel carry-

From a private diary we learn that on 17th May, 1789, being Sunday, H.M.S. "Dido" arrived at Charlottetown, four days out from Halifax, having on board the Right Reverend Charles Inglis, D.D., Bishop of Nova Scotia. This is the only record we have of this, the first Episcopal visitation to this island.

In 1795, Lieutenant-Governor Fanning brought before the Council a petition for building a church by subscription of sundry persons and praying for a grant to them, their heirs and assigns, of an interest in the site and buildings to be erected thereon. It was advised that the grant be made.

In May, 1797, the list of subscriptions so far completed and the plans so advanced as to warrant the drawing for pews. The actual work of construction, on the site of the

that church seems to have been in advance of the times.

Rev. Thomas Adin succeeded as Rector. He arrived in September, 1823, and resigned in 1826. Rev. William Walker was put in charge in December, 1827, and remained until June, when Rev. L. C. Jenkins was inducted and remained for 26 years.

On 30th July, 1828, a committee was appointed to arrange for a new church. A grant of the present site was procured and the contract for building let in 1831. On August 30th, 1833, when nearly finished, the church was blown down and work on it was not resumed until 1835. The church was finished and occupied in 1836. The site was conveyed to the Rector, churchwardens, etc., on 8th August of the same year, and on the 21st it was consecrated by the Right Rev. John Inglis, D.D., Bishop of Nova Scotia, with the name of St. Paul's Church. In 1845 it was enlarged at the eastern end, and in 1873-74 a brick chancel was erected. The pews

for some thirty years. He was a scholarly man of poetical temperament, broad-minded and liberal, an excellent preacher and reader, and a strict evangelical Churchman.

Mr. Lloyd's tenure was short. He returned to England in 1857, and was succeeded by Mr. Fitzgerald, who had been assistant for ten years. He was inducted 26th March, 1858, and was Rector for nearly 28 years, until Easter, 1885, when he resigned, after a connection with St. Paul's of almost 38 years. During his Rectorate the brick chancel with handsome stained-glass windows was built. Dr. Fitzgerald was universally esteemed and held in honour. He was a graduate of Trinity College, Dublin, and an honorary D.C.L. of King's College, Windsor. Like most Irish Protestants he was most decided in his views, though respecting and tolerant of those of others. No words are too strong to express the integrity, high character and sincerity of this Christian gentleman.



ing Mr. Spence, a member of the Island Council, to Charlottetown. There they were made prisoners by two American privateers. After a short detention, however, they released Mr. Spence, his family, and Mr. Desbrisay, giving them only their bedding and clothing. The rest of their effects were carried off. They reached Charlottetown in a small schooner procured by Mr. Spence.

There he found no church, no provision for food or housing, and no prospect of being paid his stipend. He, therefore, took duty as Chaplain on board one of his Majesty's ships of war, visiting Charlottetown when he could. He remained in that position about two years.

In 1777, the British Government undertook the payment of all official salaries, and thenceforth the Rector was regularly paid a stipend of £150 sterling. He then entered upon his duties, the first entry on the parish records being made in 1777. Mr. Desbrisay resided at Covehead, on the north side for about twenty years, coming to Charlottetown for the week's end. In addition to his clerical office, he was J.P. and overseer of the roads.

present post office was not begun till 23rd April, 1800. The frame was set up the following October and the church seems to have been opened for service the next year. It could seat 300 to 400 persons.

In 1801, the Rector moved into Charlottetown where he resided till his death on 14th March, 1823. A writer in the "P.E.I. Registrar" of 12th October, 1824, describes the Rector's life in simple terms as follows:

"Among his flock he lived as a father among his children, no unpleasing formality, no ridiculous pedantry, no affected importance disgraced his professional intercourse, grave without austerity, good-humoured without unbecoming familiarity, the welfare of his parishioners was his chief aim, and the sanctity of his heart was visible in all his acts; he truly sought the interest of the truth. The increased duties which he performed latterly were too much for his enfeebled frame, but his end was the end of peace."

During his incumbency a Sunday School was established in connection with St. Paul's, a matter in which

were of the high box style. Four of double size were provided for the Lieutenant-Governor, the Members of the Council, the House of Assembly and the officers of the garrison. Near the entrance two were free. The others were private property, and the proprietary rights were jealously guarded.

In 1840, the D.C.S. for Prince Edward Island was formed. Soon afterwards, on the suggestion of Captain Orlebar, R.N., then engaged in the hydrographic survey, an Infant School in connection with St. Paul's was established. A school house was also built, which, with alterations and repairs, was used for all parish purposes. Meetings of the D.S.C., etc., were held in it until a few years ago when it was replaced by the present structure.

On 3rd June, 1847, Rev. David Fitzgerald, appointed Assistant-Minister by the Bishop, landed in Charlottetown, and three days later preached his first sermon.

In 1854, Dr. Jenkins, owing to failing health, resigned, and was succeeded by Rev. Charles Lloyd, Rev. D. Fitzgerald continuing as Assistant. Dr. Jenkins lived in retirement

On Dr. Fitzgerald's resignation, Rev. Charles O'Meara, who had been assistant since April, 1833, succeeded and was inducted 6th May, 1855. He resigned 11th August, 1857, and was succeeded by Rev. S. Weston Jones who was inducted 20th November following.

In 1857, the old rectory, purchased in 1865, was sold. The present rectory, built on plans prepared by Mr. W. G. Harris, was completed in 1889.

Mr. Jones resigned in the spring of 1890. His short incumbency was marked by the building and occupation of the new rectory.

Rev. Wm. Hamlyn, Senior Curate of St. Leonards-on-the-Sea, was elected Rector and inducted 19th October, 1890.

Rev. Dr. Fitzgerald died in 1893 at the residence of his son, Mr. Justice Fitzgerald. Mrs. Fitzgerald died the same year, beloved by all who knew her.

Mr. Hamlyn, having accepted a position in the C. & C.C. Society, resigned in January, 1896.

The contract for a new church, for several years in contemplation, was entered into with Messrs. H. and (Continued on page 785.)

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Correspondence

CHILDREN'S SERVICES.

Sir,—As one who writhed with the rest of the congregation under that abomination, a child's sermon in addition to the regular sermon, let me protest against your editorial advocating one. The Rector you referred to, thinking his congregation likes it, must be singularly dense to public feeling about sermons.

Let our children grow as we did to a gradual appreciation of the beauty of a dignified, reverent and decently ordered service, in which the Rector is a part of it, not everything centred round him and his doings (sometimes strange) and his utterances as diverse as the numerous men who occupy a given pulpit. The sermon is only one part of a complete and marvellously inspired service which year by year from youth to old age shows forth more beauty, more helpfulness where it is not slashed up or lowered to the level of childish minds or uncultivated intellects. Give our children the highest and best possible in faith and practice.
Old Age.

SOLEMN DECLARATION.

Sir,—Will you kindly insert the enclosed "Solemn Declaration" of the General Synod in your paper at an early date. There are many members of the Church who are perplexed just now as to what the Church of England stands for. The General Synod has not wavered from this "Solemn Declaration," whatever individuals or Committees of the Synod may have done.
Chas. L. Ingles.
General Synod of Canada.

SOLEMN DECLARATION.

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
"We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:—
"We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an in-

tegral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and Worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

"And we are determined by the help of God to hold, and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in 'the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, appointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;' and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity."

CLERICAL STIPENDS.

Sir,—This much discussed subject is too vital a question to be solved by the publication of letters, which either point to the inefficiency of individual clergymen, or else assert that the laity are not doing their duty.

It is really a question of the state of the rural Church, for it is usually the rural Churches that have difficulty with regard to stipends and it should be investigated thoroughly by the official bodies of the Church. Might I be permitted to make the following suggestions:—

(a) Let each Diocese have a committee of lay and clerical members, which committee would investigate every parish in which the clergyman was being insufficiently paid, or the Rectory not made habitable and comfortable.

(b) If it should be proven that the clergyman is, for any reason, the stumbling-block in the path of successful finance, the difficulty might be solved by a more careful selection of incumbents for parishes. The clergyman might be transferred to some other parish where both the parishioners and himself would be happier and successful. For to-day there are many men working in parishes for which they are entirely unsuitable, simply because there was not any other place vacant at the time.

(c) If the number of families in the parish should be too small to enable them to raise the desired amount and keep their Rectory in good condition they should be assisted liberally from the Mission Funds; for there are many parishes to-day in our rural districts which are so badly depleted by the rural exodus as to

render it almost impossible for the "faithful few" to keep up the financial standard. In spite of K. Anon's objection to "grandmotherly endowments" I feel that it is the duty of the strong Churches to thus assist their weaker brethren, especially in the case of parishes in our missionary dioceses.

(d) If the people are well able to pay all expenses and yet do not see that it is their duty to pay their minister a living salary, and to provide his family with a comfortable home, then they should be informed that, until they are willing to do their duty, they must do without a clergyman. Surely it would be better to close such churches, for the number would be very small indeed, than to allow the whole Church to be disgraced by the actions of individual congregations.

H. Newton Smith.
Palermo, Ont.

HOW ONE PARISH PAID THE CLERGYMAN.

Sir,—If I were writing a sermon I should take my text from the latter part of the fourth paragraph of "Letters of a Prairie Parson," in your issue of November 13th: "If, after giving these people a fair chance to give a fair wage for faithful work, I find they don't value my work sufficiently to give me a square deal, why, I'll clear out." It was by practically taking this position that I became the recipient of a stipend of \$1,500 in a country parish. At the same time, I realized that the ordinary farmer, getting so large a proportion of his living directly from the farm and not realizing the cash outlay necessary where one must buy everything, needs a little practical enlightenment. It may help some of the "faithful workers" among the clergy if I tell them how it came about. One may hesitate to make such a statement as that given below, and, as a matter of fact, a protest was entered at the meeting of the vestry against the idea that the corporation wished to know "what the Rector did with his income." However, I represented that I thought it would be a good thing for them to know roughly the expenses incurred, not only on my own account, but for the benefit of my successors.

My procedure, then, was as follows: Looking into my affairs, I found that I was going sadly behind. I could still be honest, or rather was solvent at that date. I had borrowed the full loan value of my thousand-dollar life insurance policy, and by selling horse, etc., could be square with the world. But, having so done, it looked as if I and my family would do well then to get out of the world—or into it, through change of occupation—in order to remain honest. It did not seem fair to take such action without previous explanation, so I went to my churchwardens and showed them a rough statement of annual expenses. They at once said: "Call a vestry meeting and show them that." I might say that, my wife having recently had a serious operation, it was recognized that we must have help in the house. I asked the vestry to consider the items "clause by clause," to form an opinion as to whether they were extravagant. The unanimous verdict, in regard to each, was that,

in this locality, it "could not possibly be done for less." The statement is here given:—

Groceries, meat, clothing for family of five	\$ 480
Butter and milk	90
Horse (feed, shoeing, repairs and small allowance annually towards new buggy, etc.) ..	200
Maid (wages, board, waste) ..	250
Insurance premiums, life and fire, beneficiary funds	80
Fuel, furnace and kitchen	125
Telephone	20
Church, charity, etc., always exceeds	100

Total

No allowance is here made for incidentals: Medical attendance and medicines, vacation, pocket money, and so on.

I left the vestry to consider the situation by themselves. They summoned me back shortly and gave their verdict: "You can't live decently on less than \$1,500, and we have voted you that."

I do not think many would feel more reluctant than myself to taking the above course, but I considered it the square thing to do. Further, the vestry said: "You must be paid in full every month," so as funds do not come in with perfect regularity, even with the best regulated envelope system, and the high income would probably need a special effort before the close of the year, arrangements were made with the local bank to lend an amount for the year, on notes signed by the treasurer and either warden, "not to exceed \$500 at any one time." Accordingly, the monthly cheque comes "in full."

I have a measure of sympathy with some of your correspondents who contend that some of us clergy do not earn more than we get. Bishop Lawrence, of Massachusetts, I believe, made some such remark a few years ago. We must, in a measure, make good, just as men in other walks of life must, but, at the same time, a man who is doing his best is often greatly handicapped because he has not the financial backing he ought to have. But every incumbent should surely have a goal before him, an ideal for his parish, and manfully, prayerfully, faithfully strive mightily to attain it.

Pastor in parochia.

GENERAL SYNOD OF CANADA

DEGREES IN DIVINITY.

Results of the October examinations for the degree of Bachelor in Divinity:—

I. Class: Rev. C. E. Luce (Wycliffe), Rev. R. Axon (Trinity and St. Mark's), Rev. R. J. Shires (Bishop's), Rev. R. P. D. Hurford (Wycliffe), Rev. S. Childs (Trinity), Rev. A. R. Yeomans (King's).

II. Class: Rev. J. C. Potts (Trinity) and Rev. W. H. Smith (Wycliffe), equal, Rev. D. H. Loweth (King's), Rev. H. A. Bracken (Trinity), and Rev. C. R. Harris (King's), equal, Rev. J. Norman (Trinity and Montreal Diocesan), Rev. E. Jukes (King's), and Rev. W. F. Miller (King's), equal.

Preferments and Appointments

Barnes, Rev. J. H., Campbellton, N.B., to be Rector of Trinity Church, Quebec, Que.

BIRTH.

SILVERLIGHT.—On November 23, at Chateaufort, Ont., to the Rev. A. C. and Mrs. Silverlight, a son.

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ars. He was a poetical tempera- and liberal, an nd reader, and a urchman.
e was short. He in 1857, and was tgerald, who had n years. He was h, 1858, and was 28 years, until he resigned, after Paul's of almost his Rectorate the handsome stained- built. Dr. Fitz- ally esteemed and e was a graduate Dublin, and an King's College, Irish Protestants and tolerant of No words are too he integrity, high rity of this Chris-

ESTRIES
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having accepted a . & C.C. Society, re- y, 1896.
for a new church, rs in contemplation, with Messrs. H. and l on page 785.)

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At Trinity Church, Cornwall, Ont., November 23rd, the Bishop of Ottawa was the preacher.

In St. Luke's Parish Hall, Kingston, November 19th, the Bishop of Ontario gave an address on the Forward Movement.

Anniversary services were held at the Church of the Messiah, Toronto, November 30th. The Rector, Canon Troop, preached in the morning, and the Rev. W. R. Ramsay Armitage, M.C., M.A., in the evening. The collections amounted to \$1132.

The St. Matthews', Hamilton, branch of the A.Y.P.A., held its monthly social gathering on November 27th. Mr. Potter, churchwarden, presented, on behalf of the congregation, a purse of gold to the Rector, Rev. E. White, this being the occasion of the Rector's 25th anniversary of his ordination.

The second annual dinner of the men of All Saints' Church, Winnipeg, was held November 17th at the Fort Garry Hotel, about 75 being present. Rev. W. M. Loucks, the Rector, presided. An address was given by Canon Davidson, of St. Paul's, Regina, on "A Layman's Duty to His Parish."

St. John's Church, Bath, Ont., which was built in 1793, has been reopened after undergoing extensive repair and restoration. The new work includes an oak altar rail, chancel arches and pulpit, which were dedicated by the Bishop of Ontario, assisted by the Rector, Rev. A. L. MacTear.

The Church of St. John the Evangelist, Strathroy, Ont., was consecrated November 23rd by the Bishop of Huron. It is 70 years since the first Anglican Church was erected in Strathroy, and the parish is now for the first time completely free from debt. The Rev. S. F. Robinson is Rector of the Church.

A large congregation was present in All Saints' Church, Melfort, Sask., on Sunday morning, November 16th, for the unveiling of the Sunday School War Memorial Shield, which bears the names of eleven members of the congregation, who paid the supreme sacrifice. The Rector, the Rev. C. Barnes, conducted the service.

The Rev. T. H. Perry, the Rector of St. Matthias', Halifax, is giving a course of special sermons on Sunday evenings throughout the Advent season. His first two subjects have been "Christian Science" and "Spiritualism." The congregation of this church is growing rapidly and on a recent Sunday there were 412 children in the Sunday School.

At a special parochial meeting of St. Saviour's Church, Springfield Park, held the other day, Rev. A. V. Grant presented Miss Alice Eaton, of St. Lambert Annex, with a handsome gold wrist watch as a token of appreciation of the congregation of her unselfish efforts in connection with the work of the Church. Miss Eaton leaves next week to reside in Edmonton.

The autumn meeting of the Ruridecanal Chapter of Frontenac was held in Kingston on November 25th, with a full attendance of the clergy of the deanery. In addition to the ordinary routine business the Anglican Forward Movement was given careful attention, Canon Bedford-Jones, Principal-elect of Bishop's College, Lennoxville, organizing secretary for the diocese of Ontario, outlining the suggested course of action.

The opening of the club-rooms of the St. James' Cathedral Women's Club at 65 Church Street, Toronto, took place November 24th. In these

rooms, in the Parish House, attractive lunch and rest-rooms are provided, as well as a cordial welcome to women and girls who feel the need of comradeship. A piano and piano-player offer music. A weekly supper is to be followed by a series of addresses on standards in life, religion, art, music, the drama and literature, and plans are afoot for the formation of a musical and dramatic club.

A special meeting of the Vestry of Christ Church was held in the Parish House, Gananoque, on November 24th, to consider the appointment of a successor to the Rev. Walter Cox, who has resigned his charge here to enable him to take a much needed rest. It is gratifying that the Church at large is not to lose Mr. Cox's services as the Bishop of the Diocese has granted a year's leave of absence.

In Christ Church, Meaford, Ont., on Armistice Day, were held a Peace Thanksgiving Service and Dedication of a War Memorial Shield. The Rector, Rev. John Berry was assisted by Rev. W. A. Earp, M.A., who preached. The Memorial Shield was dedicated by the Rector, having been unveiled by Captain H. Pembroke, a member of the First Canadian Contingent, C.E.F. The names inscribed on the shield are: E. Mobsby, A. White, V. C. Weller, A. C. Ribbins, E. D. Berry, B. Munns, C. Pickett, C. V. Boyd, A. J. Latornell and A. H. Shute. Two handsome memorial windows were previously placed in this church, to the memory, respectively, of Gunner Erin Danby Berry, M.C., and Sergeant Charles Pickett.

At a social evening held at Navan, on November 25th, the members of St. Mary's Church and their friends gathered in the church hall to tender a farewell to their Rector, the Rev. G. G. Wright and Mrs. Wright who are leaving at the end of the month for Wales and Moullette, of which parish Mr. Wright has been appointed Rector. The first part of the evening was spent in the singing of old songs by the whole gathering. This was followed by songs made popular by their association with the great war. These were led by a group of returned soldiers and young ladies of the parish. A short programme followed. Mr. and Mrs. Wright were made the recipients of an address and a purse containing a hundred dollars from the members of the congregation and their friends. Mr. James Cotton read the address and the purse was presented by Miss Aida Armstrong. Mr. Wright thanked the congregation for their continued kindness to himself and Mrs. Wright during the six years they have lived among them, of which the presentation of the evening was a culmination, and stated that whilst they would be separated through his occupancy of a new field of work, yet he would ever value the friendships which had been established in Navan. He hoped they would extend to his successor the same kindness which had been shown to him.

The Sunday School Association of the Toronto Deanery met on November 17th, at St. Mark's Schoolhouse. The attendance was very representative, St. Clement's, Eglinton, and St. Monica's sent the largest delegations. After a splendid illustrated lecture by the Rev. Ralph Mason, on the value of the lantern in Sunday Schools, a bountiful tea was served by the ladies of St. Mark's. Following a short intermission the Junior and Senior Lessons for Advent Sunday were outlined by the Revs. Sextus Stiles and G. R. Bracken. Conferences of an hour on Bible Class and Boys' work, "Teen' Age and Primary Departments concluded the sessions which broke up before nine o'clock. It is expected that the attendance at the next conference will be doubled as a result of the enthusiasm engendered.

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EDMONTON NOTES.

The A.Y.P.A. of Holy Trinity Church has just completed a canvass by which the membership has been increased to 200.

With a view to deepening the interest of his people in the Forward Movement, the Rev. Captain Carruthers is conducting a mid-week service in the houses of his parishioners.

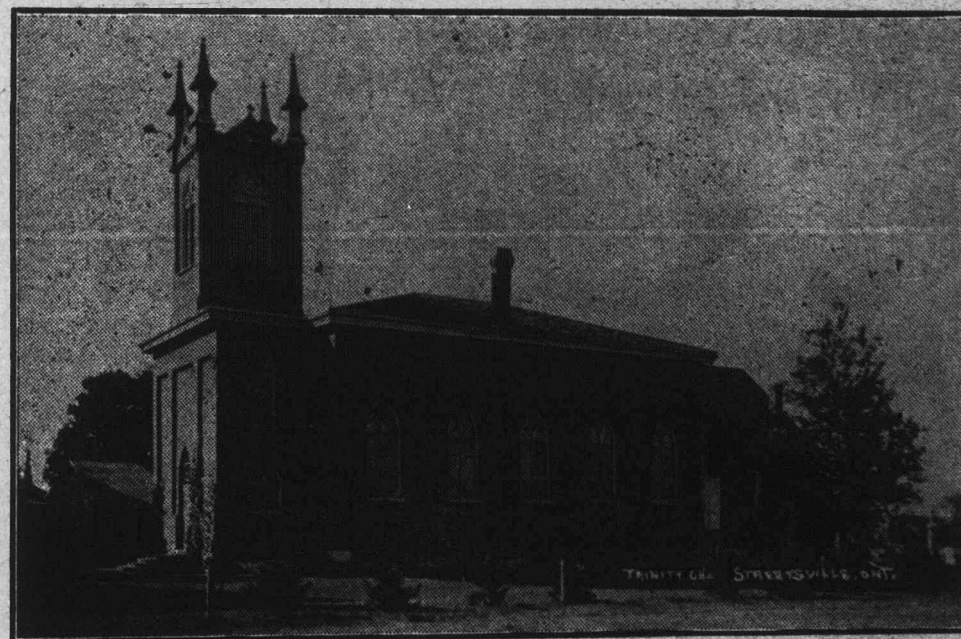
Canon McKim, Rector of Christ Church, has been appointed by the Bishop, Organizing Secretary for the diocese in connection with the Forward Movement.

An Inter-Church Convention is to be held in Edmonton on Monday and Tuesday, December 1st and 2nd. The convention will be addressed by the Very Rev. Dean Norman Tucker and Dr. Westgate.

The Rev. Captain Carruthers represented the Bishop at the opening of the Parish Hall at St. George's, Wetaskiwin.

JUBILEE OF TRINITY CHURCH, STREETSVILLE, ONT.

IN 1845 this church was erected on a piece of ground given by Commodore Henry Rutledge, the bricks being made in a near-by kiln. The first clergyman was the Rev. R. J. MacGeorge, who ministered to the surrounding country from 1846 to



Trinity Church, Streetsville.

1858. Before this, clergymen occasionally came from Toronto by boat to Port Credit, thence by stage to Streetsville. It was quite a common thing for couples to walk to Erindale church through the woods to get married, as oxen were used much more than horses at that time. The people of the community did much of the labour of building the church; the Barnhart and Paterson families being leaders in the work. Shortly after the church was finished, a pipe organ was installed, which is still in use, and in good condition. In the chancel a stained-glass window has been placed in memory of the Rich family, who were pioneer members. The parish owns a lot beside the church on which a parish hall will soon be built. Towards the fund for this the Sunday School has given \$400 in Victory bonds. The church has been repaired and freshly decorated by Messrs. Armstrong and Co., and large congregations attended the re-opening services, at which the special preachers were Prof. Mowll, of Wycliffe College, Rev. G. H. Gaviller, of Buffalo, and Rev. T. G. Wallace, of St. Stephen's Church, Toronto.

The following Sunday, the Bishop of the diocese confirmed eleven candidates, and preached an appropriate and impressive sermon on "The Foundations of Our Faith," administering the Holy Communion to a large number of the parishioners. There have been seventeen clergymen during these seventy-five years. The

present Rector is the Rev. E. F. Hockley, who took charge in February, 1919. He has with difficulty succeeded in getting together the facts for this short historical sketch. Parishes are beginning to realize how important it is to have a well-kept parish register, with legible writing and exact dates, so that Church information can be easily obtained. Trinity Church occupies a large place in the life of the little town of Streetsville.

S.S. CONVENTION, DIOCESE OF NIAGARA.

The annual Sunday School Convention of the diocese of Niagara was held in Hamilton on November 27th. Rev. R. H. Ferguson, chairman of the S.S. Committee, presided, and the convention was welcomed by the Bishop and Mr. Geo. C. Copley. Rev. R. A. Hiltz spoke on "What the Sunday School Expects from the Teacher," and Rural Dean Almon led the discussion. Dean Owen gave an address on "The Development of the Spiritual Life of the Child," and said he would never again have a teacher who had not a spiritual experience of Christ. Rev. Canon Smith, of Fort Erie, dealt with the home life, and Rural Dean Ross carried on the discussion. A Round Table conference on teaching methods, conducted by Mr. Hiltz, was of great value.

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**Christmas Number of the
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To.....

From.....

IN MEMORIAM.

All creeds and classes gathered in All Saints' Church, Ottawa, on Tuesday afternoon, November 25th, for the funeral service of the late beloved Rector of that church, the Venerable Archdeacon Mackay. The service was taken by the Bishop of Ottawa, who also read the burial service at the grave. A very large number followed to the cemetery at Beechwood.

The Rev. Alfred William Mackay, Archdeacon of Ottawa diocese, was born in Manchester, Eng., in 1859. He graduated from St. Augustine's College, Cantab., in 1882. He was ordained deacon in that year, and was priested in 1883. From 1883 to 1885 he was in charge of the missionary work at Combermere, Ontario. He was then appointed to St. John's Church, Ottawa, as curate. In 1899 he was made Rector of All Saints', where he has faithfully and lovingly ministered for twenty years. In 1906 he was appointed Rural Dean of Ottawa and Examining Chaplain to the Archbishop of Ottawa in 1909. He was a valued member of the Rotary Club. At last week's meeting they passed a touching resolution of regret at losing one of their most useful and honoured members. "He was in every respect a faithful exponent of Rotarian principles; in public as well as private life he had the respect of all classes of the community, and we are conscious that our loss is but part of the greater loss sustained by his Church, and the city of Ottawa." The sympathy of the whole Church goes out to his family and to all his parishioners who loved him so deeply.

Prebendary Gough, the "Golden Lecturer" at St. Margaret's Lothbury in the City of London, has chosen for the subject of his lectures "The Way of Salvation." The Prebendary is Vicar of Brompton, S.W.

ARCHIDIACONAL CONFERENCE AT PETERBOROUGH.

The Nineteenth Conference of the Archdeaconry of Peterborough was held in St. Luke's parish, Peterborough, November 17th to 19th. Archdeacon Warren presided. At the opening meeting, the Archdeacon gave his address, and Rev. E. R. James, of Omemece, was elected secretary. The first paper on "Present Problems in Town and Country Parishes," was read by Rev. Dr. Archbold (Lakefield), followed by useful discussion. At 5.30 p.m., Evensong was said in St. Luke's Church, by the Rector, Rev. W. H. White, M.A. At 8 p.m., an open meeting was held in the Parish Hall, when very able addresses were given by Rev. Dr. Blagrove (Toronto), and Rev. J. A. Elliott, M.A. (Port Hope), the subject being: "The Church and the Present Unsettling in Industry, Finance, and Politics."

Tuesday, Holy Communion at 8 a.m., with an address on "The Second Coming," by Rev. N. H. Noble (Norwood). Rev. C. P. Muirhead (Bowmanville), read a very good paper on "Practical Ideas and Suggestions for the Parson and His People for Church Work." In the afternoon papers were read by Revs. C. E. Clarke, M.A. (Campbellford), and Rev. C. R. Spencer, M.A. (Millbrook), on the "Archbishop's Reports," followed by a paper on "The Work of the Holy Spirit," by Rev. T. A. Nind, M.A. (Bobcaygeon). At 8 p.m., another open conference was held in the Parish Hall, the subject being "Forward." Ven. Archdeacon Warren in the opening address mentioned that this year marked the 100th anniversary of the Parish of Cavan, the 80th anniversary of the diocese of Toronto, and the 10th anniversary of the Lord Bishop of the diocese. The Lord Bishop then gave an address on "Forward." Mrs. Arthur Stevenson, of Peterborough, gave the next ad-

dress on "The Church and Social Service." The last address was given by R. W. Allin, Esq., M.A., the Diocesan Finance Commissioner. On Wednesday, a paper was presented by Rev. Canon Allen, M.A., on "Christianity and Christian Science."

We would say that the conference was very successful, and an inspiration, and we would like to suggest that our Archdeacons should be given power to pass "Resolutions" concerning work within its boundaries that would be both practical and useful to our Mission Board and Executive Committee, in recommending "certain things" for the consideration of the Synod. As it is, we have our conference, receive inspiration we hope, but what are the practical results of the conference? What happens to the many suggestions made in the papers read? Is it not worth while considering something regarding such matters?

W. Archbold.

ARCHIDIACONAL CONFERENCE AT ORILLIA.

The conference opened with a service on Monday evening, at which the Rev. Rural Dean Bourne preached the conference sermon. He discussed the present-day tendency to depreciate the Creeds of the Church, and pointed out that belief was an essential part of Christianity, as well as conduct and devotion.

On Tuesday morning, following a celebration of the holy communion, Bishop Sweeny conducted a quiet hour, during which he gave short addresses on "God and His World," on "The Good Minister of Jesus Christ," and a third address pointing out the duty of the minister to Christ and His Church. In the course of his third address, Bishop Sweeny dealt with the clergy's duty towards the Forward Movement.

The afternoon session opened with the Archdeacon's charge, in which he emphasized the privilege of the clergy in setting forth to the world Jesus Christ and righteousness as the standard of life. He referred feelingly to the loss sustained through the death of the Rev. W. H. A. French, the Rev. A. H. Musson, the Rev. Canon Tremayne, the Rev. Canon Walsh, and of George Raikes, of Shanty Bay.

The Rev. H. A. Meek gave a scholarly paper on "Prophecy and the Second Coming of our Lord." Mr. Meek sustained the view of the pre-millennial and literal coming of Christ. Failure had marked human rule throughout the ages, and would continue to mark it until the coming of Him whose right it is to rule. The paper provoked a spirited discussion, in which the Rev. J. R. S. Boyd, the Rev. A. P. Kennedy, and the Rev. N. A. F. Bourne expressed substantial agreement with Mr. Meek's views, while Canon Vernon and Dr. Blagrove warned against a too materialistic interpretation of Scripture on this subject.

The Rev. H. B. Johnston, of Shanty Bay, discussed the Christian Doctrine of Immortality in a thoughtful paper. Belief in some sort of existence after death was almost universal, and there is an unfolding idea of the future life in the Bible, leading up to the positive statements of Christ, which revealed the higher nature of the life to come.

On Tuesday evening, a public meeting was held, at which R. W. Allin, Financial Commissioner for the Diocese, and Canon Vernon made appeals for the Forward Movement.

On Wednesday morning, following holy communion and morning prayer, a paper was read by C. A. C. Jennings, editor of the Mail and Empire. Mr. Jennings pleaded that the Church should play the part of an intermediary between the employing and labouring classes, who were inclined to look at things each from their own standpoint. All classes were looking to the Church for leadership. To the former sense of wrong, labour's

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recent successes had added the sense of strength. It was the task of the Church to Christianize democracy, else the consequence of falling under the influence of false leadership might be serious. Other leaders were already bidding for a hearing from labour, such as H. G. Wells and Bernard Shaw. The labour leaders were, many of them, men of striking ability, upon whom the Church should endeavour to lay the impress of her teaching. He pointed out the dangers connected with what was known as "direct action," by means of which labour might force upon the community laws which were not in the general interest. The workingmen should be given a system under which they would have more interest in their work than simply the earning of wages. The Church could do much to create a sound public opinion on labour questions. At the request of the conference, Mr. Jennings' paper will be published as a bulletin for general circulation.

The Rev. Dr. Blagrove read a paper on the same subject, in which he combated the impression that the Church had been partial to the rich. On the contrary, the Church had drawn a large proportion of its membership from the working classes, and had done much to improve their condition. The Rev. Canon Vernon led an interesting discussion on these two papers.

At the closing session, on Wednesday afternoon, John Keir, of Dixie, gave a paper on "Spiritualism," which he declared to be opposed to Christianity because it postulates a new revelation, and strikes at the Divinity of Jesus Christ. Were the revered dead to be at the beck and call of a medium? This paper was discussed by the Rev. Messrs. Mackey, Meek, Boyd, Bourne and Kennedy.

Rev. E. B. Taylor, of Allandale, was re-elected Secretary.

The ladies of St. James' Church entertained the delegates to luncheon in the Parish Hall.

BROTHERHOOD OF ST. ANDREW

Montreal.—The Rev. D. B. Rogers, of St. Luke's, has revived the Chapter of the Brotherhood of St. Andrew in this parish and forwarded the quotas for the coming year. This is the first reported results from Montreal.

Welland.—Mr. A. W. Crysler, our Dominion Council member, reports the Welland Chapter revived with six new members, and says there is immense opportunity in their city for work among men.

Windsor.—Rev. J. Chapman was in charge of the biggest Junior deputation attending the great Detroit Convention, that of All Saints', Windsor. The boys were fine and captured the convention. Mr. Chapman now reports a new Chapter of Seniors at the Mission of St. George's Memorial Church, and pledges "heartly support to all Brotherhood work." This is the leadership we want from the clergy.

Winnipeg.—At an informal gathering of Brotherhood men representing Holy Trinity, All Saints' and St. Matthew's chapters, both Rev. Canon McElheran and Rev. W. S. Loucks being present, called to meet Mr.

James A. Catto, of Toronto, Mr. Catto clearly explained the Dominion outlook. It was unanimously decided: "That this meeting of Brotherhood men of Winnipeg hereby pledges itself to support the movement initiated by the Toronto Assembly, and will do so with all the energy in its power."

Head Office.—We earnestly ask every Brotherhood man at this time of urgent need of work among men to again take up active work in their own parishes. We are needed both by our churches and by the Anglican Forward Movement.

For all requirements write Mr. Evelyn Macrae, 8 Sheppard St., Toronto.

CANADIAN BROTHERHOOD FEDERATION.

The committee of the World Brotherhood Congress met in Buffalo on Tuesday, November 25th, to arrange plans for the congress to be held in Washington, April 24th-28th, 1920. The following among others are being approached to speak at the congress:—Canada, Archbishop Matheson, Hon. N. W. Rowell, W. L. Mackenzie King. England, Premier Lloyd George, the Bishop of London (both of whom spoke at the congress in London last September). South Africa, General Jan Smuts (vice-president of the World Brotherhood Federation). United States of America, President Wilson, Secretary of Labour Wilson, Dr. Speer. Serbia, the Bishop of Belgrade.

Church in the Motherland

Dr. Lock, the Warden of Keble College, Oxford, has been nominated for the Lady Margaret Chair of Divinity at Oxford.

The Enabling Bill passed its second reading in the House of Commons at Westminster by 304 votes to 16 on November 7th.

The Bradford Bishopric Fund is now closed and at any moment the new See may be constituted and an appointment made thereto.

With the approval of all political parties a statue of the late Right Honourable Joseph Chamberlain is to be erected in the House of Commons.

At a large and representative gathering, held lately in Sheffield town hall, a resolution was passed that, in the opinion of the meeting, it was desirable to provide a cathedral worthy of the Diocese of Sheffield, and that some portion of it should take the form of a war memorial.

The Bishop of Southwark has dedicated a window in the Lady Chapel of his Cathedral to the memory of the first six Bishops and clergy burnt at the stake for upholding the principles of the Reformation. The trial took place in the Lady Chapel by Bishops Gardiner and Bonner in February, 1555. This window replaces one erected in 1873, which was out of repair and badly damaged by the Silvertown explosion on January 19th, 1917.

The Church in U.S.A.

During the Prince of Wales' stay in New York he was presented by Bishop Burch on behalf of the New York Bible Society with a copy of the Bible.

The Rev. Dr. E. L. Parsons was on November 5th, consecrated Bishop-Coadjutor of California in the crypt of the Cathedral at San Francisco.

The consecration on November 8th of the Bethlehem Chapel of the Holy Nativity, Washington, D.C., marks the completion of the first part of Washington Cathedral after ten years of labour.

To Prove Our Claims

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SOME WAR-WORKERS.

(Continued from page 777.)

assertion emerge from an apparently wholly unselfish piece of work? It was Charmian's cousin John, an officer on active service, who understood it all most clearly. John had been informally regarded in the family circle as destined for Charmian, but the war changed his views in a natural and unconscious way. When Charmian, who looked to him as her champion, reproached him for siding with Lady Vivian in thinking that "in spite of the war, personal considerations count," "you of all people agree!" he met her thus:—

"It's not quite the same thing for me. War is my profession. There are no other claims, and so I can't balance them. It's plain sailing for me, and for most men, I suppose. . . . I think the question of degree enters into it with women's work, and that where some women can afford to give their whole time and strength, others—can't."

There is no criticism here, still less condemnation for the whole-hearted devotion of women to their country's cause during the war; only a curiously close balancing of conflicting claims and ideals, which leaves on the reader's mind the impression, too vivid to be removed by any argument, that it was really Charmian who made a failure of life and Lady Vivian who made a success. She herself is spiritually elder sister to delightful Elizabeth Seton, the heroine of another war novel, who "couldn't go and make munitions because of Father and Buff," and who, from the depths of her young experience, be-

came a succourer of many whom the war orphaned of their best beloved. For, after all, who can take the woman's place in her own home, and what work can ever be compensation for the hearth that it has made desolate?

ONE HUNDRED AND FIFTY YEARS OF CHURCH LIFE.

(Continued from page 780.)

S. Lowe on 23rd October, 1894, and the corner-stone laid 30th May next. On Sunday, 3rd May, 1896, Divine service, which had been held in old St. Paul's for close on 60 years, was held there for the last time, and the following Sunday, was held in the new church, which was consecrated 30th July following. By resolution of the congregation all seats were made free, thus ending that proprietary pew system which had too long prevailed.

On 25th May, 1896, Rev. John Bryan was appointed Rector and inducted by Bishop Courtney on 5th July. He resigned 21st August, 1899, and was succeeded by Rev. Leo. T. Williams, Assistant Curate of St. Paul's, Halifax, who was inducted 13th January, 1900. Mr. Williams resigned in 1904 and was succeeded by Rev. Samuel J. Woodroffe, who was inducted the same year. Mr. Woodroffe remained Rector for five years, resigning in 1909.

The new Parish Hall was built during Mr. Woodroffe's incumbency. It completed the plant of St. Paul's. Like the church and rectory it is built of Prince Edward Island red

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Rev. T. W. Murphy, M.A., succeeded Mr. Woodroffe, and held the Rectorship until the autumn of 1918, when he resigned to accept the Rectorship of All Saints' Church, Toronto. He had filled the position for nine years, the longest term since Dr. Fitzgerald's incumbency. After his departure the duties of the Rectorate were faithfully performed for several months by Rev. Arthur Field, who had been for 20 years a missionary in the Yukon.

At midsummer this year, the present incumbent, Rev. Henry D. Raymond, M.A., became the 12th Rector of St. Paul's.

Improvements are now being made in the fabric of the church. Two choir rooms, one on either side of the main entrance, are nearing completion, and will likely be ready for use in a few days.

Sir Henry Edward Duke, the new President of the Probate and Divorce Court in London, was at one time a reporter in the Press Gallery of the House of Commons at Westminster.

LESSONS FROM WORK IN WAR-TIME.

(Continued from page 778.)

to the prevailing order of the world."* That this would demand of all Christian men great sacrifices is patent enough; but it would at least be a convincing witness that our faith was not entirely in hope of another world, and really did make us love one another in this.

But in suggesting these two points of contact with army religion, I have kept at the back of my mind all the time that there are certain inadequacies in such a conception of religion which will have to be made up from the fulness of the Church's faith. And the inadequacy is not only from the standpoint of historical Christianity, but also from the standpoint of the needs of life.

THE PRIMARY NEED OF ARMY RELIGION.

It is obvious that the primary need of army religion is a worthy and inspiring idea of God. Its present thought of God is not only primitive; it is an almost negligible quantity, and few lives can keep long on a high

*W. E. Orchard, D.D.

level of disinterested service with nothing above humanity to hang on to. And army religion, lacking a warm family bond between God and man, is not only without a firm basis for service, but also without the inspiration of prayer, and confidence, and hope. Its primary need, therefore, is just what is actually the Church's fundamental doctrine of God—His Fatherhood; and I would urge the importance of greater emphasis in our preaching upon that most important article of our faith. It cannot, I think, be said that the Church has made the Fatherhood the outstanding aspect of its teaching about God in the past; and I am inclined to believe that we are reaping something of what we have sown. It might easily be that we clergy hold the idea of God's Fatherhood as a single truth, but the Church has made the idea of God complex for the mass of people, either by creating the impression, or directly teaching, that all the conceptions of God in the Bible are of a piece, and must be held together on pain of the sin of unbelief. And the consequence has been that God's Fatherhood has been obscured, and faith has grown up as fear, or, at all events, as less than filial trust and love. To think of the God of many parts of the Old Testament under the figure of Fatherhood is an impossible thing. The one conception negatives the other.

But if army religion needs the Fatherhood of God to warm and sustain it, it needs no less the doctrine of the Brotherhood of Man and the idea of the establishment upon earth of the Kingdom of God to strengthen and inspire its human aim. These two ideas cannot be said to be a really vital part of the average man's religion. It is all very well to equate, in a general kind of way, a good social order—Liberty, Equality and Fraternity, with the Kingdom of God on earth; but there is more in that than a materially contented world. That is the danger of identifying an equitable social order with Christianity—it is easily taken to be the whole, and the significance of Christ for the reconciliation to God, and the union, of all mankind is lost sight of altogether.

THE INCARNATION.

A third defect in army religion is, of course, that it seems entirely to disregard the Incarnation. I am afraid that, for the most part, the Incarnation is disregarded in the average man's religion, though I would not venture to say that it does not lie, sleeping, at the back of his mind, as part of his traditional faith. I have an idea, however, that he generally thinks of Christ in terms of a man, without thinking of God in terms of Christ—as the Incarnation should strictly lead us to do. As a consequence, religion is emptied of all that the Incarnation means to us in our thought of God, and of the significance of Christ. It is good to have the splendid example of the One who went about doing good; but it is better both to have the example, and the faith that the Man who walked the roads of Galilee was God manifest in the flesh.

And yet it will, I think, already be obvious that right along the very lines of these defects in the average man's religion, we have an approach, through so much as he believes, to his mind and heart. For the doctrines of the Fatherhood of God, the Brotherhood of Man, the Incarnation and the Kingdom of God, are supplementary, not contradictory, to what he at present believes. And the vision of the Kingdom of God is both his own ideal of what human society should be, and more. Therefore, we need not regard his religion, however faulty, as something to be pulled down, but rather as something to be built up. As I have already hinted, it is not entirely his own fault that his religion is so little warmed by the

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thought of God. For the idea of God that he was given in his youth was not, generally speaking, a very attractive one; certainly not such a tender picture of the Father as was given by our Lord to His disciples. But we shall, I feel sure, find in the average man to-day a willing hearer of the gospel of the Fatherhood of God—especially if we have the courage, as Dr. Symonds has recently urged,* to draw out our whole theology from that source. And the same is true of the Brotherhood of Man, the Incarnation, and the idea of the Kingdom of God. The Church will not long be lamenting the indifference of men to its message and aims if its message and aims give a rightfully prominent place to the needs and problems of our life here and now. Let it grasp the full significance of the new comradeship that has sprung out of common service in war, and assert more vigorously than ever the inescapable brotherhood of all men in God, together with God's purpose and Christ's programme for the establishment upon earth of the Kingdom of Heaven. There is no hostility or indifference in men's minds to a gospel with a message like that. On the contrary, there is good reason to believe that they will respond to it as the fulfilment of their own outlook and ideals. It is pre-eminently the message for our time, and if we will be careful enough to

*Modern Churchman, May, 1919.

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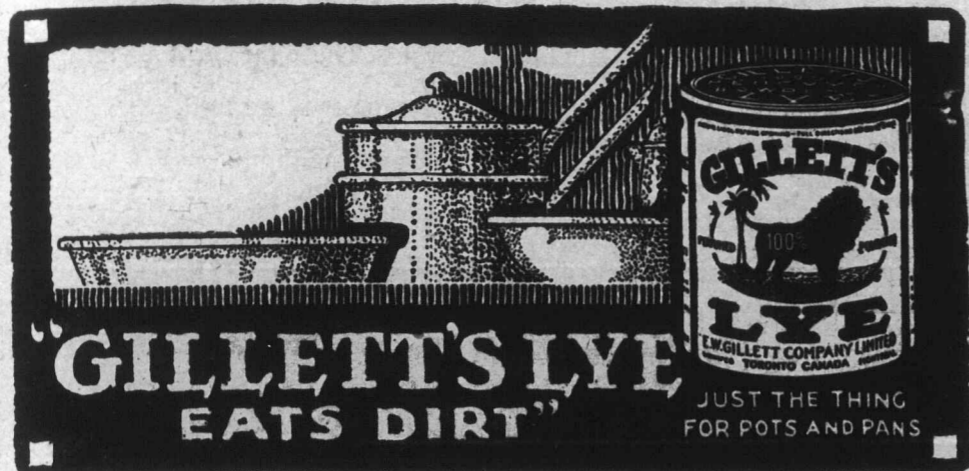
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go about it in the right way, we may well hope to win many who have never been with us, and to recover to the service of the Church many whose allegiance we have lost.

It remains, now, to draw your attention to a matter that is of the most vital importance if we would successfully commend Christianity to the world to-day. Every Chaplain's experience may not have been mine, but I have no doubt in my own mind that here is a duty the Church must face and face at once.

I refer to the necessity of re-setting the whole Christian revelation in the light of the knowledge of our time. For the fact is, if a great many men have a defective idea of Christianity, quite as many have a mistaken idea of it, and seem to think that there is involved in the Christianity of the Church a set of ideas which they have long outgrown. As a writer in England expressed it recently, the average man imagines that Christianity has something to do with believing that the whale swallowed Jonah, and as he cannot believe the latter he "fights shy" of the former. And from my own experience I should say that that is about the case. The majority of those with whom I discussed religion, officers and men alike, carried in their minds a few outstanding things they had learned long ago in Sunday School, and thought of the whole under the single term "Christianity." These outstanding things appeared to be such things as the creation of the world in six days; Jonah and the whale; our Lord's life and death, of course; a very material Heaven, and an everlasting hell. To which should be added the equal authority of the whole Bible.

Now, it is simple fact to say that it is a common idea that all those things go together, and hang together, in official Christianity, and I found men not a little surprised when they came across a Churchman, and especially a clergyman, who did not think that way at all.

Well, the average man no longer believes that "the Bible has no mistakes in it," or that the world was

made in six days, or that the whale swallowed Jonah, or that there is an everlasting hell. And, as a consequence, he either settles down to such a definition of religion as we have already discussed, or gives religion up altogether, or finds a reasonable Christian faith for himself, and takes his leave of the Church. That is the situation as many Chaplains have found it, and it becomes a plain duty to set the fact before the Church. Besides, how many of us accredited teachers of the Church actually identify those things with Christianity. I have met laymen who have concealed their "advanced" opinions out of respect for the feelings of the clergy! But, of course, the truth is that the clergy who still believe, say, in the equal value of all parts of Scripture, are a diminishing minority, and we owe it to ourselves to let the truth be known.

But for the sake of the Church, for the sake of Christ's cause, we must set Christianity free—as openly and as broadly as possible—from such ideas as are not even remotely connected with it.

My plea is, of course, that what is now a virtual restatement shall be made actual both by official pronouncements and individual teaching in our pulpits. I do not mean to say that we shall necessarily preach against this, that, and the other, but that we shall honestly and frankly speak and preach in terms of our knowledge and actual belief. The man in the pew, and, more especially, the man in the street, know singularly little of the advance made by modern thought in the ranks of the clergy, and it is still popularly supposed not only that we are the guardians of defunct ideas, but that we hold them as a necessary part of the Christian faith. In being true to knowledge we need not in the least be untrue to faith. But it is only a burden to both to carry what one has outgrown, and what does not really belong to the other. Besides, in these days, we cannot afford to keep anything that casts a veil over the face of Christ.

Boys and Girls

Dear Cousins,—

It is such a dismal, wet day, that I am only too glad to sit down for a little while and forget all about the mud, and rain, and cloudiness outside, while I write to you. I wonder if it's raining all over Canada? Not in the West, I imagine, for we in Toronto are hearing with envy about frost and snow in Alberta and Saskatchewan, and wondering if it's any use asking Santa Claus for new skates or toboggans this winter. Doesn't look much like it to-day.

Talking of Santa Claus, did you know that the old gentleman arrived in Toronto by aeroplane a fortnight ago? Well, he did, and he stood the trip pretty well, considering his age. He's very busy just now accepting orders for December 25th, and he's displaying very beautiful things just to give you an idea of what *might* come your way, if you're good. He hasn't much use for you if you're not good. I knew a little hoy once who just found a lump of coal in his stocking for Christmas, because he had been so bad that Santa Claus didn't think he deserved anything else.

I'm very glad to see that, besides playthings, the dear old man has also all sorts of warm, woolly things, like sweaters and caps and mitts, and he told me privately (did you know I knew him?) that those were to remind the rich cousins that they had little poor cousins who'd simply love to find something warm and pretty tucked away in their stockings on Christmas morning, and as he himself mightn't be able to get round to absolutely everybody—he can't depend on his aeroplane, and says the old-fashioned reindeer are much more reliable—he hoped some cousins would lighten his work a bit and look after one or two for him. What do you think of the idea?

I was thinking about you all, specially on Tuesday night. Can you guess why? Well, I went to a huge meeting for people who belong to different Churches, Anglican, Methodist, Presbyterian and Baptist, and who met together to see if they could find out how they could be of the most help to the greatest number of people. Different men spoke and gave very interesting addresses, and one man told how he went to India many years ago and taught three poor boys. Then when he went back a year or two ago, those three Indian boys were doing the greatest work in the Church that they could possibly do, and helping others in a most wonderful way. As I listened to him, I began to wonder who among my cousins was going to do great work like that one day, and I thought to myself, "When I write to them next week, I'll tell them that old motto of mine that I loved so when I was little—indeed, I love it now, next to my old school motto." So here it is: "Live pure, speak truth, right wrong, follow the King, else wherefore born?" And if you think hard about it, I think you'll agree with me that it would be hard to beat it.

I notice I haven't had any letters from you yet. Do you still feel shy, after my long absence?

Your affectionate
 Cousin Mike.

A YOUNG HERO.

ABOUT a dozen years ago, F. Godfrey Flower was a name which appeared week after week on your list as a searcher, and besides gaining many certificates he gained a prize in the shape of a Portuguese Bible, for Godfrey lived in Portugal. Later he went to England to school and had no further opportunities of joining your "Searchers."

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At 17, he took his London University Matric. successfully; and after a winter at home by the shores of the Atlantic—the house where I am now writing—he went all the way to Canada by himself to take a post offered him in the Canadian Bank of Commerce. He was not then 18, and we (his father and mother) never saw him again; but every week he wrote to us and his mother wrote to him.

When the war broke out, he was looking forward to coming to pay us a visit, but he soon felt it his duty to volunteer. Putting off his holiday, he joined the Canadian Artillery; and after training, came to Europe with his battery, in which he soon became corporal and "spotter." But he wanted to be more useful, and decided to join the Royal Air Force as a cadet.



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and very soon was commissioned and made a "pilot."

In France he often flew over the German lines, reconnoitring, taking photographs and directing the fire of the guns. His old battery comrades were always glad to see him coming their way, crying out "here's Fred" (as they called him).

Again he wrote to us that in a month's time he would get leave to come and see us; but it was not to be. One day, in December, 1917, he was out flying with his observer when four German machines attacked him. His C.O. says: "He put up a good fight." But his machine caught fire. He seemed to put out the fire and came over our lines, when it broke out again and he fell.

Many other brave men have died like this; but what I want specially to say is that Godfrey was ready to die. His bright sunny nature and pure life made him loved by all who knew him; and before leaving Canada he wrote as follows, after giving directions about his belongings:—

"So now I have that contentment of mind that is born of doing right and following the path of duty. If I can be of any use to my country and the cause of justice and freedom, I am perfectly willing to give my strength, my mind and my life, knowing that He Who gave me life and has watched over and guided me so far, will still bless me and look after me. Without this knowledge, I would fear to face the bullets and shells of the Germans, but as it is, I will not be afraid.

"We may never reach the front—I hope not, as I do not want the war to last long—but, if we do, I know that I will be followed by the prayers of my Father and Mother. Pray that I may be brave and do my duty, and if I fall that it may be doing my duty.

"Do not sorrow for me but rather be glad that your son has been privileged to give his life for his country and his king, and in the service of his God."—The Christian.

was becoming creepy. I heard a noise like a tin falling in the kitchen. I didn't dare to go and see what it was. The only light burning was on my desk. I was sure I heard soft footsteps in the hall. The clock ticked solemnly. I couldn't work. Twelve o'clock! Happy was very late coming home. (Happy, you may know, is the lady who sits opposite to me at breakfast). I felt wretched. I thought of burglars, spies and detectives. My door creaked. I sat still and shivered. I gazed across the dim room at the door. I could have sworn it moved. I stood up on the hearthrug, prepared to keep cool. The fire scorched my legs. I noticed a paper bag hidden behind a photo on the mantel-piece and found five toffee drops. I ate them for comfort. The clock ticked solemnly. Half-past twelve! Then the garden gate clanged. Relief! Happy rushed into the house. "Wherever have you been?" I said, crossly. "You know how frightened waiting makes me when I don't know where you are." "I've been visiting your flock," said Happy, more sharply than she usually speaks. (The "flock" is the people I look after). "Well, you're dreadfully late," I said. "I am," said Happy, severely, "and also weary. And it is very disappointing to come in and find neither a bright smile nor a cup of hot coffee waiting for one. I shall have to eat five toffee drops I've saved." "You can't!" I cried. "I've eaten them. And good reason, too. I've had an awful time." And I told her all about the peeper and the creepings and strange noises. Telling Happy made things worse. We locked up—a thing we generally forget to do—and went nervously upstairs. We felt certain someone horrible was clambering up the ivy and looking with pale face through the bedroom window. We slept but lightly, and had terrifying dreams, and woke with beating hearts to see dawn coming over the roofs.

Happy was downstairs first. She generally is. The morning was sunny. I was shaving when I heard a shriek from downstairs. "Murdered!" I gasped; and, armed with my safety razor, rushed down. In the hall Happy was crying: "Come at once, you frightened thing! Come and see!" I went into my room, all goldy in the morning. On the window sill lay a huge bunch of Michaelmas daisies. They had been placed there the night before by the dear shadow who stole away. I opened the window and took them in. Their beautiful eyes seemed to be saying "We came with affection and you were afraid. We brought beauty and you gave suspicion. And you a Chum!"

"Just fancy!" said Happy. "We locked the door and shut out—Michaelmas daisies!"—V. T. Pomeroy in the New Commonwealth.

* * *

THE FRIGHT.

IT happened on a Friday night, when all children were in bed, or jolly well ought to have been. I was sitting at my desk in the yellow room where I work. I was alone in the house, and it was very quiet. Only now and then I heard the grind of a tram, or the pattering of the red leaves falling from the creeper by the window, which was open a little at the bottom. The mouse, who lives by my fireplace, came out to inquire how I was getting on; but there were no other visitors. Suddenly I jumped badly. Outside in the garden, close to my window, there was a mysterious rustle. At first I thought it was Charles Hargreaves, the cat from next door. But no! There were no green eyes glaring and no black paw coming into the yellow room. Rustle, rustle, on the fallen leaves! Somebody had crept up to my window and was looking in. I went quickly from the room and opened the front door and hurried out into the dark garden, grasping courageously my fountain-pen. A moon was sailing high in the sky, but I could scarcely see. Then I heard something stirring in the darkness within reach of my arms. I was afraid to move because I didn't know whom I should put my arms round. I said sharply: "Hullo! Who's that?" The garden gate very quietly opened, and I saw a shadow slip into the street. I stood still for ten moments, wondering; then I ran after the shadow. I was just in time to see it disappear round the corner by the lamp-post.

I came back to my yellow room and felt angry. I thought: "It's a horrid world, where people come and peep at you." I remembered people who had grudges and wanted my blood. I tried to go on writing; but it was hard. The clock ticked solemnly. It was eleven o'clock. The house

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TOMMY WAS RIGHT

Teacher—There is not anything that has three feet. Everything has either two or four feet.

Tommy—I know two things that's got three feet.

Teacher—What are they, Tommy?

Tommy—A yard and a three-legged stool.

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WHAT HE HAD FORGOTTEN.

A farmer, noted for his absent-mindedness, went to the market town and transacted his business. He started on his way home, however, with the unpleasant conviction that he had forgotten something, but what it was he could not recall. As he neared home the conviction strengthened, and three times he stopped his horse and went carefully through his pocket-book in a vain endeavor to discover what he had forgotten. In due course he reached home and was met by his daughter, who looked at him in surprise and then exclaimed: "Why, father, where have you left mother?"