

Canadian Churchman

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No. 16.

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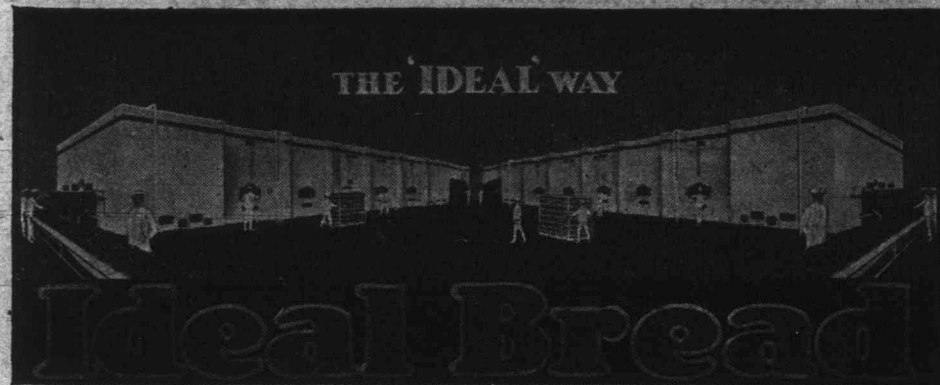
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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

Bishop Reeve is still in the General Hospital, Toronto. His physician reports his slow, but steady, improvement.

Rev. F. Cousins, formerly Rector of Barwick, Ont., in the Diocese of Keewatin, has been appointed Rector of Weldon, North Carolina.

The Bishop and Mrs. Newnham have returned to Prince Albert, Sask., from Saskatoon, and all mail should be addressed to Bishopsthorpe.

The excellent cuts of a Boundary Post between Egypt and Palestine and of the Damascus Gate in our Easter issue were loaned by the "Mission World."

Lieut.-Col. the Rev. Allan Shatford, Rector of St. James the Apostle, Montreal, who has been serving overseas as a Chaplain for some time past, has returned to Montreal.

Both Admirals Viscount John Jellicoe and Vice-Admiral Sir David Beatty are to be promoted to Admirals of the fleet in recognition of their distinguished war service.

Capt. the Rev. T. Hudson Stewart, M.C., who received his decoration for his work at Passchendaele, has returned to Canada and is staying with his father-in-law, Canon Howitt, of Hamilton, Ont.

Mr. Adam Brown, the veteran postmaster of Hamilton, celebrated his ninety-third birthday on April 3rd. He has been an active member of the Synod and the Church of the Ascension for many years.

Rev. C. Hives and his wife have returned to their work at Lac la Rouge after spending the winter in Alberta. Rev. A. E. Minchin is coming out and expects to go to England for a visit to his home.

Rev. J. Douglas Paterson, of St. Mary the Virgin, Toronto, with Mrs. Paterson and their child, expect to leave for Scotland on April 27th on a visit to Mr. Paterson's parents. His work in Toronto has been particularly successful.

Rev. Allan P. and Mrs. Kennedy, of St. Paul's rectory, Beeton, celebrated their silver wedding recently. A few of their relatives gathered at the home of Mr. and Mrs. H. P. Blachford, Toronto, to wish them well on a recent visit.

Rev. V. O. Boyle is again taking up the rectorship of St. Andrew's Church, Wellington, after being connected as Chaplain with the C.E.F. for the past year. Rev. W. H. Towle, who filled his place, has been appointed to the parish of Bancroft.

Rev. Canon Lockyer has resigned the parish of Port Morien on account of ill-health and will reside for the present at Hantsport. He hopes to take the Holy Week and Easter services at Morien. His work will be carried on by Rev. W. H. Greatorex.

The Rev. H. M. M. Hackett, who was at one time Principal of the Montreal Diocesan Theological College for some years, was the preacher in Westminster Abbey on a recent Sunday evening. Dr. Hackett is now the Vicar of St. Peter's, Belside Park, Hampstead, London.

The Rev. Albert Victor Bick, a graduate of the Montreal Diocesan Theological College, read the Gospel at the Bishop of Durham's recent Lent Ordination, which was held in the parish church of Byers Green, County Durham. Mr. Bick was licensed to the curacy of that parish.

The body of Major-General Sir Samuel B. Steele, C.B., will be interred in Winnipeg in May with full military honours, according to an announcement made by Brig.-Gen. H. D. B. Ketchen, C.B., C.M.G., General Commanding M.D. 10. It is probable

that interment will take place in St. John's Cemetery.

Capt. the Rev. Alan D. Greene, who has been overseas for more than two years as Chaplain in the C.E.F., returned to Toronto last week. He expects to take up his work with the Columbia Coast Mission the first of next month. He expects to secure one more passenger for the cabin on the Mission steamer.

Premier Borden unveiled at Taplow, Bucks, on April 4th, a memorial to those who have died at the Canadian Red Cross Hospital there. The memorial takes the form of a female figure typifying Victory, and stands in the beautiful little cemetery on Mrs. Astor's estate, adjoining the hospital cemetery, being in the form of an Italian garden.

Archdeacon Armitage has been working for some time on the final proof of the Canadian Prayer Book, and, owing to pressure of work, has been unable to contribute his articles on the revision to the *Canadian Churchman*. He plans to furnish a number of articles after Easter. It is hoped that the new book will be ready for distribution in the early summer.

Rev. W. H. Fry is compelled to leave Herschel Island immediately on account of his serious illness, according to a message received from Archdeacon Whittaker, of Whitehorse. This message comes as a great shock to his friends who read his letter of last December in a recent issue of the *Canadian Churchman*. Mr. and Mrs. Fry have been in the mission since 1916, succeeding Archdeacon Whittaker.

Lieut. Seton Broughall, R.A.F., second son of Mr. Fred Broughall, of Wellington, Surrey, and a grandson of the late Canon Broughall, of Toronto, is going with a party of the R.A.F. to Russia. Lieut. Broughall was taken prisoner during the war and was in Germany for a period of fifteen months, and he was released after the armistice had been signed. Lieut. Broughall was one of three brothers, all of whom have served in the war. The eldest brother was killed at the second battle of Ypres.

The Rev. John V. Young, the clergyman in charge of St. John the Baptist, St. John, N.B., who was struck and so seriously injured by a runaway motor car whilst visiting Montreal last autumn, has now recovered. Shortly after the accident occurred blood-poisoning set in and the doctors at that time held out no hope of recovery. Mr. Young was able to leave the hospital on March 18th, and he and his wife are at present staying with his mother in Quebec. He hopes to return to his parish early in May.

The Rev. Louis Campbell Wurtele, one of the oldest clergymen in Canada, died on April 4th at his home in Montreal after an illness of several months' duration. He was in his eighty-seventh year, and had been in Holy Orders for nearly sixty years, most of which term of service was spent in Actonvale. He was the brother of the late Hon. Mr. Justice Wurtele, and leaves a widow, one daughter, Mrs. A. H. Moore, of St. John's, Que., and two sons, Rev. A. H. Wurtele, Rector of Rochester, Minnesota, and Mr. J. F. H. Wurtele.

The "Times" speaks of the D.S.O. being awarded to Rev. W. L. Baynes-Reed, 75th Battalion, Canadian Infantry, Rector of St. John's, Norway, Toronto, "For conspicuous gallantry and devotion to duty, August 8th and 9th, at the capture of the village of Lequesnel. He was constantly in the forward area, attending to the wounded and ministering to the dying under intense fire of all descriptions. His unselfish devotion to duty and his courage were splendid examples, and his services earned for him the respect and affection of all those among whom he worked."

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Canadian Churchman

Toronto, April 17th, 1919.

The Anglican Forward Movement

Letter to the Bishops, Clergy and Laity—A Preliminary Statement

THE time has come for the Bishops, clergy and laity of the Church to be fully informed of the progress thus far of the Forward Movement, inaugurated at the Board of Missions and the General Synod at their last meeting.

1. The Committee of Laymen from the General Synod and the Executive Committee of the M.S.C.C., after very many conferences and much anxious deliberation, have taken action along the following lines:—

(a) They developed a General Executive Committee, with the Primate as chairman, to carry on the campaign.

(b) They secured the appointment of the REV. CANON GOULD to be the organizing secretary of the movement, and REV. DR. W. E. TAYLOR to be the publicity and literature secretary.

(c) They fixed upon the financial objectives, as follows:—

1. Missionary Funds:

- (1) War Memorial Endowment for Work among Indians and Eskimos\$ 500,000
 - (2) Settlers' Church Extension Fund, including Medical and Itinerating Missions 170,000
 - (3) Indian and Eskimo; reorganization and equipment 100,000
 - (4) Foreign Missions, including buildings, equipment, extension, and work among Orientals in Canada 240,000
 - (5) W.A.; extension and equipment 200,000
- (\$1,210,000)

2. General Funds:

- (1) Primacy Expenses (Endowment Fund)\$ 50,000
 - (2) General Synod, Executive Council Expenses (Endowment Fund) .. 100,000
 - (3) Church House, to provide Headquarters for M.S.C.C., Sunday School Commission, Council Social Service and other work under the General Synod 130,000
 - (4) Sunday School Commission (5-year extension, \$25,000; Text Books and Literature, \$25,000) 50,000
 - (5) Council Social Service (5-year extension, \$25,000; Literature, \$25,000) 50,000
 - (6) War Service Commission 20,000
- (\$ 400,000)

3. Beneficiary Funds\$ 750,000

Total\$2,360,000

REPORT OF BENEFICIARY COMMITTEE.

The Beneficiary Committee reported as follows to the Anglican Forward Movement Committee:—

1. That it is impracticable to launch a scheme during the present year to raise a sum sufficient to put the Beneficiary Funds on an actuarial basis.

2. That in the meantime an effort be now made to raise the sum of \$750,000 as a General Pension Fund to be placed in the hands of and invested by Trustees nominated by the General Synod or by the Executive Council, until a scheme on an actuarial basis be adopted by the General Synod.

3. That in the meantime the income from the sum thus received be used: (a) To supply pensions in dioceses where there is now no pension

fund, and (b) to augment the pensions in those dioceses where now the funds are inadequate so as to equalize, so far as possible, the scale of pensions in all dioceses, and

4. That the funds thus raised be available for use for any actuarial scheme of pensions which the General Synod may adopt, it being understood that in this resolution, pension includes provision for old age or physical disability on the part of clergy, and for widows and orphans of the clergy, and that the ordained agents of the M.S.C.C. in Canada and abroad are included among the beneficiaries.

(Signed) JOHN MONTREAL,
Chairman.

SUMMARY OF FINANCIAL OBJECTIVES.

1. Missionary funds (total)\$1,210,000
 2. General funds (total) 400,000
 3. Beneficiary funds (total) 750,000
- Grand total\$2,360,000

WHEN we arrived at this stage, we were approached by representatives from the Presbyterians and the Methodists, who were severally planning a Dominion-wide movement like our own, with a view to co-operation in one great national campaign. After several conferences, the advantages of one simultaneous campaign, in conjunction with these communions, appeared very weighty and substantial as against a campaign carried on in isolation. The communions participating are Anglican, Methodist, Presbyterian with the Congregational and Baptist. The co-operation does not commit us as a communion to anything beyond common organization to reach the financial objectives and participation in public meetings of a general character, to explain the objects of, and to stir up enthusiasm for the Forward Movement. For it is distinctly understood that:—

(1) Each communion determines its own objectives.

(2) Each will conduct its own spiritual preparation.

(3) Each will receive its own subscriptions independently of the other communions.

A United National Executive Committee has been formed, with Mr. G. H. Wood, of Wood, Gundy and Co., Toronto, as chairman, who largely shaped the Victory Loan Campaign in Toronto, and the plan now is to have a Dominion-wide organization somewhat similar to that which made the Victory Loan such a success. Every Province and municipality will be covered. Mr. G. A. Warburton, whose zeal and success as an organizer are well known, has been secured as national director of the campaign, and already he is engaged in the work of organization. The Anglican representatives on the United National Executive Committee are the Bishop of Huron, Canon Gould, Dr. W. E. Taylor (substitute), Mr. S. Casey Wood, Mr. W. C. Brent.

It is planned to have a great meeting in Ottawa about the end of May to launch formally the public commencement of the campaign, when it is hoped that the Governor-General will be present and act as hon. president of the movement.

After that, we must carry on a vigorous campaign of education and spiritual preparation with-

in our respective communions, for we are well aware that the organization for financial objectives will fail of its expected results unless our people are given a clear vision of the critical nature of the present time, both in Canada and in the world, and are raised to a new and higher sense of responsibility and vocation as members of Christ's Body.

It is here that we need especially the active co-operation of each Bishop. No campaign of educational and spiritual preparation can be successfully organized and prosecuted in a diocese without the co-operation of the Bishop, the clergy and the laity of the diocese, and we must all attempt the work largely with the material that we have in our several dioceses, both clerical and lay. Canon Gould, as organizing secretary, will do all that is possible to help each diocese; but at best he can only appear at the chief centres. The pushing of preparation into every parish and mission must be accomplished in each diocese by such agents or agencies as the Bishop can call forth among his own clergy and laity.

THE origin of the movement is, of course, rooted in THANKSGIVING TO ALMIGHTY GOD for the marvellous things which He has enabled us to do and by which He has led us through much tribulation into safety and peace. The whole world has passed through a veritable shaking of the heavens and the earth, and like all great crises in the world's history, in the Providence of God, this shaking, we believe, has been for destruction and renewal, for the removal of the things shaken and for the opening of a new and, let us hope, a better era in the history of mankind. Whether this will be realized or not will depend largely upon the extent to which Christian peoples, ourselves included, will seize and use the opportunities given to us in this day of visitation.

Therefore, it has been suggested that our preparation follow along two lines:—

(a) EDUCATIONAL, for which leaflets and pamphlets and literature will be issued, which are now being prepared.

(b) SPIRITUAL, with special emphasis on Prayer, Service, Giving and Stewardship. For these also some popular literature will be issued, but the chief part of this preparation will fall probably upon the clergy, who, it is hoped, will prepare themselves so as to concentrate during the summer and early autumn upon these aspects of the Christian life.

The whole campaign will be presented with greater intensity from October onward and brought to a climax by the universal canvass during the last week of November.

Such in brief outline is the situation thus far, and it has been thought well to communicate at this early date with each Bishop and clergyman, so that each will have time to prepare for doing what will fall to his lot in the preparation of his diocese or parish to take a worthy part in this great movement.

Signed on behalf of the Committee of the General Synod.

S. P. RUFERT'S LAND, Primate.

DAVID HURON, Chairman of
Executive Committee.

S. GOULD, Organizing Secretary.

17, 1919.

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ARGE

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The Christian Year

The Witness of the Resurrection

(SUNDAY AFTER EASTER)

IT is a great testimony to the spiritual value put upon woman that she should not only be chosen as the channel of the Divine Advent, but that she should also be the first to see, and to communicate with, the Risen Lord. It is remarkable, too, that such a one as the Magdalene should be so privileged on the first Easter morn. It symbolizes the power of the redemptive work of Christ, and the purpose of His coming to earth—to seek and to save the lost. Woman is conspicuous in the New Testament. She was not chosen for apostolic rank, and only appears officially in the capacity of deaconess, but she is always represented in kindly service, and in benevolent and tender attachment, to the Master first and afterwards to His Church. Woman owes everything she enjoys to-day to the recognition accorded her in the sovereign realm of the spirit in which "The Jesus of History" reigns.

THE INCREDULOUS DISCIPLES.

The Resurrection of Jesus found the disciples quite unprepared. With all the teaching they had received it quite overwhelmed them. They did not apparently contemplate any such occurrence. The things He said to them were not interpreted in that way. How could it be otherwise with them? They were human. This sort of thing had never been known before. What end could it serve? Angels and spirits could be understood, and indeed their appearances and activities were familiar, but for one to come back from the grave! It just paralyzed their senses. They were hard to convince. They could not believe it. The men on the way to Emmaus wondered at their heart burning, and were left dumb-founded. Thomas had to have such evidence that his senses could not deny, without denying everything to which they witnessed. "O fools, and slow of heart to believe," said the Risen Lord to them in their invulnerable obstinacy. But it is a good thing for us that they were so, for we see them to be men of like passions with ourselves. We are satisfied that because they were so hard to convince nothing but absolute proof would suffice. We know that the resurrection of Christ was the remotest thing in their expectation. They were, therefore, not seeing visions conjured up by a fevered imagination. They saw the empty tomb. They would go there first of all to satisfy their incredulous minds. They saw Jesus in His risen life, different, yet the same. Saw Him to know Him, but He was different in Himself and in His relation to them to what He had been before. They were convinced in spite of themselves, and in that conviction they gave themselves unreservedly, in body and soul, to His service, preaching mightily "Jesus and the resurrection."

THE RISEN CHRIST PRESENT.

What a personal thing this Easter joy is to every believer! It means not only that this Jesus Who lived on earth, and taught and moved among multitudes is gone over to the other side, as any loved one might go from among us to join the innumerable throng, but that this same Lord is exalted to the majesty of Heaven's power, that He is in the Eternal Godhead, that He is on the Throne judging right, and that all our needs and sufferings can be made known unto Him, that we can commune with Him in spirit, and in His strength live truly and heroically and hopefully. He is just as near to us to-day as He was with Peter and John by the Sea of Galilee. His sympathy is just as certain, His yearning for us just as intense. He is by our side in the midst of the world's tumult, hoping for the ear of the nations to catch the strain of His loving "peace be still." If the world would but hear His voice, the tempest which has lashed up such a violent storm would at once be calmed. He Who came through the grave and gate of death is the Lord of all nations, the master and guide of all our life.

NOTE.—"Man since the beginning has pursued the quest for God. In polytheism and pantheism, in idol worship and human sacrifice, in systems of philosophy and schools of thought, through all varieties of life, through changing epochs of history, in the normal pursuits of peace, and amid the din and dash of war, the upmost principle, the governing and determining factor, is to know God, to commune with Him, and to be justified in His sight."

The Lord's Prayer

Prophetically Interpreted

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

FORGIVE OUR TRESPASSES.

THE next blessing of the Millennial Kingdom of our Lord Jesus Christ, for which He taught us to pray, He expressed in these words, "Forgive us our debts as we also have forgiven our debtors," or, as in St. Luke, "Forgive us our sins, for we ourselves also forgive everyone that is indebted to us." And that our Lord might impress on us the importance of the condition annexed to this petition, He immediately added this comment, "For if ye forgive men their trespasses, your Heavenly Father will forgive you, but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses."

This Divine attribute of forgiveness is one of the most difficult, if not the most difficult, of attainment. It requires faith and humility in the highest degree to be able to practise such forgiveness as the provision in the petition implies, namely, charity and forgiveness of the truest and purest type and of the highest and noblest standard, even such as our Heavenly Father practises, and as our Lord inculcates in a former part of the Sermon on the Mount, where He says, "Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven."

What our blessed Lord longed for and instructed His disciples in this petition to pray for was to see His Father's own image of forgiveness reflected in His children and His Church, which He purchased with His precious blood, living in that sphere of all-embracing charity which He came on earth to inaugurate.

But what has our Lord beheld? Standing in the midst of His Churches before the last apostle died, He beheld their declension from their first love and other tokens of decay everywhere He looked. And from that day till this the Church has had no rest from contentions and divisions, from party strifes and bitter controversies. The enmities of Christians: the quarrels of the Churches have brought Christianity into great reproach. The persecutions, tortures and butcheries of Protestants by the Roman Church in past centuries are too well known to need recital; and at the present time we see those who name the name of Christ split up into a thousand sects and shreds, with mutual mistrust, suspicion and bitterness in their hearts. Where can we find on earth a community or a society calling itself Christian which has not only too much need of the Apostle's admonition, which amounts to a rebuke, "Let all bitterness and wrath and anger and clamour and evil-speaking be put away from you, with all malice, and be ye kind to each other, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The history of the Church, then, is the record of grievous failure. Losing her first love for her Lord, she ceased to live up to that Divine standard of brotherly love, forgiving love, set before her in the Sermon on the Mount; and the Church's union with her Divine Head in heart and mind being thus weakened, He has been unable to put forth the fullness of His power towards men. Hindered from doing His perfect work in the Church, He could not, through the Church, do His perfect work in the world. Nor can we expect the last state of the Church to be better than the first, for the Lord hath placed on record the prediction that in the last days of this age "iniquity shall abound and the love of the many shall wax cold."

But the prayer has gone forth out of our Redeemer's lips for the triumph of brotherly love among men, and forgiveness, such as our Father in heaven is ready to extend to the worst of offenders against Himself, and this prayer cannot return unto Him void; and the Church of Christ, undiscouraged by past failures, prays without ceasing, "Forgive us our trespasses as we have forgiven them that trespass against us." Forever before her eyes is the sure Word of prophecy, as a light shining in a dark place, until the Day dawn—that "morning without clouds" of the millennial Day, when the kingdoms of the world, having become the Kingdom of Jesus Christ, the Church will stand forth before nations in the power of the presence of the glory of her Lord, and men will at last recognize in her doctrines, precepts and order the System of God, in submission to which they shall find their

highest blessing. Then shall the earth enjoy the peace and goodwill announced by the herald angel at the Saviour's birth. In that day men and nations shall be linked together in a holy brotherhood in which universal and unconditional charity expressed by the petition under consideration, will no longer be the grace of an elect few, but the spirit of the whole Christianized world. The prophet Isaiah, foretelling these times of refreshing from the presence of the Lord, when all Israel shall be a saved people, dwelling in their own land, says, "Ephraim shall not envy Judah and Judah shall not vex Ephraim," and everywhere a similar spirit shall prevail. In short, envy, hatred, malice and all uncharitableness will, for the most part, disappear from among the children of men, and be replaced by mutual kindness, long-suffering and forbearance. Even as Christ shall have forgiven them, so also, if any man have a quarrel against any, will they do to one another. In this era of blessedness can we not imagine the holy angels, as they gaze with delight upon the world converted to Christ, exclaiming once again, "See how these Christians love one another"?

LEAD US NOT INTO TEMPTATION.

The final sentence of the Lord's Prayer now remains to be considered, "Lead us not into temptation, but deliver us from the Evil One." The particle "but" which connects these two clauses leaves no doubt that the temptations contemplated are not from God, but from Satan, and, therefore, we may, for the purpose of this paper, at least, regard them as forming but a single petition, namely, that we may be delivered from the Arch-Tempter and his seductions.

In these few words taught by our Lord the Church expresses her longing for the final fulfilment of the Eden promise, that the eminent Seed of the woman should "bruise the serpent's head," when it should be no longer necessary for the Church nor any soul of man to cry, "Lead us not into temptation, but deliver us from the Evil One." Throughout Scripture Satan is revealed, not only as a mighty being, possessing great wisdom and subtlety, the head of vast spiritual forces, whose seat of empire is the heavenly or aerial regions above the earth, but he is revealed also as one who still occupies a position of high dignity in the world of spirits. Our blessed Lord gives him the title of Prince of this world, a title emphasized by being recorded three times in the Gospel of St. John. Nor did our Lord dispute the statement of the Tempter that he could give unto Him all the kingdoms of the world and the glory of them. At the cross Satan received a blow that will ultimately prove to be his death-blow. Why God has not already executed judgment on this mighty rebel we do not know, but we know that towards the end of this age his punishment will begin; and, as we read in Revelation, angelic power will be employed to expel him from the heavenly places he and his angels have occupied for so many ages. But while we are told of heaven's joy at being relieved of his loathsome presence, it will be otherwise with the earth. "Woe unto the earth, for the devil hath come down to you having great wrath, for he knoweth he hath but a short time." This interval he will employ to retaliate against God for his ejection from his ancient seat by causing whole nations of the old world to apostatize from Christianity and by setting up his masterpiece, Antichrist, on the throne of universal empire, and glorifying him with such power, wisdom and attractiveness that all the world "shall wonder after him" and worship him as the highest representative of a perfected humanity. The gathering of this great monarch of the prophetic earth, of his subject kings and their armies at Armageddon is wholly Satan's organization. The object of this great host is to exterminate the Jewish nation, but it is an attempt which brings Antichrist into direct collision with the King of Kings and Lord of Lords, and precipitates the "Great and dreadful Day of the Lord." The sun and the moon shall be darkened and the stars shall withdraw their shining. "And," as it is written in Joel, "the Lord shall roar out of Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel." Destruction falls upon Antichrist and his hosts, and at last the reign of Satan is over. His doom is described in the 20th chapter of Revelation in these words, "And I saw an angel come down from heaven having the key of the abyss and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the abyss and shut him up and set a seal upon him that he should deceive the

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The Miracles of the Gospel

REV. E. C. CAYLEY, D.D.
Toronto.

I HEARD a man say the other day that the modern man is not much interested in miracles. We also remember that Carlyle poured out his scorn upon a Christendom divided over an Iota. But when he learned that the real debate was whether Christ was really Divine or only God-like, Carlyle, we believe, apologized. Similarly, when it is seen that to deny the miracles of the Gospel is not simply to eliminate a few striking stories from the Gospel, but to destroy the credit of the whole Gospel picture of Christ, the modern man, if he thinks at all, must be interested in miracles.

In common with a good many others I have been a great admirer of Dr. Sanday's work, and not a little concerned at his increasing hesitation to believe in the miracles of the Gospel. To be quite fair, Dr. Sanday believes in the supernatural, but not, at least this is the tendency, in what he calls the unnatural. By which he means, those miracles which seem to show Christ acting as Lord of the physical laws of nature. These miracles are, for convenience, sometimes termed the physical or Cosmic miracles, as distinguished from the moral miracles, or even such of the miracles of healing as are more easily credible by the modern man. The Virgin-birth, the multiplication of the loaves, the walking on the water, the raising of the dead, would all be instances of these Cosmic, unnatural, and less credible miracles, as the Modernist tends to view them.

DR. SANDAY SHIFTS HIS POSITION.

A re-examination of Dr. Sanday's writings makes it quite plain that he has shifted his position on this subject. And, what is more important, that his change of mind is due to a change in his mode of approaching the problem. His earlier views (1899) are the result of careful reasoning based on the evidence supplied in the Gospels. Here Dr. Sanday is on his own ground, and at his best. His argument is convincing. And his conclusions support traditional belief. It would be hard to find, within the limits of a few pages, anything quite so good as his section on the miracles of Jesus in his "Outlines of the Life of Christ." And it will take a great deal more than mere *a priori* reasoning to refute the conclusions which are here so strongly based on inductive reasoning by a master student of the Gospel narratives.

Since that time Dr. Sanday has entirely changed his mode of approaching the problem of miracle. Carried away apparently by his sympathy with the spirit of the age, he more and more refuses to entertain the idea of any "interference" with the physical laws of nature. At last he boldly says: "We shall so far hold our own ground as not to postulate anything that would radically conflict with our conception of nature." And his whole argument makes it quite clear that he starts with the assumption that the laws of nature are inviolable and that any supposed miracles which conflict with this assumption must be explained away. To do this is, of course, to settle the question against miracles not by argument, but by an *a priori* assumption of what is possible or impossible to God incarnate. In this connection he quotes St. Augustine: "We say that all miracles are contrary to nature; but that they are not. For how can that be contrary to nature which takes place by the will of God, seeing that the will of the great Creator is the true nature of everything created? So miracle is not contrary to nature, but only to what we know of nature." But in handling this Augustinian proposition Dr. Sanday seems to miss its significance. St. Augustine does not mean that if we knew more of nature all Christ's miracles would appear natural. Rather, he means if we knew more of God, Christ's miracles could not be described as unnatural until we know what is natural to God. We do not know what is natural to a sinless man; still less do we know what is natural in the case of the Messiah of God; we are least of all able to judge what powers are natural to God incarnate sent to be the Saviour of the world.

Quite certainly St. Augustine believed in the miracles of the Gospel. Quite certainly, according to his argument, they took place by the will of the great Creator. And, therefore, are natural. To St. Augustine the natural is Divine, the

Divine is natural. St. Augustine is not victimized by the false antithesis between the natural and the supernatural. He does not believe that God spoke for six days and then was silent. He spoke again in Christ, and the wonders of the Gospel take their place beside the wonders of nature; both are natural, but both are Divine. On this later position taken up by Dr. Sanday I would make two remarks:—

(1) Dr. Sanday does not on this line carry the same weight as he does when reasoning as a student of the Gospels. He is here taking up a philosophical, or unphilosophical, position. On this ground Dr. Illingworth is a far greater authority. And he has, with many other great students of philosophy, again and again refuted this assumption of the inviolable majesty of physical law. It is, in fact, the old position of Hume.—"It is contrary to experience that miracles should happen; it is not contrary to experience that human testimony should err." Huxley in his trenchant criticism of Hume errs to the "naked absurdity" of Hume's position as a begging of the whole question in debate. Dr. Sanday is not strong on the philosophic side, and it is unfortunate that he should have been led into this surrender to the *Zeit Geist* on grounds which are very far from secure.

MORAL MIRACLE.

(2) Comment also seems called for regarding the inconsistency of Dr. Sanday's position. There are in nature two kinds of law—physical laws and moral laws. So there are physical sequences and moral sequences. Which set of laws is the more august? Naturally we feel that the moral laws are the more majestic. Surely it is a much more tremendous thing to interfere with the law of cause and effect in the moral sphere than in the physical. But Dr. Sanday readily admits the moral miracles while denying the physical ones. Christ's sovereignty is supreme over the moral laws, but not over the physical ones. A moment's reflection will make it plain that the final cause of nature is spirit, that the uniformity of natural law is the condition of man's freedom, and that therefore God, in the event of man's highest interests being concerned, might the more readily modify the course of the physical order. In this connection there is a very striking passage in the Gospel in which Christ concentrates our attention on this very problem, upon this relation of the physical to the moral, and upon His Lordship in both realms. The word is in St. Mark's Gospel: "Whether it is easier to say to the sick of the palsy, thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed." On which it may be observed that while the Scribes evidently thought the physical miracle the harder, Christ as certainly knew that the moral miracle was the more difficult. But He is Lord of both realms, and manifests His power over physical law to convince sense-bound men of His spiritual sovereignty. And this, we take it, is the purpose of the Gospel miracles. And in view of the modern man's difficulty in admitting the physical miracles, it becomes clear how tremendously impressive in all ages are those physical miracles by which Christ largely established the truth of His moral claims. The Cosmic miracles have, in all ages, been an enormous buttress of faith, and are, when they are believed, the same to-day. And as Dr. Sanday, the New Testament scholar, says, apart from them it is hard to see how Christ's generation was so suddenly and universally convinced of his Divinity.

If, then, the physical miracles can subserve so great a purpose, why should it be thought incredible that God should in the spiritual interests of mankind modify those laws of nature which were originally appointed to serve moral ends? Perhaps we blunder in talking of physical laws—laws which were morally imposed, and ultimately imposed for moral purposes. Certainly it is a bold assumption to take for granted that the moral Lawgiver is not free, for moral purposes, to modify the conditions of the physical world. And it is certainly as reasonable to suppose that God's redeeming love is as free to deal with the laws of cause and effect in the visible and finite order as Dr. Sanday recognizes that He is in dealing with the laws of cause and effect in the invisible and eternal order.

He that gives alms must do it in mercy, that is, out of a true sense of the calamity of his brother, first feeling it in himself in some proportion, and then endeavouring to ease himself and the other of their common calamity.—Jeremy Taylor.

The Middle Cross

A Suggestion in Interpretation
Rev. DYSON HAGUE, M.A., Toronto

THE tragedy of the first Good Friday is the centre of all history. The Old Testament and the New Testament of the Bible focus there. The converging streams of revelation meet there. All life, ancient and modern, is there epitomized. The heart of humanity, yesterday, to-day and to-morrow, is there revealed. Every figure, every scene, every statement, every action, every actor on that day, is of eternal interest. But three figures stand forth in the lurid light, never to be forgotten. Thus, first of all, is Barabbas, the Bolshevik; the man of the people, the choice of the crowd, the mis-guided champion of the mistaken people's rights, the everlasting representative of the insurgent, law-defying, authority-resisting instinct of the rebellious heart of man. Next is Pilate, the cowardly Procurator; the embodiment of the world-spirit of expediency, temporizing with criminal irresolution, and abdicating with culpable weakness his claim to power and his official right of decision. And there, above all, crowned with eternal glory and honour as He is paraded in the crimson robe, and the coronet of thorns, stands the meek and lowly Jesus, Who, that day, bore our sins and carried our sorrows.

It has been conjectured that it was between six and seven o'clock when the awful cry rang through the Praetorium, and struck the ear of the bewildered Pilate, "Crucify Him! Crucify Him!" It seems to have been the first mention of the Cross in connection with Jesus, and the first suggestion of the crucifixion as the climax of the charge against the Galilean. It is possible, if not probable, that arrangements had already been made by the officials of the government for the execution that day of three criminals.

It is possible, if not probable, also that the man to be the most conspicuous figure, as the occupant of the middle cross in the crucifixion scene on Golgotha's hilltop, was the most notorious malefactor at that time in the clutches of the law. But determined as Pilate was to let Christ go, the religious leaders of the day were still more determined to do Him to death. And the proposal that evidently came from them with regard to the substitution of Christ for Barabbas, though resisted again and again by the temporizing Pilate, was at last accepted. The order for the execution was given, and at about nine o'clock, the awful procession from the Via Dolorosa came outside the city wall.

And this is the suggestion that was made long ago by a famous preacher of another generation, and is now once more proposed as to what took place on Calvary's hilltop. There were three crosses prepared that day by the authorities. There were three thieves, or robbers, that day to be crucified. The centre cross was to be occupied by the chiefest of the thieves, the most notorious criminal of the three. At noon there were three men on the crosses. But there were not three robbers; only two robbers were crucified. The middle cross was prepared for the chief criminal; that was Barabbas. But the man that was on the middle cross that day was not Barabbas, but his Substitute. It was the one who was chosen in his place and in his stead by the world, the nation, and the Church of the day, not accidentally, but in accordance with the prearranged plan of God, (Acts 2-23). The two comrades of Barabbas were crucified; but on the centre cross was not Jesus-Barabbas, the son of man, but Jesus Christ the Son of God.

It is a mere fancy of the preacher's mind, but it is a beautiful thought, that on the afternoon of that first Good Friday, two men lurked at the base of Calvary's hill, and gazed with fascinated awe upon the bodies hanging on the crosses. To the right and to the left were the distended bodies of the thieves, with their broken legs; and on the central cross, the Sacred Form of the Son of God, with the blood and water still oozing from His spear-pierced side. As he touches his companion's arm one of the two men whispers: "Do you see those three crosses? They were put there for us. Do you see the Middle One? You know that is where I should have been. I was condemned to be crucified to-day. But somehow, I can't tell why, when Pilate offered the choice the people called for me, and this Man, Jesus, was put in my place. It is a great mystery to me. I do not understand it at all. I was their leader in

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The Girl of the Remake

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

CHAPTER X.

OFFICE, BANK OR STORE.

PART I.

At length we catch sight of what older people call the debatable land, younger people the delectable land; that is to say, women's life in office, bank or store. Older people look dubiously; they see nothing but a mass of heavy buildings against a dark sky: younger people look hopefully; they see an imaginary world, half sunlight, half gloom, which they are set upon exploring for themselves. The truth is it is difficult for either the one or the other to judge truly of this unknown land of this business life which has flashed so suddenly across the horizon of a woman's path, and you can hardly blame them if their perspective is astray, and if they do not fully realize the quality of its appeal.

A few years ago who could have foretold this new opening, this "moving of the water where the ships had lain asleep," this "rising of the wind along the shore"? Who could have foreseen the mighty stream of business women which would be pouring, day in day out, into office, bank or store? Who could have foretold that managers and bankers would so imperatively require women to meet the increased speed of business, or that women would so imperatively require new outlets to meet the increased cost of living?

But, foreseen or unforeseen, the fact remains, and to-day hundreds of thousands of women, better paid, better dealt with, the Bob Cratchits of The Christmas Carol, hold their own down town, and are the mainstay of themselves, and half the time the mainstay of their households. It is easy to see why the women wanting work are there, but it is not quite so easy to see why hundreds, you might say thousands, of well-to-do, easy-going girls, who are under no necessity to work, are there among them. One and all, in school and University alike, seem "brushed with a hiss of rustling wings." But why do they choose a business life? It may be dollars and cents; or it may be the chance of stepping into well-paid work with comparatively small delay of apprenticeship; or it may be the re-action against a "sleepy land where under the same old wheel the same old rut still deepens year by year."

The strange part is that as certainly as the tall flushed spikes of the fire weed are an aftermath of a fire, so a fresh impetus towards women's work is an aftermath of war. It may take years to develop, as it took years for women to step forward after Florence Nightingale broke open the way to nursing. But for weal or for woe it comes. It may be impatience of restraint. The earlier generation may have weary exhortations, such as we find in Noah Webster's "Letters to Young Women," "to be content to be mild, social and sentimental." Or it may be necessity. Girls felt the helplessness of the weaker type of finishing schools of half a century ago, the painting on velvet, the "extras" down to "the getting in and out of a carriage." They demanded something which would give them a chance of working for themselves, examination tests, gymnastics, sports, anything, everything which would physically, mentally, spiritually enable them to press forward from one profession to another.

But weariness and necessity were nothing beside the call of patriotism. A second impetus came, and another growth of fire weed, as it were, sprang up as the aftermath of this present war. The world, like Jupiter, groaned once again under a most heavy headache, and at her appeal hundreds of thousands of soldiers stepped out of their office doors, and hundreds of thousands of women stepped in to those office doors to take their places.

The first shock of the tragedy was hardly over before fourteen hundred girls had enlisted for service at the desks of one bank alone in Canada; two thousand six hundred at the desks of another in England. But these girls were only a detail amongst the million and a half women engaged in munitions, shipping offices, war offices, insurance companies, farms, hospitals, at will and at call, until a woman became a customary figure

in the business world and bought a freight steamer as calmly as she had bought a bonnet a year or two before.

But this question as to how the doors, one after another, flew open, is somewhat beside the mark, so far as you are concerned. You want to know just how far those same doors are likely to remain open, and secondly, the still more important question as to how far you are wise in trying to pass through those half-open doors.

No one can answer the question as to the future of women's work in the business world at the present moment. It lies in the lap of the gods. But anyone may venture an opinion upon certain individual types of work, upon certain individual types of women who will or will not succeed in that work. What is good work? Every woman has a right to demand something congenial, something from which she will emerge a stronger, finer woman. Every woman wants a good financial wage to-day, and a more or less satisfying prize to-morrow. She wants something worth doing for its own sake, something worth doing for other people's sake.

With this thought in mind let us take stenography, banking and salesmanship, three typical down-town professions, one by one, and place them in the scales and weigh them. But in doing so, let us be upon our guard. You long

"To cross the bar and feel the spray
Where wind and waves have freest play."

But do not begin too soon. It is very natural to want to throw aside your books and get to the point. You are certain nobody down town is worrying over the question of the Subjunctive Mood, or the Asses' Bridge. That is true; but every manager down town is worrying over finding girls who have exercised their brains over the Subjunctive Mood and Asses' Bridge, and have matriculated. They would give their right hand for the girl of mental grip, clean and sharp as a hound's tooth; the girl of wide intelligence, who is exercising her brain upon something more substantial than the catch-penny of the advertisement column.

You will find they are right in asking you to wait when your turn comes and you command four dollars a week more than your old-time companion who eased off the moment after entrance, and stayed at the shorthand school only long enough to catch the veriest technique. You are thankful that you are marked out as an effective in place of being a "green hand," drifting from office to office. You are thankful that you waited till you could compose a good letter yourself, till you were safe against such egregious errors of spelling, as "a medi-evil saint," or Roosevelt hunting a "hipper-potter-mouse." You are thankful your Mary is not "sitting up on a style," nor your Joan of Arc "tied to a steak," nor your graven image an "idle maid with hands."

But salary and success are not everything. The question is: How far will you like it? You may like the feeling of independence, of adventure; the pay envelope, the relaxation at the week end. But you will scarcely have learnt the run of the office, scarcely have got your head above water, before the question of outlook will begin to trouble you. You will feel that you are settling, if not into a sleepy land, yet into a rut more tiresome than any sleepy land, (so-called?), of teaching or nursing. And, what is worse, you have hardly got the run of the office before you ascertain that within two years you will know as much and be as far forward as in twenty, and that from twenty years on your value as a stenographer will decline.

Then second to the lack of outlook comes the monotony of the work itself. It is not long before you find things in life more exciting than lists of stock, than business letters, more or less first cousins to one another. You will find sounds more soothing than half a dozen machines clicking at top speed against one another. You will find comrades more entrancing than your next door neighbour, forever fidgeting with her vanity box and arranging her hair, forever on the look-out for invitations to lunch or motor with any chance man willing to amuse himself at her expense. There are joys greater than seeing the door swing open and your manager descend upon you at five o'clock with a sheaf of letters which must be attended to.

You are longing to work, provided you are not kept down, provided that you are not forced to keep pace beside the frivolous girl or the idler, and to dawdle along the path of routine work forever. You will grudge nothing, provided you see daylight ahead of you. If you want that daylight, make up your mind as soon as you can as to the particular profession you intend to follow, or as to the particular business you want to manage, and aim accordingly.

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Social Service Notes and News

ACCORDING to press notices an agreement is about to be entered into between the Dominion and Indian governments whereby Hindus in Canada shall be allowed to bring to this country their wives, with the proviso that only one wife with her children shall be allowed to join each husband. It will be recalled that such was the proposal suggested by the Council for Social Service in its Bulletin 5, which dealt with alien immigration. It seems to be the only possible way out of the difficulty, and is the solution adopted by the South African government.

In answer to several inquiries I would like to say that the memorandum on the relations between capital and labour, published some time ago by a committee of Quaker employers, may be obtained for five cents from the publishing offices of the Survey, 112 East 19th Street, New York.

The announcement by the Minister of Labour that a commission is to inquire into the possibility of formulating some policy whereby better relations between capital and labour may be maintained in the future is certainly interesting. This commission is to report by May 15th, which does not give it a very long time to make its investigations. We may all hope that its labours may bear some fruit, but we have seen such a number of Royal Commissions in Canada which cost a great deal of money and did nothing at all, that we must regard the success of our latest commission as at least problematical. There is a type of parliamentary mind that thinks that to appoint a commission is to solve all problems.

I have been favoured with copies of both reports of the Committee of Sixteen in Montreal. They are both admirable, and I would advise anyone who is interested in the problems involved to send for them. They may be obtained from the offices of the Committee, Drummond Building, 511 St. Catherine Street W., Montreal. Probably a small sum to cover postage would be acceptable to the Committee.

The figures in the recent election at Chicago are food for thought. The most remarkable are those of the women electors, nearly eighty thousand of whom voted "wet."

I understand that the Dominion Employment Bureaus are slowly but surely getting into working order. We must not forget that such agencies are but means to an end, and that if there is no work to be found the employment agencies cannot find it or create it. The success of the labour exchanges in England has been fairly satisfactory, but it is recognized that they have their limitations. It is one of the most profound errors to suppose that merely to create machinery is to do all that is necessary.

The result of the Quebec referendum was, of course, anticipated, but the anti-prohibition majority was certainly larger than was generally expected. However much we may regret the verdict, it is no use to repine over it; all we can do is to accept it. What is important now is to try to gauge the effect on the other provinces. The liquor interests will, of course, make all the capital possible out of it, and doubtless it will prove a strong argument. But when the situation is calmly reviewed there is really very little of importance in it for Ontario. One thing I do hope is that it won't be turned into a racial question, and that we shall not be conjured to vote for prohibition because the French-Canadians voted against it; but I sadly fear we shall hear some very mischievous nonsense talked in that strain.

I have been favoured with a copy of the bill now before the Senate to regulate the manufacture of patent medicines containing alcohol and narcotic drugs. The measure, if it passes, will undoubtedly be a very useful one, and ought to help to get rid of some of the old nuisances that have masqueraded as honest medicines for so long. It would be interesting to know how much the proprietors of such preparations as "Tanlac" have spent during the last two years in advertising it in the Canadian press. Readers of the "Bulletin" will doubtless recall that we have already had something to say about Tanlac in our "Bulletin 4."

—H. M.

From Spectator's

LAST week of the Synod parishes the ment fund paid for more than only four per cent and a half. The financial ends when semi-annual given. Over spoken of in section is in arguer trust fund; any one given bank prest cent. inter for invest that there concerned, and is repl yield falls In any ca ments is quire twe amount ea

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

LAST week I discussed the security and yield of trust funds in the hands of the Toronto Synod and suggested that the return to parishes that have placed their local endowment funds with Synod, for investment, are ridiculously low considering the price that has been paid for money for some years. The payment of only four per cent. when the money is earning five and a half per cent., requires some explanation. The financing of the payment of quarterly dividends when interest is received only annually or semi-annually is the only definite reason that is given. Overdrafts and that sort of thing are spoken of and so on. An overdraft in this connection is really a fiction. It sounds formidable in argument, but what does it really mean? The trust funds are never absolutely all invested at any one given moment. These balances lie in the bank presumably drawing three and a half per cent. interest until the next suitable opportunity for investment. It may be quite correct to say that there is an overdraft so far as dividends are concerned, but the draft is upon our own funds and is replaced with interest when the investment yield falls in, at the middle and end of the year. In any case the financing of the dividend payments is a mere trifle, and certainly doesn't require twenty or twenty-five per cent. of the amount earned to handle them.

The question of a reserve fund is an attractive one, and to those who do not take the trouble to look into such matters it appears to have all the appurtenances of super-sound financing. A reserve fund is useful where the element of speculation is more or less in evidence. Where such is the case and large returns are realized one year, and through insecure investments a smaller return is available the next the reserve may be drawn upon to keep the dividend payments during the lean year at the same level as was enjoyed in more successful times. The investor finds his cheque unaltered and therefore is not prone to ask any questions regarding the methods of those who handle his funds. It further relieves trustees of much worry, for they can take a chance, and if it fails, the reserve is at hand to draw from, and all is well. But a Synod Investment Committee is not a speculative body. The security of its investments inheres in the investments themselves. Wherein then is a reserve necessary? A reserve fund isn't an addition to your capital. It isn't something that you profit by from year to year. It is only seen and felt when your dividend runs a trifle short and you are supposed to be greatly disappointed if a slightly diminished cheque is forthcoming. You are not supposed to understand that you are getting exactly what your money has earned through faithful and prudent investment, but you will clamour for exactly what you got last year. So by a painless process, before you have experienced the pleasure of a higher income, a portion of what really belongs to you is set aside against the day when your higher dividend might fail to be wholly forthcoming. Suppose in the next fifty years it happens that on two occasions the Synod investments only yielded 4% per cent. and the beneficiary has been enjoying a 5 per cent. dividend. On a \$10,000 endowment he would be entitled to only \$475 instead of \$500. The reserve fund would then be drawn upon for the missing \$25, and he would be spared that painful shock. When, however, he awakens to the fact that a reserve fund gathered out of his proper income has been earning for half a century enough to cover a considerable deficit every year, and for forty-eight of those years he has never drawn upon it, he will begin to think that he has paid a pretty big price to avoid a shock. He will ask himself where and when does he come in on his own reserve. A Synod such as that of the diocese of Toronto earning 5½ per cent. on all trust funds and paying only 4 per cent. to the beneficiaries of parochial endowments cannot, in the writer's opinion, be justified on the basis either of good business, sound reason, or equity.

While I am on this subject I might as well consider one other aspect that was touched upon last week. The policy of ultra-conservatism in finance is undoubtedly encouraging local investments of trust funds. Any one who has the slightest experience in such matters knows how unsatisfactory that is. It is an easy matter to get six or even seven per cent. on first mortgages. It is reasoned, why then accept four or even five per cent.? No matter how absolute the security,

local investments are liable to be difficult to collect. The personal equation enters largely. The most interested party in the transaction is usually the clergyman. He is placed in an uncomfortable position in his parish if he has to exercise pressure, yet he is obliged to suffer if laxity is shown. And besides all this, influences may be strong enough to divert investment where prudence would not sanction. The policy of our ecclesiastical financiers should be to encourage the centralizing of all trust funds in Synod, even where two or three million dollars are already handled. Our men are big enough to do these things, and the welfare of the whole diocese demands it. It isn't enough to say that we will do the best with the funds now entrusted to us, but we leave the parishes to take care of themselves. We may not infringe on parochial autonomy, but it can be made known that such trusts are welcomed and returns commensurate with safety will be forthcoming.

It is to be hoped that the proposal to make compulsory the playing or singing of "God Save the King" at the conclusion of movie shows, theatricals and that sort of thing is not serious. If the use of the National Anthem were forbidden on such occasions it would be far more desirable. Without compulsion that song and tune was hackneyed beyond endurance before the war. So much was this the case that when one was constrained to use it in Church on special occasions the associations were far from devotional or edifying. For years we were accustomed to hear it rendered in such a blatant, truculent manner that it took months of discipline in war to tone it down to anything like a proper address to the Almighty. War taught us to sing that hymn with feeling, with humility, with earnest pleading. In the name of all that is fitting don't let us attach it as a necessary appendage to every show, vulgar or otherwise, that people attend. Let us give it a place, but an honoured place in our public functions. Let it be used sparingly enough that it will come with impressiveness and make us realize that there is a purpose behind it. This promiscuous use of "The King" and the flag on every trivial occasion is something that needs considering. We must not be hustled along by thoughtless people who have no other way of expressing a superficial loyalty than by bellowing the National Anthem or waving the Union Jack.

"Spectator."

WORKER WANTED

The Rev. W. G. Walton, who has been the sole missionary on the eastern side of James' and Hudson Bay for the past 27 years among the Indians and Eskimos greatly desires to take back with him this spring a young ordained co-worker. He expects to leave about May 25th. The Executive Board of the M.S.C.C. has undertaken the financial support of such a worker. The need is truly urgent.

Should any one feel a call from God to labour among the peoples of this district would he kindly communicate as soon as possible either to the secretary of the M.S.C.C., or direct to the Rev. W. G. Walton, c/o M.S.C.C., 131 Confederation Life Bldg., Toronto, Ont.?

MY PRAYER.

I ask not for a life of wealth,
Of place, position, power;
But rather for enough of health
To serve my hour.

I ask not that success may place
Earth's laurels on my brow;
But that some soul from me may trace
Its pathway now.

But I would ask that God may be
My source of strength and love,
That while on earth my soul may see
Its rest above.

(REV.) R. PARKES.

—"Life of Faith."

A distinguished preacher, a short time before he breathed his last, said: "There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and then not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief."

The Bible Lesson

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

First Sunday after Easter, April 27th, 1919.

Subject:

St. Paul and St. Barnabas sent forth.

Acts 12: 24, 13: 12.

THE 12th chapter of Acts is a digression from the main current of the history of the progress of the Church. It deals with the persecution under Herod Agrippa, and at the end tells us that "the word of God grew and multiplied." The blood of the martyrs was the seed of the Church.

1. The Church at Antioch. The first verse of chapter 13 gives us a glimpse of the cosmopolitan nature of the Church at Antioch. Barnabas was a native of Cyprus, and had not been brought up in quite such a narrow Jewish circle as were the Christians of Jerusalem. If we may judge by the names, we conclude that Simeon was of Jewish origin, but the description, Niger, perhaps indicates that he mingled with Gentiles and was known among them by this descriptive name. Lucius was of Cyrene and Manaen was evidently a Jew. He was associated with the family of Herod, being a foster-brother of Herod Antipas. Last, but by no means least, there was Saul, destined to be the great Apostle of the Gentiles.

Thus Antioch was the proper scene for the beginning of the third stage of Apostolic effort—Jerusalem, Judea, Samaria and the uttermost parts of the earth. With this last division the Acts are concerned in the remainder of the record.

2. The Call of Barnabas and Saul. It is emphatically stated that this commission to the uttermost parts of the earth was directly indicated by the Holy Spirit. It is not told how the Holy Spirit made this known to the Church in Antioch, but there can be no mistake as to the clearness of the leading of the Spirit. After fasting and prayer, Paul and Barnabas were solemnly dedicated to this work. The Divine direction is again stated in the words, "They, being sent forth by the Holy Ghost, departed." Missionary journeys and missionary enterprises undertaken in such a way must be fruitful in fulfilling the work to which God calls men.

3. Cyprus as a Missionary Field. It is very interesting to think of the beginning of what we call foreign missionary work. It was, at any rate, work outside the land of Palestine. Some efforts on a small scale had already been made there by refugees from Jerusalem (Acts 11: 19). Barnabas may have felt disposed to go there because he was a native of the island (4: 36), and the Church in Antioch would be interested because some of the founders of the Church in Antioch had come from Cyprus. Besides all these facts there was doubtless an indication from the Holy Spirit that this was to be the scene of the initial labours of the missionaries from Antioch.

4. Opposition Encountered. Even apostolic labours met with difficulties and bitter opposition. Elymas, the sorcerer, was in some way connected with the proconsul of the island. He desired to be the advisor of the governor and to keep him under the influence of his false teaching. He, therefore, withstood the missionaries. Sergius Paulus had heard of their teaching, and desired to hear directly from Barnabas and Saul as to the nature of their doctrine. He had not yet accepted their teaching, and it was the object of Elymas to prevent him from doing so. He sought to turn away the proconsul from the faith. Then came the severe judgment upon this enemy of the truth. He was stricken with blindness when St. Paul denounced his evil opposition.

It was only an instance of the way in which God is able to overcome those who oppose the truth. It does not always find such dramatic vindication, but we may be sure that God will not allow His truth to suffer defeat at the hands of wicked men.

5. The Proconsul Won to the Faith. The details of missionary work in Cyprus are not given, but from what Sergius Paulus saw of the power of God and from what he heard of the Gospel of Christ he was led to believe. We are not told of his baptism, but as that is the regular way of entrance into the Church we may be sure it was not omitted. His example would prove a great help to the apostles in their work. People of influence and of high standing have this great responsibility resting upon them, that others less strong or less decided in character find support and help in the example of those whom they regard as leaders. In this respect the newly-founded Church in Cyprus derived great strength from the example of the prudent Sergius Paulus.

All Over the Dominion

It is rumoured that the Government is shortly to build in Chapleau a modern Indian industrial school to cost \$100,000.

Dean Paget unveiled a brass tablet in the Pro-Cathedral, Calgary, to the memory of Capt. Ernest Pinkham, son of the Bishop of Calgary.

Five former members of Trinity Church, Mitchell, have promised \$1,400 to care for the church cemetery if the board can raise another \$600.

The Synod of the Diocese of Fredericton will meet on April 29th. A devotional service will be conducted by the Bishop in Trinity Church, St. John's, on April 28th.

A short time ago Rev. Arthur Shore, Rector of St. George's Church, London Township, was made a life member of the Bible Society by the A.Y.P.A. of that parish.

In aid of the new church which the parish aims to build, a substantial Easter offering is being asked from the members of St. Michael and All Angels', Winnipeg, congregation.

Right Rev. A. U. de Pencier, Bishop of New Westminster, who has spent three years in the overseas service, has returned home. He has three sons who also took their part in the war.

The Bishop of Niagara held a Confirmation service in Christ Church Cathedral, Hamilton, on April 6th, when seventy candidates were presented to him by Dean Owen. The Bishop gave a most helpful address to the confirmees.

Rev. A. Ryder, M.A., formerly of Kingston, but now Rector of Maberly, in the Diocese of Ottawa, was the special preacher at St. Luke's Church, Kingston, on his return from overseas, where he served as a private, rendering yeoman service.

A cheque for \$1,140 was given the churchwardens of St. Thomas', St. Catharines, Ont., by the women of the parish to meet current expenses. Forty men and boys and eight women were confirmed by the Bishop of Niagara at a recent service.

Capt. J. M. Davies, at the evening service at St. Mary's, Regina, recently, spoke on the work in the Yukon, where he has laboured for four years. Rev. R. P. Graham, of Mortlach, Sask., in the morning spoke on the appeal of the Spiritual.

The following are the dates arranged for the Summer Schools: Ottawa, June 30th to July 5th; St. Catharines, June 30th to July 7th; Geneva Park, Lake Couchiching, July 5th to July 11th; Sudbury, June 30th to July 5th; Kenora, June 21st to June 28th.

Rev. N. L. Ward was tendered a reception by the Chinese Mission at Vancouver recently. The young men of the Mission made him a presentation. The Rural Dean and Rev. Quam and the editor of the Chinese paper spoke in appreciation of his work.

Ven. R. S. Radcliffe, D.D., Rector of Grace Church, Ridgeway, Penn., recently preached in his former church, St. Paul's, Mount Forest, Ont. He has just come from conducting a mission in St. Mary's, Detroit, where a son of T. G. Smith, P.M., of Mount Forest, is Rector.

A proposal to amalgamate the parishes of St. George and Christ Church, Sydney, C.B., has been approved by meetings of both the congregations, and the details of the merger are now being worked out. It is proposed that a large church should be erected in a central position.

A deputation, representing many of the leading citizens of Gore Bay, presented Rev. S. F. Yeomans with a

purse of \$100 in recognition of his splendid citizenship, public spirit and devotion to duty while a resident of the town of Gore Bay and wished him success in his new field of labour.

The Bishop of Huron visited Thamesville lately and had a conference with the wardens of the church there regarding the work. Captain the Rev. J. Tully, the former Rector, but recently returned from overseas, has gone to Muskoka for a period of eight months for special treatment.

At the recent meeting of the Diocesan Synod the treasurer paid a high compliment to St. Paul's parish, Nanaimo, B.C., for its parochial organization and for the business-like manner in which all the assessments and apportionments were met. The stipend of the Rector, Rev. S. Ryall, has been increased by \$300.

At a recent meeting of the A.Y.P.A. of St. George's Church, Thorndale, an address and a purse containing \$100 was presented to the Rector, Rev. A. C. Cummer, by the members of the congregation, expressing the appreciation of his faithful services in the parish, and expressed the hope that he may long remain as their Rector.

Subscriptions to the King's College Advance Movement have now passed the first objective of \$100,000, and the fund is now steadily mounting towards the increased objective of \$125,000. The honour of passing the \$100,000 mark fell to the little parish of McAdam, the rector of which, Rev. R. M. Fenton, is a devoted and hard-working graduate of the college.

Rev. Dr. T. S. Boyle, President of King's College, Windsor, N.S., has received word from London that the University of King's College is to receive £15,000 sterling under the will of the late Lady Haliburton. Lord Haliburton, who died some years ago, was a grandson of the celebrated "Sam Slick," and was himself a distinguished graduate of King's College.

At the annual meeting of Georgina House, Toronto, Mrs. H. D. Warren presiding, the maintenance account showed receipts, \$20,197.30; expenses, \$18,355.31, and a balance of \$1,841.99. Miss Armstrong, the superintendent, stated that the house had been filled to capacity all the year. Most of the girls were Anglicans. During the year the mortgage had been reduced by \$1,000.

The Bishop of Toronto confirmed fifty-eight candidates in the Church of St. Martin's-in-the-Fields, Toronto, on April 8th. This is the largest number ever confirmed at one time in the history of the church and one of the largest single Confirmations ever held by the Bishop of Toronto. The candidates were presented for the Apostolic rite by the Rector, the Rev. S. D. K. Sweetman.

A mass meeting of one thousand citizens of Lunenburg was held in the old church after service recently to promote the interests of the Social Service Council of Lunenburg, of which the Rector is president. The local clergy were in attendance and gave short addresses from the chancel. The Lunenburg branch of the Council will take up as its work for 1919 Temperance and Educational Reform.

Trinity College, Toronto, not satisfied with sharing in the university memorial to its men who fell in the war, proposes in addition to its share of the larger scheme to raise a fund of \$300,000 to commemorate the deeds of its own men. Of this sum, \$100,000 will be spent in the erection of a memorial chapel as part of the new building, while the remainder will form an endowment and scholarships in the general work of the institution.

The Bishop of Quebec, preaching at Christ Church Cathedral, Montreal, said: "Service consists not only in bringing assistance to those who have fallen or to those who are suffering, but it involves going out to do what is possible to prevent the suffering of men and women in the world." The need for more aggressiveness on the part of the Church was the note emphasized. "It is necessary to fight against impurity, intemperance and injustice, not merely to succour the victims afterwards."

At the Cathedral of All Saints', Halifax, the attendance at the Lenten services has grown steadily with the advance of the season. The addresses by the Dean on Tuesday and Thursday afternoons on the Epistles for the Sundays and by Mr. Wright on Wednesdays and Fridays on the Gospels for those days have attracted ever-increasing interest. The Dean especially commended for Lenten reading Law's "Serious Call to a Devout Life" and Dr. Swete's book on the Holy Catholic Church.

Capt. the Rev. F. L. Stephenson, Rector of Quimichan, B.C., who left with the 103rd Battalion on July 15th, 1916, arrived home on April 1st. He has seen much active service, being in the front line at Hill 60, Vimy Ridge and Passchendaele. He was with the first Canadians to enter Mons, five days and seven hours before General Horne made his triumphal entry on November 11th, 1918, commanding the First Army. Mr. Stephenson transferred from the 103rd Battalion to the 49th Edmonton Regiment, and subsequently to the 4th C.M.R.'s, Toronto. His two sons, who left with the 48th Battalion, June 13th, 1915, are expected home soon.

An interesting series of lectures is being given on the Wednesday evenings in Lent, on Social Service, at St. Mary Magdalene Church, Nananee. The programme is: "The Church and Social Service," by Prof. Michell (editor of the "Bulletin"); "Housing and Mothers' Pensions," by Rural Dean Swayne; "Social Conditions in the Rural Districts," by Rural Dean Crisp; "The Foreigner in Canada," by Archdeacon Dobbs; "Labour and Capital," by Rev. A. F. C. Whalley; and "The Social Sacrament," by the Vicar, Rev. J. H. H. Coleman. A short service at 8.30 a.m. each morning in Lent has an average attendance of about sixty. The Bishop of Ontario confirmed twenty-five candidates on April 6th. Two fine tablets are being placed in the church in memory of Major T. D'Arcy Sneath, M.C., and Gunner Donald B. Smith, both killed in action.

At the last Halton Deanery meetings, held at St. Luke's Church, Burlington, Archdeacon Mackintosh, Guelph, preached. There was a celebration of the Holy Communion in the church, the celebrant being Rural Dean Cooke, of Milton, assisted by the Rector, Rev. George W. Tebbs. The devotional address was given by Canon Woodcock, of Oakville. At the Deanery Sunday School conference, Rev. Ralph Mason, of the Sunday School Commission, and Rev. R. F. Nie, of Beamsville, were the speakers. At the Deanery Women's Auxiliary conference the speakers were Rev. W. A. Earp, of Kangra, India, and Mrs. Stringer, wife of Bishop Stringer, of the Yukon. Mrs. Leather, of Hamilton, president of the Diocesan Women's Auxiliary, presided. Mrs. Thomas Hobson, Diocesan treasurer, also spoke. The next meeting will be held at Lowville in June.

AN EASTER MESSENGER,

full of the true Easter sentiment, is our Special Easter number. Send your friend a copy. Order form, page 255.

Church in the Motherland

The new Bishop of Worcester, the Right Rev. Dr. E. H. Pearce, was enthroned in Worcester Cathedral on March 1st by the Archdeacon of Canterbury (the Ven. L. J. White-Thomson).

There took place on February 27th at Brockley, Pepys Road, Wimbledon, Surrey, England, the death of the Rev. Richard Glover, M.A., late Rector of Wotton, Dorking, in his ninety-second year.

The Rev. George Stanton Provis, lately Chaplain to the Forces and formerly serving in the Archbishops' Mission to Western Canada, has been appointed by the Archbishop of Canterbury to the Vicarage of Cranbrook, Kent.

Some seventy students of different denominations are attending the lectures of the theological course at the Khaki University at Ripon, in Yorkshire, which course is under the direction of the Rev. Canon Rexford, Principal of the Diocesan Theological College at Montreal.

General Allenby has decorated Brigadier-General Stons, the son of the Dean of Rochester and the present Governor of Jerusalem, with the Ribbon of a Knight of Grace of the Order of St. John of Jerusalem. The ceremony took place in the Holy City itself at the opening of the British Ophthalmic Hospital.

It is proposed to hold a "School for the Clergy" at Canterbury for the clergy of the Metropolitan diocese from April 28th to May 3rd, both days inclusive. The Warden and Fellows are providing the necessary lodging at St. Augustine's College in the See city. The Primate expects to be present and to speak at this gathering.

The death of Sir Andrew Fraser, K.C.S.I., a former Lieutenant-Governor of Bengal, is a severe loss to the cause of British Foreign Missions. He was not only an enthusiast in their support, but he was also able to assist very materially in the higher politics of Missions where their interests touched national affairs, more especially in India.

Earl Rosebery has placed a tablet in Portwick Parish Church, England, to the memory of his son, Captain the Hon. Neil Primrose, M.C., M.P., who was killed at the Battle of Gezer in Palestine and is buried at Ramleh. The tablet was unveiled and dedicated by the Bishop of Norwich. The late Captain Primrose has near relatives living in Canada.

The Chichester Cathedral authorities are planning to hold a great service in the Cathedral on St. George's Day in order to commemorate before God those in the County of Sussex who have fallen in the war, and also the dedication of the old colours of the Sussex Regiment which the late Duke of Norfolk deposited in the Cathedral just before his death, together with the Mons banner which the military authorities have brought for safe custody to the same place.

At the invitation of the Archbishop of Canterbury and Mrs. Randall Davidson a number of Overseas Women Workers, including Red Cross and Canteen workers and members of the Women's International Street Patrol, lately paid a visit to Lambeth Palace. Tea was served in the Guard Room, and the visitors were shown the famous library and other treasures of the Palace, after which a special choral service was held in the private chapel. The Archbishop in his address thanked these "daughters from overseas" for what they were doing in England and for coming so far to help the Mother Country. The visitors included women from New Zealand, Australia, Canada, South Africa and America.

Canadian Churchman

(Established 1871.)

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BINOCULARS WANTED.

Sir,—About the 27th of April one of our most self-sacrificing missionaries, Eldar Merritt, will again begin his journey to the Blonde Esquimaux. The lives of the party at times depend upon the securing of game for food, and the way of discovering the game frequently depends upon the best of binocular or field-glasses. These are expensive.

It occurred to me that it was possible that, in a large city such as Toronto or amongst the readers of your paper, either a secondhand binocular glass could be secured at a greatly reduced rate, or, better still, since someone might have in their possession one used at the war which might now be given to even a greater use in memory of one who had passed away overseas. It is important to remember that only the best is of any use, as life depends on its efficiency.

The Hudson Bay steamer leaves early, and prompt action is necessary. Friends in St. John have given liberally to the rest of the outfit, and I feel sure someone elsewhere will respond to this appeal. It can be sent to me at St John, N.B.

Gustav A. Kuhring,
 Rector.

St. John's Church, St. John, N.B.

CHAPLAINS' OVERSEAS FUND.

Previously acknowledged . . .	\$300.90
T. C.	25.00
Mrs. Helen J. Denison	2.00
W. S. M.	1.00
"Longford Mills"	5.00
K. Martin	5.00
Proceeds from address by the Bishop of Ontario at Prescott, Ont.	19.00
	<hr/>
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According to an official statement made recently at Ottawa by the Minister of Militia, 66 Canadians have been blinded during the war and 74 paralyzed.

THE ATHANASIAN CREED.

Sir,—After reading the able article by Archdeacon Armitage, I feel moved, as a layman, to state that the manner in which the Athanasian Creed has been dealt with by the General Synod seems far from satisfactory.

Though it might seem at first sight to be a large concession to those who value the Athanasian Creed to have the privilege of reciting it every day at Morning Prayer, as a matter of fact, such is not the case.

On account of its length, no one would want to say it every day, and it may be doubted if even its most ardent advocates would care to say it as frequently as the old rubric demands. I think I am safe in saying that all who desire to have the Athanasian Creed retained as a part of the service would be satisfied in having it obligatory once a year—on Trinity Sunday.

The ruling of the General Synod simply amounts to this: No clergyman need ever say the Athanasian Creed, and the people subject to the pastorate of a clergyman who does not want to use it will be debarred from hearing it. On the other hand, a clergyman who might be eccentric enough to impose it on his flock every time he says Morning Prayer has the privilege of doing so.

The said manner of dealing with the Athanasian Creed may be quite satisfactory to the clergy, but it can hardly be considered satisfactory to the laity.

W. E. Enman.

ENRICHMENT OF THE SERVICE OF HOLY COMMUNION.

Sir,—In connection with the revision of our liturgy, I wonder if a little more could not be done to improve the Communion office. A notable defect in that office is the want of variation. There is a sameness, that tends even to monotony, in an office which has practically no variation throughout the year, apart from the Collect, Epistle and Gospel and the meagre supply of prefaces. Since one avowed purpose for liturgical revision was enrichment, I would like to plead for the fulfilment of that purpose in this, the most important of all services. As yet, such improvement as has been attempted is of an extremely limited nature. We have leave to omit the Decalog and use our Lord's summary of the law instead; we have an extra sentence for the offertory; and we have an additional preface—namely, for the Epiphany. But I must confess to a feeling of disappointment at this poverty of enrichment, and I would like to suggest three ways in which a thorough enrichment and variety might be attained, quite apart from the thorny question of the prayer of consecration.

Firstly. Why could we not have a series of offertory sentences to go with the Christian year? These sentences need not have to do with money, but might with advantage strike some note connected with the particular season or day.

Secondly. Why could we not have a considerable variety of proper prefaces? It was the custom in olden days to have a preface for every Sunday and other holy day, but early in the Middle Ages the Roman Church swept most of these aside and retained only a few for greater occasions. In this matter the Anglican Church has copied Rome, by reducing the number of her prefaces from about two hundred to ten in the year 1175, and again from ten to five in the year 1549. Might we not, with rich profit, revert to the older custom and introduce a great many more? The Scottish revision of 1912 has added seven new prefaces, and we might take these over in their en-

tirety. A lot of others could be gleaned from various sources by our revision committee. Here, for instance, is one that I came across for the Transfiguration; it would surely be used to the edification of every parish: "Through Jesus Christ, our Lord, Who as on this day was gloriously transfigured in the sight of the fathers of both covenants, in token that all faithful people should have the fruition of His glorious Godhead." Incidentally, it may be mentioned that a special preface was provided for the King's coronation.

Thirdly. How helpfully would our Communion office be enriched by a second Collect for all the "red letter" days, to be repeated just after the Gloria in excelsis. Canon Wright, of Minneapolis, published in 1908 two additional Collects for all the Sundays and other festivals of the Church, and similar publications have been issued by others. From them our revision committee could easily compile a series that would be a genuine enrichment of our Communion office and would be used to the edification of all who take part in this blessed service of our Lord's institution.

Sydenham Lindsay.

"MY LORD."

Sir,—So far as I can gather, Professor Michell is more or less in accord with me. Taking up his points in detail, the first one which calls for attention is (1) English Precedent. If a seat in the House of Lords is in England a prerequisite to being a "Lord Bishop," colonial Bishops are, in the nature of things, ruled out, for they have never had seats in that House.

(2) Royal Letters Patent. A patent covers only so much ground as its phraseology, by ordinary interpretation, warrants the holder or any other reader in deducing from it. There is no doubt that Bishop Charles Inglis and Bishop Jacob Mountain both understood that their patents did not confer upon them the right to the title of "My Lord Bishop." The former expressly disclaimed the right in writing to Lord Dorchester, and the latter complained to the Home authorities that they had played him false in not according him the right, together with the seat in the Councils of Lower Canada and of Upper Canada. He felt so strongly on these points that he even said that it would be impossible for him to proceed to Upper Canada in the discharge of his Episcopal duties without the title and the summons to the Councils. As a matter of fact, he did (in 1794) pay a visit to Niagara and Kingston and held Confirmations there without any of these dignities, though long before his second visit (in 1799) they had been conferred upon him.

It is unreasonable to suppose that, having been conferred upon Bishop Mountain, these rights were withheld from the senior Bishop of British North America, Dr. Inglis. On this point I have no information, but, considering the general policy of the British authorities in the matter of observing precedents and proprieties, I should find it very hard to believe that such important concessions would be made to a junior Bishop and not to his senior.

(3) "Honourable." Professor Michell is quite correct in saying that the title ordinarily conferred upon members of the Executive and the Legislative Councils of the British North American provinces was (as it still is to-day) "Honourable." He will remember, of course, that it was possible, under the Constitutional Act of 1791, that the Legislative Councils should be made to resemble the House of Lords, their prototype, still more closely than they did by adding to the

life-tenure of the seats "any hereditary title of honour, rank or dignity of such province, descending according to any course of descent limited in such letters patent." Section VI. of the Act, from which this quotation is taken, goes on to say, without a break: "It shall and may be lawful for His Majesty, his heirs or successors, to annex thereto by the said letters patent, if His Majesty, his heirs or successors shall so think fit, an hereditary right of being summoned to the Legislative Council of such province, descending according to the course of descent so limited with respect to such title, rank or dignity; and that every person on whom such right shall severally so descend shall thereupon be entitled to demand from the Governor, Lieutenant-Governor or person administering the government of such province his writ of summons to such Legislative Council at any time after he shall have attained the age of twenty-one years" subject to certain restrictions as to forfeiture and vacation, which are set out in the sections immediately following, but which have no connection with the present discussion.

No attempt of this kind was ever made, so far as I am aware, in respect to the laity. My contention is, that it was made in respect to the Bishops, and my reason is found in the correspondence of Bishop Mountain with the Home authorities. He complained most bitterly that he was not a "Lord Bishop," and that he was not a member of either Council in either of the civil provinces which together made up the Diocese of Quebec. He carried his point; he was subsequently summoned to both Councils in both Lower and Upper Canada; his immediate successor in the See was similarly summoned; and they were accordingly "Lord Bishop."

(4) This custom and practice having become established, it may be that the patents issued to other Bishops made them "Lord Bishop" because they were to be summoned to the Councils, just as a "Lord temporal" would have been entitled, as we have just seen in the quotation from the Act, to demand that he be summoned. I have not seen Dr. Charles Stewart's patent. As we have not had any Crown Bishops in Canada for a matter of sixty years or more, and as the Act of Union of 1840 changed the basis of summons, no rights possessed by the earlier Bishops in this connection can be said to have descended to the Bishops of the present day, who are elected, not Crown, Bishops.

(5) The present Bishop of Fredericton, who has written to me in the most kindly terms on the subject of my article, tells me that the first occupant of his See (Dr. Medley), who was appointed by the Crown in 1845, received a patent which conferred upon him the title of "Lord Bishop." This is in accord with my conjecture in Section (4) of this letter. But the Bishop of Fredericton goes on to say that the Legislature of the Province of New Brunswick passed an Act ordaining that the Bishop of Fredericton and his successors should be known thenceforth as "the Bishop of Fredericton," thus reducing to the basis of courtesy only the address, "My Lord."

As you quite appropriately remarked in your editorial, the adoption of any change in modes of address is very largely a matter for the Bishops to determine. As you also said, there are some of them who would gladly make the change, but they do not wish to give offence to their brother Bishops, nor do they wish to appear to reprove them for clinging to "My Lord."

A. H. Young.

Trinity College,
Toronto, April 4th, 1919.

Memorial Tablets

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THE LORD'S PRAYER.

(Continued from page 248.)

nations no more." After the thousand years are finished he is set at liberty for a short time, during which he stirs up the last rebellion of mankind against God, which is at once crushed, whereupon the author of so much evil in the world, and so many calamities, and ruin to such numberless souls is cast into the lake of fire forever.

The "thousand years" spoken of in the passage from the Book of Revelation quoted above is, of course, the "Millennium," wherein, after the earth has been swept clean by fiery judgments of its long pollution and Satan and his angels are imprisoned, the Lord Jesus Christ "takes the heathen for His inheritance and the utmost bounds of the earth for His possession and Kingdom." The Saints, risen and glorified, now take their seats upon their long-promised thrones, and the times of the restitution of all things begin to run their course; the darkness of this world is exchanged for the light of the Gospel of the glory of God; a Church suffering and despised for a Church triumphant, "fair as the moon, clear as the sun, and terrible as an army with banners," and men and nations at last learn the difference between the world ruled by Satan and the world governed and its affairs regulated in perfect wisdom, love and power by its true and rightful King, Jesus Christ, the Son of God, the Son of Man, the Son of David. And when these things shall come to pass, gloriously fulfilling all the other petitions of the Lord's Prayer, then also shall the final one be fully and blessedly realized, "Lead us not into temptation, but deliver us from the Evil One."

And now to Him Who is able to do exceeding abundantly above all that we can ask or think—unto Him be the Kingdom and the power and the glory, forever and ever. Amen.

A man only understands that of which he has already the beginnings in himself. Amiel.

THE MIDDLE CROSS.

(Continued from page 249.)

crime. I should have been nailed there between my two comrades to that Middle Cross. I was the worst of the lot. But there He dies for me."

As we look back we understand it now. That day Jesus became the Substitute for the sinner, of whom Barabbas was chief. That day, by substitution, He saved Barabbas from temporal death, and that day, on the Cross, as the Son of God, He saved Barabbas' robber comrade from eternal death. Year by year, Good Friday comes and goes. But never will the world forget the Man who lay upon the Cross and bore our sins. Barabbas, representing the world of sin, should have been there; but He, the Lamb of God, Who was made sin for us, that day took our place. And seeing Him by faith, we not only behold the Man, but behold our King, and cry:—

"Worthy is the Lamb that was slain! For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

THE GIRL OF THE REMAKE.

(Continued from page 250.)

If you are thirsting for a profession and saving money for a University course, take a post in a newspaper office or under a literary man so that you may learn to express your thoughts and ideas readily. If you work hard you will find when once you reach the University that you outstrip the average girl beside you. If you want advertising, (which pays very well, as a profession,) then take a stenographer's post in the advertising department of a departmental store. If you are aiming at interior-decoration, take work under an architect; or if you decide upon business, choose your office and as soon as you can gain entrance learn the innermost heart of that business. If a woman can become secretary to a prime minister, to Lloyd George, you can, week by week, according to your ability, become so shrewd and understanding that in course of time you will

gradually slip either into the position of private secretary to your manager, or, later and better still, into that of assistant to that manager.

But, remember, the road will be long and tiresome. There may be plenty of room at the top, but there is no elevator to swing you swiftly aloft; your only access will be up steep and stony stairs. As you mount those stairs, you must shoulder greater and greater responsibility year after year. You must face making that ascent apparently unnoticed and probably for many a long day without immediate recognition or rise of salary. But when at last that recognition, that rise of salary comes, you have a splendid prospect ahead of you, provided you guard against one last and very real danger.

You have not shouldered the work without, as a rule, becoming ten times more enthusiastic over it even than the manager himself. The more enthusiastic you are the more he relies upon you and increases your work and increases your salary till, like many a girl before you, you earn from sixty-five to seventy-five dollars a week. But this is exactly where the danger comes in. You are tempted to work on and on, ahead of your strength. Then you begin to break; then, despite the kindness of the manager, despite a possible trip south, despite help over an operation, your candle burns out at both ends and, unless something intervenes, you either break down finally or die.

But suppose, after careful survey of the land, you decide against stenography. What about banking? This would have been delightful a year or two ago when you felt you were opening up new lines of service, when you knew that you were setting a man free for military service. But the glamor is passed. The girls in banks are holding their own, but the banks, save as to stenographers, are closed. How far, if at all, will they reopen? That depends upon the final verdict of the managers as to the suitability of girls for banking; and of the girls upon the rival claims of the labor market. For there is a division of opinion upon the subject. Bank managers have decided that they have a wider choice of girls than of boys, for girls are enthusiastic and willing to come at

all costs, whereas boys tell you to your face that banking is the worst paid of all professions, and that they are out for adventure.

But managers have discovered, on the other hand, that the girl has drawbacks. She is apt to break down, and they find filling her breakdown expensive and annoying. A girl cannot be despatched as readily as a boy from a bank at the east end of the city to a bank at the west end. She cannot be despatched as recklessly from Vancouver to Yukon, and from the Yukon to Halifax, as her brother. And finally, no matter how promising she may be, she is too apt, from the manager's point of view, to marry.

But the reluctance is not all upon the manager's side. The girls in their turn have discovered that banks have drawbacks. It is no fun working night after night for a week to locate a missing three cents; no fun training juniors and, if those juniors are boys, seeing them shoot ahead at higher salary; no fun working on and on without the ghost of a chance of being general manager; no fun working at top speed and seeing the man beside you, who is working at what you call ten dollar speed, for the sake of increased salary quickening to fifteen or twenty dollar speed, and never turning a hair over it.

To sum up: Try, if you will, your fill of stenography and banking today, but think out a more soul-stirring, soul-satisfying life for tomorrow.

(To be continued.)

"The Easter Spirit"

We have received a call for four free copies each week for a Military Hospital. We have answered the call.

We also know of a person in a Sanitarium who would be glad to get our paper each week, but cannot afford it.

The "Canadian Churchman" is at present supplying over fifty free copies to soldiers, and glad of the privilege.

Would five of our readers like to pay for the five copies referred to above as an Easter offering—one each?

Don't remit. Write us first and we will send particulars.

CANADIAN CHURCHMAN,
613 Continental Life Bldg.,
Toronto.

No less than 1,055 graduates of the Royal Military College at Kingston took part in the war, and of these, 141 were killed. Nearly 40 per cent. of the cadets who enlisted have been granted decorations for some deed of valour. Graduates of the college have been mentioned in despatches 422 times, two cadets being mentioned on six occasions and two on seven occasions.

Preferments and Appointments

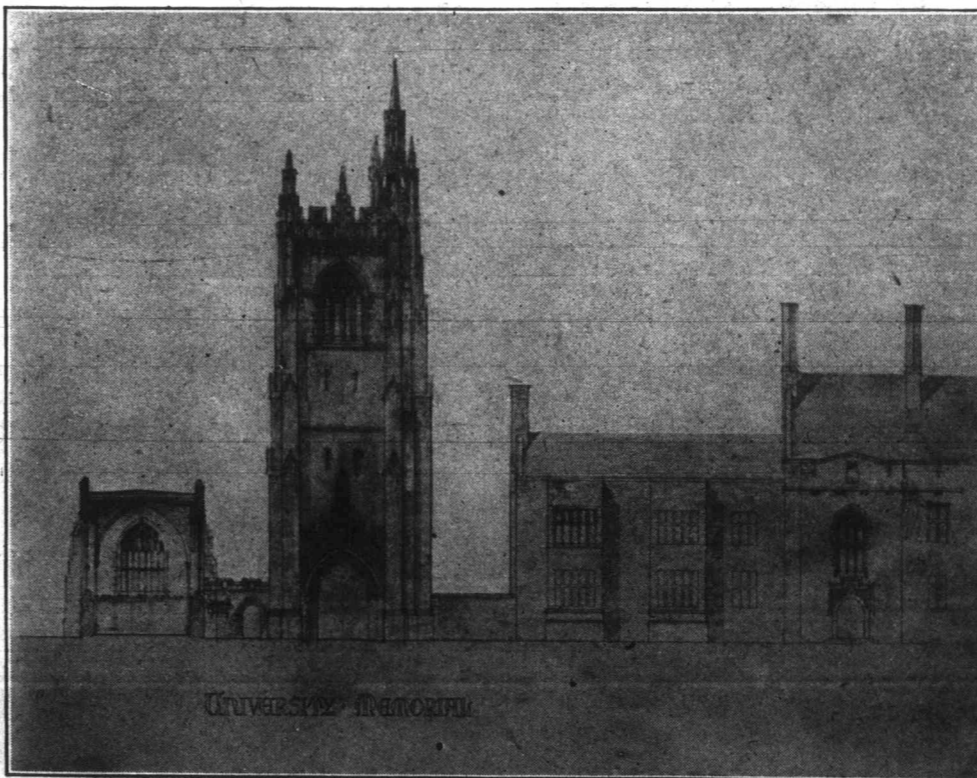
Barrett, Rev. H. P., Curate of St. John's Cathedral, Winnipeg, to be Rector of Dauphin, Man.

Bullock, Rev. W. H., Incumbent of the Mission of Baddeck, to be Incumbent of the Mission of Hantsport, N.S.

Tyers, Rev. A. H., Rector of Ship Harbour, N.S., to be Rector of Sackville, N.S.

MARRIAGE NOTICE

MILES—BROWN—On March 5th, at St. John's Church, Uxbridge, England, by Rev. F. H. Boight, Private Arthur F. Miles, 75th Can. Inf. Bn., second son of the late Rev. A. C. Miles, B.A., and Mrs. Miles, Toronto, to Ethel, eldest daughter of H. and Mrs. Brown, Uxbridge, England.



The Proposed Memorial Tower at the University of Toronto

A screen of carved stone work is to join the Hart House, shown at the right, to the new tower. The screen will be pierced by a gateway for the road on the east side of University College. A set of chimes will be placed in the Memorial Tower, and at the left is to be the Memorial building, in which will be the Roll of Honour. \$175,000 is the estimated cost. The balance of the \$500,000 raised by the Alumni Association is to be used for the foundation of scholarships for the benefit of the children of fallen soldiers.

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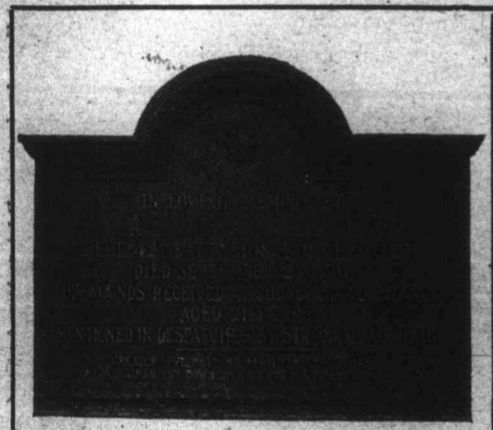
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Indian Work in Calgary

The M.S.C.C. have agreed to take over the Indian Schools in Calgary Diocese. By arrangement between the M.S.C.C. and the diocese, the M.S.C.C. takes over immediately all the assets and liabilities of the Indian Missions and schools. The diocese has surrendered all claims for future control. It has surrendered its grant from M.S.C.C. for the work. The diocese is to pay an additional \$1,000 on account of M.S.C.C. apportionment for 1919. The total liabilities on schools and missions were approximately \$9,400.

The M.S.C.C. has appointed a local commission consisting of Chancellor Savary (chairman), Archdeacon Tims (secretary-treasurer) and Mr. Sidney Houlton, this commission being charged with the future administration of the work subject to the instructions of the Executive Committee of M.S.C.C. A sufficient sum has been deposited in the Bank of Montreal to enable this commission to pay off the whole of the indebtedness on missions and schools. The diocese of Calgary is therefore now entirely released from all liabilities, either past or future, in connection with this work. The negotiations were completed on the recent visit of Canon Gould to the West.

EDMONTON NOTES.

Captain the Rev. L. H. Lang, Chaplain for Returned Soldiers, was the guest of honour at a meeting of the Anglican Club and gave a stirring address on the "Work Among Returned Men."

Captain the Rev. G. D. Whittaker, Chaplain of the 49th Battalion, who has returned to Edmonton with his regiment, was the preacher at the University service recently.

The Rev. G. Bowring has resigned as assistant at Christ Church and will leave after Easter for his new field of work at Viscount, Sask.

At the ninth meeting of the Edmonton Archdeaconry, the "Quiet Day" was conducted by Dean Paget, of Calgary. Apart from the devotional exercises, the chief features of the sessions were papers on "The Spirit of Devotion," by Canon C. W. McKim, "Parochial Reorganization," by Rev. E. Pierce-Goulding and "Church Unity," by Rev. Canon Johnson. At a meeting of churchwardens, lay delegates and substitutes, Mr. A. H. Petch and Mr. W. W. Howe led the discussion on "The Laymen's Duty regarding the Church's Financial Burden," and Mr. W. H. Baker, and Mr. A. U. G. Bury that on "The Church's Responsibility toward the Returned Men."

PRINCE RUPERT NOTES.

The welcome to the 27 Anglican soldiers who had already returned to Prince Rupert, given in the church hall on March 4th, took the form of a banquet provided by the ladies of the congregation. After the usual toasts, Archbishop Du Vernet proposed "The Returned Soldiers." Archdeacon Collison spoke to "The Church" and Canon Rix to the "Call of the Church." The most impressive part of the evening was when Canon Rix read the honour roll of 28 men who had paid the supreme sacrifice. Those present stood during the reading and while the "Dead March" was played. The chairman was Mr. W. E. Burritt, registrar of the Supreme Court at Prince Rupert.

There were 125 men left the Prince Rupert congregation for active service, a number of whom have won conspicuous honour. The only member of parliament who won the V.C. was a member of this congregation,

Lieut.-Col. C. W. Peck, V.C., D.S.O. One hundred and thirty men sat down to this banquet. With four exceptions they were all Anglicans. This ought to augur well for the future prosperity of our Church in Prince Rupert.

NEW RECTOR FOR ARICHAT, C.B.

At a special meeting of the congregation held on March 31st, the Rev. B. P. Colclough was unanimously elected Rector in succession to the Rev. Geo. Andrews, the new missionary for Honan. Mr. Colclough has been for the last few years Rector of Milton, P.E.I., where his excellent work has raised the parish to a high state of efficiency, and has won for him many friends, whose good wishes will go with him to his new sphere of labour.

PROGRESS AT COLDWATER, ONT.

Rev. A. E. Mackey, for several years missionary at Washago, Ont., on April 1st took charge of the Missions at Coldwater, Wauhaushene and Matcherdash. Rev. W. L. Cullen who, since October, has been acting as locum tenens at Coldwater, returned to his home in Toronto. During his incumbency, the Women's Guild of St. Matthew's Church, paid for many improvements to the church fabric. They purchased a lantern and membership in the slide exchange paying cash in full for same. The lantern nearly paid for itself in two entertainments. The Guild last year earned over \$500 in various ways, chiefly with the needle and serving lunches at the county fair.

On Easter Day there will be presented several memorial gifts: A brass book-rest from Mr. and Mrs. A. Woodrow in memory of their only son, James Alexander, recently deceased; and a brass alms basin from Mrs. Ryan, in memory of her daughter, Emma. Parish affairs here look very encouraging.

REOPENING AT RUNNYMEDE, ONT.

At the reopening services of St. Paul's, Runnymede, Toronto, after the enlargement and redecoration of the church the Bishop of Toronto dedicated numerous donations: Communion Table, Communion Rail, Oak Pulpit, Brass Desk, two Prayer Desks and two Prayer Books. A stained glass window was unveiled in memory of the members of the congregation who gave their lives in the war. This congregation under the leadership of Rev. Edward Morley is to be congratulated on its energy and devotion,

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NOTICE
On March 5th, at St.
England, by Rev. F.
F. Miles, 75th Can. Inf.
Rev. A. C. Miles, B.A.
o Ethel, eldest daughter
bridge, England.

Can Such Forgetfulness Be Excused?

If a man leave no will to provide for the management and disposal of his Estate, and the legal division works an injustice to some member of his family, can the excuse of "forgetfulness" lessen that man's responsibility? Lest you forget, we are constantly reminding you, by advertising, of your duty to Make a Will. By appointing this Corporation as Executor, your Estate will have the services of an efficient and experienced company whose sole business is the administration of Estates. Our service costs no more than that of an individual Executor. Booklet mailed on request.

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MEMORIALS DEDICATED AT PARIS, ONT.

There was an immense gathering at the special dedicatory services at St. James' Church, Paris, on April 10th, when a memorial Holy Table and reredos of quarter-cut oak were dedicated by the Bishop of Huron, and a handsome brass tablet containing the names of one nursing sister and 22 men who made the supreme sacrifice in the great war was unveiled. A brass tablet in the east of the reredos states the object of the memorial. On the east wall of the church is a handsome brass tablet mounted on polished oak. The same is surmounted by the Union Jack and Canadian flag, and beneath the same is an inscription and names.

The idea of placing such a memorial was that of the Rector, Rev. Rural Dean R. G. Seton-Adamson, who with the efficient aid of the Chancel Guild secured the necessary funds, which were liberally given, the whole costing nearly \$1,000. At the same time as the unveiling of the tablet to the soldiers, Bishop Williams also unveiled a handsome brass tablet on the west wall of the church to the memory of the late Mrs. Fred. P. Blackhurst. Deceased was drowned in the St. Lawrence River in the disaster to the "Empress of Ireland," on May 29, 1914.

The G.W.V.A., local ministers, members of council and a number of officers were present.

MEMORIAL AT BROCKVILLE.

At a recent service in St. Paul's Church, Brockville, Rev. L. E. Davis, the Rector, dedicated a brass tablet in memory of one who had been very closely associated with the church since its inception until the time of his death. The tablet bears the following inscription:—

"To the Glory of God and in affectionate memory of Bertha M. Chapman, who entered into rest June 7th, 1918. A faithful member of the choir and loyal Sunday School teacher. 'Blessed are the pure in heart for they shall see God.' Erected by the A.Y.P.A."

A MEMORIAL ORGAN AT WEL- LAND, ONT.

A memorial organ, sacred to the memory of 16 men of the congregation fallen in the great war, has been erected at Holy Trinity Church, Welland, Ont. It has been built by Casavant Freres at the cost of \$4,000. The Rector, the Rev. Mr. Thompson, preached a special sermon on "Worship," and thanked his people for their splendid liberality. The greater part of the cost has been already paid in. There will be a formal opening of the new organ in the near future, and dedication by the Bishop, when it is expected the Great War Veterans will attend in a body. Mrs. Lattimer, F.R.C.O., is the newly appointed organist.

MEMORIALS AT STANBRIDGE EAST.

Memorial tablets have been erected and unveiled in St. James' Church, Stanbridge East, in memory of Miss Carrie Baker and Mrs. P. M. Cornell. Both these ladies were lifelong members of the congregation and served in the choir for many years. Miss Baker had been an earnest worker in the W.A., Sunday School and the Guild. A "Carrie Baker" memorial fund has been started towards which Mrs. C. J. Chandler has contributed \$100 and the Guild \$100. These amounts have been invested with the Synod in the Parochial Endowment Fund of the parish. Mr. M. S. Cornell has also contributed \$100 to the en-

dowment fund, in memory of his late wife, who was a devoted member of the congregation. A brass alms bason has been presented by the Sunday School in memory of Miss Carrie Baker. Rev. R. Atkinson, the Rector, preached on the Communion of Saints at the unveiling.

MEMORIALS AT FORT ERIE.

The Bishop of Niagara visited the parish of Fort Erie on Friday, April 4th. In the afternoon at St. John's Church, he confirmed nine candidates and dedicated a beautiful oak pulpit in memory of the Rev. Canon Grasset and an oak lectern in memory of Dr. Curtiss. In the evening at St. Paul's Church he confirmed 25 candidates and dedicated a cross in memory of the soldiers who were killed in the great war, a brass tablet in memory of Signaller H. H. Gear, a reredos in memory of Mrs. Clarke, and a beautiful service flag with one hundred maple leaves and eight stars upon it. In the centre of nineteen of the maple leaves was a gold cross signifying that nineteen of the Canadians were killed. The Bishop expects to return on May 6th to dedicate the new parish hall in Bridgeburg. This building was formerly the Crown Theatre.

YOUR EASTER JOY

will be shared by your friends if you send them a copy of our Special Easter number. Order form, page 255.

The Churchwoman

Bishop Roper addressed the St. Alban's W.A., Ottawa, at their annual meeting, when it was reported that all pledges were met and the surplus was voted for Eskimo work.

The total receipts of the St. Luke's W.A., Ottawa, for the year were \$173.88. Addresses were given by the Rector, Rev. J. E. Lindsay, who also presided, and by Mrs. F. C. Anderson, the diocesan treasurer, and Miss Amy MacNab, the Diocesan Dorcas secretary.

Mrs. H. Skinner, who, since the formation of the W.A. in Nanaimo, B.C., nine years ago, has acted in the capacity of president or secretary-treasurer, was presented with a life membership by her fellow-members. A new Branch—the Girls' W.A.—has been formed and commences with 17 members.

All the pledges for the year have been met by the members of St. Bartholomew's W.A., Ottawa, which held its annual meeting on April 8th. The Rector, Rev. F. H. Brewin, visited the meeting and later in the evening a social gathering was held, when addresses were given by two Diocesan officers, Mrs. R. H. Archer and Miss Winnifred Black.

Reviewing a year of faithful and successful effort in the cause of Missions, the Girls' Auxiliary, of St. Matthew's Church, Ottawa, met for their annual session lately. Addresses of encouragement to the young women in their work for the home and foreign Missions were given by Rev. Robert Jefferson, Rector of Holy Trinity Church, Ottawa East, and by Mrs. F. C. Anderson, the Diocesan treasurer.

The W.A. of the Wilmot parish in Huron diocese celebrated its thirtieth anniversary on April 1st. The Rector, Rev. Rural Dean Hicks, referred to the long record of faithful work on the part of the Branch, and feeling mention was made of members who had passed away. The past president gave a brief history of the Branch, pointing out that in thirty years it has contributed over \$5,000 to Missions. In 1918 the Branch raised \$236.

The Girls' Auxiliary of All Saints', Huntsville, Ont., was so fortunate as to secure the Rev. J. Cooper Robinson, of Japan, to give an illustrated lecture on April 7th. A large number were present and though the address occupied more than two hours, the explanation of the beautiful pictures was so interesting, and such was the personality of the speaker, that marked attention was held to the end.

At the Girls' Auxiliary of Christ Church Cathedral, Ottawa, the Rev. John Dixon, the curate, presided. All the pledges had been met. Of the balance of \$48 in the treasury, the sum of \$40 was voted to the Endowment Fund for work among the Eskimos and Indians. Mrs. T. J. Stiles, an officer of the Diocesan Board, gave a brief address and Mrs. Dixon was presented with a lovely bouquet of flowers. Mrs. Dixon is the retiring president, and her work of the past year was greatly appreciated.

The W.A. of Trinity Church, Cornwall, are presenting a handsome brass desk for the Holy Table to St. Luke's Church, on the Gordon Indian Reserve, in Saskatchewan, bearing the following inscription: "To the Glory of God, and in loving memory of Mary Carpenter, Jeanette Tilton, Jeanne Maria Cline. Presented by Trinity, Cornwall, W.A." Some time ago it was decided that instead of sending flowers for the funeral when a member entered into rest, the money would go towards a permanent memorial in the Mission field.

For twenty-five years, ever since the organization of the Branch of the W.A. of Holy Trinity Church, Ottawa East, has Mrs. J. Trowbridge been at the head of that splendid band of workers in the missionary cause, and at the twenty-fifth anniversary on April 8th, she was presented with a purse of gold by her fellow members. The Rector, Rev. Robert Jefferson, added his appreciation. Mrs. Robert Jefferson was welcomed as a life member. All the pledges were met, and Dorcas work included an outfit for a girl at Hay River.

The Ven. Archdeacon Mackay, Rector of All Saints' Church, Ottawa, presided on April 7th at the annual meeting of the W.A. of that parish, when a year of faithful effort and splendid result was reviewed. The total receipts for missions amounted to \$175, besides which the Dorcas work consisted of four bales valued at \$209 sent to Mission fields. Rev. Gerald Clarke, curate of St. Matthew's Church, and Miss Amy MacNab, the Diocesan Dorcas secretary, gave brief addresses of encouragement to the women in their missionary activities.

NEW WESTMINSTER W.A.

The monthly Board meeting of the W.A. of the diocese of New Westminster was held in the parish hall of All Saints' Church on April 1st. The treasurer reported a balance of \$796.90. The corresponding secretary reported that the sewing machine for which Archdeacon Whittaker was appealing has been supplied to him by the Dominion Board. The secretary-treasurer of the "Leaflet" reported a balance of \$47.52 and two new subscribers. Mrs. Lye reported \$1.75 for the Blind School at Palamcottah. The Junior secretary read a most interesting letter from Mrs. Rose, Palampur, India, describing the work amongst the little ones. Christmas gifts for Kangra should be sent to Mrs. Taylor not later than August 15th. The Babies' Branch secretary wished that all returns be sent to her not later than May 15th. The Bishop of the diocese made his first appearance on his return from England and was warmly welcomed. He spoke on the wonderful work of women during the war.

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The Japanese convener had a pleasant report to give. Not only have two men been baptized at Mrs. Patrick's mission, but also the baby of one of our own girls, who had herself been educated and baptized at the mission. Mrs. Dorell, the Japanese convener, representing the Board, was a god-mother, and the Board presented this first grandchild of the Mission with a silver christening cup. The father is under instruction and will soon be baptized. Twenty-six of the kindergarten children of the two Missions in Vancouver have passed into the Canadian, and not the Japanese, public school. This is a cause for thankfulness for two reasons. First, that although unhappily there is no Christian teaching in our schools, yet they will not be brought under the Buddhist influence of the Japanese School. The dual school system is not good. The E.C.D.F. secretary reported \$50.40, which was voted towards the moving of the church from Fort George to Prince George, which, now that the railway passes through it, is the centre of the district. It was decided to take "The Riddle of Nearer Asia," by Basil Matthews, as the study book for the season of 1919-1920. The lecture on "Hinduism," by the Rev. N. L. Ward, was very much appreciated.

MONTREAL DIOCESAN W.A.

The April meeting of the Montreal Diocesan W.A. was held in the Synod Hall on April 3rd, and was largely attended. Four new life members were welcomed, among them Miss Daisy Strangman, late of the Deaconess Home, Toronto, and who has been doing most devoted work in the Hebrew Mission in Montreal. One Dominion life member was made, Mrs. Lloyd, who has been a life member for 22 years. Final arrangements were made for the entertainment of our honoured guests of the Dominion Executive, who have just closed a series of meetings here. As this diocese has been apportioned \$6,000 for the United Pledge Fund, more than double former subscriptions, which has again to be broken up amongst the Branches, there was a good deal of discussion as to ways and means, and on the whole it was cheerfully undertaken, though some were doubtful of their ability to raise their particular share. The fact is we are all learning a new outlook upon life and larger ideas than ever before. The "silver and gold" are here, but it needs the unlocking of the treasure house and the pouring out for the Lord's service. As we see with other eyes, and "shoulders are put to the wheel," the problem will be worked out with the blessing of the Lord. The treasurer reported her receipts for the month to be \$1,159.50 and disbursements \$833. Most interesting letters were read from Rev. W. H. Fry, of Herschel Island, Rev. E. Reid, of Fort McPherson, Mrs. Vale and others. The Rev. H. B. Fricker gave the noontide devotional address, taking the word "Jealousy" as his subject and he brought out some original helpful thoughts. Miss Haultain gave a paper on the "Message of Christianity to the Buddhist." A new missionary library has just been inaugurated by the joint Board and Faculty of the Co-operating Theological Colleges, which is thrown open to the various women's missionary societies. There are between 300 and 400 volumes with reading rooms, catalogues, etc., at Divinity Hall, and this ought to be a help to all interested in missionary literature.

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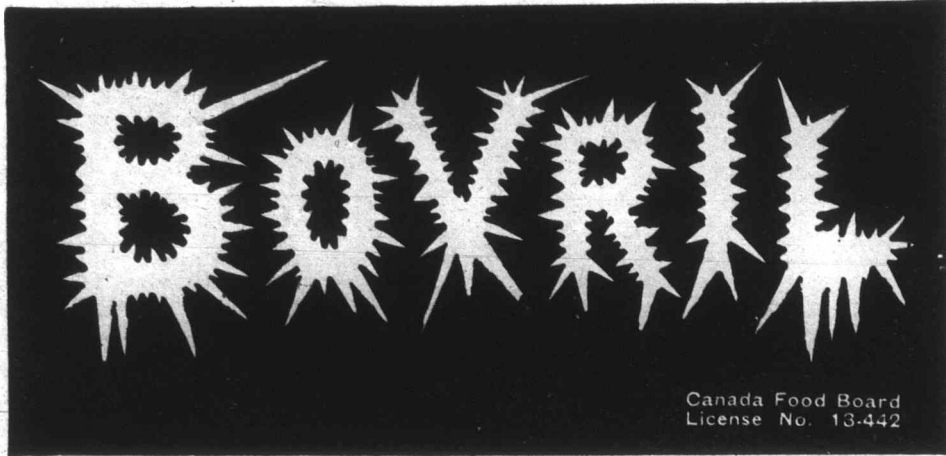
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TORONTO DIOCESAN W.A.

The April Board meeting of the Toronto Diocesan W.A. was held in All Saints' schoolhouse, which has a historical interest for W.A. members, as the place in which the resolution, which resulted in the formation of the first Canadian Girls' Branch was passed. Mrs. Rae, the treasurer, reported receipts of \$14,368.39, and \$5 in war-saving stamps. The sec.-treasurer of the Dorcas department received \$746.16; of the Babies' Branch, \$17.60; and of the literature department, \$155.59; with disbursements respectively, of \$976.40, \$2.95 and \$25; 89 bales have been sent out. The Babies' Branch has 21 new members. The "Leaflet" circulation was 4,708, an increase of 162 over the corresponding period of last year. An important change contemplated is that of beginning the W.A. year on Jan-

uary 1. This will correspond with the new arrangement of the Church year recently adopted by the Synod, and save much confusion and difficulty in making out financial statements for the various parishes. The change was made three years since at St. James' Cathedral, is felt to be a great advantage, and was easily carried out. Of the E.C.D.F. for the past month (\$212.12), \$125 was given towards the building of a church at Dorion, Algoma; \$75 for paint for Hay River School; and \$12.12 to the Columbia Coast Mission. The noon-hour address on "Christ the Redeemer as Consoler," was given by Provost Macklem. He spoke of three sources of consolation: the hope of better things in the future, or in a future life; a real faith in the over-ruling Providence of God; and (best of all) a consideration of the "unplumbed

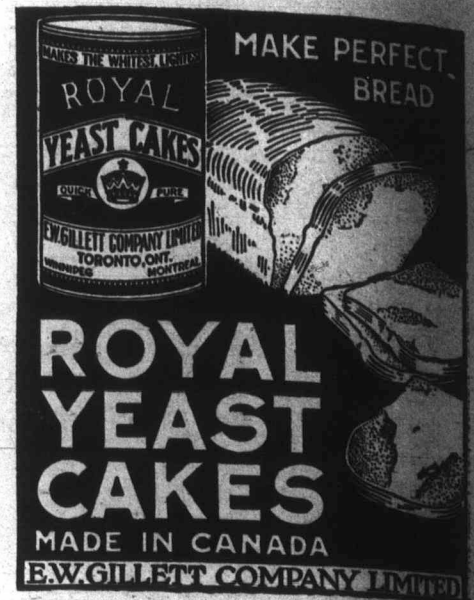
depths of the life and sacrifice of Christ," who is Consoler because He is Redeemer. Miss Deblois, who is on her first furlough from India, quoted the Indian proverb: "Whoever holds Kangra holds the Punjab," and gave an interesting account of the educational work for girls, one way by which our missionaries in Kangra seek to gain and hold Kangra, the Punjab, India, for Christ. Miss Soulsby, who has had many years' experience of teaching girls in England, gave some shrewd and valuable advice on the attitude of older women towards the young men and women who have fought and worked so splendidly during these last four years, but who "are less orthodox and less satisfied with things as they are," than their fathers and mothers used to be. She warned her hearers against the danger of relaxation of body and spirit and exhorted them to be true to the visions of their own past times, and keep their flags, confidence and serenity always flying.

THE MOTHERS' UNION.

The members of the Mothers' Union assembled in St. James' Cathedral, Toronto, on March 25th, for their annual Corporate Communion. It being also the tenth anniversary of the consecration of the Bishop of the diocese, he was the celebrant and special preacher. Reminding those present that the address last year had been on "Motherhood," the Bishop proposed to take "Childhood" for the present one as a fitting corollary. The letters of the word "Child" suggested five important points—viz.: (1) Complexity of a child's nature—"We are all fearfully and wonderfully made,"—with its many intricacies of temperament and disposition, involving the most scrupulous care on the mother's part, both physically and spiritually. (2) Indicated that "the Home is the proper factory to produce a proper child." "First let them learn to show piety at home," not at Sunday School or day school or anywhere else. The mental, moral and spiritual sides of character develop in the home and the responsibility for the standard maintained is the parents'. (3) Imitation is the law of childhood, for children copy anything they see their elders do, either in work or play, but remembering the command, "Be ye imitators of God as dear children," the solution becomes apparent. The atmosphere of home should be (4) Love, which is the fulfilling of the law, and the greatest thing in the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Love which guides and restrains with no harshness, invites confidence and leads to (5) Discipline, "which is the foundation of the after greatness of a child." The child who has been disciplined in a loving, Christian home has a priceless heritage. The Bishop recalled a passage from his own service of consecration ten years ago, that he urged upon all parents: "So minister discipline that you forget not mercy." Every child is a gift, a loan. God said of old: "Take this child and nurse it for me." It is therefore a talent to be developed, for which an account must be given at that last day when every mother hopes to plead: "Behold I and the children Thou hast given me."

TRINITY, OTTAWA, W.A.

At the annual meeting of Trinity Church, Ottawa, W.A., on March 26th, held at the rectory, Mrs. George S. Scantlebury was again elected president, and the other officers for the year are: Vice-president, Mrs. David Ewart; recording secretary, Miss Katie McCann; and treasurer, Mrs. R. Coleman. The delegates appointed



to attend the annual meeting of the Diocesan W.A. are Mrs. Ewart and Mrs. Hambrook, with Mrs. Gregory and Mrs. William Ide as substitutes. This organization has had a successful year of work in the missionary cause, and has met all its pledges. The Rector, Rev. George S. Scantlebury, presided, and an address dealing with Baffin's Land and Ungava Bay was delivered by Rev. E. J. Peck.

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CHAPTER VI.—Continued.

TODE'S NEW START.

"WHEN you didn't come back, I knew I must find some way to sell my cookies and gingerbread, and so I made some fresh and went to every family in this house and asked 'em if they would buy their bread and all of me instead of at the bakeshops. I told 'em I'd sell at the same price as the shops and give them better things. Some wouldn't, but most of them had sense enough to see that it would be a good thing for them, and after they'd tried it once or twice they were ready enough to keep on. Now I supply this house and the next one. It keeps me cooking all day, but I don't mind that. I'm only too glad that I can earn our living—Little Brother's and mine. Of course, I couldn't be cooking all day on Mrs. Hunt's stove, and besides they have no room to spare and we crowded 'em, and so, as soon as I got money enough, I hired this room. I'm paying for the furniture as fast as I can. It was all second-hand, of course."

Tode looked admiringly at the girl, as she ceased speaking.

"You've got a head," he remarked. "But now about cooking for my stand. Will you have time to do that too?"

"Yes, indeed," replied Nan, promptly. "I'll find time somehow."

Tode hesitated, moved uneasily in his chair and finally said, "Spect you'll have to trust me for the first lot, Nan. I ain't got no money, ye know."

"Why, Tode, have you forgotten that ten dollars you asked me to keep for you?"

"No—'course I ain't forgot it, but I thought maybe you'd had to use it. 'Twould 'a' been all right if you had, you know."

"Oh, no, I didn't have to use that. Here it is," and Nan brought it out from some hidden pocket about her dress.

"Then I'm all right," exclaimed the boy, in a tone of satisfaction. "I've got to get some clothes first an' then I'll be ready for business."

"What's the matter with those clothes?" questioned Nan.

"Oh, I've got to send these back to the bishop. Tode's face was grave as he spoke.

"But—I don't see why. He won't want 'em," Nan remonstrated.

"It's this way, Nan." Tode spoke very earnestly. "If I'd been what he thought I was, I know I could have kept all he gave me, but, you see, if he'd known I was cheatin' an' lyin' to him all the time he wouldn't 'a' given me a single thing, so don't ye see, I ain't no business to keep 'em, an' I ain't goin' to keep 'em a minute longer'n I have to."

Nan shook her head, for Tode's reasoning had not convinced her, but seeing how strong was his feeling in the matter she said no more, and in a few minutes the boy went out, his face radiant with satisfaction, because Little Brother cried after him.

He invested half his ten dollars in some second-hand clothes, including shoes and stockings. They were not very satisfactory after the garments he had been wearing of late, but he said to himself, "They'll have to do till I can get better ones, an' sometime I'm agoin' to have some shirts an' have 'em washed every week, too."

Tode's trade, that day, was not very heavy, for it was not yet known among his regular customers that he had reopened his stand, but he took care to advertise the fact through those whom he met, and he did not

fear but that his business would soon be prospering again.

That afternoon he succeeded in securing a tiny room in the house with Nan. It was a dismal little closet, lighted only from the hall, but it was the best he could do, and Tode considered himself fortunate to have his dark corner to himself, even though a broken chair and a canvas cot without bedding of any sort were all the furniture he could put into it then. Nan shook her head doubtfully when he showed her the room.

"Dark and dirty," she said, with a sniff of disgust, as the boy threw open the door. "You must get somebody to scrub it for you, Tode, and then whitewash the walls. That will make it sweeter and lighter."

"So it will," responded the boy, promptly, "but I'll have to do the scrubbin' an' whitewashin' both, myself."

Nan looked at him doubtfully. "I wonder if you'd get it clean," she said. "Scrubbing's hard work."

"You'll see. What'll I scrub it with—a broom?"

"You ought to have a scrub-brush, but I haven't any. You'll have to do it with an old broom and a cloth. I can let you have the broom and I guess we can get a cloth of Mrs. Hunt. You going to do it now?" she added, as Tode began to pull off his coat.

"Right now," he answered. "You see, Nan, I've got loads of things to do, an' I can't be wastin' time."

"What things?" questioned Nan, curiously.

"Oh, I'll tell you about them after a while," replied the boy. "The broom in your room?"

"Yes, I'll bring it to you," and Nan hurried off.

She came back with an old pail full of hot water, a piece of soap, a broom and a cloth, and then she proceeded to show Tode how to clean the wood-work and floor thoroughly, with special attention to the dark corners, which looked, indeed, as if they had never been visited by a broom. Nan was a thorough little housewife, and she longed to do the whole work herself, but Tode would not allow that, so she could only stand and look on, wondering inwardly how a boy could handle a broom so awkwardly. But if he was slow and awkward about it, Tode was in earnest, and he looked with much satisfaction at the result of his labour when it was completed.

"You'll have to wash the floor again after you've whitewashed the walls," Nan said, "but it needed two scrubbing's, anyhow."

Tode looked at it ruefully. "Oh, did it?" he said. "I think one such scrubbing as that ought to last it a year."

Nan laughed. "If you'll carry out my bread and things to-morrow, I'll do your whitewashing for you," she said.

But Tode shook his head. "I'll carry out your stuff all right," he answered, "but I ain't a-goin' to have a girl doin' my work for me."

He bought the lime and paid also for the use of a pail and brush, and the next day he put a white coat on his walls, and when this was done, he was much better satisfied with his quarters. Nan offered to lend him her shawl in place of a blanket, but he guessed that she needed it herself and refused her offer.

(To be continued.)


The funeral of the late Dr. Beeching, Dean of Norwich, took place in Norwich Cathedral on March 3rd. The remains had been cremated and the actual place of the burial was at the back of the apse, behind the Holy Table, facing the site of the proposed war memorial chapel, in which the late Dean had taken a great deal of interest.

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(Rev. S. F. Coffman, Vineland, Ont., states: "This is to certify that I know Mrs. Thwaites and the party to whom she refers, and her statements are correct.")

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"I am going to use the idea and manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one:—

"Always be cheerful and patient as well as industrious.

"Brooms hanging instead of standing will keep them soft and pliant.

"Canning—Do in the early part of the season, and early part of the day, to save the fruit and temper.

"Dish of hot water set in the oven prevents cakes from scorching.

"Economize time and health and means and you will never beg.

"Flour—Keep cool and dry and securely covered.

"Glass—Clean with a quart of water mixed with a tablespoonful of ammonia.

"Happiness is not so much in doing what you want to, but in wanting to do what you have to.

"Ink Stains—Wet with spirits of turpentine; after three hours rub well.

"Jars—To keep cereals in good condition always put in glass jars.

To prevent jars in the family always bring a smiling face to the breakfast table.

"Keep an account of all supplies, with cost and date of purchase.

"Love lightens labour.

"Money—Count carefully when and where you receive change.

"Nutmegs—Prick with a pin, and if good, oil will run out.

"Orange and Lemon Peel—Dry, pulverize and keep in corked bottles to use for flavouring.

" Parsimony—Be careful lest what you call prudence and economy is really this.

"Quicksilver and white of eggs destroys cockroaches and bugs.

"Rise in the morning full of gratitude for a new day.

"Sunshine within and without is the best medicine.

"Try again, and conquer all obstacles.

"Undue haste makes waste.

"Vinegar never catches flies, but honey does.

"Wholesome advice is easy to give and hard to take.

"Yielding gracefully is a fine art.

"Zest is the secret of success."—New York Globe.

A SLIGHT ALTERATION.

"And how are the twins?" a Vicar asked, meeting their older sister.

"Getting on nicely, thank you, sir," stammered the shy girl.

"Have you decided on their names yet?" went on the Vicar, smilingly.

"Y—yes, sir," answered Annie, tumbling out her words in confusion.

"We're going to call them Steak and Kidney."

The Vicar looked rather puzzled, but let it pass. The names he was asked to bestow upon the twins at the font a fortnight later were Kate and Sydney.

POLICE WIT.

"What's his chief characteristic?" asked the policeman of the old lady, who was trying to describe the man who had robbed her.

"A large Roman nose," said the lady.

"Oh," replied the constable. "Then it's no use trying to look for him. A nose like that never turns up."

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