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# Canadian Churchman

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Personal & General

Rev. Robert E. Lemon, Incumbent of Rivers, Manitoba, left last week for England on leave of absence.

The marriage of H.R.H. the Princess Patricia will take place in Westminster Abbey on February 27th.

The Bishop of Ottawa left Ottawa on January 23rd for Montreal and the Maritime Provinces. He will be away about two weeks.

His Honour Judge Ermatinger was elected President of the Elgin Law Association at the meeting which was held lately at St. Thomas.

For the Red Cross funds during the war the sum of \$25,140,000 was raised in Canada. The sum of \$70,000,000 was raised throughout the British Empire.

For the first time the programme of the various Summer Schools to be held throughout the Dominion this year will include a course in Social Service.

The marriage of Surgeon-Colonel Bruce, of Toronto, to Miss Angela Hall, of Uppminster, Essex, England, will take place in St. Margaret's Church, Westminster, on February 3rd.

The Bishop of Toronto, who has been visiting relatives in Montreal and Quebec, preached last Sunday in Montreal at the Church of the Advent, Westmount, and at St. Luke's Church, one of his former charges.

Sir S. H. Sinha, the Under Secretary of State for India in the new Coalition Cabinet of Great Britain, has been raised to the peerage. He will be the first native of India to become a member of the House of Lords.

The following postings of Canadian Chaplains are announced: Captains Revs. T. H. Stewart, M.C., from Bramshott to the Canadian Segregation Camp at Rhyll; J. K. Tibbits, from Canadian Convalescent Hospital, Epsom, to the London Area.

The Military Cross has been awarded to Sec.-Lieut. L. C. L. Averill, who is a son of Dr. A. W. Averill, Bishop of Auckland, N.Z. Lieutenant Averill is just 21 years of age. Prior to joining the forces he was taking the first part of his medical course at the Auckland University College.

Word was received on January 22nd that Rev. Capt. S. C. McKegney had been awarded the Military Cross. Capt. McKegney left Brantford with the 215th Battalion as Chaplain, and was formerly Rector of Trinity Church. He received the cross for gallant action around Cambrai last October.

Captain A. G. Wilson, a Canadian Chaplain, preaching in St. Margaret's, Westminster, London, at a memorial service recently held for Canadians who have died in captivity, called for the creation of a permanent memorial, which should not only bear the names of those known, but also be inscribed with a tribute to the unknown dead.

In Massey Hall, Toronto, evangelistic meetings are being held from January 29th to February 6th, by Rev. Paul Rader, of the Moody Church, Chicago. The Anglican clergy on the committee which has charge of the matter, are: Revs. W. H. Griffith Thomas (chairman), Canon Bryan, Dyson Hague, Lawrence Skey, E. A. McIntyre and T. W. Murphy.

Mr. George Herbert Fairclough, the organist and choral director of St. Paul, Minn., lately completed 25 years of service as such at the Church of St. John the Evangelist in that city, and in commemoration of the event he conducted the "Messiah," assisted by the combined choirs of the parish. For a number of years Mr. Fairclough lived in Hamilton, Ont.

For distinguished service on the field of battle, the late Lieut. Hugh L. Hoyles, 5th Royal Highlanders of Canada, has been "specially mentioned in despatches" by Sir Douglas Haig, British Field Marshal. Lieut. Hoyles, who was killed in action on August 12th last, was a son of Dr. N. W. Hoyles, K.C., Principal of the Law School, Osgoode Hall, Toronto. He fought with the 42nd Canadian Battalion (the Canadian Black Watch).

The death of Mrs. W. T. Boyd, of Toronto, took place on Saturday, January 25th. Although in failing health for some years, Mrs. Boyd has kept up active Church work as a member of the W.A. of St. James' Cathedral, an associate worker of the Church of England Deaconess House, and a member of its Board of Management. Mrs. Boyd leaves one daughter at home and two sons, one of whom is in the West. Her brothers, Messrs. Herbert and Thomas Mortimer, are both well-known Anglican laymen, living in Toronto.

Duncan, B.C., lost one of its most respected residents by the death of Mrs. Farrar, widow of the late Rev. M. A. Farrar, cousin of the late Dean Farrar, of Canterbury Cathedral, England, who passed away on January 3rd at the advanced age of eighty-two years. With the exception of an adopted son, General Leader, now in the Indian Army, Mrs. Farrar's children had all predeceased her. She is survived by two grandchildren, Louise Grover, and Pte. Jasper Grover, of Duncan, and three grandsons serving in the overseas forces.

There are 5,308 names on the "Roll of Service" of Toronto University, and of these 717 have received decorations. One Victoria Cross is among the honours, seven Distinguished Flying Crosses, three Distinguished Service Crosses with one bar, and one with two bars. The Distinguished Service Order has been awarded to 69 graduates and undergraduates, and the Military Cross to 245. Other allied Governments have recognized the bravery of 57 men from the University of Toronto, and 242 have been mentioned in despatches. Twenty-four different decorations in all, including almost every known mark of distinction, have been awarded to Toronto's sons.

Captain Hugh Aird, of the Royal Air Force, for over a year prisoner in the hands of the Turks, arrived at his home in Toronto, January 23rd. Captain Aird is the son of Sir John Aird and he, in the early days of 1915, went overseas with the Eaton Machine Gun Company, which was disbanded in England, and there he decided to join the air service and elected to serve in the naval section, then known as the Royal Naval Air Force. A year ago last October he was flying over the Turkish lines and had the misfortune to lose his propeller. He was compelled to make a landing inside the Turkish lines and from that time until the Turks surrendered he has been in different war prisons in Asia Minor. He was recommended for the Flying Cross just before his accident. Captain Aird is a member of the Church of the Redeemer, Toronto.

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# Canadian Churchman

Toronto, January 30th, 1919.

## Editorial

**S**Ocial Service is one form of service which the Church must render to this day and generation. Men are thinking in terms of applied Christianity. Last week passing a Macedonian burial service we caught a sentence from the funeral oration: "They must give back to the poor man what they have taken from him." The Church must let the poor man know that her sympathy is energetic for what is right. The programme of our COUNCIL OF SOCIAL SERVICE has in view pressing problems. Its Sexagesima appeal deserves the hearty support of the whole Church.

**T**HE Report of the Archbishops' Committee on CHRISTIANITY AND INDUSTRIAL PROBLEMS which has just reached Canada, is a publication which every intelligent Churchman should possess. In one hundred and fifty pages we are given a statement of facts and principles, and a programme that for thoroughness and courage will take precedence over all other compilations, religious or political. PROFESSOR H. MICHELL in this issue deals with its outstanding points. In addition, we would draw attention to one paragraph which correctly characterizes much of our work.

Our "charity" has meant far too exclusively what may be called the ambulance work of mankind—the picking up of the wounded and the curing of their wounds. We have neglected to attack the forces of wrong. We have been content with the ambulance work when we ought to have been assaulting the strongholds of evil. We have allowed avarice and selfishness and grinding competition to work havoc over the broad spaces of human life. We want a strenuous reaffirmation of the principles of justice, mercy, and brotherhood as sovereign over every department of human life.

This should give the quietus to people who are always complaining about Christian men going out of their sphere when they seek to influence or guide legislation. They almost seem to take the stand that we are undermining virtue by removing some of the old social conditions that provided strong temptation. On that principle what a tremendous mistake medical and hygienic investigation has made by its advocacy of reforms which concern our physical life. They have really undermined the health of our bodies by removing the things which develop resistance! Go and tell that to the horse marines.

**S**PIRITUALISM is once again enjoying its periodical airing. The ability to communicate with those who are living beyond the veil will always be a will-o'-the-wisp to sorrowful and longing hearts. But we can imagine no Christian being anxious regarding the state of those who are "with Christ," as St. Paul said. REV. DYSON HAGUE writes on the scriptural aspect of the subject in this issue.

There has been so much proved deception and fraud in seance and medium that most men have turned from serious consideration of the subject. There is more than a possibility of explaining by telepathy or thought transference the "communications" received. The shrewdness of observation and conjecture displayed even by "fortune tellers" whereby they get at some of the thoughts of their subjects suggests that in the more extreme sensitiveness of mind the medium can gain his answer from the minds of those present. Hypnotism gives examples of one mind so completely under the domination of another

mind that it obeys all suggestions except those which violate the moral sense. In the nature of the thing media give answers which are in the mind of some person present. We recall the experiment of an English lady who in the interests of truth gave a sealed message just before her death to a friend whom she could trust whereby any alleged communication from her could be tested. No media ever found "conditions favourable" for receiving that communication. It was known to the mind of no man on earth. Yet presumably there was a spirit-mind anxious to communicate and friends anxious to receive.

It is puzzling to know why a medium should take the trouble to communicate with a spirit-mind by telepathy, or thought-transference, when he can pick convincing answers out of the minds of the very ones who are asking the questions.

**T**HE spirit of reform is not confined to the idealists. The average man sees the point, and the point is not simply his own grievances. He feels that he has fought for something better than now exists. It is for England as she may be. The following lines from the "Christian Commonwealth" express the spirit:—

"What I says is, sink old England  
To the bottom of the sea.  
It's new England as I fights for,  
It's an England swep' aht clean—  
An England where we'll see the things  
Our eyes 'ave never seen.  
Decent wages, justice, mercy,  
And a chance for every man  
For to make 'is 'ome an 'eaven  
If 'e does the best 'e can.  
It's that better, cleaner England;  
Made o' better, cleaner men,  
It's that England as I fights for,  
And I'm game to fight again."

An officer was asked by one of his men to go and see the "missis and the kids" when he was sent to Blighty. He found them at the address given. It was a part of London where most of the things prized by our civilization were lacking. The air was fetid. Dirty, ragged children played in the gutters. It was that institution from age which we call a slum. Here he found the man's wife and children. And he wondered what England had given, that "old Bill" was willing to endure the winter trenches without grousing. It was the hope of better things that kept "old Bill's" spirits up.

## The Soul of Religion

**T**HE "hall-fellow-well-met" message is not the soul of Christianity. We might imagine that the centre of attraction was the kitchen of the parish house instead of the chancel of the church. The "minstrel show" is voted an unqualified success; the missionary evening rather tame. Some churches seem to depend on the "rah-rah-rah" methods for "booming" their work. To get interest, attendance or funds, they put on campaigns which take the whirl out of the wind. This is an age of organization, but we have learnt the lesson too well if we allow the whirr of organization to drown the still, small voice.

The present necessary emphasis on Social work is causing some to lose sight of the fundamentals. Social work must be the application of Christian principles if it is to be permanent. Christian principles are not demonstrated like a proposition in geometry. They have to be lived to be demon-

strated and understood. They have to beat upon our pulses and embed themselves in our flesh. "Get right with God" is the fundamental qualification for Social work. The consecration of the individual member of the Church is the necessary ground for the Church's corporate life and activity.

At a public meeting recently a clergyman was interrupted by the challenge: "What has the Church done for labour?" He answered: "When has labour spoken about sin and God." His words were a retort, not a reply. But they have a grain of truth, for labour deals with pressing necessities, but not with spiritual wants. No serious man can think of putting any modern interest, however vital or engrossing, in the place of the Gospel of Christ.

In England, Rev. J. Freeman announced last year, that he had done with the institutional church although his denomination had spent £1,175,000 on institutional churches. Employment, entertainment, etc., were all right in their way, but he wanted a chance to get at the fundamental, not the superficial. Clothes, food and good companionship, are all necessary to life, but a man may have them all and still lack the pearl of great price.

**THE SOUL OF RELIGION** is the attitude of a man to his God. To-day we stress the relation of man to man. That is an important and an essential part of religion, but the relation of man to God is the vital and distinctive message of Christianity.

The peril of the present is that we are afraid to intrude this personal matter on the attention of our members. We test our modernness by the disguise of any old-fashioned, direct speech about a man and his God. It is a sad thing, and many a Church member to-day has lost consecration and momentum of service because there has never been that moment in his life when the light of God's truth flashed on his soul, revealing his sins and deformities. There has not been the lift of forgiveness, and the spring of joyful service. CONVERSION is a word that has dropped out of the language of the average Anglican. But it is still in the pages of the New Testament.

There are some who forget that the impetus of the mother church at Jerusalem was through the personal experience of power from our Saviour through the Holy Spirit. Above all things to-day we need the preaching of a personal Saviour. Some of our clergy are failing in that very point. They do not make Christ real. Their sermons are good moral and religious essays, but they are not distinctively Christian, for the distinctively Christian element is the motive and power that makes possible a Christian life.

We are urging men to bring forth the fruits of the Spirit without having the Spirit. We are demanding right relationships with men before a man gets right relationship with God. A stream can rise no higher than its source. If a man's service to his fellows be from the motive of selfishness, whether it be refined or crude, it is only selfishness after all. Better indeed that a man should think of his fellows even from the motive of selfishness than not at all. But it is the Church's privilege and task to change that motive and transfigure that service to Unselfishness and Love.

There is no danger of a narrow individualism in our interpretation of personal religion to-day. We have realized that Christianity is a social religion, and we have caught full sight of the second great commandment of our Lord. We are "saved to serve." But men to-day need the sure ground of a personal belief in the strong Son of God whose name is Love, as the spring and example of worthy service to their fellows.



## The Christian Year Hypocrites in the Church

(FIFTH SUNDAY AFTER EPIPHANY)

RELIGION has an inherent desire to renew itself. The presence of unworthy members, and their participation in the privileges of Church society, is a constant cause of grievance to tender consciences. The need is keenly felt of a purer association in an institution which claims fellowship with the Son of man in the spotless glory of the Eternal Father. Many of the minor schisms from larger sectarian bodies, in comparatively recent times, are due to a genuine religious reaction against a tendency to laxity which the process of time seems always to bring about. The initial enthusiasms which characterize the youthful life of new-born sects give place, in time, to the more prosaic experience of everyday life, wherein success and failure alternate in an unending struggle. Such were the Holiness movement from the body of Methodism and the particular Baptists from the main society. The storm that raged about the devoted head of Bishop Cyprian in the third century, out of which the Novatian schism developed, was due to a conflict between parties of severity and laxity with regard to those who had lapsed in the Decian persecution. The parable of the tares was then, for the first time, interpreted as applying to the Church in Cyprian's letters to the Novatian confessors, and won a great majority of that party to the Catholic side. The question was then, as it has ever since been, to what extent should the Church tolerate members or adherents whose lives were not consistent with true discipleship? "And whosoever doth not bear his cross and come after me cannot be my disciple." Should the Church lower her standards so as to recognize by including those who are plainly not following Christ, or should she constantly sift her membership by set rules so as to disown and repudiate those who are not a glory to her?

### CHURCH DISCIPLINE.

The Church of England is curiously lax in practical discipline with regard to membership. It is, perhaps, due to a recognition of the indifferent religious atmosphere of the time. It is assumed, and is largely true, that people who have not a degree of sincerity do not concern themselves much about the Church's religion. They do not come to her for advantage, nor have those who come any sinister motives such as would reflect discredit upon the whole body. There is no great fear of wicked men or women desiring Communion, though it occasionally so happens. Hence it is that our people move from place to place and from church to church without taking any notice of the concern the Church has for their religious welfare. They neither report to the church from which they move nor the one to which they go, and are often only discovered by accident.

The disciplinary action of the Church is guided by two rubrics: one at the end of the Confirmation service, and the other, the second before the Communion office. The one guards the faith, the other the morals of communicants. If the latter of these two rubrics is to be enforced, what are the rules by which notorious evil living is to be determined? How is the private life of communicants to be observed and known? Our answer generally is that they are to be left to their own conscience. Then how about the tares among the wheat?

But those who are recognized as members of the Church, and call themselves by her name, constitute a large majority of baptized non-communicants, whose life reflects discredit or credit, as the case may be, upon the Church. Are we to declare, for the sake of the honour and purity of the Church, that they do not belong to us? Indeed, there are no obligatory conditions binding upon them by which they can be regularly known as members, as is the case in every other society. No doubt, there should be such conditions and a more definite rule of membership. Should such rule of membership, then, turn upon moral conduct? If so, how is moral conduct itself to be determined? Once more we are face to face with the problem of the tares.

### CHRIST'S INTENTION.

This leads to the pertinent question: Of what did Christ Himself intend His Church should consist? We prefer to think of the Church as a hospital for sinners rather than a museum of saints, such as saints are desired. He came to seek and to save the lost. But were they to be saved first and brought in afterwards, or brought

in first with a view to saving them afterwards? We are between the two. Jesus made disciples by leading them to repentance; but among the Twelve was one Judas whose life the Master must have known long, and He let him go on until he literally "hanged himself." Ananias and Sapphira were not saints, though they were included in the society until their life was shown in their duplicity. And in the parable of the tares we are clearly shown the only practicable method, "Let both grow together until the time of harvest," "Man looketh on the outward appearance, but the Lord looketh on the heart." Those in whose hearts the seed is sown are to become members of the Church by baptism. It may be the soil is poor, and the result will be poor accordingly. It may be good soil, but the devil will come and try to poison the once promising life. But leave it to grow on in the Kingdom, good or bad, until the winnowing of the great judgment. Then the one Who makes no mistakes will do the judging.

### OBSERVATIONS.

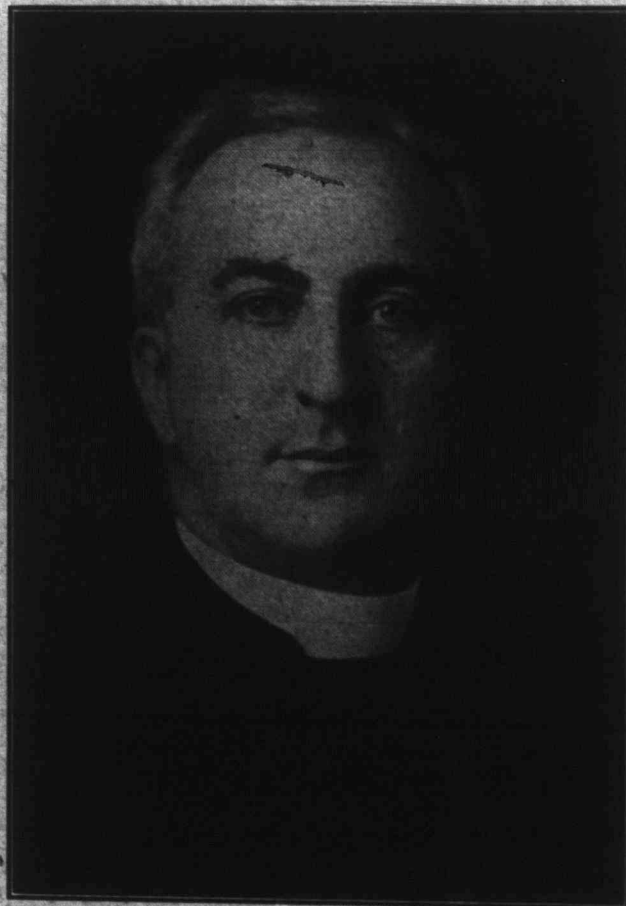
The devil is ever active—the personal enemy of the Kingdom of Christ.

It is a fateful thing to abolish the conception of a personal devil.

He does his work when men sleep.

Eternal vigilance is the price of salvation.

"What I say unto you, I say unto all—watch."



RT. REV. JOHN CRAGG FARTHING, D.D.,  
Lord Bishop of Montreal.

The tenth anniversary of Bishop Farthing's elevation to the episcopate was referred to in a recent issue.

## Can We Reach the Dead?

Rev. DYSON HAGUE, M.A.,  
Rector, Church of Epiphany, Toronto.

ONE of the leading papers of Toronto submitted the following questions last week to a number of ministers of various communions: "Do you regard the belief of spiritualists in communication with the dead as antagonistic to the teaching of the Christian Church with regard to the future life?" It appears from the answers given that some of the ministers of Toronto did not consider Spiritualism as antagonistic to the Christian Church, nor contrary to the truths of the Bible. As the publication of "The Twentieth Plane," a psychic revelation by Dr. Watson, a Toronto physician, has revealed a wide interest in the subject, it seems to the writer that Christian people in general, and Church people in particular, should recall the following facts:—

The lure of spiritualism is as ancient almost as the history of mankind, and to-day it is computed that there are between sixty and seventy millions of people in this twentieth century who believe in mediums, and that there are over two hundred journals devoted to the propagating of this cult. Its fascination lies in the fact that Spiritualism claims to supply knowledge of that

other and hidden world, and to receive messages from the departed, by a communication between the living and the dead. These communications come from Hades, which they call the Third Plane, or the Sixth Plane, or the Twentieth Plane, through the media of voices and writings, the medium being a man or woman usually who passes into a trance-like state for the reception of the communications.

Now the Bible explicitly declares that there is but one source of knowledge of the world unseen, and that is the Word revealed (Heb. 1:1), and only one mediator as the reconciling medium between God and man, the Word Incarnate (1 Tim. 2:5). The Old Testament speaks in an uncertain sound in regard to getting into communication with the dead and of attempts to get a message from them to help the living, for a man or a woman to attempt to be a medium was to be guilty of a crime that deserved the death penalty (Lev. 20:6, 27; Deut. 18:10, 11). That marvellous denunciation of Isaiah in his eighth chapter needs wide circulation to-day. The writer might have been in the city of Toronto in January, 1919, as he denounces those who resort to people who profess to be mediums and seek unto them that have familiar spirits, and utter the earnest expostulation: Should not a people seek unto the Lord? Should the people seek to the dead, or go to the dead on behalf of the living?

In the New Testament it is very clear that demon possession was a distinct thing from madness and disease, and that our blessed Lord and Saviour, Jesus Christ, had a special mission to redeem and deliver demon-controlled souls (Matt. 4:24; Mark 9:25. Compare Acts 6:16; 19:13). If the prophet Isaiah might have seen the twentieth century with his spirit-opened eyes, he might St. Paul, as he wrote of the latter days, when he described the rise and progress of modern Spiritualism in the words of 1 Tim. 4:1-3, "In the latter times many shall apostatize from the Faith, giving credence to seducing spirits and the teachings of demons through the hypocrisy of men who are liars (pseudologists)." This is a marvellous prophetic delineation of the working of modern Spiritualism by which evil spirits or demons communicate thoughts that are seductive and soul-destructive.

One of the ablest writers on modern Spiritualism shows that this system denies the Bible to be inspired; denies that the Lord Jesus was or is Divine; denies the existence of Satan and his angels, and teaches that God is impersonal, and that human beings are either incarnate or disincarnate. It further denies the fall of man, the Deity of Jesus, the value of the Atonement, and the reality of heaven and hell. There can be no doubt that one of the most vehement and subtle antagonists of the Christian faith is Spiritualism, New Thought and Theosophy. Its appeal is curiously subtle and diabolical, and, like falsely-called Science, it cannot stand the simple and final test of 1 John 4:3 and 1 Tim. 2:5, 6; the test of the Incarnation, the Deity and the Atonement of Jesus Christ.

The grosser facts of this system, as set forth in the warning of St. Paul (1 Tim. 4:3) have been verified in Great Britain and the United States, where men and women have not only abandoned the faith of the Christian religion and Christian worship, but have openly advocated the practices of sexual sin on the ground of affinity. Never was there a higher call to ministers of the Church than to-day to do the work of an evangelist, to preach the doctrines of the Faith, and of the awful guilt and power of sin, and of the glorious Gospel of Jesus Christ, whose precious blood has redeemed us, and by Whom, and through Whom, alone we have deliverance and salvation.

As to "The Twentieth Plane," the latest work on Canadian Spiritualism by Dr. Watson, a Methodist Bible class leader of Toronto, the writer can only come to the conclusion that no one could believe what is written in that book unless he has an antecedent willingness to be deceived. The whole volume purports to have been prepared by a committee consisting of Lincoln, Emerson, Whitman and Bob Ingersoll, but the ordinary reader will probably agree with Principal Hutton, of University College, Toronto, that some of the communications are "tawdry stuff."

But no true Christian, we are sure, could read the message that is supposed to be received from Jesus (p. 225) without feeling that there is a touch of blasphemy that startles and astounds. To think that there are intelligent people to-day in Canada who read the sayings of Jesus as recorded in the Gospel, and believe that our blessed Lord and Saviour Jesus Christ, Who is at the right hand of God, and ever liveth to make intercession for us, and is our Divine Mediator and Advocate, could come down to a medium called Benjamin while in a trance, with his finger-tips

(Continued on page 69.)



# Christianity's Industrial Problems

PROFESSOR H. MICHELL, M.A.,  
Editor of *The Bulletin of the Council of Social Service.*

THE last of the reports of the five committees appointed by the Archbishops in England to inquire into different aspects of the work of the Church has just been issued and presents a document of absorbing interest. The shock of the war led to the National Mission in England, and the Mission led to severe heart-searchings, and a determination to probe to the very depth the failure, or apparent failure, of the Church to be a more living and vital force in the life of the nation. The first four reports have afforded material for the most serious reflection; the last, which deals with the relations of organized Christianity with labour and industrial problems in general, will be read with concern, even it may be said with anxiety, by very many, who in the past have felt that the attitude of the Church has not been all that it should be towards the great masses of workers both in England and overseas.

### THE COMMITTEE.

The Committee was a strong one, indeed it could not possibly have been stronger. If a committee that numbered among its members such men as the Bishops of Winchester, Oxford, Lichfield and Peterborough; laymen like the Master of Balliol, Lord Henry Bentinck, Mr. R. H. Tawney, the distinguished economist, and a dozen others, clerical and lay, all well known in their respective fields, cannot speak with some degree of assurance for the Church of England, no body of men could be collected who could do it better. The document they have produced is admirable in every way,—logical in its treatment, restrained in its language and eminently fair in its conclusions.

### THE SCOPE OF THE INQUIRY.

The terms of reference of the committee were as follows:—"To consider and report upon the ways in which the Church may best commend the teaching of Christ to those who are seeking to solve the problems of industrial life." In attacking this task, the Bishop of Winchester, in an introduction says that the report represents the belief that the time requires a new beginning on the part of the Church in defining its attitude to the economic and social life of the nation. It is confessed that in the past it has shown an undue subservience to the possessing, employing and governing classes, and its deeper fault may have been a want of faith in its own principles, the principles of its Master's teaching. The committee cannot conceal either from themselves or from others that the traditions, prejudices, and customs of the industrial epoch have in manifold ways violated Christian principles, and that the sacrifices involved in making a fresh start will be great and difficult. The Committee deliberately affirms that they desire all Christians to begin at once to act together as if they were one body, in one visible fellowship. They wish to see in towns, counties and villages the organization of all who share the Christian profession, acting together in the name of Christ to make a better England through the courageous application to the present day situation of the fundamental ethical principles of the Christian religion.

### THE WITNESS OF THE CHURCH.

The Church's witness to those who are seeking to solve the problems of industrial life must comply with certain principles which touch some thing larger and deeper than social and industrial needs, by which all social conditions are to be judged, and by whose force they press for further embodiment and application. The Church, that is, "all who profess and call themselves Christians," stands not only for a body of doctrine, but for a way of life. The committee lay down several positions which they believe to be at once a vital part of the Christian faith and are yet too generally disregarded both in the presentation of Christian teaching and in the economic life of Christian communities.

In the first place, Christianity claims to offer mankind a body of moral teachings which is not only binding upon individuals in their personal and domestic conduct, but also supplies a criterion by which to judge their economic activity, industrial organizations, and social institutions. It is the duty of the Church, while avoiding dogmatism as to the precise methods, to insist that Christian ethics are as binding upon economic conditions and industrial organi-

zations as upon personal conduct and domestic life.

Secondly, the teaching of the New Testament must be applied to material wealth. It can hardly be doubted that the common assumption that the attainment of riches is one of the main ends of man, and that the criterion of social organization is its power to facilitate the pursuit of wealth, is not so much un-Christian as anti-Christian. It leads, when accepted, to the subordination of the religion of the spirit to a religion of gain.

In the third place, the New Testament emphasizes the sanctity of personality. It declares that every soul is of infinite and equal value, because all men are children of one Father. The criticism which the thoughtful workman passes on the economic system is that it often treats him and his class as instruments of production, and this criticism is a very weighty one, because it cuts to the root both of modern industrial relationships and modern social ethics.

Increased emphasis must be placed upon the social message of the Faith. The report emphasizes the fact of corporate responsibility. The New Testament not only insists on the duty of members of the Christian society to the society, it also emphasizes the duty of the society to its members. The sufferings of children, inadequate wages, bad housing conditions, irregularity of employment are matters which society as a whole should make impossible. It is important to insist that what is wrong for an individual to do can not be right for a collective body. But the social teaching of the Church is only one part of its witness. It must lay due emphasis upon the importance of character. The Gospel was introduced to men by character—the supreme character of Jesus Christ.

### LIFE AND INDUSTRY.

Industry ought to be regarded primarily as a social service, based on the effort of every individual to discharge his duty to his neighbour and to the community. No inherited wealth or position can dispense any member of the Christian society from establishing by wealth his claim to maintenance. The first charge upon every industry should be the payment of sufficient wages to enable the worker to maintain himself and his family in health and honour, with such a margin of leisure as will permit reasonable recreation and the development of mind and spirit.

The principle of the living wage involves not only adequate payment during employment, but continuity of employment. The deliberate casualization of labour merely for the convenience of employers is strongly to be condemned. Provision should be made for the adequate maintenance of the worker during a time of industrial slackness by an extension of the system of insurance against unemployment, and by any other means. Profits in some industrial undertakings are excessive. After the charges on industry have been met, any surplus should be applied to the benefit of the whole community. The past use of children as wealth producers stands condemned for folly and injustice, and in future the demands of industry should not be allowed to prevent any child from procuring full opportunities of education as a human being and a citizen. Unrestricted competition among the workers as among the employers tends to result in social degradation, and trade associations, including all workers, both men and women, in each industry, and similar associations, including all employers, are the best foundation of mutual understanding, industrial peace, and social progress. A somewhat detailed discussion of the way in which conciliation boards may be set up and utilized, while important and interesting, does not primarily concern nor is applicable to Canadian conditions, at least at the present moment.

### EDUCATION.

Education, it is declared, should occupy a primary place in the thoughts and aspirations of all who are concerned for the application of Christian principles to social life. While it is not implied that the predominant influence in the improvement in education in the modern world has been that of organized Christianity, it is shown that the Churches have done much to assist education, and its indebtedness in particu-

lar to the National Schools in England cannot be overestimated. *The gravest obstacle to the progress of education is the materialism which would subordinate the cultivation of human faculties to the exigencies, or alleged exigencies, of industry.* The teaching of Christianity, through the emphasis which it lays upon personality, should prepare the community to set a high value upon education. The primary object of education must be a spiritual one. The Christian view of society is that men are, first of all, men, not animals, servants, or tools. The first aim of education, therefore, must be to make not more efficient workers, but better men, better citizens, and better Christians. The manual worker needs a liberal education for the same reason as a barrister or a doctor—that he may develop his faculties and play a reasonable part in the affairs of the community.

The condition of a vigorous mind is normally a healthy body, and it is necessary to make adequate provision in the school for the physical welfare and training of the children. No intellectual training can be regarded as satisfactory which is not built upon the foundation of sound physical health. The revelation of preventable suffering and crippled capacity which is contained in the figures published by the English Board of Education seems to the Committee to be one of the gravest blots upon the national life. The provision of adequate facilities for medical treatment should be made one of the statutory obligations imposed upon all public authorities administering elementary education. Nursery schools should be established and the number of open air schools for specially delicate children must be largely increased. The statistics published by the Board of Education show that the number of children who get any sort of higher education is exceedingly small, not from the highness of the fees charged, but from the fact that the parents must send their children out into gainful occupations at the earliest possible moment, and so any chance of anything but the most elementary training is impossible for them. By lengthening the period of compulsory attendance, and inaugurating a system of scholarships, nationwide in its scope, the fullest opportunities must be given to all to gain something more than the merest elements of education.

### THE NEW ORIENTATION.

The report as a whole is a most stirring document, of absorbing interest in every word. It shows the new orientation of the Church towards these grave problems. We read that only a comparatively few years ago Charles Kingsley, on preaching in a London Church and giving utterance to what would now be thought the mildest sentiments with regard to the rights of the labouring man, was denounced before the congregation at the close of the sermon by the horrified Vicar and inhibited from preaching again in the diocese by the equally horrified Bishop. And to-day, under the imprimatur of the two Archbishops, these grave and very serious words are sent out to the whole English Church. The contrast is startling.

In conclusion, one remark may be made: "The Times" in its report of the document heads its column "New Christian Ideals." "The Times" commits a grievous error. These are not new Christian ideals. They are eternal ideals of the Church, obscured and perhaps at times forgotten, but the same and immutable. What it is, is a new orientation of the attitude of Churchmen and women; a fuller realization of what the social teaching of the Church always has been, and always must be if the Church is to be a living, growing dynamic force in the world.

H.M.

\*(It is only fair to add that the inhibition was withdrawn by Bishop Blomfield after he had read the sermon himself, and found it was not as bad as he had feared at first.)

### CAN WE REACH THE DEAD?

(Continued from page 68.)

on the Quija board, with such a message as the words, "I bend before you to sprinkle the water of my love on your brows," passes all understanding. Verily, we need to fight the good fight of faith, as we wrestle against the principalities, the powers, the monarchs of the world, the darkness in this age.

We long to comfort the hearts of the bereaved in this time of world-sorrow, but we dare not offer to them the delusion of an earthly and demonic experiment. Why go to such cisterns—broken cisterns—when we have the Fountain of living water—Jesus Himself? For by Him, the New and Only and Living Way, we have access by one Spirit to the Father.



## JESMOND DENE'S CORRESPONDENCE

### THE SPIRIT OF THE ARMY AND NAVY.

"If there is a moral to this, I'll ask you to think it out for yourselves." So said Captain Carpenter, V.C., of H.M.S. *Vindictive*, at the conclusion of his thrilling story. To have made the achievement of Zeebrugge, with its intricacies, clear to the unlearned was in itself an achievement, yet it was to personality, even more than to achievement, that his record audience offered its spontaneous tribute. "Those are the men who did it," he said, throwing on the screen pictures of men in training on the ship's deck, men pouring from her decks on to the Mole, men wounded during the "operation." "Fine fellows! They did it; it was their spirit," as he told of the eager volunteering, the hard training, the joyous response to the adventure when they understood in detail its risks and possibilities. "Don't imagine I think my own men exceptional," he went on. "There are thousands like them. The Army's full of them; the Navy's full of them; the Empire's full of them, and we've got to see that the new generation is trained in the same spirit—the spirit of duty and discipline, of joy and keenness, of loyalty and honour. That was part of the moral.

He went on to "the spirit." What is it? "The perfect confidence between officers and men." Officers leading, men ready to follow; all sharing risks, hardships, credit. "It was the men did it." "No one ever had such officers." It is the story of the fleets and armies of the Empire. "There are no words to describe the large hearts of these men. They are absolutely inspired." "If I have one outstanding memory of the battle, it is the wonderfulness of the British officer—his amazing self-sacrifice, his knowledge of his job, his coolness." "Remember, though we are officers and the men, privates, we are all comrades in the great danger and the great struggle. Make the men feel you realize the great comradeship and love it." "They trust their officers, who deserve it, as, perhaps, no soldiers of any other army in the world." "The secret of our success has been the way we have been led by our regimental officers, who are always ready to set an example themselves when we are in a tight place. We feel led." "You can have no idea how I love my men. . . . Look after a man. Find out his weaknesses or peculiarities, strong points, praise him when he tries, show him you know your job, treat him like a man and behave like a gentleman yourself, and any man will follow you to hell. . . . From this you will be able to see the real joy there is in life out here." And again, in the most touching of war memorial poems the refrain runs:—

"You were only their fathers,  
But I was their officer."

And the moral? Before the war the industrial and commercial world was divided into two camps, organized, face to face, often locked in struggle. Even during the war this spirit showed itself. When the spirit of war is driven out is this spirit of industrial and sectional hostility to enter again into possession? If so, the last state will be worse than the first. Comrades stand shoulder to shoulder; enemies stand face to face. In the Services the tradition is of mutual confidence, co-operation, rivalry in danger, privation, work. But industry is still governed largely by the old economic traditions: competition; "getting ahead" instead of "getting together"; "one man's gain another man's loss"; "business is business and not sentiment," and so on;—by the tradition that "society exists for the creation of material wealth, that the difference between civilized and uncivilized is mainly a difference in capacity for the production of material wealth; that life itself is to be exploited in this interest." Is it not possible to bring into business and industry more of the fine Service tradition; to humanize civilian life with this tradition of "shoulder to shoulder"—masters and men getting together, interested together in the problems of their own business, of course, but interested, too, in each other's welfare and in the welfare of the country, which demands that ambition should be linked with helpfulness and goodwill, men keen to give their best work, masters keen to do their best for their men, and to translate into terms of hours and wages the opportunities for a right life? It is the same with the women's problem of house management, with the teacher's problem of boy and girl training. It is, of course, not only masters and mistresses, employers, teach-

ers and leaders who need this ideal; the rank and file need it, too, yet the initiative must come from those in command. Cannot we endeavour to inform civilian life throughout with the splendid Service spirit; cannot "the organizing be perpendicular as well as horizontal," employers getting into touch with their own men and men with their own employers, studying each other's interests and realizing that they are mutual? And for this "there is nothing in the world like personal contact."

We shall have to curtail the amusement of running each other down, of airing grievances and making recrimination through the papers. We shall have to broaden our imperfect sympathies with the human, as it is also the Christian, spirit of caring for each other's interests. We have all been learning our common interests during these years; we—England, Canada, the Empire, the Allies, and all classes within them—have dared, suffered, waited, toiled, conquered together, learnt to understand and to admire.

## Some Weak Points in Our Church Finances

R. W. ALLIN, Esq., M.A., Finance Commissioner, Diocese of Toronto.

THE apportionment or allotment as a term of Church finance needs to be distinguished from an assessment, which usually carries with it a penalty for non-compliance with its requirements. The former is voluntary, the latter is obligatory.

The apportionment arose from a desire to make as fair as possible the division of the total sum required for a particular object, such as Missions, among all the dioceses and parishes of the Church. In this, as in many other particulars, the Church in Canada did not hesitate to follow the lead of the Church in the United States, and the results have proved the value of this step.

The main value of the system is, as already intimated above, that it gives each diocese or parish some idea of what is required of it. It fixes a mark to aim at, and places the work on a more systematic and businesslike basis.

If, however, the apportionment comes to be regarded as a maximum in place of a minimum, it loses a great deal of its value. This fact needs to be borne in mind continually, as there is abundant evidence that the former attitude towards it exists in many a diocese and parish to-day.

Moreover, if the basis on which the apportionment rests is not frequently examined and revised, the whole system will soon fail. This is the condition of affairs that faces the Church in Canada at the present time. The M.S.C.C. basis was drawn up in the early days of this organization, and at that time was regarded as giving as fair results as one could expect. For some thirteen or fourteen years, however, no revision has been made except that amounts have been added or subtracted, as the case might be, more or less at random, to the apportionments of various dioceses, with the result that to-day the whole situation is one approaching chaos. For example, the Diocese of Huron, which has about two-thirds the Church population of the Diocese of Toronto, has only about one-half of the amount apportioned to it for the M.S.C.C., the Sunday School Commission and the Council for Social Service that is apportioned to the latter. Nor is this by any means the only illustration that one could give of the unfairness of the present situation. We have included the Sunday School Commission and the Council for Social Service from the fact that each of these departments, in place of making its apportionment on an independent basis, merely follows the figures of the M.S.C.C. And this has continued in spite of the fact that the M.S.C.C. was instructed to revise its basis several years ago. How much longer this will go on is hard to say, but one thing is certain, that the day is rapidly approaching when dioceses will cease to take their apportionments seriously, and will allot to their parishes such amount as they consider fair. One diocese (the Diocese of Ontario) has already taken the lead in this direction.

We do not mean to imply by the above that we condemn the system. On the contrary, we believe in it. What we do, however, condemn is the *laissez faire* attitude of those in control of this matter.

Another matter that we believe requires to be attended to at the earliest possible moment is the need of some central, independent power in the Church, under the General Synod, that can take the total estimated requirements of each of the departments mentioned above and adjust

Cannot we strive and study to go forward together in a common endeavour to make good our common sacrifices, "to discover what it is that men and women need in order to make the most of their lives; what are the conditions of human freedom and happiness and development; and how best we can secure these conditions to every class and to every citizen." Militarism itself is not a heavier tyranny than the old industrialism, and the blessings of peace will be wasted in proportion as we do not care "to secure to every man the conditions and the opportunities for the right life." The problem is a very complex one. Perhaps the great point is, Do we care for its solution? In his despatch after the capture of Bagdad Sir Stanley Maude says: "The dash and gallantry of individuals and units has been welded into a powerful weapon by the absolute sympathy which has existed between both Services and all ranks." "It was the spirit that did it." And the moral—"I'll leave you each to think that out for yourself," said Captain Carpenter.

these in relation to one another according to some fair proportion. At the present time each diocese is having apportioned to it an independent amount by each of these departments. These naturally increase year by year. Up to the present this has not worked any very great hardship upon any diocese, owing to the amount of leeway that has to be made up. The day is rapidly approaching, though, when someone must have authority to say how much each department should, in justice both to the other departments and to the needs of the dioceses and parishes, be included in the apportionments. Unless this is done there is very real danger of the larger departments crowding out the smaller and of a spirit of antagonism developing in the various dioceses towards the whole apportionment system.

Still a third point of weakness at the present time is the lack of a thoroughly systematic educational propaganda within the Church, especially in the town and rural parishes. The power of the printed page is very great, and yet the percentage of Church members who take a Church paper, and the amount of available literature in the form of leaflets, etc., explaining the work of the Church, is little short of lamentable. The natural result of this is not merely ignorance, but indifference, followed by lack of proper financial support of the work of the Church, even within each parish. The production of suitable literature should be undertaken by the Church as a whole, and the distribution of it by the clergy in their visiting, as well as at the services. The day of blissful ignorance, if ever such a day existed, is gone. The country is being flooded with literature that tends to unsettle convictions regarding the fundamentals of our faith. A wave of superstition has, moreover, been passing over the western world, and people's minds are very susceptible to impressions from every quarter. Instead of bewailing this fact, let us rather take advantage of it, and through suitable literature place the whole work of the Church before its members in an adequate manner.

### THE GREATER PEACE.

A Hymn for the time of the Peace Conference.

Great God, Who, as in days of yore,  
Art Prince of Peace and Lord of war,  
Come forth! the whole round world awaits  
The opening of Thy mercy gates.

Betwixt us and our Promised Land  
New shapes of danger darkly stand:  
'Tis not enough that war should cease,  
Till from ourselves we find release.

Till human wills are made Divine  
No sun of righteousness can shine,  
Nor any peace on earth begin  
Till God has triumphed o'er man's sin.

Therefore, Thou King of all, come down;  
Burn up our baseness with Love's frown;  
Bid men by brothers' blood set free  
Be brothers round one Calvary.

Or, if we turn not, teach again  
The nations in new schools of pain,  
Till from some dark, chastising rod  
Blossoms at last the Peace of God.

—E. A. BURROUGHS, in "The Challenge."

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# The Canadian Book of Common Prayer

by The Ven. W. J. ARMITAGE, M.A., Ph.D.,

Custodian of The Book of Common Prayer of the Church of England in Canada.

(Continued from issue of January 16th.)

## MORNING AND EVENING PRAYER.

THE General Synod in laying down the principles which were to guide the revisers, declared that the Ornaments Rubric should not be touched. It remains, therefore, in its place at the beginning of Morning Prayer. But it is no longer left in solitary grandeur with a whole page reserved for it. Two notable rubrics have been placed upon the same page of honour.

The first additional rubric governs the use of shortened forms of Morning and Evening Prayer. It has long had legal sanction, but its provisions were not easily obtainable in convenient form. The Royal Commission of 1869, which reported on the 31st August, 1870, recommended the use of shortened forms of Morning and Evening Prayer. The Convocations of Canterbury and York endorsed the report. An Act was introduced in the Imperial Parliament, XXXV. and XXXVI. Vict. (Ch. 35), which was duly passed 18th July, 1872. The Act is cited as "The Act of Uniformity Amendment Act, 1872." Its main provisions are incorporated in the rubric following, with certain exceptions, which may be briefly noted. The Imperial Act excepts cathedrals in the sense that the shortened form must be in addition to the usual services, while in parish churches and in chapels it may be in lieu of the same. The Imperial Act goes farther than our rubric, as does also the Canon of the Provincial Synod of Canada, in that it allows a sermon or lecture to be preached when it is preceded by the Bidding Prayer, or by a Collect from the Book of Common Prayer. Our Church in Canada has adopted a new Bidding Prayer, which "may" be used before sermons and lectures, but we have not placed in rubrical form in the Prayer Book the provision in regard to the use of a simple Collect before a sermon or lecture. This Shortened Form had been adopted by the Provincial Synod of Canada, and was in general use. There were Churchmen, however, who objected to its incorporation in the Prayer Book, not knowing, seemingly, that it was already the law of the Church in a large part of Canada, if not in all.

The Canadian Church has, however, gone further than the amending act, first by Canon of Provincial Synod, and now by rubrical direction in the Prayer Book, in that under proper safeguards it grants permission for the use of the shortened form on *Sundays* under exceptional circumstances. This provision would appear to be necessary in large parishes or missions where there are a number of congregations to be served on the same Sunday.

## SHORTENED FORM OF SERVICE.

"Upon any days except Sundays, Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday and Ascension Day, the Order for Morning or Evening Prayer may be shortened by the omission of the Venite (in Morning Prayer), of one or more Psalms (one Psalm at least, or one portion of the 119th Psalm, being always retained), of one Lesson, of one Cantic as appointed, of the Lesser Litany and the Lord's Prayer after the Creed, and of the Prayers following the Third Collect, except the Prayer of St. Chrysostom and *The Grace of our Lord*, etc.

Note, That when this Shortened Form is used, the Minister may omit the Exhortation, or all words therein after *brethren* down to *I pray*, or else instead thereof he may say *Let us humbly confess our sins to Almighty God*.

Note, That the permission granted to use the Shortened Form is hereby extended to Sundays and Holy-days, when the Minister shall deem it advisable on account of special circumstances. Such liberty, however, shall not be used without the written sanction and approval of the Bishop."

## COMBINATION OF SERVICES.

The Royal Commission of 1869 dealt with a question which had disturbed the minds of liturgologists for a long time, and in a measure the mind of the Church, and which had certainly affected its practice. It may seem strange to a

later generation of Churchmen that such should be the case. The amending act states that doubts had arisen as to whether the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and that it was expedient to remove such doubts. It was therefore enacted and declared that any of such forms of service may be used together or in varying order as separate services, that the Litany may be said after the third Collect in Evening Prayer, and that any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

One of the chief reasons urged for the Revision of the Prayer Book in Canada, was based upon the argument that our ordinary services on Sunday are too long, and that in many congregations it would be desirable to provide some method by which portions of the existing services could be combined. It was felt, for instance, that in many parishes the Litany which Dowden does not hesitate to call "one of the noblest works in the whole range of liturgical literature," was literally becoming a dead letter in that it was seldom, if ever, used. There were congregations in some dioceses in which it was never heard from one year to another. And it was urged that with more freedom, and with a combination of services the Litany would probably gain a place in our Church services from which it could not easily be dislodged.

The ground was taken, too, that there was much needless repetition when the services for Morning Prayer, the Litany and Holy Communion were taken together as was the case in some few parishes. And it was felt that there was a distinct loss to our worshippers when the services were taken separately, which could be overcome by the combination of the leading features of each service. There was a gain, it was felt, in the very variety which such combinations afforded.

There were suggestions before the Committee on Revision from nearly four hundred individual Churchmen and Church bodies, all of which were most carefully tabulated by Bishop Bidwell, and placed in proper form before the Committee for consideration. There was, of course, a great variety of opinion expressed, many contributors thinking that Morning Prayer and the Litany should never be used together. Others, however, were of opinion that the proper combination was the use of the shortened form of Morning Prayer to the end of the Versicles in the Litany, followed by the Grace. It was also claimed that Morning Prayer and the Holy Communion should never be used together in combination. The general view, however, appeared to be that full Morning Prayer should be used to the end of the second Cantic, proceeding at once to the Communion Service. There were a few suggestions in regard to this form of combination in the direction of omitting the Lord's Prayer and the Prayer for the King from the Service for Holy Communion. After the most careful study the Committee decided upon the following combinations which were drawn up by a committee consisting of the Bishop of Huron and Archdeacon Armitage. It may be of interest to note that the covering resolutions were moved by the Archbishop of Algoma, and seconded in regard to the Holy Communion, by Mr. E. G. Henderson, while the combination covering the Litany was seconded by Archdeacon Paterson Smyth, at the meeting of the Committee in Quebec in 1913.

The Rubric governing the Combination of Services is as follows:—

"The following Combinations of Services are permitted:—

- "1. Morning Prayer and Holy Communion.
- "2. Morning or Evening Prayer and Litany.
- "3. Litany and Holy Communion.
- "4. Morning Prayer, Litany and Holy Communion.

"Note. When taking the First, the Minister may end Morning Prayer with Cantic after the Second Lesson, or he may add the Salutation and *Let us pray*, followed by the Versicles and the Second and Third Collects. When the Litany is taken in Combination with any service, the Short-

ened Form of the Litany may be used. When taking the Fourth, the Minister may proceed to the Litany immediately after the *Te Deum*, saying *Let us pray*."

## THE BEGINNING OF REVISION.

The first meeting of the Central Revision Committee, which was appointed by General Synod in London, Ontario, in 1911, was held at St. James' Parish Hall, in Toronto, on 20th April, 1912, the Bishop of Huron in the chair. The rules governing the work were settled upon with but little debate. The Bishop of Fredericton suggested that the first work taken up be the subject matter of "The Order for Morning Prayer," which was at once agreed upon. Canon Dyson Hague then moved, seconded by Mr. E. G. Henderson, that additional sentences for the Seasons of Advent, Christmas, Epiphany, Good Friday, Easter, Ascension, Whitsunday and Trinity Sunday, be inserted in the Sentences of Scripture at the beginning of the Order of Morning Prayer, provided that any such additions shall not interfere with or be in contradiction of the Penitential principle recognized in the present Sentences.

This resolution was hotly debated, and threatened at one time to cause almost a deadlock in the Committee. It was the first serious effort made to enrich the Prayer Book. But there were members of the Committee, who at first glance looked upon the resolution as a most dangerous innovation, which must be defeated at all costs. It was to their minds, as presented in this form, as if someone wished to lay violent hands upon the very ark itself. There were three different amendments offered, and some members spoke as if they would not accept the principle involved in any shape or form. A whole day was spent in the discussion which took three sessions of the Committee, but finally the resolution obtained the necessary two-thirds vote and was carried by a vote which stood ten to four. The Committee appointed to select the Sentences for the Church Seasons consisted of Archdeacon Armitage, Canon Scott, and Archdeacon Paterson Smyth. It was afterwards agreed to add other suitable Sentences of a penitential character, which were selected by the Archbishop of Algoma, Dean Coombes and Canon Plumtre. At subsequent meetings still further additions were made to the number of Sentences.

The title: "The Order for Morning Prayer Daily Throughout the Year," comes down to us from 1552, when the term "Morning Prayer" was substituted for "Matins." The rubric dates from 1552, with the slight change in 1662, of the omission of the words, "and likewise of Evening Prayer." The use of Sentences at the beginning of a service is certainly most appropriate. There are some authorities who claim that it is quite ancient finding in the use of a *versus* or *capitulum* in the service of Compline in the time of Amalarius, A.D. 820, a basis for their claim. Others again think that the first daily service to open with Scripture was the Strassburg Liturgy (Feb., 1552), which opened with the Ten Commandments. Cornford says that the Old Testament verses are from the Lenten *Capitula*, and from Penitential Psalms read daily during Lent. But Baylay, in the Prayer Book Dictionary, holds that they "constituted an entirely novel way of beginning the Divine Service." He considers that the grounds upon which they are said to be taken from the Lenten *Capitula*, are far too slender for acceptance. We may be thankful that our reformers were led by the Holy Spirit to begin our daily services in the very words of Scripture. The question as to sources and origins is of quite secondary importance, in comparison with their practical value.

The Opening Sentences of 1552 were eleven in number, eight from the Old Testament, and three from the New. Whatever the origin of ten of the Sentences from the Old Testament, it is quite clear that one of them, Daniel 9: 9-10, was selected by our reformers, as were all the Sentences from the New Testament. The ninth verse of 1 John 1 was added in 1662. The Sentences were given from the Accepted Version in 1662. They had formerly stood from the text of "The Great Bible," Cranmer's Bible of 1539.

It is taken for granted that the Sentences were intended to be, and should be, entirely penitential in character, and that the American revisers quite lost sight of their original purpose when they added Sentences suitable for the Christian seasons. But this fact is forgotten in such a wide and sweeping statement, that the Exhortation, which was composed by the Reformers, and which is founded upon the Sentences, not only prepares for due penitence, but that it calls, and rightly calls, for praise and thanksgiving. And

(Continued on page 78.)



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A FEW years ago "Spectator" thought he knew what was the matter with Ireland and was ready to prescribe a remedy. He based his faith upon the assumption that the same essential motives and impulses dominated Irishmen that are found to be controlling forces elsewhere in the human race. He seems to have been in error. The great tides of patriotism and anxiety for the welfare of humanity operating everywhere else, save in the Emerald Isle, found them cold and indifferent. Irishmen the world over who had gone forth to the ends of the earth caught the spirit of the hour and freely gave their services for the cause of humanity. Those at home sat unmoved and dwelt upon the grievances of past generations, and coldly met all appeals to do their duty, thus losing the respect of the world. Revolt, intrigues with the enemy from whom no liberty or justice could possibly be expected, refusal to agree upon any scheme among themselves for their autonomy within the empire, left the indelible impression that reason was not their ruling virtue, nor true patriotism their guiding star. They robbed their friends of all arguments in their defence that appeal to sober-minded, right-thinking men, and to-day they have taken the bit in their teeth and declared themselves an independent republic outside the British Empire. They are about to send their ambassadors to foreign states—if they will be received—and claim a seat at the peace conference of the Allies, whether as friends or enemies, it is yet uncertain. The whole thing is either very childish humour, or very dangerous folly. Unless they are assured of some powerful backing from quarters that have not been revealed, we are bound to witness a tragedy either of blood or of scornful humiliation that will, no doubt, fan the flames of continuous discontent. One wonders if our imperial statesmen could not approach the problem through the Church that is so powerful in Ireland. That Church works in harmony with national interests elsewhere, why should it be different in one small corner of the globe? If the Church in Ireland said the word, the people would doubtless acquiesce. As all other attempts appear to have dismally failed "Spectator" would suggest that a straight, square effort be made to meet the ecclesiastical leaders and throw the burden of pacification upon them. This may go strongly against the British grain, but these are times when the unthinkable of a few years ago is accepted as a matter of course to-day.

Mr. Mackenzie King delivered a striking address before an influential audience in Montreal a few days ago on the coming readjustments of society. He warned his hearers that the new order could not be thought of as the old, tinkered here and there to give relief to those who have suffered its privations. It is a new conception of the whole duties and responsibilities of society that must fill our minds and dominate our zeal. The education, the refinement, the enjoyment, the comforts, the conveniences we possess are the products of society, as a whole. Some contribute inventive genius, some stored up capital, some administrative ability, some mechanical skill, and many the enduring application of manly and womanly strength and fidelity. The perfection of these things we covet, flows forth from a great partnership, and we must be partners in their enjoyment, not as the gift of one to another, but as a natural right of all. That is the doctrine that has found expression in the phrase, "conscription of wealth must accompany conscription of life." This selfsame philosophy finds terse expression also in the story of the lady discarding with enthusiasm to an audience of work-people on the delights of a dinner of cod's head, when she was interrupted by a weary listener from the rear. "Lady," he called, with outstretched finger, "I want to ask one question. Who gets the cod?" The theory that a portion of society possesses by right the fish, and another by necessity must content itself with the offal, is most certainly doomed, and blessed are the eyes that see these things in time. If the Church recognizes this doctrine not merely as an ultimately triumphant movement, but as an essentially sound and just conception of society, its voice of instruction and inspiration will be a very potent voice for the benefit and blessing of mankind.

Some time ago the General Secretary of the Social Service Association of Canada in the

course of an exhaustive address on the achievements of his organization introduced the subject of the Social Evil and the methods by which a better state of things is hoped to be accomplished. He spoke of the reticence of speech on this subject in the past, and his determination in the future to treat it in plain, unmistakable language. The same sentiment has become quite prominent of late in the advocacy of many who seek the well being of society. We have had the subject presented with gruesome details in magazines and newspapers, and now we are having it discussed in mixed audiences of old and young, men and women. "Spectator" is not satisfied that this campaign of plain speaking is going to accomplish the hopes of its advocates. A man speaking to men, and a woman speaking to women on these intimate subjects is one thing, but it is quite different when men and women hear the same words at the same time. There is still some value in the old virtue of modesty even if the modern prophet pours contempt upon it. A boy and girl sit side by side as they hear this subject discussed. Each knows that the other is hearing of something that is a forbidden topic of conversation. Each learns of the widespread character of the evil, and instead of being horrified at its extent, as they should, may learn to look upon it as one of the pardonable frailties of human nature. Modesty certainly is liable to disappear, and the emphasis that is placed upon the cure and avoidance of disease is not calculated to magnify the sin. The writer is not suggesting that knowledge of this subject should be suppressed, but that care should be taken not to make it a subject of discussion before both sexes, particularly the young and unmarried. It is a phase of "reform" that will have its day. It is a vogue just now, and many are by nature or interests, inclined to acquiesce rather than resist, and when the reaction comes they will react with the same ease and enthusiasm. It is to be hoped that Anglican Social Servants will be a steady and cleansing influence in a work which in some hands seems to degenerate into a process of muck-raking.

"Spectator."

## Notes from Mission Lands

THE great closed land of TIBET is now open for missionary work. Since 1720, China has controlled Tibet's foreign policy, but the "Younghusband Expedition" broke the spell of ignorance, and it was a revelation to them that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably, even to the last man. The treatment of Tibetan captives, too, at the hands of the British, went to their hearts, for they had never seen anything like it.

The war has given INDIA a clearer conception of the true Christian spirit. Five or more million Indians in various capacities have been serving on the battle fronts of France, Mesopotamia, Africa, Egypt, the Dardanelles, Salonika and Central Asia, and are returning with a world-vision of reforms,—domestic, social, political and religious. An Indian minister tells of holding a service in an out-of-the-way village, when a returned wounded Mohammedan soldier rose and gave this testimony: "I know that this 'Jesus' religion is true. When I was lying out on the battle field the followers of this religion came out, braving the falling shells, carried us away, and tenderly cared for our wounds. They bore upon the sleeves of their white robes the emblem of the cross on which their Christ gave his life for the world, and dyed with the colour of the blood he shed."

JAPAN finished her main fighting in the war when she captured Tsing-tan from the Germans, and cleared the Eastern seas of enemy war vessels, but more recently, the army, under General Otani, has penetrated Siberia in conjunction with the soldiers of Great Britain, America and France. The cabinet of Japan is now led by a commoner, plaid, Mr. Hara, who is a man of progressive spirit, and his party is pledged to keep step with the great democratic movements of the age. The Japanese have interested themselves in all war enterprises, and their money has flowed freely, but the Christian work has not been neglected. A JAPANESE REVISED NEW TESTAMENT has been issued, the TOKYO WOMAN'S CHRISTIAN COLLEGE has been opened, with eighty-four students, from seventeen mission schools. Japan's leading evangelist, Rev. Paul Kanamori, has continued his work of preaching in city after city, on the fundamentals of Christianity. He never fails to register hundreds of decisions for Christ and His service. Missionaries testify that the country is wide open to an earnest presentation of Gospel truths and claims.

## The Bible Lesson

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

Fifth Sunday After Epiphany, Feb. 9th, 1919.

Subject: St. Philip in Samaria, Acts 8:12-24.

WE have already seen how Stephen, one of the seven deacons who were originally appointed "to serve tables," became a great preacher of the Gospel, and a martyr-witness to the Faith. Philip also, another of the seven, became likewise a great preacher, successful in evangelizing the region of Samaria. They were both big men, whose gifts and graces grew while they served. The Holy Spirit impelled them to undertake the greater tasks for which the same Holy Spirit made them ready.

1. The results of St. Philip's work. There was great joy in Samaria on account of the work of this deacon who preached concerning "The Kingdom of God and the name of Jesus Christ." The Kingdom of God was the subject on which our Lord spoke to His disciples during the forty days after His resurrection. It was a worthy subject on which to speak to those Samaritans who were excluded from the Kingdom of Israel. The Samaritans were interested in the coming of the Messiah. They looked for Him with the same longing which the Jews themselves experienced. Philip answered the question of the woman of Samaria, "Is not this the Christ?" with such success that many believed, both men and women, and were baptized. Among those who professed belief was Simon, a celebrated sorcerer. He was baptized as a believer, but it appeared later that he was more impressed by the miracles which were done than by the truth which Philip preached. He looked upon Philip as a greater wonder-worker than himself, and so attached himself to Philip. Thus the Gospel net in Samaria "gathered both bad and good."

2. The Central Authority. It was in accordance with the Divine plan for the Church that her witness should be borne in Jerusalem, in Judea, in Samaria, and in the uttermost parts of the earth. Philip was widening the circle in accordance with the Divine plan. A report was sent back to Jerusalem to the apostles telling of the progress that was being made in Samaria. The apostles then sent two of their number, Peter and John, to Samaria. They were to make an apostolic inspection. If Philip had been improperly exceeding his authority they would have told him so. They found nothing to condemn, but everything to approve in what he had done. Thus we see now the frontier work of Philip was linked with the central authority of the Church in Jerusalem.

3. Confirmation in Samaria. The Scriptural rite of the laying-on of hands is distinctly indicated in verses 15 to 17. It should be compared with a similar act of St. Paul at Ephesus, which is recorded in Acts 19:6. Philip the Deacon preached and baptized, but his functions were limited. Peter and John performed the rite of the laying-on of hands. Important and valuable as Philip's work was, he had not the authority which the apostles possessed. When they were come down they performed their higher function. It is clear that the special gift of the Holy Ghost, bestowed at this period on the Christian converts in various places, was not usually given except through the apostles. But the apostles made it manifest by their prayer that the gift was not theirs either to impart or to withhold, but it was the gift of God. The service of Confirmation, as we have it to-day, is an invocation of the Holy Spirit. The persons confirmed do not "join the Church" thereby. They have already entered into membership in baptism. Confirmation is to the end that they may be strengthened, and that the Holy Spirit may be given unto them. The imposition of hands is an outward sign. The gift of the Holy Spirit is the gift of God.

4. Simon Magus versus Simon Peter. The real character of Simon Magus must come to light. He had been attracted by the power that was given to Philip, and he was more attracted by the power which belonged to Peter and John. The gift of the Holy Spirit was made apparent by new powers in those who received it. He evidently looked upon it as a higher kind of magic, and he desired to have control of such power. For this he offered money, but was met by the stern rebuke of St. Peter, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money." Peter also showed him that his heart was not right with God, and directed him to repentance and prayer.

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### APPEAL FOR CHILDREN

Sir,—What becomes of the boys and girls who are left by their owners? Many of these I disposed of to the books to Christ. I have a library, these would be of use to you. Write or send to Mr. George Stevens, 100 King St. W., Ont.

W. A. P.

### A LUTTERWORD

Sir,—Some years ago I had the privilege of visiting England. My object was to see John Wycliffe. In the burying place of the church I read a tombstone which subsequently I was told was that of Rev. M. T. Alver. I have a copy of it for me. This reads as follows: "Beneath this turf lies the body of a man who was called 'Bold In-fidelity'. Beneath this turf lies the body of a man who was called 'Say is she lost'. If death by sin, she's here."

If Heaven's by Heaven's appointment Reason, ah, how Revere the Bible The knot's untie She died for Ad She lives for Je

Heaven's by Brockville, Ja

### PROHIBITION

Sir,—"Spectator" January 2nd, e two sides of t and as the wh most vital im permission to recall the subj salient portions

He says, legislation, dea intoxicants, ha blessing to th "There are, in writer, one or position of ma hibition that faced. The fi made the drink toxicants esse a sin." . . . A ure is that,



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**Correspondence**

**APPEAL FOR CHILDREN'S BOOKS**

Sir,—What becomes of books for boys and girls when no longer read by their owners? There must be many of these. If anyone so kindly disposed would send a few good books to Christ Church School Library, these would be most acceptable and would be duly acknowledged. Write or send to the Superintendent, Mr. George Stevenson, Holland Landing, Ont.

W. A. Pippen, Incumbent.

**A LUTTERWORTH INSCRIPTION.**

Sir,—Some years ago I had the privilege of visiting Lutterworth in England. My object in going was to see John Wycliffe's Church.

In the burying ground surrounding the church I read an inscription on a tombstone which interested me, and subsequently I wrote to the Rector, Rev. M. T. Alverston, asking him to have a copy of the inscription made for me. This he kindly did, and it reads as follows:—

"Bold Infidelity turn pale and die  
Beneath this turf an infant's ashes lie  
Say is she lost or saved?  
If death by sin, she sinned, because  
she's here.

If Heaven's by works, she can't in  
Heaven appear.

Reason, ah, how depraved,  
Reverse the Bible's sacred page:  
The knot's untied;  
She died for Adam's sin,  
She lives for Jesus died."

Herbert S. McDonald.  
Brockville, Jan. 24th, 1919.

**PROHIBITION OR TEMPERANCE.**

Sir,—“Spectator,” in your issue of January 2nd, called attention to the two sides of the Prohibition shield, and as the whole question is one of most vital importance I crave your permission to discuss it briefly. To recall the subject, let me quote the salient portions of his remarks.

He says, (1) “The prohibitory legislation, dealing with the sale of intoxicants, has been a wonderful blessing to this country.” (2) “There are, in the judgment of the writer, one or two weak points in the position of many who advocate prohibition that ought to be frankly faced. The first is an attempt to make the drinking of a glass of intoxicants essentially and universally a sin.” Another disturbing feature is that, “All over the country

there seems to be arising to the surface an alarming number of liars, perjurers and sneaks of every kind who think it not criminal to evade the law.”

While I am not concerned at present to deny his first statement, as to the blessings so far resulting from prohibitory legislation, I would like to ask, is it not yet too soon to make any such sweeping generalization? Prohibition of the liquor traffic is one of those sweeping measures of so-called moral reform, which cannot be tested in a few months, or even a few years. A generation at least is required to try out any such legislation, and possibly two or three generations. Most reasonable men admit that, whatever its benefits, it brings some evils in its train, such as “Spectator” mentions; and if, a generation hence, it can truly be said that its blessings have outweighed its attendant evils, and that on the whole it has produced not only a more sober, but a morally stronger, more upright and more godly race of men than the old system, then it can with confidence be said to have been a blessing.

Permit me to suggest two reasons, which occur to me, why it may not prove a blessing in the end.

(1) It is based on a wrong principle, in that it fails to distinguish between the use and the abuse of intoxicants. To prevent less than five per cent. of the community from abusing alcoholic liquor, it prohibits the other ninety-five per cent. from using it. Such a vicious principle has never yet formed a sound basis for reformatory legislation, and, in my opinion, is not likely to do so now.

(2) It is a dishonest measure, because its practical effect is to create an artificial crime, to make the use of intoxicants a criminal offence. Thus, as “Spectator” suggests, the drinking of a glass of liquor becomes essentially and universally a sin.—And is not this the real aim of the thorough-going prohibitionist? Prohibition, in effect, adds an eleventh commandment to the decalogue, “Thou shalt not drink intoxicating liquor.” This is utterly contrary to the conscience of mankind as a whole. The majority of those who promote it and vote for it do not believe in it, except for their neighbours. Evasion of the law becomes a mere peccadillo, to be at first winked at, and finally to be defended by lying, chicanery and perjury. Temperance as a Christian virtue disappears, and law,—and then more law,—and still more law, takes its place, until the last state of the community is worse than the first.

Is not prohibition a confession of failure on the part of the Church, an attempt to accomplish by force of law what the Church has failed to accomplish in the lives of men? If, as a Church, we approve of the total prohibition of the liquor traffic, how can we consistently continue the use of wine in the Sacrament of the Lord's Supper? Our Blessed Lord made wine and drank wine, but taught temperance in His every act and word. Should not His example be good enough for His Church?

Please understand, I am not opposing temperance, only that intemperate form of it known as prohibition. Nor am I advocating any return to the open bar, nor even the indiscriminate sale of intoxicants. Let us have all the effective temperance legislation possible, but aimed at the abuse of alcohol rather than its use. Let it be sane, temperate and honest. Reasonable men who desire to promote temperance, particularly in our own communion, have been dragged too long at the chariot wheels of the extremists. Unless they break away and evolve some sounder and more rational remedy for intemperance than prohibition, disaster awaits us, in my humble opinion, as a Church and a nation.

J. A. V. Preston.  
Orangeville, 18th January, 1919.

**The Diaconate and the Training of the Clergy**

Rev. C. A. SEAGER, D.D.,  
Rector, St. Matthew's Church, Toronto.

AT the last session of the General Synod action was taken in the direction of reform in the training of candidates for the ministry. This step is the result of the general conviction, by no means confined to Canada, that readjustment and development in this matter, to meet the needs of modern life, are imperatively necessary. That the action of the Synod will bear fruit amongst ourselves is certain. A report of those charged with the matter will, in due time, be brought before the Church.

Now, it has seemed to many that in the consideration of this whole matter, the period of the diaconate ought to be included, particularly in the direction of what may be called the “practical” training of the clergy. Hitherto, the treatment accorded this important period of the ministerial life by the Anglican Church in Canada has been, in its general results, distinctly unfortunate and even disastrous. Young men, very inexperienced, whose training has been almost wholly theoretical, are sent out to shift for themselves. This is surely to miss a great opportunity of bringing to bear at a most impressionable period, influences of a highly inspiring and formative sort. Now, when reform is before the Church, is the time to deal with the matter. It has already been brought before the General Synod Committee, in substance as indicated in the following paragraphs. It is to be borne in mind that the only matters connected with the “practical” training of the clergy are dealt with here.

The first and root suggestion is that the whole year of the diaconate shall be devoted to really adequate final preparation for the priesthood. With regard to what has been called the “practical” part of such preparation, it would involve training of both a theoretical and experimental sort.

On the theoretical side would be included expert instruction in such things as sociology, pedagogy (including Sunday School work), Missions (considered in every aspect), pastoral visitation and organization, the training of candidates for Confirmation, the development of parochial spiritual life, homiletics, voice culture, and at least brief courses in such subjects as church music and architecture.

As to the experimental side, deacons would be attached to parishes in order to gain experience in visitation and organization. They would be connected with Mission Study, Teacher Training and Confirmation Classes and with Social Service activities. An appeal should be made to the parish clergy not to look upon these men as Curates, but as disciples. At the same time, very helpful assistance would be rendered by the men.

A great deal of this work is, of course, already being done. But the point is that the amount of time and attention needed for really adequate practical training of this sort demands that distinct treatment shall be given it. The diaconate appears to afford the best time for it. It is not meant that all such training shall be confined to that period; but that whatever may previously have been done shall be completed, implemented and given special emphasis to at that time.

The second suggestion relates to the practical working out of the idea, and is, that the headquarters of the student during the diaconate, at least that portion of it included in the academic year, shall be his College. Other suggestions are, of course, possible in this connection. The English system of “Curates” immediately occurs to one. In this country, however, it is not sufficiently markable. A suggestion of the establishment of groups of young men under the super-

vision of parish clergy has been made. The difficulties with this are the lack of guaranteed continuity in incumbencies and the probable unjustifiable expense.

The College seems the natural place for headquarters. Here, developments of the scheme would take place in response to the conditions of the time and locality. The appointment of a Professor in Pastoral Theology in each College to administer the whole scheme therein would no doubt in time be found necessary. The Universities, M.S.C.C., and the Sunday School Commission could supply expert lecturers. The two latter should be definitely commissioned to do so. There are also men among the parish clergy well able to assist. Thus the question of a staff would be answered.

The third suggestion relates to training for work in the rural districts. Increasing as it would the students' general practical outlook upon life, the scheme would reach in this department indirectly. In addition to that, however, there is no reason why deacons should not be assigned to the oversight of clergy in the country for the non-academic portion of the year, for special training in that great work. The problems of the rural Church would, also, certainly form a portion of any well-thought-out scheme of theoretical instruction.

The whole question of the best use of the period of the diaconate is one well worthy of earnest consideration; and now is the time to do so. In the opinion of the writer an opportunity is at hand, not only to remove one of our greatest weaknesses, but also of devising some means of using the precious twelve months of the diaconate to great and permanent advantage, both to the clergy and to the Church.

**THE SEXAGESIMA APPEAL FOR SOCIAL SERVICE.**

Sir,—May I use your columns to inform your readers that this week the Sexagesima appeal for the Council for Social Service, to the number of 100,000 copies is being sent out to the clergy throughout the Dominion for distribution? Envelopes for the annual collection for the Council are also being sent out to dioceses which are not already providing for their apportionment for the work of the Council for Social Service on the budget plan.

May I ask that if any of the clergy, through a recent change of address, or in any other way, do not receive the necessary appeals and envelopes, they would kindly send a postcard to Mr. R. A. Williams, 131 Confederation Building, Toronto, who has kindly taken charge of this distribution, telling him the number of appeals and envelopes they could profitably use?

The Sexagesima appeal includes a statement of the work of the Council by Ven. Archdeacon Ingles, honorary secretary of the Executive Committee, a statement of the action taken at the last General Synod on a number of Social Service matters, the apportionment for the C.S.S. by dioceses, and an appeal for the prayers, the interest and the liberality of Churchpeople for the work of the Council.

C. W. Vernon,  
General Secretary of the Council for Social Service.

The Turks repaired and repainted the Anglican Bishop's house in Jerusalem after occupation—and paid the bill.



## When You Come to Think of It

by DOWNEASTER.

WHAT a prodigious amount of good writing there is to-day—witty, snappy, terse and pithy and always readable. And yet on the whole its effect is only skin deep. You can't help feeling that the writer instead of having something to say has got to say something. What he has got to say he says to be sure exceedingly well, but you have the rather disagreeable impression that he could write on the other side just as well, and just as easily. Somebody, somewhere, says that one of the essential notes of real literature is sincerity. The making of literature it seems to me has become to-day a somewhat mechanical performance. Men apparently write rather to exhibit their skill than to "liberate their minds." The modern writer is so obviously occupied with his technique, so standardized, so self-conscious that he fails to appeal to you as did the older novelists. At least that is the way it strikes me. The Victorian novelists seemed to write because they had a story they couldn't help telling, and they told it with such undisguised gusto and relish, and they were so tremendously in earnest. They often, it is true, wrote carelessly, and their technique was sometimes faulty, but there was a guilelessness and sincerity about them that you seldom find in the modern novelist, who is so tiresomely detached and non-committal, and treats all his characters, not so much as human beings, than as specimens of humanity. Very much the same thing may be said of the poets of the same, and an earlier period. Their occasional slips in technique, like the "harmonious discords"—I think that is the correct term—of the great musicians, only adds to their impressiveness, just as the simplicity and occasional awkwardness of bearing of some great man seems to enhance the force and power of his personality. The reading of a collection of short studies on current events, by Arnold Bennett—that ultra modernist—is the occasion of the foregoing remarks. This is an astonishingly clever book. It does not contain a dull sentence. Every time you drop your line into it you hook a fish. And yet when you have read it you are done with it, and done with it for good and all. I can't imagine myself going back to it from time to time as I do to Thackeray's "Round about Papers." You say to yourself—as you close the book: "It was mighty clever and well done, but does the fellow really mean what he says, or care a rap whether you believe him or not."

Is such a thing as a perfect understanding between a man and a woman ever possible. When I was a brisk, bright lad of twenty-one I imagined I knew everything about a woman that was worth knowing, and I used to compose epigrams on the sex which gave me huge delight and pride. Now, when I am within hailing distance of seventy, have been married nearly forty years and have raised three daughters, I seem to be certain of only one thing, and that is that no man can really understand a woman, or a woman a man. They see things and therefore approach them from opposite standpoints, and always will. And why shouldn't they? I don't know how it is with the women, but I know their incomprehensibility adds immensely to their attractiveness in the eyes of the "opposite sex." We can't understand them and we wouldn't wish to if we could.

What a change there has been during the past few years in our mourning customs. Fifteen or twenty years ago, on the death of a near relative, we loaded ourselves with the "habiliments

of woe," the black edge of our newspaper was at least three times its present width, and for months we abstained from all social gatherings and public amusements, we assumed a decorously sombre countenance and a subdued bearing, and went softly. How differently we carry ourselves to-day in our bereavements. Mourning attire has been cut down to the limit of unobtrusiveness, in a few weeks at the outside, we resume our attendance at places of amusement, we smile and laugh and crack jokes as of yore, our jauntiness of bearing reappears and we go about our business with no outward or visible sign of any break in our lives. I am old enough to remember when a respectable funeral in England was a pageant, that stirred up a community like a political or "society" or military parade to-day. I vividly remember the hired "mutes," who marched with fluttering "streamers" on their hats on each side of the hearse, and when it was de rigueur for the mourners to appear with handkerchiefs pressed to their eyes, the long line of "mourning coaches," sent by friends as a mark of respect, and as often as not empty, and all the rest of the fuss and feathers, especially the latter which in the shape of immense ostrich plumes, real or artificial, nodded on the heads of the horses or the top of the hearse. Most of these "properties" have disappeared in Canada, and I think in England, with the skull's and crossbones and other quaint emblems of mortality on our tombstones and mortuary tablets. And I for one haven't a shadow of regret over these departed and departing "funeral frills."

## The War's Aftermath

Tuesday, Jan. 21st.—British forces to be withdrawn from Belgium. The Premier of Newfoundland is to represent that Dominion at the Peace Conference.

Wednesday, Jan. 22nd.—Nucleus formed in England for international Labour Congress. German elections result in victory for the Moderates and Ebert is upheld. Sinn Fein Assembly foregatherers in Dublin, and a Declaration of Independence is read.

Thursday, Jan. 23rd.—France mobilized 4,000,000 men during first month of the war and about 2,000,000 more have since been called up. All Russian factions, including Bolsheviks, invited to meet Allies at Peace Conference. Over 3,500 Red Indians enlisted for war.

Friday, Jan. 24th.—Bolshevik forces evacuate Petrograd. Premiers, Presidents and Foreign Ministers to be Council of new League of Nations. Ebert's party leads in the National Assembly. Majority Socialists have 164 members out of 421. Preliminary peace to be signed early in June, perhaps.

Saturday, Jan. 25th.—Disposition of former German Colonies to be left to League of Nations. There were 59 British submarines lost during the war. Poles warned by Peace Conference not to use arms to gain possession of territory.

Monday, Jan. 27th.—League of Nations project is adopted at the Peace Conference. Paderewski now Polish Premier. Bolshevik averse to meeting offered by Peace Conference. Spartans renew fighting in Berlin. German submarines lost during war number 203. Suggested division of Prussia into eight States.

## The Dioceses of the Canadian Church

<b>Algoma</b>	—Most Rev. GEORGE THORNELOE, D.D., D.C.L., METROPOLITAN OF ONTARIO— Sault Ste. Marie, Ont.
<b>Athabasca</b>	—Right Rev. E. F. ROBINS, D.D.—Athabasca Landing, Alta.
<b>Caledonia</b>	—Most Rev. F. H. DuVERNET, D.D., METROPOLITAN OF BRITISH COLUMBIA— Prince Rupert, B.C.
<b>Calgary</b>	—Right Rev. WILLIAM CYPRIAN PINKHAM, D.D., D.C.L.—Calgary, Alta.
<b>Cariboo</b>	—(Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.)
<b>Columbia</b>	—Right Rev. C. D. SCHOFIELD, D.D.—Victoria, B.C.
<b>Edmonton</b>	—Right Rev. HENRY ALLEN GRAY, D.D.—Edmonton, Alta.
<b>Fredericton</b>	—Right Rev. JOHN ANDREW RICHARDSON, D.D.—Fredericton, N.B.
<b>Huron</b>	—Right Rev. DAVID WILLIAMS, D.D., LL.D.—London, Ont.
<b>Keewatin</b>	—Right Rev. JOSEPH LOFTHOUSE, D.D.—Kenora, Ont.
<b>Kootenay</b>	—Right Rev. ALEXANDER JOHN DOULL, D.D.—Vernon, B.C.
<b>Mackenzie River</b>	—Right Rev. J. R. LUCAS, D.D.—Chipewyan, Alberta
<b>Montreal</b>	—Right Rev. JOHN CRAGG FARTHING, D.D., D.C.L.—Montreal, Que.
<b>Moosonee</b>	—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
<b>New Westminster</b>	—Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.
<b>Niagara</b>	—Right Rev. WILLIAM R. CLARK, D.D., D.C.L.—Hamilton, Ont.
<b>Nova Scotia</b>	—Most Rev. CLARENDON LAMB WORRELL, D.D., D.C.L., METROPOLITAN OF CANADA—Halifax, N.S.
<b>Ontario</b>	—Right Rev. JOHN EDWARD BIDWELL, D.D., D.C.L.—Kingston, Ont.
<b>Ottawa</b>	—Right Rev. JOHN C. ROPER, D.D., LL.D.—Ottawa, Ont.
<b>Qu'Appelle</b>	—Right Rev. M. T. McADAM HARDING, D.D.—Regina, Sask.
<b>Quebec</b>	—Right Rev. LENNOX WALDRON WILLIAMS, D.D.—Quebec, P.Q.
<b>Rupert's Land</b>	—Most Rev. SAMUEL FRITCHARD MATHESON, D.D., D.C.L., METRO- POLITAN OF RUPERT'S LAND AND PRIMATE OF ALL CANADA—Winnipeg, Man.
<b>Saskatchewan</b>	—Right Rev. JERVOIS A. NEWNHAM, D.D.—Prince Albert, Sask.
<b>Toronto</b>	—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont. —Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
<b>Yukon</b>	—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
<b>Honan</b>	—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
<b>Mid-Japan</b>	—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

## All Over the Dominion

His Excellency the Governor-General, Major-Gen. W. E. Hodgins, Mr. F. Keefer, M.P., and Mr. J. F. Orde, K.C., were among the speakers in Ottawa churches on January 19th, who urged the claims of the Superannuation Fund for the diocese.

A branch of the Christian Men's Federation of Canada was recently formed in Winnipeg. It is to federate all the men's clubs and men's work of the Protestant churches in Winnipeg, so that their interests may be larger than parochial. Col. (Rev.) Woods and Rev. W. J. Southam were the Anglican speakers.

Principal O'Meara was the special preacher at All Saints' Church anniversary services in Peterboro'. The collections totalled \$250.

Two thousand two hundred and eighty-nine pairs of socks were received from the members of the Women's League of 123rd Battalion, which meets in St. Paul's parish house, Toronto. One thousand six hundred and thirty-seven dollars has been spent on wool and comforts for the soldiers.

"The Scenes of the Great Allied Offensive" was the title of an illustrated lecture by Rev. Dr. R. J. Renison in the Royal Connaught Hotel Auditorium, Hamilton, recently.

The A.Y.P.A., of St. Mary the Virgin, Toronto, gave a banquet for returned soldiers of the parish. Rev. J. D. Paterson, the Curate, presided. Three hundred people were present.

A union service was held in the Baptist Church, Dundas, where Rev. C. E. Riley, Rector of St. James', spoke. The next service was planned for St. James', with Rev. J. M. McDonald as speaker.

Money for the Church Improvement Scheme of St. Saviour's, East Toronto, was raised at a concert and moving picture entertainment under the Men's Club.

## REV. W. F. CARPENTER RESIGNS

Rev. W. F. Carpenter, B.A., has resigned the parish of Hornings Mills, where he has done faithful work for the last few years and during six months leave of absence from the diocese is to be in charge of the parish of Kingston, Virginia, living at the town of Mathews.

## FIRE AT CHAPLEAU SCHOOL

A fire on the night of January 25th destroyed the interior of the schoolroom of the Indian Industrial School at Chapleau, and about twenty Indian boys who were sleeping over the schoolroom narrowly escaped with their lives. They were awakened by smoke from the room below and fled in their night clothes to awaken the Principal, Rev. Geo. Prewer, who lives a few hundred yards away. The fire was extinguished, fortunately, without loss of life.

The little school house is one of the buildings that is so thoroughly out-of-date that its entire destruction would be a benefit, if it be replaced rapidly. It is to be hoped that in any new arrangements, the loft of the school house will not be made the sleeping quarters of scholars.

## ATHABASCA NOTES.

Correspondents are asked to note that the address of Bishop Robins is Peace River, Alberta, and not Athabasca.

The Bishop and Mrs. Robins have proceeded to England in connection with the Indian and Eskimo Endowment Fund, which it is hoped to raise in the Old Country prior to the Church Missionary Society handing over to the Church in Canada this department of work which the C.M.S. originally started many years ago and have nobly sustained ever since.

The influenza epidemic recurred early in January and the churches in a number of our Missions had to be closed for the second time for a number of weeks. This has unfortunately interfered with our winter's work.

## A.Y.P.A. BRANCH ORGANIZED.

At St. James' Church, Wardville (Rector, Rev. R. J. Murphy), there was organized recently a branch of the A.Y.P.A. with twenty members.

## WINNIP

### ST. JOHN'S CA

At an enthusiastic parishioners of St. John's parish the parish mission apportionment though a slight fall in directions. Encouraged read from twelve societies in the parish. The Rev. Mr. Star was nominated as clerk for the year. P. White was elected as Sheriff Inkster, E. B. Code.

### ST. MATT

At St. Matthew meeting, on January 25th, a statement showing a total of \$29,605.35 from a fund, \$4,039.39 of which was for reduction of 170.91 from the St. Matthew fund. The Women's Guild raised \$678.09 for Red Cross. The Rev. Mr. Taylor, the Rector, reported the activities of the church during the year. A flourishing condition of the church was reported. Attendance at Sunday school was 1,100; there had been 1,145 communicants in 1918. The congregation numbered 700 of the congregation. The Rev. Mr. Taylor reported the activities of the church during the year. A flourishing condition of the church was reported. Attendance at Sunday school was 1,100; there had been 1,145 communicants in 1918. The congregation numbered 700 of the congregation.

### ST. LU

At the annual meeting of St. Luke's parish, the Rev. Mr. Bernal Heeney, presented a report of the parish to be held in the church. The Rev. Mr. Heeney reported the activities of the church during the year. A flourishing condition of the church was reported. Attendance at Sunday school was 1,100; there had been 1,145 communicants in 1918. The congregation numbered 700 of the congregation.

### ST. MAR

At the annual meeting of St. Mark's parish, the Rev. Mr. Goodeve, M.A., presented a report of the church. The Rev. Mr. Goodeve reported the activities of the church during the year. A flourishing condition of the church was reported. Attendance at Sunday school was 1,100; there had been 1,145 communicants in 1918. The congregation numbered 700 of the congregation.



## WINNIPEG VESTRY MEETINGS

### ST. JOHN'S CATHEDRAL.

At an enthusiastic meeting of the parishioners of St. John's, Cathedral parish the parish accounts showed mission apportionments met in full, though a slight falling off in other directions. Encouraging reports were read from twelve societies and organizations in the parish. Hon. Colin Inkster was nominated for the forty-fifth time as clergyman's warden. Mr. W. P. White was elected as people's warden. The delegates to the Synod were Sheriff Inkster, E. L. Drewry and A. B. Code.

### ST. MATTHEW'S.

At St. Matthew's annual vestry meeting, on January 20th, the financial statement showed a total of \$29,605.35 from all sources. This included \$8,445.62 from the Envelope Fund, \$4,039.39 open offertory, \$9,650 for reduction of church debt, \$2,170.91 from the Sunday School, \$1,020 from the Woman's Auxiliary, and \$678.09 for Red Cross work. Canon McElheran, the Rector, reported all the activities of the church to be in a flourishing condition. The average attendance at Sunday School exceeds 1,100; there had been as many as 1,145 communicants in one day. Over 700 of the congregation went to the war, of whom more than 100 have been killed. E. J. Brownlee was re-elected Rector's warden and W. J. Taylor people's warden. The Rector was voted an increase of \$300 per annum.

### ST. LUKE'S.

At the annual meeting, of St. Luke's parish, the Rector, Rev. Canon Bertal Heeney, presiding, the many reports presented indicated the life of the parish to be in a healthy condition, particularly in the matter of boys' organizations. Mr. C. D. Shepard, in the church wardens' report, pointed out that the church begins the new year with a very strong Maintenance Fund, all accounts being paid, and having a 30 per cent. increase in the number of envelope subscribers over last year at this time. Mr. Wm. Pearson moved a resolution constituting a Parish Council, to effect coherence and co-operation in all departments of Church activity. The Soldiers' Chapel is to be completed, and will be a beautiful memorial to those who have paid the full price of their heroism overseas. An art glass window is shortly to be installed in the church proper in honour of all the men who have served in the congregation. Four private memorial windows are also under order for the church. This will leave only two plain windows remaining. Mr. Harold Edwards was elected people's warden, and the Rev. Canon Bertal Heeney appointed Mr. S. S. Dumoulin as Rector's warden. The delegates to Synod are Messrs. W. H. Gardner, Wm. Pearson and J. Carman. The days of prayer for Unity were observed in this church. It formed the subject of the Rector's sermon on January 18th, and daily prayer was said at five o'clock during the week.

### ST. MARGARET'S.

At the annual meeting of the parishioners of St. Margaret's Church, the Vicar in charge, Rev. F. W. Goodeve, M.A., presiding, the officers of the church were able to present reports which indicate healthy growth and vitality during the year under Mr. Goodeve's leadership. Although church services were suspended for approximately two months, owing to the epidemic, the treasurer reported an increase in the average Sunday collections. Another gratifying feature of his report was the reduction of the floating indebtedness of the church by over \$1,000.

### ST. MICHAEL'S.

At the annual meeting of the parishioners of St. Michael and All Angels' it was decided to erect a hall, as an adjunct to the proposed new church, as a memorial to the men of the parish who had given their lives in the war. The meeting also agreed to give a war bonus to the Rector in charge, Rev. R. E. Park.

### ST. GEORGE'S.

Enthusiasm was one of the marked features of the vestry meeting of St. George's. The financial report showed that all departments were in a healthy condition. The following were appointed lay delegates to the Synod: A. Jardine, T. Wilson and T. A. Briggs.

### ST. PATRICK'S.

At the annual parochial meeting of St. Patrick's all reports showed steady progress. A feature of the election of officers was the appointment of several returned men to serve on the vestry. Mr. Neil Cook was reappointed Rector's warden and A. F. Partridge people's warden.

### ST. THOMAS'.

Encouraging reports and an optimistic outlook for the future marked the annual vestry meeting of St. Thomas' Church. An increase in salary of \$120 was voted to the Rector, the Rev. T. Marshall, for the coming year. Wardens, Messrs. G. A. Sanders and R. Mansergh.

### ST. ALBAN'S.

At the annual meeting of the parishioners of St. Alban's, Fort Rouge, it was reported that a new heating system had been installed in the church at a cost of \$350, and that the liabilities had been reduced by \$600. The Rev. N. Cawley is the Rector.

### MEMORIAL CHURCH AT BETHANY, MAN.

Whilst the question of fitting memorial tributes to the fallen heroes is perplexing many as to what form they should take, Bethany, Manitoba, has found an ideal solution. Under the leadership of the Rector, Rev. J. H. Thomas, the Anglicans have built a beautiful memorial church. The building seats 225 worshippers, is of brick veneer, with a concrete basement, and it has a fully equipped kitchen. At the entrance of the church is a large and unique vestibule and cloak room. The west end has a solid tower and spire. The interior is nicely furnished. The furniture is of the finest black oak. Among the beautiful articles of furniture as specific gifts in memory of fallen boys are prayer desk, lectern, pulpit, font and brass jardiniere and plant, and also a splendid Bible. The whole church has been built and entirely paid for in two years.

### EDMONTON NOTES.

Bishop and Mrs. Gray were the host and hostess at a banquet of the Anglican Young Men's Union held in All Saints' Schoolroom on January 16th. About one hundred and thirty guests were present, and a most enjoyable evening was spent by all. A memorial service was held in the church of St. John the Evangelist on January 5th, when a fitting tribute was paid to the memory of two returned soldiers, G. H. Rundell and James Tully, by the Rev. W. Everard Edmonds.

The Rev. B. Harkness has been appointed Rector of Wetaskiwin. Mr.

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## THE CANADIAN BANK OF COMMERCE

Harkness was formerly connected with the Edmonton Mission, and is quite familiar with parish work in the west.

The Rev. Edward Ahenakew, formerly Indian missionary at Onion Lake, has entered on his medical course at the University of Alberta.

The Anglican Sunday School Association held its monthly meeting in All Saints' Schoolroom on Monday evening, January 20th, when an excellent address was given by Rev. T. W. Scott on "Early Church Life in the West."

The Anglican Men's Club held its monthly meeting on January 21st, the chief feature of the occasion being an address on "Divorce," by Frank Ford, Esq., Chancellor of the diocese.

the building for Sunday School purposes and fitted with class rooms. The church is equipped with new furniture (organ, pulpit, prayer desk, communion table, lectern, communion rail). The interior of the building is finished in British Columbia fir. It was reopened by the Bishop of Huron last month. It is now one of the best-equipped buildings in the rural district of Huron diocese. Rev. A. C. Cummer, the Rector, was previously for eight years Rector of Cannington, Ont., where he achieved many improvements in the church buildings.

### PROGRESS AT CANNINGTON.

The wardens of All Saints' Church, Cannington, have just completed a canvass of the congregation, with a gratifying result. The proceeds for the year 1919, from envelopes and subscriptions, promise to be almost double that of last year. Rev. J. H. Kidd is the energetic Rector.

### THORNDALE CHURCH RE-OPENED.

St. George's Church, on the Wye, Thorndale, built in 1861, has been remodeled by placing a basement under

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## BACK NUMBERS

We have some of the following very interesting back numbers which we can supply at five cents per copy:

- Sept. 19th, 1918—The Eighth Session of the General Synod.  
 Sept. 26th, 1918—The New Prayer Book.  
 Oct. 16th, 1918—"Made in Germany—A Holy War." Article by Dr. S. N. Zwemer, Cairo, Egypt.  
 Oct. 24th, 1918—Address by Dr. Matthew D. Mann, Buffalo, N. Y., at America Day Luncheon.  
 Oct. 31st, 1918—President Wilson's Reply to Germany—Prof. G. M. Wrong.  
 A Tribute to Canada—Rt. Rev. H. K. Wakefield, D. D.

THE CANADIAN CHURCHMAN, 613 Continental Life Bldg., Toronto

## TORONTO VESTRY MEETINGS

### ST. PAUL'S.

After paying \$12,000 to mortgage account, which has reduced the debt on the building to \$44,000, St. Paul's closed its financial year with a substantial balance in hand. The 77th annual report presented by the wardens was one of the best in the history of the church, the receipts for the year amounting to \$52,173.15, of which \$7,400 was contributed to the building fund and \$11,194.93 to missions. Since the last annual meeting 21 more members of the congregation have fallen in action. The vestry decided to erect a permanent memorial in the form of three stained-glass windows in the chancel, and a tablet on which will be inscribed the names on the honour roll of the church. Messrs. W. B. Tindall and F. Vigeon were appointed auditors, and G. H. Kilmer and F. C. Jarvis members of the parochial tribunal. The Sunday School, it was reported, would this year subscribe \$1,000 to the Eskimos and Indians in Canada.

### ST. PHILIP'S.

Encouraging reports were presented at the annual vestry meeting of St. Philip's Church. The financial statement showed net receipts of \$4,585.59. The Vicar, the Rev. Charles P. Smyth, is leaving the parish at the end of March to become Rector of Windsor, N.S. The Rev. J. A. Wilson, of the diocese of Huron, will take temporary charge.

### ST. CLEMENT'S.

At the end of 1917 St. Clement's was carrying two notes, one for \$500, which later had to be increased to \$1,500, and one for \$500 in the Building and Mortgage Fund account, as well as an overdraft of \$391.71. At the close of the year, according to the churchwardens' report presented at the vestry meeting, the first note had been reduced to \$1,000, the \$500 note had been paid off and the overdraft reduced to \$62.15. Receipts for extra parochial purposes amounted to \$1,532.81, while disbursements totalled \$1,169.33. A sum of \$320.83 was set aside for the Episcopal Endowment

Fund allotment, leaving a balance on hand of \$42.65.

### GRACE CHURCH.

An increase in membership and general progress in church work was reported at the annual vestry meeting of Grace Church on the Hill. Current receipts amounted to \$10,500 and expenditures to \$10,200. Receipts for missions totalled \$2,400.

### CHURCH OF THE MESSIAH.

The Church of the Messiah, according to the reports presented to the vestry, had a gratifying year. The total revenue amounted to \$9,975, and the church closed the year with a small overdraft.

### ST. JUDE'S.

Receipts for the year from offerings at St. Jude's amounted to \$4,513.58 and disbursements to \$4,512.36, leaving a small surplus. Receipts from other organizations amounted to \$1,022, making a total revenue of \$5,535.58. The church decided to erect a memorial window and brass tablet to the thirteen members who have given their lives in France and Flanders.

### ST. SIMON'S.

The churchwardens of St. Simon's were able to report a total parochial income of \$19,191.09 at the annual vestry meeting. The receipts for current expenses totalled \$9,093.63, while receipts for missions and other funds amounted to \$10,097.46. After meeting all expenses and making all payments for the year there was a balance of \$50.48. on hand.

### ST. LUKE'S.

St. Luke's Church had a prosperous year. The financial statement presented by the churchwardens at the vestry meeting showed receipts amounting to \$5,416.68, with expenditures \$43.27 below that mark. Among the expenditures were grants of \$78.37 for Christmas gifts for wounded soldiers and \$96.01 to the Prisoners of War Fund, the latter representing the pro-

ceeds from a special collection. The report on missions showed receipts of \$755.12 and disbursements of \$689.53. The outstanding liabilities of the church now amount to \$1,084, a reduction of \$360 from the total at the close of 1917.

### ST. MATTHIAS'.

The vestry increased the salary of the Rector, Rev. F. H. Hartley, by \$300, and decided to proceed with plans for the erection of a new parish hall. Excellent reports were submitted of all departments of church work, especially by the Laymen's Board and the Sunday School. The total income from all sources amounted to \$5,401.20, and the expenditures to \$4,927.17, which left a balance of \$474.03.

### ST. MATTHEW'S.

At the annual vestry meeting of St. Matthew's Church it was reported that the mortgage indebtedness on the church building had been reduced by \$550, and the interest paid to date. During the year a new rectory was purchased at a total cost of \$6,500, of which \$2,700 had been paid. The total revenue for the year was given as \$12,000. The sum of \$2,000 was subscribed for outside purposes, of which \$1,600 was for missions.

### ST. MARY MAGDALENE.

At the vestry meeting of the Church of St. Mary Magdalene it was announced that for the first time in its history all parochial allotments had been paid in full. The financial report also showed that nearly \$1,000 had been paid upon the capital account of the church, while the Sunday offerings showed an average increase of \$7.55 per Sunday.

### CHURCH OF THE REDEEMER.

Salary increases were voted the Rector, Rev. C. J. James, the vestry clerk and the deaconess at the annual meeting of the Church of the Redeemer. The increase voted Mr. James is \$1,000 per year. Total receipts were \$29,468, which represents an increase of approximately \$8,000 over the nine-month church year just closed. Receipts for missions amounted to \$8,000. It was announced that \$2,600 had been received for the fund to erect memorial windows to the 39 members of the congregation who have been killed in action.

### ST. EDMUND'S.

Reports adopted at the annual meeting of St. Edmund's Church showed increases in both receipts and membership. Receipts for the year totalled \$2,917. Gratification was expressed at the splendid showing in view of the number of men from the congregation on active service.

### ST. STEPHEN'S.

An overdraft of about \$150 was reported at the vestry meeting at St. Stephen's Church. The receipts were \$6,336 and the expenditures \$7,192, with \$666 contributed towards missions. It was stated that 346 members of the congregation are overseas, including the Rector, Capt. T. G. Wallace, and that 61 of the number had been killed. Rev. C. V. Pilcher presided in the absence of the Rector.

### ST. MARY THE VIRGIN.

The wardens of St. Mary the Virgin reported the total receipts for the year over \$10,000, which was made possible by an increase in the general offertory of over 37 per cent, compared with the previous year. Some time ago the Rector asked for the appointment of a Vicar, but was prevailed upon to remain at his post until after the war. Now that hostilities have ceased, it was stated that the appointment of a Vicar would not be delayed, and that the Rector had undertaken to forego his stipend, and thus enable to provide a second assistant Curate to help carry on the

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work of the church pending the selection of a Vicar. The Rector will receive an allowance in lieu of a rectory, which has been disposed of.

### ST. GEORGE'S.

The financial statement of the Church of St. George the Martyr, showed the total receipts for the year to be \$8,443.61. Reports from the various organizations disclosed a keen interest in the work of the church and proved highly satisfactory.

### HOLY TRINITY.

At the annual vestry meeting of the Church of the Holy Trinity, the report of the churchwardens showed receipts of \$10,957.54 for parochial purposes and \$1,506.48 for non-parochial objects. These figures are for nine and a half months of the year.

### ST. MONICA'S.

An income from all sources of \$2,956 and disbursements amounting to \$2,830 were shown by the churchwardens' report at St. Monica's vestry meeting. The report of the envelope secretary showed an increase of 30 per cent. in envelope subscriptions.

### ST. JOHN THE EVANGELIST.

Encouraging reports were presented at the vestry meeting of St. John the Evangelist. Gross income amounted to \$4,824 and expenditures to \$4,409.87. The year was one of the most active in the history of the church despite a dwindling population in the district, due to the inroad of factories. The Women's Patriotic League continued its care of soldiers, over two thousand of whom have been entertained by the members during the war. The league has a record of 3,000 pairs of socks sent overseas, and 4,000 dozen bandages and other material in addition to cash donations. The Sunday School attendance was never better than last year and the reports on social work showed progress.

### CHURCH OF THE EPIPHANY.

The 32nd annual report of the wardens of the Church of the Epiphany presented at the vestry meeting was an encouraging one, showing a reduction in the church mortgage of \$2,000, reducing the total to \$17,500. The general statement showed receipts of \$19,162.81, with expenditures slightly less. In addition to paying \$2,000 of the mortgage, the wardens were able to spend \$529.58 for double windows and extensions to the heating system, provide \$376.05 for sundry new equipment, including new surplices for the choir and new Prayer Books, and give \$290.48 for soldiers' overseas Christmas boxes. A sum of \$177.85 was also handed to the treasurer of the War Memorial Window Fund.

### ST. MARTIN'S.

St. Martin's-in-the-Field had an exceptionally encouraging year. The wardens' statements showed receipts of \$4,835, with expenses of \$4,580, leaving a surplus of \$245.35 for the nine months covered by the report. A committee was also appointed to look after the completion of the church building.

### ST. MICHAEL'S AND ALL ANGELS.

The report of the wardens at the annual vestry meeting of the Church of St. Michael's and All Angels showed receipts of \$6,302.67, together with collections of \$1,281 for the building fund and \$700 for various patriotic work. The church closed the year with a deficit of \$250. The vestry voted to

## Notice of Annual Meeting

Notice is hereby given that the Annual General Meeting of the Shareholders of The Toronto General Trusts Corporation will be held at the Head Office of the Corporation, at corner of Bay and Melinda streets, in the City of Toronto, on Wednesday, the 5th day of February, 1919, at 12 o'clock noon, to receive and consider the annual report and financial statements of the Corporation for the year ended 31st December, 1918, to pass and confirm by-laws, to consider amendments to existing by-laws, and to elect directors for the ensuing year, as well as for the transaction of such other business as may be brought before the Shareholders.

By order of the Board of Directors.

A. D. LANGMUIR,  
 General Manager.

Toronto, January 21st, 1919.

THE  
**TORONTO GENERAL TRUSTS  
 CORPORATION**

Hon. Featherston Osler, K.C., D.C.L., President. A. D. Langmuir, General Manager.  
 W. G. Watson, Asst. Gen. Manager.

HEAD OFFICE - 83 BAY STREET, TORONTO



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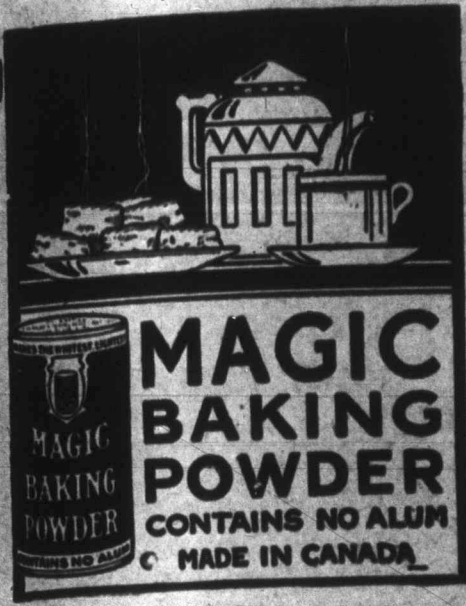
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increase the salary of the Rector, Rev. W. J. Brain, by \$300, and that of the organist by \$100. A committee was appointed to take steps to secure funds for the erection of a suitable memorial to the 42 members of the church who gave their lives for the Empire during the war.

**ST. CHAD'S.**

There was a large attendance at St. Chad's Church vestry meeting. The financial statement showed receipts of \$2,620.71, and expenditures of \$2,879.52.

**ST. MARK'S.**

The vestry meeting at St. Mark's Church, Parkdale, was most enthusiastic. All departments of the church were reported to be in a healthy and progressive condition. Total receipts for the year were approximately \$10,000.

**ST. CYPRIAN'S.**

The year just closed proved one of the most successful in the history of St. Cyprian's Church, according to the reports submitted at the annual meeting. Total receipts were \$4,003, a material increase, while expenditures were \$3,454. Church and Sunday School membership also showed healthy increases. It was decided to increase the salary of the Rector, Rev. R. Seaborn, M.A., and also to prepare plans for the construction of a new Sunday School.

**ST. PETER'S.**

Total contributions in the parish for all purposes from March 10 to December 31, amounted to \$9,000.08, including the churchwardens' financial statement, showing receipts of \$5,626.10, which left a balance on hand, after meeting all expenditures of \$48.64. The total contributed for missions and benevolent purposes was \$2,547.71, and the total contributions of the Sunday School, \$812.52. A resolution was carried in favour of the erection of a memorial window and a memorial organ in honour of members of the congregation who gave their lives in the war.

**ST. DAVID'S.**

The total revenue during the year amounted to \$5,547.82, of which \$1,202.82 were expended on extra parochial objects, the Synod assessment and missionary allotments, which were paid in full. All the organizations in connection with the church reported progress. During the year the church invested \$1,150 in Victory bonds as part of a sinking fund to provide for the building of a new church.

**ST. ANNE'S.**

Annual reports submitted at St. Anne's Church annual meeting showed that the year just concluded was one of the best from every standpoint in the history of the church. Receipts were \$29,013, an increase of several thousand dollars. The membership had increased by several

hundred, and the Sunday School attendance also showed healthy growth. The salary of the Curate, Rev. Geo. B. Bracken, was raised to \$1,500 per annum.

**ST. CLEMENT'S, RIVERDALE.**

A reduction by \$500 of the mortgage on St. Clement's Church, Riverdale, was announced at the annual vestry meeting, with a prospect of a further reduction on April 1st. The total revenue for the year was shown to be \$8,350, while \$1,606 was raised for outside purposes.

**TRINITY EAST.**

The wardens' report showed a substantial balance at the close of the year after all accounts had been met. Rev. Canon Dixon, who was unanimously voted an immediate and prolonged holiday, in his report gave the interesting facts that during the year there had been 155 funerals, 151 weddings and 135 baptisms in connection with the congregation. The honour roll bore the names of 537 members, of whom 74 had fallen. The Sunday School maintains its reputation of being the largest in the city, and last year it contributed \$1,022.75 to mission work.

**CALVARY CHURCH.**

Reports read at the annual meeting of the vestry of Calvary Church showed much progress during the year. According to the financial statement the revenue was \$1,606.78, and the expenditure \$1,470.57.

**ST. PAUL'S, WEST TORONTO.**

A 75 per cent. increase in Sunday School attendance during the past year featured the reports submitted at the annual meeting of St. Paul's Church, West Toronto. Receipts for the year totalled \$3,031, and the expenses were \$2,585, leaving a \$456 balance. Sunday School receipts were \$443. The church membership also showed an encouraging increase.

**ST. MARK'S, WEST TORONTO.**

The financial statement of St. Mark's Church was a source of much satisfaction. Reports from the various societies showed them to be in a flourishing condition.

**ST. SAVIOUR'S, EAST TORONTO.**

The stipend of the Rector, Rev. G. I. B. Johnson, was increased by \$300 at the vestry meeting of St. Saviour's Church. All societies of the church presented reports showing splendid progress during the year, and good balances on hand. The offerings for the year were almost doubled.

**CHRIST CHURCH, DEER PARK.**

The best year in the history of Christ Church, Deer Park, was reflected in the reports presented at the vestry meeting. Income from all sources totalled \$11,000, and expenditures about the same. The vestry adopted the report of the War Memorial Committee recommending the erection of a suitable tablet in memory of members of the congregation who have fallen in the war.

**ST. ANDREW'S, TODMORDEN.**

Reports presented to the vestry meeting of St. Andrew's Church, Todmorden, showed that the average attendance for the last year was ahead of the previous twelve months. The financial statement also showed a small balance on hand.

**ST. JOHN'S, NORWAY.**

In the absence of the Rector, the Rev. W. L. Baynes Reed, D.S.O., who is still serving overseas, Rev. A. S. Madill presided at the annual vestry meeting of St. John's Church, Norway. The financial report showed receipts from all sources as \$4,338. Of

this amount \$500 was contributed to mission funds and \$400 paid off the mortgage on the church building, leaving a balance of \$148. St. John's Church has the names of 337 members on its honour roll.

**ST. JOHN'S, WEST TORONTO.**

St. John's Church, West Toronto, showed a gratifying increase over last year's work by the figures submitted at the vestry meeting. The total receipts from all sources amounted to \$9,594.36, and the disbursements totalled \$8,877.52, leaving a balance of over \$700 on hand.

**DETROIT CHURCHMEN APPRECIATE TORONTO VISIT.**

Rev. Rural Dean James, of Toronto, has received the following letter from Rev. Dr. H. H. Fox, Rector of St. John's, Detroit, regarding the visit which Toronto Churchmen paid to Detroit as reported in our last issue:—

"The return visit of our Toronto brothers is now a thing of the past. But as I sit penning this letter a deep sense of satisfaction comes over me, that the two Churches have been brought thus closely together. The presence of the Toronto men yesterday and Sunday certainly served to cement the bond that was established in our visit to you. Much good will come from your visit to us, for the messages your men gave were strong, virile ones. To us, individually, who had the privilege of going to Toronto, the memory of our visit will be among the most precious in our ministry. And to meet the men, who came here, as intimately as we have done, has made us realize that if ever the line between our two countries and two Churches becomes more defined than it is now, it is because of our ignorance and forgetfulness. May the bonds of friendship and fellowship, begun through your happy inspiration, become stronger as the years go by. We must not let this experience be forgotten.

"Ever faithfully yours,  
"Herbert H. H. Fox.  
"January 14, 1919."

**Rupert's Land Notes**

The Ven. Archdeacon Thomas inducted the Rev. A. S. Partington, B.A., into the rectorship of the parish of St. Thomas, Rapid City, on Sunday, January 19th.

His Grace the Archbishop confirmed a class of candidates at Gladstone on Sunday, January 19th.

The Rev. G. A. Andrew, formerly Curate of St. George's Church, Winnipeg, passed through the city last week on his way to Honan, China, and gave an address at a valedictory service held in Holy Trinity on Tuesday evening.

St. Philip's Church W.A. had a splendid turnout of sixty-five members at its annual meeting lately. Mrs. McElheran, Diocesan president, gave an inspiring address.

**Executive Committee.**

A large agenda paper faced His Grace the Archbishop at the meeting of the Executive Committee of the diocese on January 14th. The exact date of holding the meeting of Synod was left with His Grace. A deputation was appointed to visit the parish of Transcona and investigate the financial problems there. The services of the assistant to the general missionary were recognized by the increase of his stipend to \$150 per month. Consent to the sale of the church at Shoal Lake was given and the erection of a new one on a better site, subject to the approval of the Rural Dean. A small grant was made

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for the development of work in a growing district in East Kildonan. One Sunday in Lent will be set aside for an appeal on behalf of the reconstruction of the churches in Halifax destroyed by the great explosion. The S.P.G. grant for 1920 was requested in full, but is relinquished for 1919. The Chancellor was instructed to apply for legislation enabling the Synod to handle properties in defunct parishes where the same are not now vested in the Synod. Mrs. R. B. McElheran and Mrs. Speechly, on behalf of the W.A., laid before the Executive Committee the plans of that body for a campaign to enlist all the women of the Church in its work, and the request received the hearty endorsement it deserved. A resolution from the Rural Deanery of Dufferin, asking action in the direction of increasing clerical stipends was laid over for consideration, together with the report of the general missionary, at an adjourned meeting to be held January 29th. An interim report of the treasurer of Synod showed that the M.S.C.C. apportionment of the diocese had been more than met in full, but that the H.M.F. account showed only a small surplus as compared with last year. The actual receipts were \$18,486 out of an apportionment of \$21,470.

**CALGARY PRO-CATHEDRAL.**

The annual meeting of the Pro-Cathedral Mission Prayer and Study Union was held at Bishop's House, Calgary, on January 13th, 1919. Miss Pinkham was elected president and Miss H. Fowler secretary. In addition to its mission work the society has acted as one of the sewing groups of the Red Cross Society.

The financial statement showed balance on hand January 1st, 1918, of \$362.10, and receipts for the year of \$359.77. The disbursements were: Diocesan—Home Mission Fund, \$200; Diocesan debt, \$100; Indian work, \$100; furnishings (church), Upper Blood Reserve, \$15; total \$415. Home and Foreign Missions—Bishop of Honan Emergency Fund, \$20; Bishop of Mid-Japan Emergency Fund, \$20; Bishop of Athabaska, Indian Schools, \$50; Chinese Preaching Hall, Vancouver, \$50; total, \$140. With other items, the total statement showed \$721 with a balance on hand of \$92.

**Postcard Symposium  
Palestine.**

What should be the future political condition of Palestine?  
(a) British territory; (b) British protectorate; (c) Jewish territory with neutrality guaranteed; (d) or any other suggestion.

We invite our readers to send their answers on a postcard addressed to "Canadian Churchman," 613 Continental Life Building, Toronto, before February 3rd, 1919.

For the best answer we will give a copy of any book desired to the value of \$1.50.

Postcards may be signed by initials only and the result will be announced in issue of February 6th, 1919.



# "SALADA"

In infusion is worth every cent of its cost, the flavor is Delicious and the strength Abundant.

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Question...

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## PEACE CANTATA.

St. Nicholas' Church, Birchcliff, was packed to the doors on January 21st, when the choir of St. Aidan's Church, Balm Beach, came out with the Beaches Orchestra, to render the cantata "Tidings of Joy," by Charles Darnton. The service was arranged to emphasize the need of peace and unity among Christians in accordance with the request of our Bishops. The service was conducted by the Rev. Dr. T. H. Cotton and the Rev. C. E. Luce, the Rector.

## Looks Cheap

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

## CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 71.)

it is completely in harmony with Scripture when it gives as the reason for the assembly of God's people, that they meet together to render thanks to Almighty God, and to set forth His most worthy praise. It is acknowledged on all hands that the Sentences form a natural preparation for confession of sin, and it hardly needs argument that it is just as necessary to form an atmosphere for the proper rendering of thanksgiving and praise the highest act of Christian worship. The wording of the Exhortation would suggest that the Sentences are intended to cover the worship of God in all its essential features of praise and thanksgiving, of prayer and hearing of the Divine Word. If the prevailing note be penitence, there is no wise reason which should necessarily exclude praise.

## The Bishop's Shadow

by I. T. THURSTON  
Copyright Fleming H. Revell Co.

II. (Continued.)

### NAN'S NEW HOME.

"WHAT'S all this row about?" he demanded, sharply, as he looked from Tode's bleeding face to the big fellow's bruised eye. "He took my beat. I've sold papers here for three years," cried Tode, angrily. "What you got to say?" The policeman turned to the other. "He give it up. He ain't sold a paper here for a week past," growled Carrots.

"Whose beat is it?" The man turned to the other boys as he asked the question.

"Reckon it's Tode's." "He's on'y been layin' off fer a spell."

"It's Tode's sure 'nough." So they answered, and the officer turned again to Carrots.

"You're a bigger feller'n he is. You let him alone an' go find a new beat for yourself, an' see 't I don't catch either of ye fightin' in the streets again, or I'll put ye where ye'll get another kind of a beat if ye don't walk straight. Now scatter—all of ye!"

The "fun" was over and the boys needed no second bidding. They scattered in all directions and the next moment, Tode's shrill voice rang out triumphantly, while his rival stalked gloomily off, meditating dire vengeance in the near future.

Meantime, after Tode and Dick had departed, Nan had spoken a few grateful words to Mrs. Hunt, and then laying the baby on the lounge, she said, earnestly,

"Please show me just how you make those bags. I'm sure I can do it."

It was simple work and it did not take her many minutes to master the details. Her quick eyes and deft fingers soon enabled her to do the work fully as well and as rapidly as Mrs. Hunt could do it.

"Well, I never! You certainly are a quick one," exclaimed the good woman as she gave up her seat to the girl. "Now if you can finish that job for me, I can get a little sewing done before dark."

"Oh yes, I can finish this easily," exclaimed Nan, delighted that there was something that she could do in return for the kindness shown her.

By and by, Jimmy, Nellie, and the younger children came in from school, staring in amazement at the two strangers who seemed so much at home there. Nan made friends with them at once, but she dreaded the arrival of the father.

"What if he shouldn't want us to stay?" she thought anxiously, as she heard a heavy step on the stairs, and Nellie called out,

"Here comes father!"

There was a general rush of the children as he opened the door and he came into the room with boys and girls swarming over him. Nan's fears departed at the first sight of his honest, kindly face, and his cheery greeting to her.

"Wal' now, this is nice," he said, heartily, after hearing his wife's brief explanation. "Never can have too many little gals 'round to suit me, an' as fer this young man," he lifted Little Brother gently as he spoke, "he fits into this fam'ly jest like a book. Ted here's gettin' most too much of a man to be our baby any longer."

Ted's round face had lengthened as his father took up the baby, but it brightened at these words, and he

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Scott & Bowne, Toronto, Ont.

straightened himself and slipped his hands into the pockets of the very short trousers he was wearing.

"I'll be a big man pretty soon," he remarked, and his father patted his head tenderly as he answered,

"So you will, sonny, so you will, an' the more you help other folks the faster you'll grow."

That was a happy evening for Nan. As she sat at the supper-table at "father's" right hand the only shadow on her satisfaction was the fear that she might not be allowed to remain in this friendly household. But somehow, even that thought could not cast a very dark shadow on her heart when she looked up into the sunshine of Father Hunt's plain face, or met the motherly smile of his good wife. She lent a helping hand whenever she saw an opportunity to do so, and the table was cleared, and the dishes washed so quickly that Mr. Hunt remarked to his wife,

"Look here, now mother, why can't you an' me go somewheres this evening? You ain't been out with me for more'n a year, an' I feel's if I'd like a bit of an outin' to-night."

Mrs. Hunt looked up doubtfully, but Nan spoke up quickly,

"Do go Mrs. Hunt. I'll take care of the children and be glad to."

"That's right! That's right!" exclaimed Mr. Hunt. "Course ye will, an' I 'spect you'll make 'em have such a fine time that they'll be sorry when we get back."

Ted put his finger in his mouth and gloom gathered on his round face at this suggestion, but it vanished as Nan said,

"Teddy, I can cut fine soldiers out of paper, and animals too. After your father and mother go I'll cut some for you."

Teddy's face brightened at this promise, and he saw the door closed behind his mother without shedding a single tear.

Nan put Little Brother to bed and then all the children gathered about the table and Nan drew men and animals on brown paper and cut them out, to the great delight of the children. Teddy especially was so interested that once Nellie remarked, "You needn't get quite into Nan's mouth, Ted."

Nan laughed. "If he only won't get his fingers cut instead of the paper," she said.

"There! I've got a whole funeral of horses," remarked Ted, in a tone of great satisfaction, as he ranged a long string of the figures two and two on the table.

"Look out, Ted, you'll knock over the lamp!" cried Jimmy, hastily.

The warning came too late. Even as the words were uttered, the chair on which Ted was standing slipped from under him, and as he struck out wildly to save himself from falling he hit the lamp and knocked it over

on the table. The oil spread over up Ted's horses and of paper as it went. The burning paper lit his apron and he was blazing, and with fright, while Ted ran crying into the but Ted. He—petri stood still with mouth open, gazing at the ing over the table.

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on the table. The chimney rolled to the floor with a crash, and the burning oil spread over the table licking up Ted's horses and the scattered bits of paper as it went. Then a piece of the burning paper blew against Nellie's apron and the next instant that was blazing, and Nellie screaming with fright, while the other children ran crying into the inner room—all but Ted. He—petrified with terror—stood still with mouth and eyes wide open, gazing at the fiery stream rolling over the table.

It all happened in two or three seconds, but Nan did not lose her head. She jerked off Nellie's apron without regard to fastenings, and crammed it into the coalhod, then snatching up her old shawl which was lying on the lounge, she threw it over the burning lamp, paper and all, so smothering the flames. In two minutes the danger was over, Nan had lighted another lamp that Nellie brought her, and the frightened children came creeping slowly back to the table.

Teddy did not care for paper men or animals any more that night. He was ready to go to bed, and Nellie undressed him and put him there, but the others sat up until the father and mother came home, all eager to tell the story of their danger and of Nan's bravery. The mother's eyes filled with tears as she put her arms about as many of the children as she could gather into them and looked at Nan in silent gratitude, while the father laid his hand kindly on the girl's brown hair as he said, gravely,

"Child, you've earned your place in this home. As long as I'm able to work you're just as welcome here as the rest—you and the baby too."

Nan's eyes were shining happily. "Twas nothing much to do," she answered, "and I'll find some way to pay for Little Brother and me if only we can stay here."

Dick had come in soon after his parents, and had listened in gloomy silence to the story of the children.

"Humph!" he said to himself. "Twasn't so awful much to put out that fire. I'd a done it in no time if I'd a been here."

It seemed to Dick that his father and mother were making altogether too much of this strange girl, and the evil spirit of jealousy reared its ugly head in his heart. He wished he had not brought those two home with him, anyhow.

When, the next day, Tode met him on the street and inquired about Nan and Little Brother, Dick replied, gruffly,

"Oh, they're all right 'nough." "But are they goin' ter stay't your place?" questioned Tode.

"Spect so." Dick's voice was gruffer than before.

"I'm agoin' 'round there to see 'em to-day," remarked Tode.

Dick made no reply.

Tode repeated, "Don't ye hear? I say I'm agoin' ter see 'em to-day."

"I heard what ye said. S'pose I'm deaf?" and Dick turned his back and marched off.

Tode looked after him angrily. "Like ter punch his head fer him," he said, under his breath. "Would, too, if his folks hadn't let Little Brother stay on there."

Nothing daunted by Dick's unfriendly manner, Tode presented himself that afternoon at Mrs. Hunt's door. He found that good woman and Nan both busy over the paper bags. All the children except Dick were at school, and Little Brother was lying on the old shawl at his sister's feet. Tode gave an awkward nod by way of greeting and dropped down on the floor beside the child.

"Hello, little chap!" he said.

There certainly was a mutual attraction between the two, for the baby again responded to his greeting with a smile, and held out his scrawny little hands.

Tode was delighted. He lifted the child in his arms and sat down with him in an old rocking-chair.

Nan cast a quick, disturbed glance at the two. She had dressed the baby in some clothes that Mrs. Hunt had found for her—a few that had survived Ted's rough usage. They were old but clean, and it was trying to Nan to see Little Brother's pure, sweet face and fresh garments held by Tode's dirty hands against his dirtier jacket. But the baby did not mind. He looked as contented as Tode did, and when the boy's grimy fingers touched his thin cheek, Little Brother laughed a soft, happy, gurgling laugh that was music in Tode's ears. But suddenly the boy's glance took in the contrast between his soiled hand and the little face against which it rested. For a moment he hesitated, then he arose hastily, placed the child gently on the old shawl again and said to Mrs. Hunt,

"Ye ain't got a bit o' soap you could lend me, have ye?"

Mrs. Hunt looked at him inquiringly, then she answered a little unwillingly for even soap costs money, "You can take that bit on the shelf there."

Tode seized it and vanished. Few things escaped his quick eyes, and he had noticed a sink and a faucet in the hall outside the door. There he rubbed and scrubbed his hands for full five minutes vastly to their improvement, though even then he looked at them doubtfully.

"Can't do no better," he muttered, as he wiped them—well, he had only one place to wipe them, and he did the best he could. When he went back he glanced somewhat sheepishly at Mrs. Hunt as he put the remains of the soap back on the shelf, and again took up the baby. Nan smiled at him but she made no remark, and tried not to look at his jacket.

After he had gone Mrs. Hunt asked, thoughtfully, "How long have you known that boy, Nan?"

"I never saw him until yesterday," answered the girl. "He was good to me then."

"Yes, I know, an' of course you don't want to forget that, but, Nan, I'm afraid he's a bad boy. Dick says he is. He says he lies and steals and swears. I guess you don't want to have much to do with him."

Nan looked troubled. She answered, slowly,

"I guess he hasn't had much of a chance, Mrs. Hunt. He can't remember anything about his father and mother, and he says he's never had any home except the street. Do you s'pose 'twill hurt for him to come here sometimes to see Little Brother? 'Seems as if it might help him to be a better boy. He likes Little Brother."

For a moment Mrs. Hunt was silent. She was thinking how hard she tried to bring up her children to be good boys and girls, and yet they were not always good. She wondered what kind of a boy her Dick would have been if he, like Tode, had had no home and no one to keep him from evil ways.

"If that's so, there's some excuse for him," she said, in response to Nan's plea for Tode. "P'raps 'twill help him somehow if he gets to carin' for that innocent baby, an' I don't mind his comin' here sometimes, only be careful that you don't learn any evil from him, my dear," and she leaned over and kissed the girl's cheek.

"Oh, Mrs. Hunt, I *must* be good always, you know, for Little Brother's sake. I can't ever forget or break my promise to mother," Nan answered, earnestly. And Mrs. Hunt, as she saw the solemn look in the dark eyes uplifted to her own, felt that she need not worry about Nan and Tode.

(To be continued.)

## Boys and Girls

Dear Cousins,—

You'd never imagine the exciting time I had judging your Text-hunting Competition. It was a very easy one this time, and I wondered what sort of a mistake any of you could possibly make—but I soon found out! There was one person who had four, a few who had three, a great many who had one, and the prize-winners didn't have any at all. Besides getting theirs all right, they had written their papers by far the most neatly of all. Some of the Highly Commended people were very, very close to them, but in one or two cases I just couldn't be quite sure of what a certain figure was meant to be, and when you all run close, it has to be the little details that count. Besides, I'm getting to be an old man, and I have to wear specs, and I like letters and figures written BIG, so I can see them.

Not like a man I once heard about, though. A soldier he was, and an officer came up to him one day when he was writing a letter. He looked over his shoulder, and saw that the soldier was writing the most enormous letters you ever saw. "Why, Jim," said the officer, "who is it you're writing to, making such big letters as that?" "Well, sir," says Jim, "it's to my mother, an' she's deaf, so I'm writing her a loud letter!"

This takes me a long way from your papers. Most of your mistakes you made in copying up from your rough paper which you made out first. That must have been it, for it was just a wrong figure in chapter and verse that spoilt it. So mind you watch out next time. If you look at the list, you'll see how many ten-year-olds did well. Good for them!

I have quite a number of new cousins, too! I'd like to shake hands with them all, but as I can't, I must just say here that I'm very pleased to—shall I say see you all? and I hope you'll stay a long time.

Now I must print your lists, and tell you about the new competition, which, I hope, you'll like.

Your Affectionate Cousin,

Mike.

### Prizes for Text-Hunting Competition.

1. Elinor Matthews (age 10), 306 Princess St., St. John, N.B.
2. Sara Todd (age 10), Box 124, Kemptonville, Ont.

### Highly Commended.

1. Ruth Gardner (age 10), Bobcaygeon, Ont.
2. Paul Gardner (age 12), Bobcaygeon, Ont.
3. Dorothy Pyburne (age 11), Cobocok, Ont.
4. Flo Maxwell (age 10), 88 Kee-watin Avenue, Toronto.
5. Freda MacGachan (age 10), Collingwood, Ont.
6. Kathleen Seaborn (age 13), 84 Follis Avenue, Toronto.

### Text-Completing Competition.

Here you find twenty "texts," or rather skeletons of texts, which I want you to fill in. There is one dot for every missing word (at least I hope the printer-man will put one each, as I want him to!), and that ought to be a help. You'll find the texts in the Gospel according to St. Mark, and, besides filling them in, I want you to put chapter and verse for each one.

1. - art - - - in - - - well -
2. - - out - - - a - place - - -
3. - thou - - - me -
4. Son, - - - thee.
5. - not - - the - sinners - -
6. But - - - be - - now -
7. - - - hath - - - given.

## When did you remit?

Subscribers are reminded that our address labels are only reprinted once a month.

For any remittances received since January 1st the new date would not appear on label till the first issue in February.

The Canadian Churchman.

8. - - hath - - - let - -
9. And - - - and - - - great -
10. - - faith - - - whole.
11. Come - - - into - - - rest -
12. Be - - - it - - - not -
13. - - both - - - and - - - to -
14. - art - -
15. - - man - - - first - - - be -
- all - - -
16. - - little - - - unto -
17. Go - - - faith - - - whole.
18. - was - - - and - is - - our -
19. But - - - not -
20. - - into - - - and - - - Gospel

Last day for receiving answers will be Thursday, February 20th.

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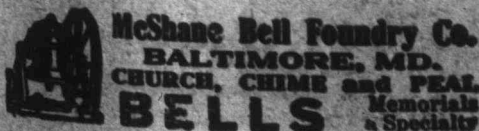
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Mr. Charles R. Tait, Newtown, N.B., writes: "I was nearly always troubled with headaches, and would often have to stop work for a day or two. I lost many a night's sleep every month with bilious sick headaches, and although I tried doctors' medicines, it was without success. When I had these headaches I would vomit, and could keep nothing on my stomach.

"I purchased a box of Dr. Chase's Kidney-Liver Pills from G. M. Fairweather, druggist of Sussex, N.B., and after taking one box I was so much relieved that I continued to take them until I am now completely cured. My advice to anyone suffering from sick headaches is to try Dr. Chase's Kidney-Liver Pills and be completely cured."

Mr. A. S. Mace, J.P., endorses the above statement, and says: "This is to certify that I am personally acquainted with Charles R. Tait, and believe his statement in every way to be true and correct."

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**BLIGHTY**  
The Tale of a Dog

by CAPT. W. T. TAIT.

"BLIGHTY" limped around on three paws. The fourth he had lost at Ypres when a few weeks old, but his lucky star must have been in the ascendancy at the time, for the shell that wounded him killed his mother and brothers and sisters. A Canadian soldier found him bleeding and whimpering, and in the proverbial kindness of a Tommy's heart "Blighty" was picked up and carried to safer quarters.

Rescued and rescuer proceeded down the line for three miles until they came to an obscure dugout known to the boys as the "Cafe Belge." A savory steam coming in frequent wisps through the open door, over which shone the Red Triangle sign, betokened hot coffee. Before calling for his drink the soldier bound up "Blighty's" wounded leg, and then over a steaming mug of coffee he related the story of the rescue. The soldier passed on rested and refreshed and left "Blighty" in a similar happy frame of mind and body to become a member of the Y.M.C.A. staff that manned the dugout.

The human and permanent occupants of the "Cafe Belge" were three, the "Y" officer and his two assistants, one of them an ex-preacher, and the other an ex-bartender in a prosperous western town. The preacher was a McGill graduate who volunteered as a Chaplain early in the war, but finding others being given the preference he enlisted as an ordinary ranker with the Field Ambulance, being detailed later for Y.M.C.A. work.

Something in the preacher's theology seemed to attract "Blighty," and the orphan singled him out as lord and master, bestowing upon the remaining members of the staff what was left of his canine affections. With the mud-stained customers of the dugout—those of them who were not too badly wounded—he was a prime favourite, but the multitude and variety of tricks that they tried to teach him made him agile in only one thing—avoiding capture.

"Blighty" also made the acquaintance of the rats that swarmed in every corner of the "Cafe Belge." For some time he hunted them furiously, digging with frenzied and futile haste at the mouths of their burrows. The rodents were content to lie low for a little and then, like their human counterparts, the Huns, whose favourite plan is to attack in massed formation, they came out in greater numbers than ever. By this

time "Blighty" had become infected by the philosophy of the preacher and he did his best to imitate his master's unconcern for the sleek-coated and overfed Belgian rats.

With immunity from danger the rats grew bolder, but "Blighty" recognized his limitations and did not seek to emulate Horatius who nobly defied an army. One night the preacher was awakened by an unusual noise, and springing from his berth he saw in the fitful moonlight the form of "Blighty" going out of the door slowly and under protest. Rushing to his friend's assistance the preacher found that a huge rat had "Blighty" by the ear and was dragging him out of the dugout. Something of the spirit that came upon the prophets of old descended upon the sky pilot, and with one swoop of his foot the rat sailed over the parapet like a "jam pot" from a trench mortar. "Blighty" spent the rest of that night in the crook of his master's arm.

"Blighty's" lucky star continued to follow him. The "Cafe Belge" was in the direct line of Fritz's fire, and although the chances of a hit were remote, early one morning a "coal box" struck the roof, burying everything. The only occupants at the time were "Blighty" and the preacher. The latter managed to crawl out, but repeated calls elicited no response from the dog. Poking among the ruins with the laudable intention of salvaging some of the "Y" stores, the preacher uncovered the bed under which "Blighty" slept in a box. Dragging out the box, he found the orphan, asleep and unharmed.

Long before "Blighty" had attained his mature doghood his name was spread far abroad. His fame proved his undoing, for it was decreed that he be sold by public auction, for the benefit of the Red Cross, at Christie's in London, where so many of the world's treasures have been knocked down to the highest bidder. It may have been that separation from his beloved preacher broke his heart, or perchance the indignity of being "knocked down" bowled him over, but whatever the cause, "Blighty" did not live to cross the Channel to the land that gave him his name. Amid all the crosses in France there is surely one at Boulogne erected to the memory of "Blighty, the Red Triangle Dog."—Canadian Manhood.

IT'S ALL "BRITISH."

A little talk on the word "English," which sometimes replaces the word "British," was given by Harry Lauder during his address in Ottawa on January 13th. He was referring to the 5,000,000 women who had worked during the war at home in Great Britain. "You'll notice I don't say England," Mr. Lauder said. "It's Great Britain when we talk of the war and international things. You sometimes say the English navy—there is no such thing. It's the British navy and don't forget these little things."

FOCH RHYMES WITH BOCHE.

There are millions of people in this country who do not know that Foch is pronounced like bosh or Boche—or Hoche, another famous French general. Every schoolboy and every schoolgirl ought to know that Foch rhymes with Boche. Ferdinand Foch was born at Tarbes on October 2, 1851. On the gate of his school is a Latin inscription to the effect: "May this house stand until the ant has drunk the waves of the sea and the tortoise made the circuit of the world." It is a motto which might be inscribed on the portals of the temple of peace.

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