

WHAT IS BOLSHEVISM?—Prof. J. Gibson Hume

Canadian Churchman

ESTABLISHED 1871

The National Church of England Weekly

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

Vol. 47.

THURSDAY, JANUARY 15th, 1920.

No. 3.

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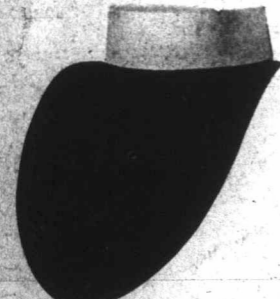
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THE IDEAL WAY



Ideal Bread

Personal & General

It is reported that Earl Haig will shortly be appointed to the post of Constable of the Tower of London.

Col. Noel Marshall has been granted the Order of Regina Maria by the King of Roumania.

Mr. A. L. Lett, of Eganville, and Mr. William Robertson, of Ottawa, were ordained deacons by the Bishop of Ottawa in Christ Church Cathedral, Ottawa, on January 6th.

Bishop Reeve will be glad to send copies of his hymn to any of the clergy in the diocese of Toronto who may wish to use it in connection with the Forward Movement.

With a view to establishing a Chair of Medicine as a memorial to the late Sir William Osler, a committee was appointed at a meeting of the teaching staff of McGill University held last week.

All contributions for the famine-stricken areas in Europe which come in response to the appeal on Holy Innocent's Day should be sent to "Save the Children" Fund, 7 St. James Terrace, London, N.W., 8, England.

Presiding Bishop Tuttle has sent to Bishop Kinsman, of Delaware, U. S.A., who was formally received into the Roman Catholic Church recently, a letter suspending him from his office and deposing him within six months unless the charge be denied.

In order to leave the month of February entirely clear for the Forward Movement Appeal, Wycliffe College is making its annual collections from its supporters during this month as its financial year closes with February.

The engagement is announced of Captain Harold MacMillan of the Grenadier Guards, A.D.C., youngest son of Mr. and Mrs. Maurice MacMillan, and the Lady Dorothy Cavendish, third daughter of Their Excellencies the Governor-General and the Duchess of Devonshire.

In the Clifton Hotel, Niagara Falls, Ont., on January 8th, an inspiring address was delivered to the Canadian Club by Bishop Brent, of New York. The Bishop drew a parallel between the unity of effort and spirit in the great war with what is needed now to knit together the nations in international friendship.

News has been received of the death of Lady Reid, mother of Mrs. Arthur Lea, "Bishopthorpe," Kigushu, Japan, and wife of the late Sir John Watt Reid, K.C.B., physician to Queen Victoria and Hon. physician to King Edward. Lady Reid passed away in London England, suddenly after two weeks illness.

The marriage took place on January 8th, in St. Paul's, Knightsbridge, London, England, of Miss Marjorie Campbell, youngest daughter of Mr. and Mrs. John Murdoch Campbell, Kingston, Ont., to Mr. John Gordon Mackenzie, son of Mr. and Mrs. H. Gordon Mackenzie, 31 Walmer Road, Toronto.

The death occurred on January 5th at the residence of her son, Dr. Frank T. Shutt, of the Experimental Farm, Ottawa, of Charlotte Shutt, widow of the late W. D. Shutt, C.E., in her 94th year. She resided in Toronto for twenty-five years, where her husband was in the City Engineer's Department, and was a member of St. Luke's Church.

Four women recently admitted as students to the Temple formally "dined in the hall" with the benchers on January 11th. This was the first occasion of such a privilege being accorded and the first time any woman has been permitted in the hall during a dinner since Queen Elizabeth visited the first performance of

Shakspere's "Twelfth Night" in the same hall.

A conference for the Deepening of the Spiritual Life will be held in the Toronto Bible College, 110 College Street, on January 20th, 21st, and 22nd, (Tuesday, Wednesday, and Thursday), at 3.30 and 8 p.m. each day. The addresses are to be given by Mr. Charles G. Trumbull, editor of the "Sunday School Times," Philadelphia. A special lecture for students will be given in Wycliffe College Chapel at 5 p.m. on January 20th.

On January 2nd the death occurred in India of Lieut.-Col. A. S. Evans, R.E., only son of Dr. L. Hamilton Evans of 197 College Street, Toronto. He was a graduate of the Royal Military College at Kingston, and joined the Royal Engineers. After short service in various parts of the world he was stationed in India, where he had spent the greater portion of his life. He was about 45 years of age and is survived by his wife and two children, living in Kingston, Ont.

The Primate informs us that the next General Synod will meet in 1921. At the last General Synod it was at first resolved to hold the meeting in 1920 so that it might synchronize with the Rupert's Land Centenary celebration. But owing to the Lambeth Conference it was decided to have the General Synod at the regular time in 1921. The meetings of the Board of Management and other committees are booked to meet in Winnipeg this October.

Dr. William Alexander Molson, one of the oldest practitioners of Montreal, where he had been in practice for the past fifty years, died January 4th after a prolonged illness. He was a class-mate of the late Sir William Osler, with whom he kept up a close friendship all his life. The funeral took place January 6th, from his residence to Mount Royal Cemetery. The Rev. Dr. Symonds, vicar of Christ Church Cathedral, conducted the funeral service. Besides the members of Molson family, there were present many prominent men in the medical profession and the city.

A special service in memory of the late Sir William Osler, was held in St. James' Cathedral, Toronto, on January 11th. The preacher was the Rev. Provost Macklem, of Trinity College. Sir Robert Falconer, President of the University of Toronto, and Canon Plumtre read the lessons. There were present, besides near relations, the Lieut.-Governor Lionel H. Clarke, Mayor Church, members of the Faculty of the University and other prominent citizens. There were many similar services in memory of Sir William Osler, in different parts of the Empire and the United States, on the same day.

Many friends gathered at the home of Mr. and Mrs. W. H. Langlois, Toronto, on Saturday afternoon last, to say good-bye and God-speed to their daughter Ruth, and her husband, the Rev. Napier Smith, who with their little son, leave on January 16th for China. There were college chums who had fought in Flanders field, and suffered in hospitals and German prison camps, there were Sorority sisters from the University of Toronto, missionaries home from Japan, China, and from the far-distant north land of Canada, as well as many Church people. On all sides one heard greetings between old friends who had not seen each other for perhaps five years or more. In August, 1916, Mr. and Mrs. Smith were married, and went out to Pekin, where they spent a year at the Language School. They then went on to their field of work in Honan, but in a short time Mr. Smith got leave of absence in order to go to France with a Chinese labour corps. He arrived back in Toronto in July, 1919, and how they will go direct to Kai-Feng, Honan, where Mr. Smith will teach in St. Andrew's College under the M.S.C.C.

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Canadian Churchman

Thursday, January 15th, 1920

Editorial

NOT all of us have a clear idea of what **BOLSHEVISM** really is. We read accounts of military operations in Russia, atrocities and social upheavals. Mixed with these general impressions, there are the fierce whiskers and unkempt hair of the comic paper figures and at the other extreme the idealistic view that these persons are martyrs to a pure hope of love and goodwill. **PROFESSOR J. GIBSON HUME** does needed service by clarifying our ideas on the subject and points out the difference between Democracy, Socialism and Bolshevism.

It is difficult to see the purpose of our government in repealing the alien registration law. At a time when the foreigners in our country are in an inflammable state of mind it seems foolhardy to permit the unregistered entry of former enemy aliens. On account of the roundup of "reds" in U.S.A. scores of them are entering Canada. Some prophesy that the seat of Soviets in America will be transferred to Canada if the government does not act quickly.

IT was not altogether opportune, to say the least, that in the recent trial in Winnipeg one of the counts in the indictment against **J. S. Woodsworth**, as a leader of the Winnipeg general strike, should be couched in the following terms. (It is No. 4.)

That **J. S. Woodsworth** in or about the month of June in the year of our Lord one thousand nine hundred and nineteen at the City of Winnipeg in the Province of Manitoba unlawfully and seditiously published libels in the words and figures following:

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." **Isaiah**.

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for the days of a tree are the days of my people, and mine elect shall enjoy the work of their hands." **Isaiah**.

The first passage is **Isaiah 10: 1-2** and the second, **Isaiah 65: 21-22**. We cannot imagine that any case against **Mr. Woodsworth** would have been weakened by the omission of such a count and it is quite clear that the inclusion of it weakens the case for the prosecution. Such things as these give the best of points to the defendant, namely, the impression that they are being persecuted as the champions of the poor and oppressed. To a person who does not know the affair, it would give the further impression that the prosecution had to go through the evidence with a fine-tooth comb to get enough counts and that leaves another point in favour of the defendant. [Mr. Woodsworth was a Methodist minister for many years who resigned his charge in 1918. He wrote "Strangers Within Our Gates—Coming Canadians," a book of social research.] These are the kind of things that help to give the mistaken impression of Bolshevism being an idealistic movement which **Professor Hume** warns us against.

DES MOINES is a challenge to the churches. Seven thousand college students gathered to hear and discuss plans for the world's biggest business, the extension of the Kingdom of God. From all over the world missionaries gathered to present the claims and difficulties of their fields. The students rose to the hard challenge. There was no recruiting, no urging, no brow-beating. Volunteers were not even indicated. But for all that, there were bound to be results. For youth felt the inspiration of difficulties and the challenge of those veterans of the battlefields of Christianity who faced them on the platform.

We felt that our own church had not adequately presented the claim for personal service. We hear the place of prayer and gifts referred to but not so often the place of life. We would like to see an appeal made and an answer come which would embarrass our M.S.C.C., with the offers of life-service. Our students have it in their power to galvanize the church with new zeal. The spectacle of men and women offering life would quickly awaken those who are not free in their offerings of money. Let our church challenge her students to a Forward Movement of life-dedication to definite missionary service.

ALMOST one third of the entire population of Toronto is Anglican. The exact figures are 149,900 Anglicans in a total population of 499,278, according to the Assessment Commissioner's Report. The increase of Anglicans for the last year has been 8.7%, while the whole population has increased only 6.2%. This is a practical demonstration of the appeal of the Church. It is a fact not a fancy. The Anglican Church in Toronto is marked by vigour in prosecuting our own objectives and sympathy with others who are working in the way of the Kingdom. Such vigour and sympathy are not at all confined to Toronto. They are the general marks of the Church in Canada. All this spells opportunity and responsibility. Some day everybody in the church will see that the best way of advancing the interests of the Kingdom is to work our own ground to the limit of our endurance.

THE fact that the recent census in Toronto shows a marked increase in the followers of **Mrs. Baker Eddy** (although they are still a small folk numerically) should make thoughtful people ask why. Not at this point to canvass the errors of the propaganda, (that has already been done in these columns), some elements of success are easily discernible. In the first place it is a message of cheerfulness. Then it is a message of confidence. There is a large place given to testimony meetings. Instead of hiving off into small churches, the policy of centralization is followed and so even one building in a very large city makes an impression. Those who follow **Mrs. Baker Eddy** have quite overlooked the fact that all the true elements which she emphasized are found in the Church's teaching. It is largely a question of emphasis. And this exposes the point that we evidently have not been emphasizing the points which would appeal to such people as feel the need of **Mrs. Baker Eddy's** message. **St. Paul** preached emphatically the gospel of cheerfulness, of faith and the superior influence of the mind.

BENEFICIARY funds ought to make an appeal to every man whose blood has not been chilled by the grasp of gold. In another column you will read an authentic statement of one clergyman's experience. We wish it could be said that it is unusual. But there are

more of our clergymen than you would imagine staggering under debts which they have been carrying. Sickness, births, deaths, education of children, and a hundred extras have to come out of a salary which barely covers living in several cases and decidedly comes under in too many cases. Their problem is not one of multiplication by investment in Victory Bonds. (We wonder what gentle irony moves stock brokers to include clergy in their mailing lists for gilt-edged investments in bonds, mortgages, etc.) Their problem is subtraction and "five from four, you can't."

When a man is unable to work longer in the ministry of the Church, he is given a dole which might keep him if he were in a poor house. It would be easier to grow bitter about such treatment after years of service, but we believe the course is that our Church people are simply not aware of the facts. When they know the facts they will remove such a shame and reproach to Christ and the Church.

AGAIN we must say that our church as a whole is not tackling the student question. At a recent gathering of fifty students of our church from all parts of Canada, the question was asked how many had received attention from the rector and congregation of any school town which was not their home town. How many congregations had shown themselves conscious of the presence of students? Five answered in the affirmative and two of these were from the same place. How entirely shortsighted such a policy is. No more strategic service can a Rector render than by winning the allegiance of the men and women who in a few years will be leaders in many lines. Not much present help may be the outcome, but it is the best of investment. And anyway we don't think much of a ministry which limits its efforts by the return of service expected.

Church Calendar

- Jan. 18th SECOND SUNDAY AFTER EPIPHANY.
MORNING PRAYER.
First Lesson—**Isaiah 49: 1-13.**
Second Lesson—**St. Luke 4: 16-30, or St. James-1.**
EVENING PRAYER.
First Lesson—**Isaiah 49: 14-end, or 50: 4-10.**
Second Lesson—**St. John 12: 20-end, or 1 Thess. 1: 1-2: 12.**
- Jan. 23rd CONVERSION OF ST. PAUL.
THIRD SUNDAY AFTER EPIPHANY.
MORNING PRAYER.
First Lesson—**Isaiah 49: 1-13, or Hosea 11: 1-12: 6.**
Second Lesson—**Galatians 1: 11-end, or St. John 2, or St. James 2.**
EVENING PRAYER.
First Lesson—**Isaiah 45: 18-end, or Hosea 14, or Joel 2: 15-end.**
Second Lesson—**Phil. 3: 1-14, or St. John 6: 22-40, or Gal. 1.**
- Feb. 1st SEPTUAGESIMA.
MORNING PRAYER.
First Lesson—**Gen. 1: 1-2: 3.**
Second Lesson—**St. John 1: 1-18, or Rev. 21: 1-14.**
EVENING PRAYER.
First Lesson—**Gen. 2: 4-end, or Jerem. 10: 1-16.**
Second Lesson—**St. Mark 10: 1-16, or Rev. 21: 1-14.**

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The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

THE WALK TO EMMAUS.

THE inestimable privilege of walking with God is wonderfully pictured in the walk to Emmaus. Cleopas and his unknown friend little dreamed, as they set out from the Holy City on their 7½ mile walk, that they were to be accompanied by their Risen Lord. But He knew they were going, and His love planned for them a sweet surprise. When as a seeming stranger He "drew near, and went with them," they were communing with each other under the shadow of their great sorrow, and carrying in their desolate hearts a buried hope. But even before they knew Him, His presence turned their sorrow into joy. By simple and natural questions He drew from them their sad story of the Crucifixion, with the despairing concession—"We hoped that it was He which should redeem Israel."

Then He took up the story with the startling exclamation—"O foolish men, and slow of heart to believe, after all that the prophets have spoken! Behoved it not the Messiah to suffer these things, and to enter into His Glory?" And thus began the matchless Bible Lesson, which was to make for them the Old Testament shine with "the light of the knowledge of the glory of God in the Face of Jesus Christ." How little we realize that Christ and the first Christians preached the Gospel from the Old Testament, and how few of us can do it even now!

To the Divine Teacher the Jewish Scriptures were the Supreme Court of Appeal. "Beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. And during all this time, though their hearts were burning while He talked with them by the way, and opened to them the Scriptures, yet 'their eyes were holden that they should not know Him.'" "And they drew nigh to the village, whither they were going," and with the delicacy of a perfect gentleman "He made as though He would go further." But they could not bear to let Him go, "and they constrained Him, saying, 'Abide with us for it is toward evening, and the day is far spent.' And He went in to abide with them." Then came the open revelation. "It came to pass, when He had sat down with them to meat, He took the loaf, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight."

As new men, their hearts overflowing with eager joy, "they rose up that very hour," and hurried all the way back to Jerusalem to make known to the rest of their company their wonderful experience. In one sense they two went back to the city alone. He was no longer visibly with them. But, after all, He was still as really their companion, as when first He "drew near and went with them." Never again would they walk without Him. His "Real Presence" had become to them a perpetual and abiding reality. What fresh light it all threw upon His memorable words—"Where two . . . are gathered together in My Name, there am I in the midst of them!" Aye, and the humblest individual believer is never really alone. "I have loved thee with an everlasting love." "I will never leave thee, nor forsake thee."

Men judge us, by our actions, God by our motives.

There is no reason why the flight of time should mean the flight of happiness. Each changing period of life, like each changing season, holds its own peculiar joys and beauties. Though the years take much away, they also have much to give us. How many of our fearful outlooks would grow bright if only we realized what we profess to believe—that the God of the past is also the God of the future! "He will never leave nor forsake." Trust Him!

REV. T. H. IBBOTT.

The Bible Lesson

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

Third Sunday after Epiphany, January 25th, 1920.

Subject: How John the Baptist Prepared the Way, St. Luke 3: 1-20.

1. High Sounding Names. What an impressive array of names we find in the beginning of this lesson! Students searching in old volumes can discover something about them, but the ordinary man knows nothing of them. St. John the Baptist's name is known, and his works are known wherever the Gospel has gone throughout the world. Besides that, the influence of John still lives. Why is this contrast? Because the power and authority of John was moral and spiritual and because of his deep, true loyalty to Jesus Christ. *Moral and spiritual power is enduring.*

2. St. John's preaching. He preached the primary things, Baptism, Repentance, Remission of Sins, these were his themes. They are great and fundamental. He told the people to turn away from sin and to seek the forgiveness of God. He also directed them to be baptized as a sign and seal of repentance and forgiveness. Christian Baptism his superseded the baptism of John. Together with repentance and faith it is one of the primary things in the Christian religion and we have no right to separate it from them or to regard it as unnecessary. (See Heb. 6: 1-2.)

3. His appeal to the prophets. The quotation is from Isaiah 40: 3-5. The central idea of John's ministry is that of preparation. He was the forerunner to announce the coming King. The message he brought was a warning to be prepared for the King's appearing. In speaking of the wilderness he meant the barren waste of Jewish life in his day. He tried to awaken these people to a realization of how unready they were to meet their long-expected Messiah.

4. The response to his preaching. There were multitudes who came to hear him. They were also moved by his words and presented themselves for his baptisms. Some among them were sincere but, from verses 7, 8 and 9, we judge that many lacked true repentance and regarded the baptism as a ceremonial act which many were seeking.

St. John's words to such were strong and very stern. He pointed out to them two truths. (1) He declared that fruits worthy of repentance are the only proof of a true repentance. Repentance will show in amendment of life and in no other way. (2) He indicated that they had no hereditary exemption from the necessity of repentance, amendment of life and baptism. That they were descended from Abraham would not save them. There are no privileged classes with God. He regardeth not the persons of men but to all alike He sends the offer of His grace. This was a hard saying for these proud Jews but one which they greatly needed.

5. Practical religion. When St. John told them these things and that they were like a tree with the axe already touching its roots, as the woodman measures his first blow, they began to ask what they must do. What are the fruits worthy of repentance? He first spoke generally, as in verse 11, on the need of practical goodness and helpfulness. Publicans or tax gatherers and also soldiers asked about their special cases and St. John directed them as to the kind of conduct which would agree with the new and better life to which they felt themselves called. Religious experience does need outward expression. Fruits must come as the result of more abundant life.

6. Pointing to the Christ. The message of John the Baptist so stirred the people that they wondered if he were the Christ. St. John, therefore, directed them to the coming One and stated his own unworthiness in comparison. He spoke of Christ as baptizing with the Holy Ghost and with fire and also indicated the fact of judgment and separation which must ensue from the presence of the Lord. Many other things not here recorded (vs. 18) he also said in preaching to them the good tidings. He did not hesitate to denounce the sins of the powerful Herod. John was indeed the greatest of the prophets. No fear of man ever kept him from declaring the truth.

When You Come To Think Of It

By DOWNEASTER

IT is hard to realize that we have entered upon the second year after the great war. It is now a thing of yesterday. Soon it will be a thing of the day before yesterday, next a daily fading memory. Then we will have middle aged and grey headed fathers telling their boys of their experiences in France, then venerable grandfathers doing the same by their grandsons. The ranks of the veterans will begin to rapidly thin out, their periodical parades will steadily dwindle. A few years more and the veterans of the great war will be pointed out on the streets as survivors from another age. Then one by one they will go the way of all flesh and a generation will arise to whom they will be as ghostlike and unreal as the original U. E. Loyalists, or Waterloo heroes are to us to-day.

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The New Year finds, I think one may hope, a perceptible improvement in the world situation, with a vast amount, however, of leeway to be made up yet. The elections in France are decidedly reassuring and labour conditions in England, are for the present, visibly improved. England is evidently getting back to work. The exports, for November were a little more than double those of October. Conditions generally seem more settled on this continent. Bolshevism though apparently enjoying military successes is, according to all accounts, rapidly losing favour with the Russians as an economic system. This might have been anticipated, but the price paid, and yet to be paid, to find it out seems tragically, if not enormously excessive. The tempest still blows with devastating force and will undoubtedly continue to blow, but I think I am safe in saying, that there are indications that it is beginning slowly to abate, and, up to a certain point, the slower the better.

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The partial retirement of Sir Robert Borden from the premiership is undoubtedly regretted by the majority of Canadians, irrespective of party leanings or affiliations. As far as I know Sir Robert hasn't a personal or even a political enemy in Canada or anywhere. If he has I never met him. During the last forty-five years, in fact since Confederation, I have only known one Canadian statesman—Sir John Thompson—who rivalled him in general estimation. Though unlike some of his predecessors, the object of passionate personal attachment of his followers, he has from the beginning held their unwavering regard and confidence, and commanded at least the respect of his opponents. Sir Robert will chiefly be remembered by the Coalition Government, a wonderful achievement for a country like ours, where party feeling runs so high, and due solely to his own personal efforts. There was only one man in Canada able to do it and he did it. Sir Robert Borden's shining quality is and has always been from his earliest manhood a capacity for hard, concentrated work. Everything he has accomplished during his career as teacher, lawyer and statesman, has been effected by this means. He is an outstanding example of the fact that character rather than cleverness is the first requisite for success, that integrity and straight dealing will carry a man, slowly it may be, but surely, to his goal.

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Remember that true prosperity is not so much a state of pocket-book as it is a state of mind. To be truly prosperous one must feel prosperous. Spiritual prosperity is not something that comes and goes with the tide of worldly events. It is an abiding assurance that inspires confidence, health and happiness. Do not allow the glamour of other people's worldly opulence to discourage you. There are riches in the secret place of the Most High within you, far surpassing those on the outside. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Selected.

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What Is Bolshevism?

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BOLSHEVISM is a word which is being used more and more to condemn various movements that are regarded as disrupting or dangerous. It is in danger of becoming a mere term of reproach indiscriminately hurled at opponents in vituperative discussion. It is perhaps worth our while to try to discover why a man might have grounds for an action for slander against anyone calling him a Bolshevik. Most people know that it is a Russian word, I believe, originally with the harmless meaning of "the majority." But we also know that it has become the name of a creed and a movement in Russia that has had tremendous significance for that country, and also for the world. We associate the word in our minds with murder, massacre, and misery and with propaganda in other countries to incite to lawlessness, insurrection and turmoil.

To what extent the Bolsheviks are directly to be charged with the evils so evidently oppressing Russia is perhaps debatable. They complain that they are misrepresented by hostile press reports. However, they are not without their own press agents and reading their own accounts is not quite convincing as to their alleged innocence and high ideals.

Without trying to find out all the "Acts of the Bolsheviks" that are still to be written by some competent historian let us try, if possible, to discover what is their theory, creed, doctrine or programme.

We first of all usually think of them as revolutionists, and their propaganda in other countries is beyond cavil always in favour of revolutions. Yet it is not true that they are the original revolutionists who overturned the government of the Czar and deposed him from office. As a matter of fact the Bolsheviks are quite as bitterly opposed to the group who deposed the Czar as they are to the adherents of the Czar.

The original group who overturned the Czar's government were really moderates compared with the Bolsheviks. They were chiefly men who had long resisted absolutism by constitutional agitation. They had, before the war, secured a general Parliament or "Douma" and when they deposed the Czar it was to assert the authority of the Douma. They endeavoured to set up constitutional, representative government of a truly democratic character, that is, representative of all classes, for the whole of Russia. They were principally forced into this action by the treasonable conduct of a clique surrounding the Czar or rather the Czarina, Russian pro-Germans who were being controlled and manipulated by German emissaries to balk, thwart and defeat the war against Germany. These spies and traitors getting control of the Czarina secured military secrets and betrayed the armies of Russia to the Germans.

The people who deposed the Czar were patriotic Russians, who were loyal to the Entente Allies and wished to fulfil their engagements and drive out the Germans and pro-German malefactors.

The Bolsheviks constituted a counter-revolution against the Constitutionalists. They are intensely pro-German and have been advised, assisted and directed by Germans from the outset. One of their first acts was to betray Russia to Germany in a treaty, which surpasses anything in history in its maudlin folly and treacherous abandonment of national honour and common decency.

However, not to say too much of the conduct of the Bolsheviks let us endeavour to calmly estimate their views or theories.

It is a curious fact that both Socialism and Bolshevism make exactly the same claims as Democracy, namely, that they are negatively in opposition to despotism or autocracy, and positively in favour of the rule of the common people. But though superficially alike in these

general claims, and so apt to be confused by superficial thinkers it will turn out that careful examination will show that there are enormous differences between Democracy and Socialism, and also great differences between both of these and Bolshevism.

First of all it is quite deplorable that so many people have no clear grasp of the difference between Democracy and Socialism. The term "Socialistic" is so vaguely used. In the election in England that returned Asquith and Lloyd George some years ago, it was used as a term of condemnation against the advanced Liberal programme in England, and yet this programme was, strictly speaking, quite democratic.

Socialism if used with any strictness of meaning should be identified rather with Collectivism and should be discriminated from Democracy. One of the most consistent groups of Collectivists with a very elaborate doctrine, the Marxian Socialists, may serve to indicate the salient tendencies in Socialistic Collectivism.

As most people are aware, Marx was a disciple of the great thinker Hegel. Immanuel Kant in his Ethics emphasized the supremacy of the moral law in human conduct. Hegel saw in the State one way of making moral law effective in human conduct. He was inclined to be sceptical of all individualistic action, identifying it with selfishness. He, on the other hand, identified unselfishness and patriotism and argued with much ability for the value of law and State action through legislation. His followers became divided into a right wing and a left wing. The right-wing Hegelians followed Kant in reverence for the Moral Law and Religion. They claimed that the State in its legislation and citizens in their private conduct should all strive for moral development, and this would be central in the highest well-being.

This view may be quite well adopted in Democracy and as a matter of fact many English writers and thinkers have developed these ideas.

But the left wing rejected the supremacy of morality and religion. Marx belonged to the left wing. To these thinkers and writers Power was the supreme goal of State action. Might was sought primarily. Right was supposed to coincide with this. I do not know that it was ever explicitly said to be subordinate, but as a matter of fact it fell out of consideration in its higher claims.

The doctrine of Might or Power became adopted both by the Government or ruling class, the Junkers, and by their opponents, the so-called Social-Democrats or Marxians. But the Marxians saw in economic control or industrial supremacy the real fountain head of Power or Might, and so set out to secure this as their great objective.

Frankly anti-religious at the outset they became indirectly anti-moral too, by placing material well-being first and foremost. The Junkers hypocritically favoured the Churches but merely as tools to Power and as a matter of fact were at bottom as anti-moral in their outlook as the Marxians. The better class of people who sought Constitutional responsible government along truly democratic lines were harried out of the country in 1848. From that time onward the great struggle for Power was between the Junkers and the Social-Democrats.

The Marxians desired to replace the Junker bureaucracy of landowners by a bureaucracy of manual workers or labour representatives. Both were class movements. It was the upper crust against the lower crust. The Marxians hoped to flop over the pancake and make the lower crust into the upper crust. Had they secured this overturning they would have copied their predecessors in control from above downwards of the Civil Service, the police, the railroads, education and the press, and anything not in accordance with the wishes of the Socialistic

bureaucracy would be "Streng Verboten,"—absolutely forbidden.

Perhaps with this very brief outline of some outstanding features of Marxian Socialism we may contrast it with Democracy in points in which they are directly opposed.

Socialism believes in Collective class control from above downwards by a bureaucratic committee issuing the orders to be obeyed by the subjects implicitly.

Whereas Democracy believes in conserving the rights and liberties of each individual, governments, committees and bureaucracies being made for man and not man for governments.

The chief aim of Marxian Socialism is Power as secured through economic industrial ascendancy and control.

On the other hand Democracy believes that economic and industrial operation should be under political supervision and so it bends its energies to secure a representative, responsible legislature. It believes that the individual citizens should by vote and public opinion control this legislature, that is, that the individual is the real ruler, and the government the servant of the citizens. But the individual himself is subject to and should obey moral principles, so that in the last resort it is the duty of the citizen to endeavour to make Duty and Right supreme in all relations.

Socialism has come to be a form of class control, one part of the community claiming the prerogative of dominating everyone else. It aims at a form of class tyranny.

Democracy on the contrary, is broad based on the will of all the people quite irrespective of class, rank or education and its aim is to give co-operative effective freedom to each one of the members of the community.

Marxian Socialism from the outset was hostile to churches and religion generally, and still retains a large portion of this original hostility.

But Democracy believes that moral progress is really higher than mere material possessions and comforts and realizing that it is the aim of the Churches to teach and inculcate moral-religious principles democracy welcomes these as potent allies in fostering moral principles among the people generally. The believer in Democracy, then, quite consistently, is either a church member or at least in sympathy with the efforts of the churches. He realizes that the higher education passes beyond mere sharpening of wits to use in beating a competitor, to a nobler view, that young men and young women should be trained in high ideals, in character and purpose, in devotion to the loftier ideals of brotherhood and service through mutual helpfulness.

We may now try to place Bolshevism. It indeed claims to be opposed to absolutism and despotism, but it is quite as distinctly opposed to Democracy. It showed this from the beginning and its chief opposition has been directed against those desiring constitutional, representative, responsible government. The moderates whom they overturned and still detest and oppose were striving to build up a democratic form of government.

The Bolsheviks have received most of their training from the Marxian Socialists, and yet they differ also from them. For, on the whole, the Marxians are strong believers in Constitutional methods and opposed to violence, but a certain radical wing of them, known as the "Reds," do believe in violence. It is this radical or "Red" faction that has had most influence in moulding the Bolshevik. Nevertheless Bolshevism seems to be a purely Russian product and is apparently a complex or blend of several tendencies. We know that Germans and pro-German Russians were the traitors that were ousted by the original democratic upheaval. And these Germans and pro-Germans, not without constant assistance directly from Germany and later from pro-Germans in the United States, set to work to overturn the democratic government in Russia.

Those pro-German plotters utilized the Anarchists and Nihilists to catspaw the chestnuts out of the fire for them.

The Anarchists and Nihilists though not very numerous were a very energetic set of men. They never agreed with the Moderates or Constitutionalists. They always desired swift movement and strenuous action. They had great faith in the value of assassinations. These men then became the driving force for the pro-German plotters. They had a populace ignorant, untrained and docile, to control, and these patient, pacifistic, simple-minded people became the donkeys to be driven by the ruthless, pro-German anarchists and nihilists.

Bolshevism under Lenin has become a dictatorship. The common people of Russia have, as peasants, a communistic village organization. This was utilized as a basis. It has been extended to the cities and applied to the workmen who form groups or trade guilds on a "Communistic" model. These groups are convenient to carry out the orders of the dictator. The result is an anarchistic dictatorship of Communistic groups, or a Communistic tyranny.

We need only mention one other sinister ingredient. At the deposition of the Czar the prisons had in them many political prisoners who were properly released. But there was made a general jail delivery of criminals big and little. The worst of these saw in the Bolsheviki civil war a glorious opportunity for loot and rapine.

The Bolsheviki began the civil war in an attempt to overturn Democratic Constitutionalism and to replace it by Communistic anarchism under a dictator. The war still continues, and for its many crimes the Bolsheviki are, with their criminal hangers-on, chiefly responsible, both for the initiation of the dreadful conflict and for the diabolical atrocities that have sullied this terrible strife.

It is pathetic to see some simple-minded people in the United States and Canada carried away with the idea that Bolshevism is a new gospel of political progress and industrial improvement.

British and United States Democracy is already immeasurably beyond the best in Marxian Socialism, and even Socialism far surpasses Bolshevism.

THE BEST LESSON WE CAN LEARN FROM BOL-SHEVISM IS TO AVOID ITS TERRIBLE BLUNDERS AND CRUEL PRACTICES AND TO DEVOTE OURSELVES TO THE UPBUILDING OF A SANE, PROGRESSIVE AND BENEFICENT DEMOCRACY.

The working men both in Canada and the United States have had the issue of Bolshevism forced on them in connection with their labour unions. It is entirely to the credit of the working men that the great majority of them have seen quite clearly how retrograde Bolshevism would be and have preferred to proceed along the better lines of progressive democratic action. They are to be congratulated for electing representatives to the Provincial Legislature and also to the Dominion Parliament in Canada.

Both in Canada and the United States the deluded dupes of Bolshevistic propaganda are almost entirely made up of ignorant foreigners or designing pro-Germans.

We should never lose sight of the Dr. Jekyll and Mr. Hyde character of Bolshevism, and which may be termed either Communistic-Anarchism or Anarchistic-Communism. The Anarchistic faction howl like famished wolves and are ready to rend and destroy, the Communistic group coo like gentle doves. It is the cooing of the latter that has seduced some innocently credulous people. One religious leader in the Winnipeg investigations is on record as saying that he believed in Bolshevism because it taught the sacredness of human life!

Some kind-hearted people thus see in the extreme pacifism of Communistic propaganda the highest expression of the Christian doctrine of goodwill among men. Let us remind these soft-hearted dreamers that the Bolsheviki believe that they have quite surpassed Christianity, for Christianity merely teaches—Love your enemies—But the Bolsheviki add—And hate your friends. . . . The howling of the wolves has drowned out the cooing of the doves. In the meantime Russia is ravaged and ruined, devastated and destroyed.

From Week to Week

ISN'T it about time that we did a little more thorough thinking regarding what is popularly known as the high cost of living? This endless chain of dear food and then high wages followed by dearer food and still higher wages and so on for ever, must be considered from some new angle. We have been applying the very unappealing argument to returned soldiers and every body else that would listen to the politician or the would-be political economist that runs somewhat in this way, "If you and a few hundred thousand other men will betake yourselves to the land you will grow so much food that the price you can get for it will be very small indeed. If you need any hired labour to work your farm you may, of course, get it somewhat cheaper, but the main point is that those who buy from you will pay much less, and your income, and especially the income of those who are now reaping a high return for their labours, will be materially lowered." The farmers have apparently appreciated this argument and have formed themselves into a powerful party, presumably to see that its logic does not prevail. The companion argument to the necessity of lower food, namely lower wages, is not quite so vigorously voiced, for it is expected that the lowering of one will automatically adjust the other. Labour men are not at all in the humour to discuss the prospect of the old scale of wages, even if the old prices of food prevail, and manifestly no progress is being made towards the solution of our difficulties. We have proclaimed a thousand times that this new day and new age emerging out of war and antiquated ideas must be glorified by new and better conditions, but our minds hard back to the obsolete past.

If the wage of the worker to-day ascends in due proportion to the cost of living, is he any the worse off than he was in the rejected yesterday? If his wage descends in mathematical proportion with the descending cost of living tomorrow, will he thank his lucky stars that he has shaken off his troubles of to-day? One imagines he can detect the spirit of the jockey in the mind of the public as this subject is discussed. Those whose interests are on one side or other of the balance, hope it will dip in their favour. Reduce the cost of living says the labourer, and we will be happy. Reduce the cost of labour says the producer and life will be worth living. If the balance holds evenly on both sides, whether the weights be light or heavy—high or low—we are just where we were, except that the unemployed increasingly suffers as prices advance. Isn't it, therefore, manifest that if we are to go forward from the old conditions of the reward of labour and the price of necessities we shall have to seek a much deeper solution than these temporary adjustments? Are we perfectly sure that the labour socialist has not seen this long ago? Has it been left to him, weary of temporary expedients, to catch the vision of a revolutionary resetting of the social order, so that there will be essential justice to all? His vision as presently presented may be a lurid nightmare, but isn't it, at all events, the attempt of serious men to reach the final basis of a problem that has hitherto been treated only on the surface? What is manifestly certain is that by our present methods we are not likely to reach satisfactory results. If our successful men of business and public life, those who are accustomed to handle large undertakings, would give some of their organizing ability to the permanent adjustment of society it would appear that our progress would be more rapid and more substantial.

Probably the most appealing element in the financial requirements set forth by the Forward Movement is the \$750,000 asked for beneficiary funds. There has been a singular reluctance in some dioceses to make anything like a vigorous effort to increase the capital of these funds. There has been an appearance of zeal to place them upon a business and actuarial basis or to let them languish in a condition that makes them of the most trivial service to the beneficiaries. The writer's conviction is that the heart of Church

people will respond generously to a direct, straight appeal for a decent provision for the clergy who through age or infirmity can no longer actively serve the Church; and for the widows and orphans who have been left without incomes through the death of the head of the household. The Church has long been appealing to our young men to offer themselves for the sacred ministry. She cannot say to these young men that she fain would see accept her orders, it is true you will have to forego all hope of wealth but we will see that you have a competence while you work and a sufficiency when you are worn-out in service. On the other hand, if she is quite frank she will warn them that there is but the merest chance of more than the bare necessities, if you are successful, and if you fail to meet public expectations you shall eat the bread of carefulness. When you can no longer serve the Church you may have a pittance, provided you have kept up your premiums and when you die your widow may receive an allowance that is a quarterly reminder of her penury. When the Roman Catholic Church calls men and women to her service and ministry and exacts the vow of poverty, there goes with it the assurance of the Church's care in sickness and in health until death do them part. If the sacrifice of the clergy were made in a ministry to the ignorant and the poor there would be a compensating sense of fitness, but when it is made in ministering to comfort and knowledge there is no redeeming sense of justice. The more the clergy deny themselves the more will comfort have to spend upon her luxuries. In the civil service of our country the salaries are acknowledged to be small in comparison with the rewards that are received in commercial life, but there is the assurance of a pension for age and decrepitude. In the Church the salaries for the majority of the clergy is shamefully small and the outlook for the evening of life is clouds and darkness only. How can we look promising young men in the eye and bid them enter the ministry if we cannot say to them that when their working days are over, and because of conditions which forbade their providing for the future, we shall see that you want not. A speaker for the Forward Movement is reported to have called up a high official of one of our Synods and asked him what he should say on behalf of an effort to increase the stipends of clergy. He replied "tell the people that half of the clergy are not worth what they are already getting." It was a stupid joke, and if the Synods of Canada are generally inumbered with such occupants of high places it is little wonder that entry into the ministry should be shunned and that exit therefrom should be full of foreboding. It would seem to "Spectator" that the sum of \$750,000 for beneficiary funds is an extremely conservative objective and he will be greatly surprised if that appeal alone doesn't move many hearts that may be more or less cold regarding other matters.

"SPECTATOR."

"JESUS ONLY."

(Matt. xvii. 8.)

Nought that I do
Can my salvation win;
No strivings of my own
Can purge away my sin;
But "Jesus only" shed His blood for me,
To wash away my sins and set me free.

No look within
To feelings of my own
Can make salvation sure,
Or for my sins atone;
The LORD on Christ the sin of all hath laid,
And "Jesus only" hath atonement made.

No creed of mine,
Howe'er correct it be,
Can save my soul and give
Eternal life to me;
Through "Jesus only" comes the gift Divine,
Through Him alone eternal life is mine.

No need to wait!
E'en while I waiting stand
The years may swiftly pass,
And death be nigh at hand;
Now Saviour of the lost, I come to Thee,
With "Jesus only" for my only plea.

W. A. D.

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Echoes From Des Moines

MISS MILLICENT PAYNE, B.A.

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MR. LLOYD GEORGE, in one of his most famous speeches, delivered soon after the outbreak of war, declared that England had for long been dwelling in the valleys, but that the circumstances of her entry into war had raised her to the mountain tops, whence she had obtained a new and undreamed-of vision of world-wide responsibility, its duties, its rewards; "We may descend again to the valleys," he said, "but the vision of the mountain-top will remain with us for ever." To-day, all over the continent of North America, from Alberta to Texas, from California to Nova Scotia, hundreds of students from nearly a thousand schools and colleges are beginning to work again in their valley of lecture-room and study, but behind all their work now is a new background of the vision they beheld from the mountain-top, when for four days and a half at Des Moines, they were in constant touch with men of great mind, and, what is more, great heart.

Both students and leaders came eagerly to the convention, which, for two great reasons, was unique in the history of the Student Volunteer Movement. In the first place, it was the largest that had ever met, for at each main session well over seven thousand men and women were gathered in the Coliseum; and secondly, six years, instead of four, had passed since the last conven-

should demonstrate convincingly that Canada was present in force!

Those college yells, barbarous noise though they undoubtedly are, had yet a useful part in the first two or three meetings, for, while streams of students poured in at the doors, filling the great floor and two huge galleries of the Coliseum, those already there were introducing themselves to everybody else by means of their State yell—and it was surprising how swift and sure such introductions were. The Canadians were given the seat of honour, after the foreign delegations, who sat in front on the ground floor, and soon, rising in a great body, the four hundred of them began first to assert their nationality with suitable vigour, and afterwards to greet the delegations sitting nearest to them, so that in a very short time most friendly relations were established with Michigan, Ohio, Illinois, Virginia, Oregon and California, not forgetting China and Japan, who yelled mightily in chorus, led by an energetic little yellow man in khaki. But when that vast assembly was called to order at 9.15 each morning and 8 o'clock each evening, a hymn was announced, and in less than five minutes after the hall had been a veritable Tower of Babel, filled with all manner of confused noises, it would be echoing with the ordered and beautiful singing of such loved and familiar

though all the races of the world and the religions thereof passed in solemn panorama before one; individuality vanished; one's country shrank almost to nothingness; differences of creed and denomination became slight and unimportant, for Anglican, Baptist, Methodist, Presbyterian spoke all of a great need, a great searching, a great work calling and a great satisfaction ensuing in the knowledge and love of a Person.

No programme of proceedings was issued, and as we met day by day the structure of the Convention gradually revealed itself. Dr. John R. Mott, that masterly chairman, speaking first, outlined in broad strokes the general purposes of the convention saying how we had come together for four reasons. We had met first, to catch a vision and to consider the difficulties in a world more responsive than ever, more expectant than ever; we had met to receive a challenge, for this expectant world looked to the students for ultimate leadership; this we owe, not only to the living world, but to that vast army of dead in Europe who, to use Dr. Mott's own fine words, "Had laid down their lives to make foundation stones for us to build upon." We had met, further, to realize our unity and solidarity, for Canada and the United States are bound now by a bond of common sacrifice; moreover, we must realize our unity of thought, as well as feeling, since interdenominationalism was the end to be striven for, not a mere vague undenominationalism which was negative and passive. Lastly, we had met to receive a fresh accession of super-human power in order to be able to face more difficulties. He spoke of "creative hours with God," and said how we must seek to make our days at Des Moines such a creative time, aiming to go forth to our work humble and purposeful. Following him, Dr. Robert E. Speer exhorted us to "thing courageously of God," for only so could we be strong for the task that lay before us.



CANADIANS AT THE DES MOINES CONVENTION.

The delegation included representatives from Emmanuel, Huron, King's, Montreal Diocesan, St. John's, St. Mark's, Trinity and Wycliffe Colleges as well as from all the Canadian Universities. (except Roman Catholic).

tion—and this was the first since the war. Let us think for a moment just what that means, and it will explain much of the difficulty that confronted those leaders who inaugurated the Movement thirty-three years ago, and who, since then, have watched it grow under their guidance, and expand till its activities extend to all quarters of the globe.

Those boys and girls, massed in long, closely-packed rows, were representatives of an entirely new student generation; even the Seniors had never known a college life that was not lived under the shadow of war; even the freshmen from the smallest institution in the most remote corner of the continent knew, however vaguely, that a whole world had been turned topsy-turvy, and that old standards no longer held, while scattered through the delegations from nearly every state were boys back from Europe who had lived face to face with stark, brutal reality, and who, in person, had seen operating the ruthless machinery that had overthrown all the ideas and ideals of an old world. How would these boys face the convention? How would these leaders of a missionary movement reach those who had already been through a life-time of grim experience unknown to many an older man, and whose burden it must soon be to evolve order out of a chaotic world?

All these things made it an essentially different convention from any that had met before, but nobody travelling to Des Moines on any of the many special trains would have guessed that some serious purpose was afoot, for fun and high spirits were the order of the day. The Canadian delegations, moreover, had the feeling that they, as a body, had to represent the whole Dominion before the whole United States, and much time and care were spent on elaborating a yell that

hymns as, "All hail the power of Jesus' name," "Jesus shall reign," "Onward Christian soldiers," sung with a zest that often drowned the sound of the accompanying cornet.

It was then that the underlying significance of the convention became perceptible; men and women from every State in the Union, from every province in the Dominion, and from all quarters of the globe, representing forty nations, had gathered there to learn more of a faith which all had heard of: there were a few indifferent ones; some more earnest who had not yet accepted Christianity, some who thought earnestly and cared deeply for it, but who were eagerly awaiting more enlightenment, and some who, strong in their conviction, purposed some day to go forth to other nations and teach their faith to those who as yet know it not. But no matter what the degree of earnestness in each individual, this one thing was obvious—that it was a call to the deepest part of human nature which had brought those thousands together—and with the realization of that bond, one's individuality began to sink. Of a truth, all began to be as one.

This gradual absorption into one huge whole became more and more irresistible as one sat, day after day, facing a great platform filled with men and women who had worked in every mission field on earth, while along the wall behind them stretched a vast map of the world in two hemispheres, with white tapes running from North America to different countries, where were large figures showing the number of student volunteers who had gone out for service up to January, 1919. Gradually, to the eye of the imagination, the whole world seemed slowly to unfold itself, and as man after man of all nationalities spoke from the platform—that great map outspread behind, an eloquent, though silent background,—it was as

There came a morning when M. Maury, from France, and Mr. MacDonald, for Great Britain, spoke of the sacrifice of life made by their fellow-students in the war, and no hymn was sung with more feeling than, "For all the saints," which followed their accounts. Thus was made known to us the gift that had been made from colleges to our state, and we were soon to hear of the gifts that could be made from the colleges to the Church. "Men and women are the girdle with which the Church must gird herself." "Becoming an American is a spiritual adventure for an alien;" that calls for deep thought also from Canadians; "it's love the world needs, not brains, nor efficiency nor power; nobody ever healed a revolution by an execution."

Perhaps the most striking saying in the whole convention came from Dean Brown, of Yale, who, after showing how race prejudice and religious differences had largely sunk out of sight in the war, went on to say: "People asked why did not Christianity prevent war? They didn't ask why did not science or the universities, or the newspapers, or big business interests prevent it; it was Christianity to which they had looked, thereby implying its potential power to save, if that power were properly understood and applied." With these words in mind then, we heard Dr. Janvier and Dr. Zwemer speak of the work and failure of Hinduism and Mahomedanism, realizing more and more vividly how Christianity is wider far than these which have no place in their scheme for women and little children.

This realization deepened and became sharper when one morning, men from five different nations spoke to the whole assembly about their countries, and the need they had of helpers. Japan was represented by a fiery little enthusiast who

(Continued on page 45.)

THE RE-INTERPRETATION OF CHRISTIANITY

A Letter from Rev. HERBERT SYMONDS, D.D., Montreal

TO THE EDITOR OF THE CANADIAN CHURCHMAN.

Sir,—With the end of the war the world was confronted with the great and difficult task of resuming the conditions of life in peace time. Thoughtful people knew well that so great a catastrophe would bring in its train far-reaching social unrest, leading to radical changes in the social order. The key-word, therefore, of all our thinking and all our efforts was Reconstruction. It was, further, obvious to most people that the demand for Reconstruction would concern no one department of life, but all. Under these circumstances it is not surprising that the cry for Reconstruction should be heard in the realm of Theology.

Has this demand a sufficient basis in the conditions of ecclesiastical thought and life, to justify the inevitable controversies that are sure to accompany it? Or, is it merely another sign of a more or less unnecessary disturbance of thought which is the aftermath of the abnormal experiences of the war? Can the demand be neglected by the Synods and other Church governing bodies? Can it be headed off, pigeon-holed, shelved, in the hope that it may be a transitory phenomenon, emotional rather than intellectual in its nature, which will pass away and leave the churches very much as they were?

Such are some of the questions to which I should like to attempt a general answer in this letter. But it will be noted that, in its title, I have used the term Re-Interpretation rather than Reconstruction. Both terms—as well as a third, viz., Re-Statement—are somewhat vague and can bear considerable diversity of meaning and application. But, on the whole, I am inclined to favour Re-Interpretation. I have more than once been rather angrily asked such a question as this: "If you want to reconstruct the Creeds, why do you not tell us exactly what your reconstructed Creed would be?" Now I do not want to change a word in these ancient and venerable documents, any more than I should want an artist to repaint some of the landscapes and figures in the pictures of Old Masters. Those Creeds have a permanent value for Christian thought. They map out, so to speak, the continents of Christian theology. To publish revised or reconstructed editions of them would be far worse than Bowdlerizing Shakespeare. But I felt that my angry critics had at this point some reason on their side, and therefore, I prefer to use for the most part, the word Re-Statement, and to use it with reference to the substance rather than the form of the Creeds.

I.

I will ask my readers in the first place to observe that what I mean by Re-Interpretation is already well under way. Bishop Gore reinterprets apparently to the entire satisfaction of the Anglo-Catholic school (a satisfaction which I confess rather puzzles me) the articles on the "Descent Into Hell," and the "Ascension." Few indeed mean to-day by the Resurrection of the body what for hundreds of years was believed "everywhere and by all." We do not mean by creation what our forefathers meant, nor by "came down from heaven." We have already reinterpreted these articles, and without any particular authority to do so. Consider also, such an article as: "I believe in one Catholic and Apostolick Church." When Church Unity is under discussion it is often proclaimed with joy (I am not objecting to it) that we all agree on the great Creeds. But how many different interpretations are placed on the clause concerning the Church. Even in our own Anglican Communion there are at least three fairly well defined interpretations. The High Churchman plumes himself upon his Catholicity. Yet his interpretation of this clause of the Creed differs *toto coelo* from that of the Roman Catholic. In actual practice, too, the Anglo-Catholic has more fellowship with the Protestant churches than with those whom he regards as alone entitled to the venerable terms, "Catholic" and "Church!" It is clear then that it is possible for the same Creed to be variously interpreted in its several parts. Indeed, it is not too much to say that there are not more than three or four clauses which are to-day interpreted by all as they were by the Councils (and by many generations after them) that stamped them with their imprimatur and

imposed them upon the faithful under pain and terror of anathemas.

The principle of Re-Interpretation, without Conciliar or any other corporate authority, is, I would submit, admitted in all reformed Churches. The question then becomes one of scope, degree and urgency. And in support of what has been so far written I may be permitted to quote from the excellent essay contributed to "The Church in the Furnace," by Rev. F. R. Barry, a Senior Chaplain in the British Army, and a Fellow and lecturer in Theology of Oriol College, Oxford. As a result of the experiences of the war, Mr. Barry says: "We must look more closely at the content of our Faith. . . . Many of our cherished, untried faiths (in the sense of beliefs) may very likely have to be surrendered. . . . One can see now that some things long accepted do not fit the facts of our experience, therefore cannot be admitted true. Indeed the theological difficulties are at the present time the most acute. Traditional Christianity, I fancy, seems to most men more remote than ever from the actual concerns of life. . . . What we need now is a Creed that is bold enough to state essential things essentially."

The war has not caused this demand for "a new Creed" or for Re-Interpretation. It has rather revealed what has long been felt by the few to the many. The cause has often been stated, and I feel almost ashamed to go over, however briefly, this well-trodden ground. But the human mind is wonderfully impervious to truths it dislikes. And so, though we have ceased to hear sermons or read essays by "Defenders of the Faith" against "Evolution" or "Higher Criticism," yet the Church, as a whole, has gone on teaching as though these great topics had no concern for it. It is not surprising that under such circumstances the hold of Christian Dogma, even before the war, upon the thoughtful had no vital hold. Their minds are working in other ways than those of the men of the fourth century.

There are three great subjects of thought and investigation that have profoundly modified men's thoughts about God, the world and Christianity. These are Modern Science, Historical Criticism and Comparative Religion. But what has been the reception at the hands of the churches of the results of the vast labours of truth-loving men in these departments. So far as the two first-mentioned are concerned, the story has been one of ridicule followed by abuse. Always from Galileo onwards from Catholic and Protestant alike, the same treatment has been meted out. Always we have heard the same old confident phrases and cries: "Undermining the very foundations," "Destructive of the Bible," "Contrary to Catholic tradition." Always the same kind of statements for the "reassurance of the faithful." And always the same silent retreat! It is small wonder that many of us are very dubious of "Defenders of the Faith," and would prefer "Defenders of the Truth."

In a general way nearly everyone who reads anything at all, knows something of Modern Science and Historical Criticism. Of Comparative Religion less is known, but its results may prove of even greater significance. Formerly, Christianity was thought of as the one true religion, and all other religions were regarded as false and perhaps of the Devil. We are coming to think otherwise now. We think of all religions as springing out of some imperative, if often but dimly understood, need, but sharing in the limitations incidental to the general intellectual, moral and spiritual status of the times in which they were formulated. We have also to admit the fact of degeneration in religion, and the need of occasional reformation. But we find some Divine element in them all, and however firmly we hold our belief that Christianity is the Absolute Religion, the study of the religions of the world must have a considerable bearing upon our conception of the relationship of Christianity to other expressions of the religious consciousness.

II.

These considerations, thus briefly presented, not only justify the demand for Re-Interpretation, but they convince the careful student of theological movements that we are living in a new period of Christian development, an age which is separated from that of the Reformation by a

wider gulf in thought and knowledge than that which separated the Reformation period from the Middle Ages. "No one now," writes Dr. E. Caldwell Moore, of Harvard, "esteems that the Reformation separates the modern from the medieval and ancient world in the manner once supposed. The perspective of history makes it evident that large areas of life and thought remained then untouched by the new spirit." And again, "Few seem to have realized how largely Catholic in principle Protestant thought has been. The fundamental principles at the basis of the reasoning have been the same. The notions of revelation and inspiration were identical. The idea of authority was common to both, only the instance in which that authority was lodged was different. The thoughts of God and man, of the world, of creation, of Providence and prayer . . . are similar."* To-day all this is changed, and only the obscurantist spirit will deny or disregard it.

Now in order that this Re-Interpretation of Christianity may issue in its elevation to a more spiritual and ethical plane, and so be a true development from the old root, it must proceed along the line of some general principle capable of application to every department of Christian thought and life. It is not a mere matter of patching up an old garment, not a question of the way we are to think of this or that article of the Creed. Bishop Gore's selection of this or that article for a symbolic rather than a literal interpretation helps not at all though it is a sign of the times. We must endeavour to find an answer to the following question. If the present age differs so profoundly in its conception of Christianity, from the periods of the Reformation and of the Middle Ages, wherein does that difference principally consist?

The answer, I submit, is not doubtful. We are witnessing the passing of the conception of Christianity as primarily a religion of Dogma, and its clear establishment as the Way of Life. And it is my conviction that this latter conception of Christianity is far nearer to the mind of Christ as revealed in the Gospels than the former, and that this subordination of the latter to the spirit is a mark of progress and of vitality, and should be hailed with joy as the dawning for our faith of a brighter and better day.

This general statement of the significance and the direction of progressive Christianity, demands a word or two of amplification.

The word *dogma*, it must be carefully observed, is not synonymous with doctrine. Dogma has been defined as "that portion of doctrine which has been elevated by decree of ecclesiastical authority into an absoluteness which is altogether foreign to its nature. It is that part of doctrine concerning which men have forgotten that it had a history, and have decided that it shall have no more." But dogma has had a history, and to-day we are not only able to trace out that history but to interpret it. And we can see that the dogma of the first four centuries was shaped by the intellectual idiosyncracies of the civilization of Eastern Europe and Asia Minor (Greek), and was intended to meet the peculiar problems and needs of the time. That is to say, the Creeds are the products of time and not of eternity, and have no proper claim to be regarded as either in form or in meaning unchangeable. They contain elements that are contingent. "Dogma in its conception and development is a work of the Greek Spirit on the soil of the Gospel." Nor does a history of the times during which, or of the Councils at which Christian dogma was formulated, tend to the conviction that either the times or the men were superior or possessed a larger measure of the Spirit than our own. The judgment of perhaps both the wisest and the best of the men of his time is not to be lightly disregarded. "I am so constituted," wrote Gregory of Nazianzus, "that to speak the truth I dread every assembly of Bishops; for I have never yet seen a good end of any one—never been at a Synod which did more for the suppression than it did for the increase of evils."

I have said that this passing of the conception of Christianity as a religion of Dogma, and the coming of the conception of Christianity as "The Way of Life," brings it into closer relationship with the mind of Christ. A word or two, only a very small part of what might be advanced, must be offered in support of this contention.

(1) First, let me observe that this does not mean the abolition of either Faith or of Doctrine. But Faith will bear its proper meaning of trust and confidence in God as revealed in Christ, and doctrinal theology unfettered, will freely seek to express its faith in the terms of its own rich environment of knowledge and conviction.

*Christian Thought since Kant, pp. 1, 2.

(Continued on page 41.)

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REPLY TO K

Sir,—We a the Bishop o your issue of "absolutely i tion of unjust towards "libe we confess a wise to unde age of his ser he describes Church." He learn that the tion intended estly endeav Creeds of the they believe t of Christ.

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Canadian Churchman (Established 1871.)

A National Journal of the Church of England in Canada

Published Weekly

Executive Committee of the Board of Directors: GEORGE B. WOODS - President, THOMAS MORTIMER - Vice-President, J. M. McWHINNEY - Treasurer, MARK BREDIN, M. RAWLINSON

Subscription Rates

Canada - \$2.00 per year, United States and Foreign - \$2.50, Single copies - 5 cents.

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Correspondence

REPLY TO THE BISHOP OF KOOTENAY.

Sir,—We are glad to learn from the Bishop of Kootenay's letter in your issue of December 18th that he "absolutely repudiates" our accusation of unjust or harsh expressions towards "liberal" theologians, though we confess a complete inability otherwise to understand the strong language of his sermon against those whom he describes as "enemies within the Church." However, it is a relief to learn that there is now no condemnation intended for those who are honestly endeavouring to interpret the Creeds of the Church according to what they believe to be the mind and spirit of Christ.

We are now prepared publicly to state our position on the "Restatement of the Faith," though we do not recognize the Bishop's right to catechize us on particular articles of the Apostles' Creed, nor do we intend to be limited to a bald rephrasing of definite clauses. If the "Canadian Churchman" will grant us space to deal with the subject in as thorough a manner as its importance demands we shall be more than glad of the opportunity to place our views before the Church public.

Allan P. Shatford, Rector, Church of St. James the Apostle, Montreal.

Herbert Symonds, Vicar, Christ Church Cathedral, December 27th, 1919.

SASKATCHEWAN CHURCHES.

Sir,—In your issue of November 27th, Archdeacon Dewdney acknowledges a grant of £70 for a church in Saskatchewan, made through the Colonial and Continental Church Society. The circumstances may interest you. The grant was not made from the ordinary funds of this society, which are reserved for the living agent, but was a gift from a parish in the north of London by no means well-to-do, which set apart a portion of its War Thankoffering to help to build a church called St. Mary Magdalene as a war memorial. In the case of another church for which Archdeacon Dewdney was then

appealing, an English lady is giving the sum by instalments.

I would like to impress upon your readers the fact that the money contributed by and through this society does not come out of the proceeds of large endowments or from the pockets of the wealthy, but mostly from the self-denying efforts of the poor or middle class who feel the bond of Empire, and deny themselves in order to aid their brethren across the seas. Such gifts should not diminish but rather stimulate every effort at self-support on the part of those who receive the help.

J. D. Mullins,

Secretary, Colonial and Continental Church Society.

OUR CHURCH PAPER.

Sir,—I cordially appreciate the sentiment and purpose of the letters of "A Churchwoman" and "Interested Reader" with regard to the "Canadian Churchman" and the Anglican Forward Movement in our last issue. The "Movement" and the paper should undoubtedly get close together at once and heartily co-operate with each other, and set the pace of motion rapidly forward. The awakening of the members of the Church from apathy, carelessness, and indifference is indeed an excellent idea; but of still greater moment is the preservation and perpetuation of this newly-awakened life. The meteor flashes brightly for a short time, and then dies out in darkness; but it is the continuous, earnest, steady shining of the stars that has the greatest value in the dark and lonely night. Now it seems to us that there is nothing more likely to give this permanency in a spiritual sense, apart from a prayerful study of God's Word, than a thoroughly representative, comprehensive, and well-written practical Church paper, in full sympathy with all the aims, hopes, verities, and principles of the Holy Catholic Church in Canada and throughout the world. We have an excellent national Church paper now in the "Canadian Churchman"; but surely its circulation might be increased tenfold with the Forward Movement rightly and promptly applied, until a copy was placed weekly in the home of every Church family in the Dominion. With such increased circulation the paper could be enlarged, widened, deepened, and filled with more solid matter, so that the spiritual and intellectual wants of its readers might be satisfied in the highest possible degree. I certainly think that this desirable end might be attained by the full concurrence of the clergy in every parish, and much might be done by occasional and timely references to the subject. I know, of course, they have their many cares and parochial anxieties—"the care of all the churches"—but still with a little launching out into the deep, a miraculous draught of fishes might be secured. I myself have been doing some canvassing for the "Canadian Churchman" in East Toronto, and I know a good deal about the apathy and indifference and want of interest; but I still think that these things can be overcome by earnest co-operation and steady persistence.

Francis M. Dean.

Toronto, January, 1920.

Easily acquired things—like habits—are usually found to be worthless. Ambition, confidence, and determination are the three qualities that lead infallibly to great success. Ambition that says, "I must!" Confidence that says, "I can!" Determination that says, "I will!" And the last is the rarest of these.

A SAD EXPERIENCE.

The following authentic account of one clergyman's ministerial life will prove interesting in view of the appeal now being made for the various Beneficiary Funds of the Church.

Over twenty years ago, in response to an appeal for candidates for the ministry, he gave up a good business position in which he had already made his mark, and was accepted. He put himself through college with his own savings, a partial grant from a Synod fund (the Fund not being in shape to make a full grant); and other work he did while studying. He had a distinguished course in arts and theology and other college work, and won several prizes.

After ordination he was appointed to the charge of a country mission of three churches at a stipend of \$715 (less than the salary received in business five years previously), out of which \$150 per annum was needed for upkeep of horse, buggy, etc. Some of the fruits of his ministry, besides the unseen spiritual work, confirmation candidates, etc., were two new Sunday Schools started, a new driving-shed and meeting hall built free of debt on a site given, a church completely renovated and restored inside and out, and another new church built nearly free of debt, largely by his personal efforts and influence.

After several years here, his health completely gave way, and he was off duty and under doctor's care, for a year. The Home Mission Board of his Diocese gave him a grant of \$100, but as this was not sufficient to keep him, his wife and child, for long, he lived for the rest of the year on his slender savings, the sale of his horse and buggy and of a large part of his furniture. There was no Fund in his diocese to cover such a case, as there is for example in the Presbyterian Church.

His wife, worn out with work and anxiety, then fell ill with pneumonia, and died after five weeks' illness and two operations, leaving him with impaired health, the care of a small child, and a load of debt which was not fully paid off till eight years afterwards. He finally recovered health and earning capacity at his own expense, without any help from the Church asked for or offered. But he was unable to keep up his payments to the Widows' and Orphans' Fund of his diocese, the benefit of which is now lost to him. Relations and Church friends undertook the care and education of his child.

During the first year of the war the town church where he was assistant curate were not able to pay him any stipend, and he worked for them very successfully for the year for nothing, earning a bare living by part time secular work with his Bishop's permission.

He then became Locum Tenens for a Chaplain overseas, marrying again to be able to do so, at a stipend of \$800, which the congregation increased at each succeeding Vestry meeting. On his completing a successful term of office, leaving the Mission Church practically self-supporting, the congregation gave him a very cordial resolution and a handsome and unanimous presentation.

His Bishop, who had expressed great appreciation of his work and services, considered his health was not sufficiently robust to enable him to undertake a parish cure, and appointed him assistant curate, but at a stipend insufficient to make both ends meet. He again supplemented it with secular work at his Bishop's suggestion. The business salary paid him is much larger than the ministerial one.

His case was considered a year ago for a grant from Synod Funds, but no action was taken as there was not sufficient money in the Fund to permit of a grant being made him.

If he were to be superannuated now he would receive about \$200 per annum.

THE RE-INTERPRETATION OF CHRISTIANITY.

(Continued from page 40.)

(2) It ought not to be, but unfortunately it is necessary to point out once more that Christ might have but never did set forth His teaching in Credal form, and constantly warned men against the deadening power in times of change of mere tradition. Nor was this protest against tradition the protest of a revolutionary spirit. Quite the contrary. Christ based His teaching upon one of the oldest and most generally accepted ideas of the Hebrew prophets and people, viz., "The Kingdom of God upon Earth." But he never formulated or defined His teaching. It is too universal, too spiritual for that. There are few things in these days, when larger horizons of life are urgently needed, more worthy of contemplation than Christ's attitude towards those of other races or faiths that came to Him. There is no record of an attempt at anything like what we call conversion. He saw in the Roman Centurion, the Canaanitish heathen, the Samaritan heretic, evidences of His own spirit, and that appeared to satisfy Him. Christianity is pre-eminently a spiritual religion and therefore judges a man by his spirit and motive rather than by the letter of the Creed.

(3) In the third place, just a word about the Creed and the teaching of Christ regarded as tests of a Christian man and of his salvation. The Nicene Creed, as we know, was published with anathemas attached. The Athanasian Creed expresses the spirit of many centuries in its declaration of the final test of a Christian and his salvation. "Whosoever will be saved before all things it is necessary that he hold the Catholic Faith."

Now let us turn to Christ's tests. (a) The closing words of the Sermon on the Mount. "Every one then that listens to this teaching of mine and acts upon it, may be compared to a man that built his house upon a rock." Here we are upon a different plane of thought about life and its great issues. We breathe a different atmosphere. Persecution, heresy hunts, the rack and the stake are quite the congruous offspring of the anathemas of the Creeds, but they are quite incongruous with, "Love your enemies, do good to those that persecute you," or to "Blessed are they that hunger and thirst after righteousness." Or, least of all does the mind of the Creeds accord with such a saying as, "Not every one that saith unto me Lord, Lord shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

(b) As soon as the Son of Man has come in glory . . . all the nations will be gathered before him, and he will separate the people just as a shepherd separates sheep from goats, placing the sheep on his right and the goats on the left. Then he, the King, will say to those on his right, "Come you on whom my Father's blessing rests, enter upon possession of the Kingdom prepared for you from the beginning of the world. For when I was hungry you gave me food, when I was thirsty you gave me something to drink, when I was a stranger you took me to your homes, etc." Loving service to men regarded as brothers of Christ and children of men! Not in letter and only so remotely in spirit that few could read it between the lines, is anything resembling this found in our Creeds? Not otherwise is the moral of the story of Dives and Lazarus. Dives is not represented as a heretic nor even as a conspicuously bad man. He has been inconsiderate and selfish and refused to serve his brother, man. It is not relevant

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All Over the Dominion

The first vestry meeting of Grace Church, Delta, was held January 6th.

An attractive "Monthly Bulletin" is published by Trinity Church, Galt, Ont., of which Rev. W. H. Snelgrove, B.A., is Rector.

The members of the senior department of St. George's Church, Ottawa, were entertained at a supper in the Parish Hall on January 7th.

A Holy Table made of solid oak was presented to St. Margaret's Church, Winnipeg, on Christmas Day, by the members of the Church Guild.

An address was given at the Church of the Ascension, Hamilton, Ont., January 4th, by W. F. Cockshutt, M.P., on the "Interchurch Forward Movement."

At a united special service re Forward Movement in Church of England Church, Napanee, Canon Fitzgerald was special preacher on January 12th.

Dr. Cody, in an address before the alumnae of McGill University, under the auspices of the Society of the Royal Victoria College, emphasized the necessity of compulsory education.

The central group service in connection with the Forward Movement was held in the Church of the Redeemer, Toronto, on January 12th. The Bishop of Toronto conducted the service.

At the annual vestry meeting of St. Margaret's Church, Eastview, Ottawa, Miss Hazel Gladman was appointed people's warden for 1920. St. Margaret's claims the distinction of being the first parish in Canada to appoint a lady as one of the church wardens.

There is to be a mass meeting of Prescott congregations in the opera house on January 15th. The special speakers are to be Revs. Hugh Pedley, Montreal, and Canon Fitzgerald, Kingston. The meeting is to be re the Forward Movement.

A series of meetings were held in Vancouver last week in connection with the Forward Movement and missionary work of the church. The principal speakers on the different evenings were Revs. W. W. Craig, C. S. McGaffin, S. Fea, H. G. King and Bishop de Pencier.

The congregation of St. Peter's Church, Brockville, Ont., met January 5th for the purpose of taking steps to secure a successor to the present Rector, Rev. Canon H. H. Bedford Jones, M.A., and appointed a committee to confer with the Bishop of Ontario in this regard.

A memorial shield bearing twenty-three maple leaves of silver, each inscribed with the name of a soldier who was a member of the congregation killed during the war—was unveiled in All Saints' Church, Vancouver, by the Rector, Captain the Rev. M. H. Jackson, M.A.

The annual "Rest Day," which has been observed for the last two years on the first meeting day in January, will again be held by the Ministerial Association of Vancouver. In connection with this meeting, which will be held in St. Andrew's Church, a letter has been issued by the president, Rev. H. R. Truempour.

At a social gathering at the rectory of St. Paul's Church, Staughton, Sask., the Rector, Rev. R. P. Graham, and Mrs. Graham, were given a surprise when they were presented with an address and a beautiful set of China dishes. Beason congregation recently gave them a similar surprise, and presented them with a nice case of silverware.

A memorial window erected in St. Matthew's Church, Toronto, in honour

of the men of the parish who fell in the great war, was unveiled by Bishop Reeve, January 11th, who officiated at the morning service. Capt. the Rev. E. G. Burgess Brown occupied the pulpit at the evening service. Rev. Dr. Seager, the Rector of St. Matthew's, was the special preacher at the evening service at the Cathedral.

Cronyn Memorial Church, London, Ont., of which the Rev. Quinten Warner, B.A., B.D., is Rector, has begun a campaign to collect \$100,000 for equipment for the work of the church. A book is kept in the vestry containing the names of all those willing to pledge themselves to give a minimum of one dollar a month ten months in the year for five years. A ballot bearing the letters C. M. will be given to every one registering under this pledge.

At the annual dinner of the Old Boys' Association of Trinity College School, January 6th, Mr. Frank Darling, the president, acted as chairman, and His Honour the Lieut.-Governor Mr. Lionel H. Clarke, and the Headmaster, Rev. F. Graham Orchard, proposed the toasts to "The Old School" and "Absent Friends." The raising of funds for the erection of a new Junior School Building as a memorial to the old boys who lost their lives in the war was discussed.

On New Year's Eve a number of the members of St. John's Church, London Township, met at the rectory and completely took the Rector and Mrs. Lowe by surprise. They filled the oat bin and almost the entire cellar with potatoes and all kinds of vegetables, besides donating a very large turkey before Christmas. The evening was spent in social intercourse and games, and after refreshments were served (provided by the members), a watch-night service was held.

The Second Avenue Mission, Vancouver, which is looked after by Mrs. Patrick, had a wonderful time on Christmas night. The mission room was, as usual, more than crowded, and the Kindergarten and Sunday School children, with their parents and friends, thoroughly enjoyed the entertainment. The good work at this mission is hampered by lack of suitable quarters. May someone, interested in the work among Orientals, come to the rescue and help provide what is so urgently needed!

On the last day of the old year the Rev. Walter Cox, Rector of Christ Church, Gananoque, Ont., received a pleasant surprise when the church wardens paid him a call, and on behalf of the congregation presented him with a substantial purse of gold as a small token of the love and esteem in which he is held by the members, and expressed their regrets at his near departure from their midst. During his eight years' incumbency every branch of parish work has grown; the church renovated and refurbished, while during the past year the parish house has been enlarged, so that now they have an up-to-date plant, ready to meet the growing needs of the parish.

The annual vestry meeting of the parish of North Gower, Ont., was held on January 6th, 1920. The treasurer's report showed the parish in splendid financial condition, all outstanding liabilities having been met and a balance of nearly \$200 on hand.

BIRTH

DICKINSON—On January 6, at Christ Church Rectory, Midland Park, N.J., U.S.A., to the Rev. Hugh and Mrs. Dickinson, a daughter (Juanita)

ALDERWOOD—On December 13th, at Stratford-on-Avon, England, to Rev. Henry and Mrs. Alderwood, a daughter (Jean Avon).

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The reports from the various organizations were equally encouraging, all being well organized. The vestry unanimously increased the Rector's, Rev. E. A. Johnston's, stipend from \$1,200 to \$1,500. At a recent visit the Bishop dedicated a brass rail in memory of two former parishioners, also brass alms bason and dishes and brass tablet in memory of two young members of the congregation who fell in the great war.

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FINAL STEPS FOR THE CANVASS
 In the Local Parish.

The Clergy.—All clergy are earnestly requested to present the Forward Movement to their congregations during the Intensive Weeks, according to the suggested outline as approved by the House of Bishops, laid down in the time table, as follows:—

Sunday, January 18.—Day of Intercession. The service adapted to use of the A.F.M. Litany or prayers from the Cycle. Sermons on this subject. Sunday, January 25.—Canadian Aspects of the Appeal. Sermons dealing with Indian and Eskimo work, other Canadian Missions, Pension Funds, etc. Sunday, February 1.—Foreign Aspects of the Appeal. Sermons on our missionary work in China, India and Japan, etc. Sunday, February 8.—Summary and Final Appeal for workers and contributions on a war scale.

Parish Organization for the Canvass.—1. Form a Canvass Committee, with experienced chairman. 2. Inform the whole congregation on the aims of the Movement and methods of the canvass. 3. Prepare a complete list of names and addresses of all members of parish, and especially all wage-earners. Classify for the canvass. 4. Carefully select the canvassers and allocate the names. Time spent on wise allocation is time well spent. 5. Instruct canvassers on the objects of the Appeal, method of canvass, subscription cards, reporting, etc. 6. Have all men of the congregation at a supper just before the canvass (about Friday, February 6th), for final instruction and for the development of comradeship in the work, with mind, heart and will set to the whole task.

IN MEMORIAM.

The funeral of the late Mr. W. H. Wiswell took place from All Saints' Cathedral, Halifax, to Camp Hill Cemetery, the Archbishop of Nova Scotia, Archdeacon Armitage, Dean Llwyd and Canon Harris taking part in the service. Mr. Wiswell, who was born in New Brunswick on May 10th, 1830, came to Halifax sixty-five years ago and accepted the position of secretary cashier and director of the Nova Scotia Electric Telegraph Co., which was afterwards merged with the Western Union. He held this position for over twenty years. In 1880 he was appointed county clerk and treasurer, and continued to hold this office until his retirement ten years ago. For many years he was an ardent worker in St. Luke's parish, in which he served as warden, vestry clerk and member of the Synod. When All Saints' Cathedral was opened he became a regular attendant there. One important office he held was chairman of the Endowment Fund Committee of the Synod. He was a life member of the Church of England Institute and the Alumni Association of Kings College, Windsor. For a number of years he was secretary of the Halifax Dispensary, and at the time of his death Mr. Wiswell was the oldest living member of the Halifax Y.M.C.A. He had served for a long time as an officer on the executive and as chairman of the Social Committee of the Y.M.C.A., and for almost fifty years had given his abilities to the forwarding of its work. His family will have the sympathy of all in the death of Mr. Wiswell. He is survived by his widow, a daughter of the late William Gosip; his sister, Caroline Avery; his son, Arthur Blanchard Wiswell, and his three grandsons, Arthur Clifford, Gordon Blanchard and Douglas Morgan, whom he lived to see return safely from service overseas in the Great War.

ANGLICAN FORWARD MOVEMENT.

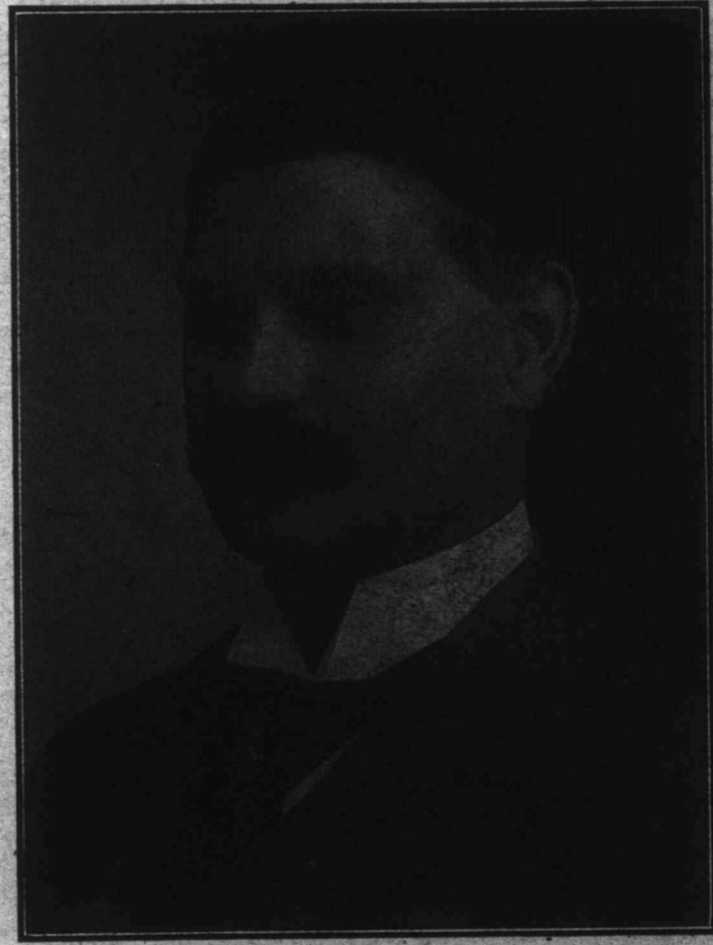
TORONTO.—Fifty-two parishes are now in line for the great campaign, leaving only six of the fifty-eight to be heard from. This is most satisfactory. The six Toronto Groups have all held organization meetings and elected the following chairmen: West Group, Mr. A. C. Thompson; Parkdale, Mr. A. H. Little; North Group, Mr. J. Y. Ormsby; Up-Town, Mr. Dyce W. Saunders, K.C.; East Group, Mr. H. Waterhouse; Down-Town Group, directed from organization offices. The objective for Toronto Deanery is \$450,000, and the basis of giving to reach this large sum has been, generally speaking, accepted by the churches. Well-thought-out plans for the five Anglican Intercession services last night were earnestly carried out. They were conducted by the Bishop of Toronto, Bishop of Montreal, Bishop Reeve, Rev. Dyson Hague, D.D., and Dr. W. E. Taylor. Thus the first great note in the January campaign was struck and the Primate's words fulfilled,

women. As petition after petition was offered by these quiet, humble, earnest women, one felt that a coal of fire from the altar of the living God had been placed upon their lips and that he was in the midst. A few hymns were sung, some readings from the Psalms, but prayer was the keynote. Everyone stood and said the Apostles' Creed. What more does any Christian or any Christian Church need than the beliefs set forth in this Creed?

We all love our own ways of doing things, but we have no right to say that other people's ways are not just as valuable, so the large body of CHRISTIAN WOMEN throughout Canada may at this time set a noble example by showing that all who believe in the Lord Jesus Christ are "All one body we." Make the one essential stand out for all the world to see—that, "We are trying to live as Christ our Saviour would have us live."

More such meetings are badly needed at this trying time, when Christians (not Christianity) are having the searchlight of cynicism and scepticism kept full upon them.

MR. GEORGE B. WOODS was elected President of the Life Officers' Association of Canada at its last meeting. It is an association of Life Company managers. Mr. Woods is President of the Canadian Churchman Publishing Co., and has taken an unusually active interest in matters of the Anglican Church in Toronto and the Dominion, serving on several Synod committees. He is a member and ex-warden of the Church of the Redeemer. He organized the Continental Life Insurance Co. and has been connected with life business for over thirty years. This journal considered itself fortunate in having such a man of affairs as a Christian activity at the head of the company.



MR. GEORGE B. WOODS.

"The genesis of the Movement is rooted in a spiritual impulse." Intense interest is being already shown in the great Convocation Hall gathering of Anglicans on January 23rd, when the speakers will be the Right Rev. C. H. Brent, D.D., Bishop of Western New York, and the Hon. and Rev. Dr. Cody. His Honour the Lieutenant-Governor will occupy the chair. The musical part of the service will be conducted by Dr. Ham with the surpliced choir of St. James' Cathedral.

Some women are, no doubt, idle and careless during these anxious, critical days, but many women throughout Canada are praying, and praying hard, for the Kingdom of Heaven to come. No one who was at one of the prayer meetings held by women on Friday, January 9th, could ever again class women as indifferent.

Gathered together, just for prayer, were Baptists, Methodists, Presbyterians, Congregationalists, Salvation Army lassies and Church of England

FORWARD MOVEMENT IN SOUTHERN ALBERTA.

A practical exemplification of the spirit of the Forward Movement given by Anglicans in Lethbridge, Southern Alberta, a city with a population of 14,000, is given in the following item received from two laymen of the city.

It is now more than thirty years since the parish of St. Augustine was organized, and just ten years ago a second parish of St. Cyprian's was set apart in the southern portion of the city to meet the views of some who desired a different type of service.

Recently members of both parishes have come to recognize that the experience of ten years has not justified the severance, that the energy expended by the two parishes did not secure an adequate dynamic efficiency, and the prestige of the Church of England in the community was not increased by the division.

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A reunion of the congregation in a new edifice, centrally located, that would be a credit to the Church and more attractive to occasional attendants, seemed to be the only way in which the Church of England could best increase her influence. But the difficulties in the way were many. Sentiment and prejudices had to be overcome. St. Augustin's, the mother church of Lethbridge, which owned a large amount of property and was relatively a wealthy corporation, had behind it traditions of thirty-four years. Its church buildings, however, were situated in a locality that had changed from a residential to a business district, and it was becoming increasingly difficult to hold a congregation in this down-town section of the city; also there were those in both parishes who did not desire that the name and identity of the church they assisted in building up, should pass away, and there were differences of opinion in matters of churchmanship. These difficulties had to be faced and surmounted by sacrifices on both sides. Then, there was the question of two Rectors, but Canon McMillan, who had so splendidly built up the parish of St. Cyprian's, was offered at this time the rectorship of Ingersoll in Ontario, which he accepted. The congregation of St. Augustin had as Rector the Rev. Canon Murrell-Wright, who energetically espoused the cause of union, recognizing the advantages that would enure to the Church, and urged his people to support it. As a result, when voting on the question of amalgamation took place, 265 said Yes, and only 39 No. It was carried in each parish by a large majority. Canon Murrell-Wright, however, feeling that a real and more lasting fusion of the two congregations would be more fully realized under a new incumbent, had tendered his resignation to the

Bishop. He will continue as Rector of the amalgamated parishes until Easter, unless, in the meantime, he is offered another benefice, in which case it is understood his resignation will be to take effect at an earlier date. The necessity that the Rector feels of making a change at this time is felt very keenly, but the wisdom of his opinion is fully sensed by the parishioners, who have already expressed in a very practical way their goodwill to him. He came to Lethbridge ten years ago from Toronto, and it would be of great advantage to the Church in the West if it could gain the services of another outstanding man of that wider vision engendered by the Churchman of the larger communities of the East; at the same time it should be to the advantage of an Eastern parish to gain the services of one who has been ripened and enthused with the hopefulness of the West; so that if an exchange could be effected in a case of this kind, it would seem that the best interests of the whole Church would be served. The amalgamated parish in Lethbridge will give scope to a man of large vision and energies, and is in a position to fittingly appreciate such.

It is greatly to be regretted that Canon Murrell-Wright will probably have to sever his connection with the diocese of Calgary, where, for the past ten years, he has been a prominent figure as Rector, Rural Dean and member of the Executive Committee.

Thus the experiment has been launched, and bids fair to be a unique and successful chapter in Church Union. Two parishes separated for ten years have reunited into one strong congregation, and under a strong leader should fully justify their course of action as a contribution to the Forward Movement.

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ORIENTAL MISSIONS IN B.C.

The Provincial Board of Missions to Orientals in British Columbia is doing good work among the Japanese in Canada. The superintendent, the Rev. F. W. Carsillis Kennedy, has three missions to look after, two in Vancouver and one in Prince Rupert. The Christmas festivities in all three places were well attended and enjoyed by a large number of children. Archbishop Du Vernet and Canon Rix were present at the gathering in Prince Rupert, and speak well of the earnest work Mr. Z. Higasbi and his wife are doing there.

The Cordova Street Mission in Vancouver was recently reopened, and the new hall, seating one hundred and fifty people, was more than crowded. Bishop de Pencier solemnly dedicated the chapel and many friends assisted in an interesting programme which was rendered in two languages. On the 26th of December sixty children, with a number of their parents, were present at the annual Christmas Tree, and enjoyed the concert given by the Kindergarten and Sunday School. Mr. Moriyasu, the catechist, was in the chair.

At Cardiff and Monmouth Mission the Christmas season was celebrated with joy and thanksgiving. Service was held at Wilberforce on Christmas Day. On the Sunday following some 30 members of the Wilberforce congregation went in sleighs to Essonville, where a carol service was held. Six Christmas Trees were held in different stations in the Mission, the presents, in a great measure, being generously given by the W.A. Dorcas department. The student in charge, Mr. Stone, received many tokens of goodwill in addition to a generous Christmas offertory.

The Churchwoman

DIocese OF NIAGARA W.A.

The Diocesan Board met in the schoolroom of St. Thomas' Church, Hamilton, Ont., January 7th. The Bishop of Mackenzie River gave a very interesting address, telling of his work among the Indians and Esquimaux. The Diocesan Board welcomed four new life members: Mrs. Weaver, Homer; Mrs. Auld and Mrs. Bell, Port Robinson, and Mrs. Donkin, Burlington. The reorganization of the Girls' Branch at Oakville was reported. In the afternoon an address was given by Miss Florence Spencer, who will soon return to Japan, where she will be stationed at Takata. Miss Spencer made a strong appeal for young men and women to offer themselves as workers in the mission field. A clever item on the programme was supplied by the Literature Committee, members of which impersonated various interesting books of the W.A. library, each "book" telling her own story in a very attractive manner.

The excavations being carried on in connection with the restoration of Kirkwall Cathedral have brought to light some interesting finds. The names of the two saints identified with the cathedral are those of Rognvald, the builder, and Magnus, his uncle. Tradition has always had it that their bodies rested beneath certain pillars, one on each side of the position occupied by the original high altar, and exactly there two skeletons have been found. Magnus was killed, according to the ancient saga, by his cousin, Earl Hakon, after receiving two axe-wounds on the head. The skull of one of the skeletons shows two dints, and is no doubt that of St. Magnus. The other, presumably that of Rognvald, also killed by a blow on the head, shows one dint.

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so let them out together, that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor; give them grace also to consider that they are strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of this life, may be content with that that is sufficient and not join house to house, nor couple land to land, to the improvement of others, but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received into everlasting dwelling places; through Jesus Christ our Lord. Amen."

THE ORIGIN OF CAMBRIC.

Cambrai, the French town which has been the centre of recent fighting, is interesting because of its manufactures. In 1530 a purse of gold was offered in behalf of Henry VIII. of England to the workmen who would produce the finest linen for the king's shirts. The prize was won by the weavers of Cambrai, and the material was called cambric in honour of the town in which it was made. So fine was the linen that there were one hundred and twenty or more threads to the inch. Straightway it became the fashion for all fine underwear, collars, cuffs, handkerchiefs and baby dresses to be made of cambric.

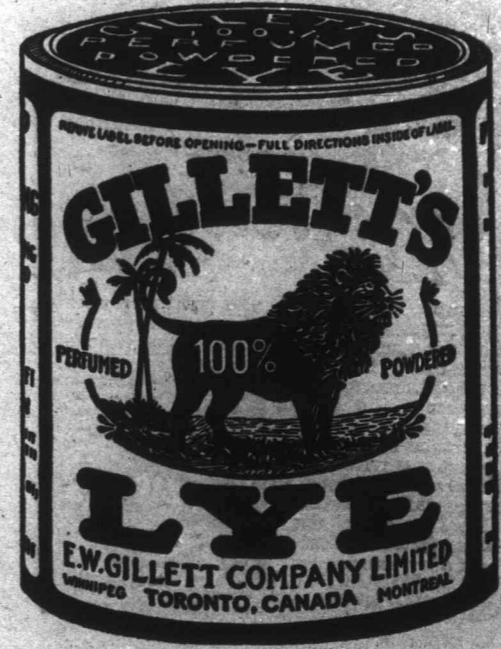
ECHOES FROM DES MOINES.

(Continued from page 39.)

declared that he had only one subject to preach to his people about, and as he wanted to preach once to everybody, he had to cover the whole ground at once, so he always preached for three hours. A native minister from Sierra Leone, in simple and beautiful English told of his country's possibilities and her need; a man from Mexico made an excellent point by declaring how much unnecessary hurt to aliens might be avoided if people would leave off using such terms as chink, dago, greaser, etc.; (it was at this juncture that national feeling became too strong, and the audience burst into applause, forgetful of Dr. Mott's wise request at the very first, that there should be none.) A native of Bombay spoke briefly, making a dramatic ending as he said, "You came to us when we did not want you, when we did not call for you; won't you come now, when we do want you." Last in this assembly of the nations, Mr. Yan, president of the Chinese Y.M.C.A., who has seen service at the front, spoke most eloquently of China's awakening, declaring that after her intellectual and political revolutions of 1905 and 1911, she was ready now for a greater and deeper change, even a spiritual revolution.

Could missionary work be more graphically presented? And what were the thoughts of the brown and yellow people sitting in front of us as they heard the great host about them sing:

"Faith of our fathers, holy faith,
We will be true to thee till death."
Some of them sang it too, but it wasn't the faith of their fathers; they themselves, whom we could see, were the pioneers; it was their faith, and nobody could doubt it who saw the sincerity with which they sang. May it not be that, in regard to Christianity, they stand in much the same position as do the people who come to our land from the old countries beyond the sea, who can sometimes see in her beauties that are hidden from our careless and too-familiar eyes? They, in truth, have much to



contribute to this which we have hitherto called "our faith."

Afterwards, when the mission field and its demand had been thus presented, together with the possibilities of help within the power of those at home, men of much experience in missionary work spoke of the attraction of hard times, and the burden of Dr. Zwemer's speech—as indeed, of them all—was that it is truly a hard thing to be a missionary, but it is more than worth while.

This was the overwhelming impression left upon the mind of delegates who had not only heard great men and women speak in the Coliseum, but, in the afternoon ses-



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AN OLD ENGLISH PRAYER FOR LANDLORDS.

About the middle of the sixteenth century social misery reached its height in England. Popular indignation was directed against the landlords, whose greed was thought to be the cause of all the evil. Hugh Latimer, in a sermon preached at Paul's Cross in the presence of Edward VI., called them "Rentreisers" and "Step-lords." The government passed statutes ordering that inclosures should be pulled down, but preaching and legislation were alike fruitless. The following is taken from "The Primer; or, Book of Private Prayer,"

authorized by the above-mentioned king.

"The earth is thine (O Lord), and all that is contained therein notwithstanding thou hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery: We heartily pray thee, to send thy Holy Spirit into the hearts of them that possess the grounds, pastures and dwelling places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but

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sions, had had a glimpse into the greater detail of mission work at the sectional conferences concerning China, Japan, India, Latin America, medical, educational, agricultural and evangelistic missions. In spite of difficulties and discouragements, these were people who loved their work so that it had become their very life, the very spring of their whole enjoyment of life, and in the light of their experience, mission work will not readily seem again to those students the far-off, intangible affair it has hitherto been to many.

So passed four and a half days crowded with event, each day bringing not only its great contribution of new knowledge acquired from the platform, but its priceless opportunity of meeting and conversing with students from all ends of the earth,

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with who knows what of international value? And for Canadians came an even greater, more significant event, the British Empire luncheon held on the last day, when delegates from all the larger colonies met together and knew each other to be members of one great family. There were representatives from England, Canada, Bombay, Madras, Sierra Leone, New Zealand, Rhodesia, Cape Colony, and that oldest colony of all, Newfoundland; and as they spoke, both wittily and wisely, the horizons of Empire were widened for us far beyond the limits of our own country, never to shrink again. We had sung "God Save the King" proudly one night in the Coliseum while our hosts stood out of respect for our National Anthem, but at the close of this luncheon we sang it not only with pride, but a deep sense of love and responsibility as we saw men and women of all races singing in the one tongue the words which bind an Empire.

It was a sober-minded crowd on the return trip. Wandering from end to end of the train that bore back the Eastern delegations, one could see small discussion groups here and there, eagerly arguing out a point, while others were going over notebooks and pamphlets, trying to help impressions to crystallize. In fact it could not be doubted that underneath all the fun and lightheartedness at the beginning, had been a deep earnestness, a keen, sincere desire to learn and to see, and whatever criticism had been forthcoming during the week had arisen solely out of this desire for plain speaking and thorough understanding.

Some may not have gained that which they went forth to seek, but all must have come back with horizons infinitely expanded, with superficialities swamped by the great realities set before them day after day, and with at least an overwhelming respect for a cause which had enlisted the life-long zeal and constant labour of men like Mr. Wilder, Dr. Mott, Dr. Speer and Dr. Zwemer. All, too, had gained, from actual contact a greater tolerance and a clearer sense of responsibility to fellowmen whose civilization might not be as theirs, but which had nevertheless, something to offer, some inherent dignity of its own to command respect.

So now many go out to their daily work, their feet planted on the real earth more firmly than ever before, their heads raised more surely, more steadily to the stars, in their hearts a courage and conviction born of the knowledge that from end to end of the continent is scattered a vast throng of students filled with like feelings drawn from one and the same source; and, if they have no surer knowledge, they have that assurance found not only in our own Scriptures, but known even in "unchristian" China where, over an ancient temple in a certain place are inscribed the words: "Where there is an earnest beseeching, there will be a sure reply."

THE RE-INTERPRETATION OF CHRISTIANITY.

(Continued from page 41.)

to the point I am now arguing to say that it did not come within the scope of the Creed-maker's purpose to emphasize the things that Christ emphasized. I am not quarrelling with their conclusions in detail, but my contention is that by putting their dogmatic conclusions first and foremost and making them the ultimate test of Christianity and of salvation they departed far from the spirit of Christ, and hindered rather than advanced the progress of the Kingdom

of God upon earth. The conception of the Gospel as announced and lived by our Lord is quite other than the conception of the Gospel that rises naturally out of the Creed. Let me refer my readers to the second chapter of Mr. Clutton Brock's remarkable little book, "What is the Kingdom of Heaven?" in which he concludes that neither orthodox nor heretic in the past has been interested in the Kingdom, though Christ Himself was more interested in it than in anything else.

I conclude, then, that not only is it certain that dogmatic Christianity as the controlling influence of life is passing away, but that what is coming is a far closer approximation to the mind of Christ than either Nicene, Medieval or Reformation Theology.

This to me is the core of Modernism. In its details I am not so greatly interested. To suppose that Modernism can be detected by such passing tests as the application of two articles of the Creed that happen to-day to be in the public mind, seems to me to indicate a condition of thought which has no clear vision of the problems at issue. Forty or less years ago, my good and admired friend, Archdeacon Paterson Smyth, would have been regarded as a Modernist. Then it was Everlasting Punishment, later the literal history of Genesis, or the Date of the Book of Daniel. Earlier it was Evolution and the first article of the Creed. I may frankly confess that I shrink from any discussion of the Virgin Birth, but not on the grounds that the "domini canes" may suppose. But apart from considerations of delicacy and the application of cold, hard criticism to the narrations of St. Matthew and St. Luke, I may add that I do not consider the question of the Virgin Birth as even a live issue, any more than the Athanasian Creed or a literal hell fire. The real issue to-day, as in all times of crises, but I think never so vitally as to-day, concerns the fundamental spirit of Christianity, its essential nature and the manner of its presentation to the world. It is the old question of "the letter and the spirit."

Herbert Symonds,
Christ Church Cathedral.

January, 1920.

Boys and Girls

Dear Cousins,—What do you suppose the postman did with that last letter of mine, making it come a week late, the way he did? Its put me completely out of my reckoning and I only just discovered that this is the week for my letter. Now it is late, so late that I expect—and hope—you are all in bed, tired out with tobogganing or snowballing or skating all day. I took a walk abroad this afternoon, because I love going out on a snowy day when the sky is clear, bright blue, and the sun is shining, and I saw scores of cousins having the time of their lives on beautiful slippery slides and banks: they had on such bright caps and scarves too, that they looked like a great bunch of tulips which somebody had shaken loose, and which somehow had got two legs and were running about.

Yes: I love a snowy day—till I think about the cousins who haven't any bright woolly warm things, and who live down town in leaky houses where coal's pretty scarce: I wonder sometimes just what they do, and then of course, I have to tell you all about it, because that's what any Cousin Mike does when he writes to his friends, old or young, isn't it? I have some grown-up cousins, who think about the leaky houses and the poor folks in them, and they are trying to get good places built for them to live in: but I want you to know

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about them too, because when you become grown-up cousins—and some of you perhaps aren't so far from it now—I shall like to think that you are trying to help those who are not so well-off as yourselves.

My goodness me! Look what a lot I've written already! And when I began, I was going to tell you all about my Christmas holidays, and the wonderful long journey I had in the train when I actually saw the sun rise over the prairie which was just covered with a thin scattering of snow! It was a beautiful sight, and I haven't space to tell you all about it. Next time you sleep on a train, just mind you wake up to see the sun rise, that's all; its worth while, take my word for it. I was going to tell you too about the nice horses and ponies and cows I saw turned out in the snowy fields, munching away at whatever they could find sticking out of the snow: and, would you believe it!—the cows had as thick a coat as the horses do—why, it looked almost like fur. Imagine a furry cow! But I expect you people who live away west know all about turning cattle out in the winter, don't you?

Well, I shall have to stop now, but I did have a great time all the same when I was away. Did you? Here comes old pussy wanting to be made a fuss of before he goes out for the night: I can't resist him, so good-bye for a few days.

Your affectionate,
Cousin Mike.

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PRINCE UNEXPECTED.

If we lived in Poland we should all know Ghinski's story of Prince Unexpected. It is told in the schools and at go-to-bed time, just as Cinderella is told here to little girls who dream about the glass slipper. Prince Unexpected was promised before he was born to a tyrant king who reigned under the sea. His father did not know that the baby boy was in the palace, or he would not have promised him to another.

It is a wonderful story. Prince Unexpected found a friend in the Princess, the daughter of King Bene. She helped him out of all his difficulties, and when the enemy was too close turned him into all sorts of disguises. Once he was a tree, and those who were pursuing him rested under his branches. Once he was a monk, and gave wise instruction which misled his enemy. Of course, he escaped in triumph and married the Princess and lived happy ever after, but that is a fairy tale.

There is another Prince Unexpected who is very real. I have talked to him and have heard his voice and felt the grasp of his hand, so that I am sure he is an actual person, and not a myth. Not long ago, on a dull morning in a children's hospital, the little tots were very cheerless when there arrived a young man who might be described as a big boy in a sailor's uniform. There came to the hospital a motor lorry on which men brought some big cases which they carried to the hospital hall. When they were unpacked the sailor boy had them taken up to the children's ward, and what do you think was there? The little patients, with wide, wondering eyes, saw lovely toys. There were ships from England, birds from Japan, strange instruments for making music, and buses and taxis that went when they were wound up, and

these the sailor presented to the children. Everybody wondered who it was who could give away such beautiful things. If anyone knew, no one told until he had gone. When he was out of sight all wanted to know his name. He was in very truth Prince Unexpected.

The news soon travelled round the city. It was repeated in the shops and the offices that Prince Unexpected had been in the children's hospital. In the evening great crowds of people went to see the Prince of Wales on his way to a banquet, and they cheered mightily. They knew that he it was who had been to the little ones whose bodies were torn with pain, and the boys and girls along the road cheered the more because of his kindness. Good news travels quickly, and neither Prince nor peasant can do a great deed without reaping some reward.—M. S. M.

A FABLE FROM OLD CHINA.

NELSON BITTON.

The Chinese love to hear stories. Stories from history, and stories from fancy, too, they are ready to listen to with delight. When our missionaries preach to the Chinese, if they are wise preachers, they always tell a story from Chinese history, or talk of Chinese kings and heroes who have said wise things and done noble deeds. And when the Chinese hear such "good words," as they themselves say, they smile gravely and nod their heads and move their bodies gently backwards and forwards to show that they agree and that they are pleased.

There is a proverb in China which is used when anyone who is small and weak tries to make people believe he is big and strong. About such a person the Chinese say to each other,

"The fox is giving himself the air of a tiger."

Here is the very old story from which the proverb comes. Ever so many hundreds of years ago, before anybody in Great Britain could read or write, a king in China asked his servants whether a certain man named Chao (pronounced Jhow) was making everybody afraid of him. One of the king's courtiers gave this reply. He said: "One day a tiger was out hunting, and he met a fox, which spoke to the tiger thus: 'Sir, do not try to eat me. I have been chosen by God to be the king of the beasts. If you eat me, therefore, you will be disobeying God. If you doubt what I am telling you, just allow me to walk along in front of you, and as we go down the road, watch and see if all the other beasts do not take fright and run away.' The tiger agreed, and as they went along all other animals did, of course, run away when they saw them coming. The tiger, however, didn't think that the beasts were running from him, but thought they were afraid of the fox! So, your Majesty," said the courtier, "it is not of General Chao that people are really afraid; it is of your army which marches behind him."

The courtier wished the king to know that the general was not really brave, and that he was, in truth, rather cunning, like the fox.—Christian World.

FISH THAT THINK.

It has been proved by a French naturalist, as the result of a series of interesting experiments, that fish can actually reason, though very slowly.

M. Oxner baited a hook, and fastened a tiny piece of white paper about two inches above it. With the bait he tempted a recently captured fish. The fish, however, was wily, and for seven days refused the bait. Then, when the week-old memory of his capture had apparently vanished from its mind, the fish bit and was hooked. M. Oxner carefully unhooked the catch and replaced it in the water, also readjusting the bait with the warning paper. Three times more the fish bit, with a day's interval between each bite. After that it no longer touched the bait, for the meaning of the paper signal had become known to it.

On the twelfth day the piece of paper was removed from the hook and the fish bit the bait!

The paper was replaced, and for three days the fish refused to tackle the lure, contenting himself with watching it from a safe distance. On the fourth day, however, the fish swam right up to the paper signal, sniffed it, and then descended, and very cautiously nibbled the bait until it had succeeded in eating it all off the hook without swallowing the latter. On the bait being replaced, the fish did exactly the same thing, and so carefully avoided capture. Experiments with other fish had similar results.—Tit-Bits.

SUFFICIENT.

"Do you make your poems pay?" asked the visitor.
"Oh! I manage to keep the wolf from the door," replied the poet.
"I suppose you read them to him!" replied the visitor.

THEY PLAYED HARD.

"Mother, I'm so lonely, I've no one to play with," complained the little boy.
"Well, go and play with Dicky."
"Oh, I played with him this morning an' I don't believe he's well enough to come out yet."



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At the wedding breakfast of a deaf and dumb couple one guest, in the speech of the evening, wished them "unspeakable bliss."

The following story comes from Peterboro: "Seven years ago a farmer living near Peterboro hung his vest on a fence in the barnyard. A calf chewed up the pocket of the garment in which was a standard gold watch. Last week the animal, a staid old milch cow, was butchered for beef and the timepiece was found in such a position between the lungs of the cow that the respiration—the closing and filling of the lungs—had kept the stem wound and the watch had lost only four minutes in seven years!!!!

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