

Canadian Churchman

ESTABLISHED 1871

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, JULY 3rd, 1919.

No. 27.

CONDENSED ADVERTISEMENTS

CHURCH EMBROIDERY

of all kinds done by Miss Going, 189 Earl Street Kingston, Ont.

WANTED—A Resident Language Mistress for a Private School. Box 36, Canadian Churchman.

SPADINA LODGE—Church of England boarding house for business girls. Rates moderate. Apply, The Superintendent, 23 Grange Road, Toronto.

A PRIEST of the American Church desires a Locum Tenency during August. Diocese of Toronto preferred. Address Rector, c/o Canadian Churchman, Toronto, Canada.

WANTED—A lady as housekeeper at Trinity College School, to take up her duties at the end of August. Apply Headmaster, The Lodge, Port Hope, Ont.

WANTED—A resident science and mathematical master for the Senior School, Trinity College School, for September next. Apply Headmaster, The Lodge, Port Hope, Ont.

WANTED—Curate, young, single, for work in rapidly growing parish. Decided Churchman. Apply Rector, St. Mary's Church, Box 54, Walkerville, Ont.

WANTED—Locum Tenens for three months, clerical or lay. Northern Ontario parish on Main Line, C. P. Rly. Town population 1,200. Beautiful country, excellent boating, fishing and hunting. Apply Rector, Dryden, Ont.

AN EXPERIENCED LAY MISSIONER, who hopes to return at the end of July from long service "over there" desires post or would be glad to hear of secular work at living wage, where his assistance in the Church would be welcomed. Highly recommended. Family reasons prevent returning to previous pioneer work. Box 45, Canadian Churchman.

PRIEST, 38, just returned from active service as Chaplain to the Forces, twelve years in Holy Orders, ordained in Canada, is seeking a parish in Canada or the States. Good preacher and organizer. Sound churchman. Not extreme. Write Canadian Churchman.

A FORMER THEOLOGICAL STUDENT, with sight slightly impaired in army, wishes your help to secure position as verger or other permanent position, Toronto or any city. Box 51, Canadian Churchman.

PRIEST wishes three or four Sundays' duty during August. A place on the water preferred. State terms, fee and accommodation. Box 52, Canadian Churchman.

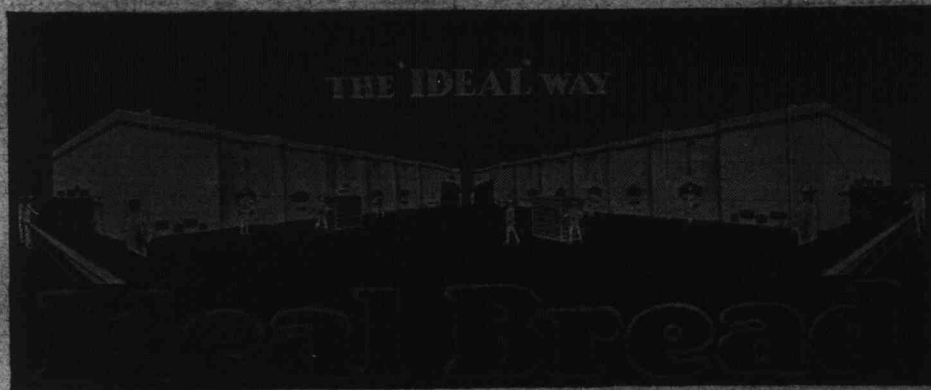
SITUATIONS WANTED

A middle aged widow lady, Scotch, Protestant, thoroughly domesticated, wishes situation as working housekeeper to one or two gentlemen, where little girl of six and boy of eleven could be kept. Would give services for comfortable home for self and children. Box 48 Canadian Churchman.

For other condensed advertisements see also page 432

CONTENTS

The Bishop of Ottawa's Charge	
Divine Providence	Rev. E. C. Cayley, D.D.
THE NEW WARSAW	W. J. Rose, M.A.
Occasional Prayers	Archdeacon Armitage
Bettina at the Summer School	Jesmond Dene
When You Come to Think of It	Downeaster
World Conference on Faith and Order	
The Bible Lesson	Rev. Canon Howard, M.A.



OUR LAUNDRY WORK has that undisputed look of Conscientious Expert Workmanship and Correctness of Finish which is demanded by people of Refined and Particular Tastes

BRIGHTON LAUNDRY LIMITED
(The Careful Laundrymen)

820-826 West Bloor St. (Cor. Shaw) Phones Coll. 583 and 584.

Church Finance

Do you know, that in the majority of congregations 10% of the membership contribute 90% of the revenue? Also that, where this is not the case, the envelope system, in connection with an Every Member Canvass is used?

THINK IT OVER

New-Duplex

THE CHURCH ENVELOPE CO.

The Largest Manufacturers of Contribution Envelopes in Canada
109 Jarvis Street Main 3346 TORONTO

For the Better Kind of Kodak Developing and Printing, take your film rolls to

J. Williams

KODAK SHOP
154 Yonge Street Toronto

INCORPORATED A.D. 1881
WESTERN ASSURANCE COMPANY

Fire, Marine, Automobile, Explosion, Civil Riots, Comotions and Strikes

HEAD OFFICES:
Corner Wellington and Scott Streets
TORONTO

THE "POSITIVE" REAL PIPE
(not Reed) ORGAN
REPRESENTS THE FINEST
VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 200 supplied. Highest testimonials. Send for Catalog "A."

POSITIVE ORGAN CO., LTD.
44 Mornington Crescent, London, Eng.

DOMINION OF CANADA WAR LOANS

We deal actively in all maturities.

Correspondence invited.

BRENT, NOXON & COMPANY

Dominion Bank Building, Toronto

The Spirit and the Bride

Sermons by Rev. J. G. Simpson

Canon and Precentor of St. Paul's

On the Exaltation of Christ

Three Sermons

On the Coming of the Spirit

Two Sermons

On the Church and its Sacraments

Three Sermons

On the Christian Life

Five Sermons

On the Christian Witness

Six Sermons

On the Hope of the Church

Two Sermons

Epilogue

The Last Word

Cloth, 359 pages. Published at \$1.50 net. A few copies left, offered at 75 cents and postage 10 cents extra.

Upper Canada Tract Society

JAS. M. ROBERTSON, Depository

2 Richmond Street East, Toronto

Special Attention to Clerical Tailoring
HARCOURT & SON
103 King Street West - TORONTO

MENEELY BELL CO.
TROY, N.Y. AND
189 BROADWAY, N.Y. CITY
BELLS

Commencing July 1st, 1919

the subscription price of The Canadian Churchman will be as follows:

Canada, and other points in British Postal Union, \$2.00 per year (in advance)
United States and Foreign .. \$2.50

Personal & General

The Metropolitan of the Ecclesiastical Province of Canada has notified the secretaries that the Provincial Synod will meet in Montreal on November 5th to consider approval of the new Prayer Book.

The Provincial Synod has been summoned by the Metropolitan to meet in Ottawa on Tuesday, September 16th, at ten o'clock. All notices of motion, memorials, etc., should be sent to the secretary, Archdeacon Mackay, Ottawa. The convening circular will shortly be issued.

The Prince of Wales is expected to arrive in Canada about the middle of August.

The Rev. Sutherland Macklem and his son leave Toronto this week for England.

A memorial Chapel, in memory of Lord Kitchener, is to be constructed in St. Paul's Cathedral, London.

Dean Duckworth and Mrs. Duckworth, of Trinity College, have left for England to spend the summer.

Dr. Stringer, the Bishop of the Yukon, recently preached in the Church of St. Mary, Woolworth, in the City of London proper.

Mrs. John H. Clarke, Lady Bowen's mother, died on June 27th, at Ottawa, aged 92. She was a cousin of the late Sir Charles Tupper, Bart.

Rev. A. Marchant, of Iroquois Falls, Ont., has been granted a three month's leave of absence. With his wife he leaves for England early in July.

Major the Rev. W. L. Baynes-Reed, D.S.O., was elected 2nd Vice-President of the 75th Overseas Battalion Association which has lately been formed.

The Most Rev. Dr. Bernard, the Archbishop of Dublin, has accepted the Provostship of Trinity College, Dublin, in succession to the late Dr. Mahaffy.

The Rev. Richard T. Howard, M.A., C.M.S. Missionary at Vincent, N. India, has been appointed Principal of St. Aidan's College, Birkenhead, Cheshire.

Five thousand children belonging to Folkestone, and Hythe, Kent, decorated the graves of Canadian Soldiers who are buried in Shornecliffe Cemetery, on June 19th.

The Bishop of Athabasca was one of the principal speakers at the annual meeting of the Canterbury Church Missionary Association, which was held in the Metropolitan city on June 11.

The Bishop of Lincoln, the Right Rev. Edward Lee Hicks, D.D., is about to resign the Bishopric, owing to serious and prolonged illness. He was consecrated on St. John the Baptist's Day, 1910.

The Right Rev. Dr. Lander, the Bishop of Victoria, Hong Kong, held a Confirmation service in Christ Church Cathedral, Victoria, B.C., on June 22nd, when a large number of candidates were confirmed.

Canon Arthur J. Carlyle was married on June 25th, in the Church of All Saints, Windsor, Ont., of which he is the Rector, to Miss Mary Emory. The Bishop of Huron officiated.

The King has approved the appointment of the Rt. Rev. H. M. Burge, Bishop of Southwark, to the bishopric of Oxford, which will be vacant on

the first of next month by the resignation of the Rt. Rev. Chas. Gore.

The King of Greece has conferred the decoration of an officer of the Order of St. George upon Bishops Greer and Darlington, because of their friendly attitude toward the Greek Church.

The Challenge of the Hour has been accepted, and it has been determined that within the next three years the sum of twenty million dollars is to be raised by the Church in the United States for general purposes.

Archdeacon Mackintosh, Rector of St. James', Guelph, and President of the Guelph Branch of the G.W.V.A., left Guelph for Vancouver, last week, to represent the local war veterans at the annual convention of the Dominion G.W.V.A.

The Archbishop of Canterbury has appointed the Ven. George Vestell Kestell-Cornish, Keble College, Oxford, Archdeacon of Madjesen, to be Bishop of Madjesen in place of Bishop King, the new Clerical Secretary of the S.P.G.

Amongst those whose names appeared in the recently published King's Birthday Honours' List, was that of Mr. H. V. Cobb, C.S.I., C.I.E., who has had the C.B.E. conferred upon him. Mr. H. V. Cobb is the Resident in the native State of Mysore, South India.

The Rev. S. M. Warner, M.A., R. N., Vicar of St. Paul's, Upper Norwood, London, has been appointed Vicar of Holy Trinity, Eastbourne. Whilst he was Vicar of Isle of Wight, Mr. Warner was one of the clergy chosen for the Mission of Help to Western Canada.

The Rev. R. S. W. Howard was inducted by the Bishop of Montreal on June 19th as Rector of St. Martin's, Montreal. The Bishop of Newfoundland, Dr. White, was one of those who accompanied Dr. Farthing. Archdeacon Paterson Smythe preached.

The Rev. Arthur Francis, M.A., has resigned the Incumbency of St. John's Church, Cayuga, owing to continued ill-health. The last monthly stipend cheque from the wardens was "enlarged" by \$100.00. Mr. Francis has held the charge since October, 1914; it has included a three year period as Rural Dean of Haldimand.

The Rev. William Johnston, a superannuated clergyman, died suddenly at Woodstock, Ont., on June 21st, aged 65. He was for some years Rector of Huntingford, P.Q. He has been living in Woodstock for the past five years. Mr. Johnston is survived by his widow, four sons and three daughters.

"Hang your hat on Kitchener's peg," was the word that went down the line when a group of American fighting men passed through the Peers' lobby in the House of Lords. And every American took off his hat and hung it for a second on the peg that bore the name of Lord Kitchener. 'Twas a breach of regulations, but a showing of regard for the dead field marshal that the British appreciated.

Rev. Robert Gay, Rector of St. Monica's, Toronto, had a pleasant surprise, when, at a tea given on Sunday afternoon for and by the staff of the church and Sunday School, the fifteen delegates who are to go to the summer schools from the parish, to be held at Ottawa and St. Catharines, presented Mr. Gay with a fitted club bag in recognition of his many weeks' work of preparation for the work of the summer schools.

You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

The Standard Fuel Co. of Toronto

LIMITED

Tel. M. 4103.

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

MEMORIAL WINDOWS
FINEST ENGLISH DESIGN
WE INVITE YOU TO SEE OUR WORK
LUXFER PRISM CO. LTD.
296 RICHMOND ST. W. TORONTO

ACCIDENT SICKNESS INSURANCE

— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

THIS Laundry Service includes all minor repairs—such as sewing on of buttons, darning of hosiery, underwear, shirts, etc.—free of charge. You'll find it a great convenience.

"WE KNOW HOW"

Life Insurance

Gives affection a place to stand and a lever with which to work. It transforms forethought and good-will into practical helpfulness and well-being. It enables us to realize for loved ones the hopes we cherish for them.

And this wise forethought may, under The Great-West Plans, be accomplished at a net cost surprisingly low.

Ask for rates, giving date of birth.

THE GREAT-WEST LIFE ASSURANCE COMPANY

DEPT. "C"

HEAD OFFICE - WINNIPEG

THE HOME BANK OF CANADA

Letters of Credit and Drafts issued to over 1,500 principal points in the United Kingdom and the world-wide British Empire, and countries of Europe and Asia not under the War ban. The service is most complete and of unexcelled efficiency.

Branches and Connections throughout Canada

NINE OFFICES IN TORONTO

Does Your Steeple Need Repairing or Painting

If so, Drummond is the man
PRICES RIGHT
A. DRUMMOND, PETERBORO, Ont.

Union Bank of Canada

310 Branches in Canada
Total Assets - \$110,000,000
D. H. NEEVE, Manager
Main Branch - Toronto

New Method Laundry

THE REAL WHITE WAY
Telephone Main 7486

Milnes Coal

Quality and Service of The Very Best

HEAD OFFICE . . . 88 KING STREET EAST
TELEPHONE MAIN 5596

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

PEACE, I

what t

Treaty

only thing th

would be an

give me, gen

know it," we

would like to

get somehe

and will rem

ences no cha

It is all v

terms will

would easy t

fection will

We have n

penology th

with flowers

tion must e

should be

When a sen

forming eler

We shall

the lack of

There are s

to flog a w

When a nat

has, her p

has lost her

been reduce

guarantee o

destroyed a

vindictivene

the millions

Money can

world. Th

to a wild b

world, and

Kultur.

A solemn

who pursue

nation can

out eventua

modern me

not punish

and His lo

sows the w

tion stand

against sir

CANAL

to s

mea

standing a

world. Pe

privilege.

The B

recognized

tralia, So

as well th

India has

on the sa

this mak

lationship

expressed

single irr

Empire is

NONE

on

ber

Secretary

the war

for three

Polish la

the peopl

that tong

old regin

merce, a

Canadian Churchman

Toronto July 3rd, 1919.

Editorial

PEACE, Peace! Relief, not satisfaction, is what the average citizen feels about the Treaty signed at Versailles last week. The only thing that could give us genuine satisfaction would be an honestly repentant Germany. "Forgive me, gentlemen, I've been a cad, and now I know it," would be the word that a Britisher would like to hear. Then we might feel we could get somewhere. As it is, the future looks dark and will remain dark as long as Germany experiences no change of heart.

It is all very well to say that severe peace terms will never change her heart. Neither would easy terms. To chew the cud of bitter reflection will be her best medicine for some years. We have no sympathy with that theory of penology that believes in reforming a criminal with flowers and books. The element of reformation must enter into the punishment, but there should be a wholesome tonic of retribution. When a sentence is justly given there is a reforming element in retribution itself.

We shall perhaps hear something now about the lack of Christianity in the peace terms. There are some who might think it un-Christian to flog a wife-beater, or to imprison a thief. When a nation has done such things as Germany has, her punishments automatically fall. She has lost her colonies, her fleet, and her army has been reduced. Her weakness is the only present guarantee of her harmfulness. The reparation of destroyed and damaged territory is no counsel of vindictiveness. Utterly beyond restoration are the millions of lives her actions have destroyed. Money can never repay the debt she owes to the world. The memory that a war-mad man is akin to a wild beast is the lesson she has taught the world, and a more profitable one than German Kultur.

A solemn message Germany's fate is to all who pursue the way of selfishness. No man or nation can forget God and his fellow-man without eventually coming under God's wrath. The modern message of a God so loving that He will not punish is utterly false to God and His world and His love. Men and nations find that he who sows the wind reaps the whirlwind. This generation stands as witnesses of God's judgments against sin.

CANADA was one of the thirty-two nations to sign the peace treaty. Dominion Day means more than ever this year. Our standing as a nation has been recognized by the world. Position carries responsibility as well as privilege.

The British Empire has been definitely recognized as a sisterhood of nations. Australia, South Africa, India and all. It is just as well that we keep our eye on the point that India has been admitted to standing as a nation on the same terms as ourselves. Without doubt this makes absolutely necessary different relationships between the two nations. We have expressed the opinion before that the greatest single irritant in India's relation to the British Empire is Canada's attitude.

NONE of our readers will miss the articles on Poland which commence with this number. Mr. William J. Rose, the author, is a Secretary of the British Student Movement, whom the war held behind the veil in Central Europe for three years. During this time he learned the Polish language and was able to converse with the people in their mother tongue. How precious that tongue is may be imagined when under the old regime it was forbidden in schools and commerce, and no teacher was allowed to speak of

the great Polish literature. The Poles are little understood, because their old-time rulers took care that they were little known. Mr. Rose was a Rhodes scholar from Canada in 1908. He has the Canadian viewpoint. His articles are not only informing, but they interpret to us a people who have preserved their nationality in spite of persecutions and dismemberments, which wring the heart of any freeman.

THE Koreans are now to be numbered among the persecuted races, and it appears that the Japanese military authorities are relentless in persecution. Some of their methods were facsimiles of German ruthlessness. To gather all the men of a village into the church under pretext of giving information, and then shooting into the crowd through the windows and setting fire to the church. Why was all this? Last March the Koreans, dissatisfied with the rule of Japan, proclaimed a republic. The people had no arms. Passive resistance was their only weapon. Upon Christian missionaries the revolution was blamed, but the Korean Christians testified that the movement had been without even the missionaries' knowledge. For some reason or other the Christians have felt the heavy hand of the Japanese soldiery. It is unfortunate for the better party in Japan that these things should have been done at this time, and such news have come at this time.

SIR Douglas Haig brought a soldier's mind to the problem of reunion in his address last month to the General Assembly of the Church of Scotland. He made the suggestion that the Churches of the Empire should have a kind of general staff—a strong, representative body to direct the general policy of the Churches, to inspire and guide them in "the great crusade of brotherhood," without interfering with the internal economy of the Churches. The great lesson of the war, in Sir Douglas Haig's view—and he praised the padres for their part in it—has been to realise the capacity for common effort, the spirit of fellowship, the community of ideals. He does not want that spirit of brotherhood born of the war to be lost, but to be increasingly realised in the life of peace. To foster the unity and brotherhood he desires, he believes a United National Church of Great Britain would be the best help.

WE thoroughly appreciate the spirit of co-operation which some of our readers have already shown by remitting an extra fifty cents for the annual subscription when they read that the cost of the publication of this journal had been increased by the recent advance in printing-house wages. It is more than we have any right to expect on the terms of contract, and that is why we appreciate it so much. Some, in renewing their subscription, sent the new rate (\$2.00), although in June. These evidences of good will we value.

Last week one who has subscribed for the paper for many years, wrote: "What our paper needs is more space and a bigger circulation. I think you are doing wonderfully well with it." Our circulation is slowly but steadily climbing. Your help in this regard will be a real contribution. A subscriber in Quebec said to a friend who told us: "I don't know what I would do without the *Canadian Churchman*." If you feel that way about it, tell others, if not tell us.

Three months ago we had a dream about enlarging the paper. There were several features we wanted to add. But the increase in wages has shattered our dream for the present. But some day we would like a bit more sea room. It makes easier navigation. One way to get near it will be by the hearty co-operation of all concerned.

The Christian Year

Temporal Effort and Eternal Reward

(FOURTH SUNDAY AFTER TRINITY)

THE actualities of human experience are a demonstration of the revealed truth that the race is a fallen race. The fact of the necessity of struggle to rise, of effort to resist, of bending moral forces, often against the imperatives of nature itself, to follow in the way of the light, are a proof to those whose intelligence is open to receive and assimilate impressions, that mankind is down, away beneath the ideal, and that somewhere back in his history man has known and felt the glory of perfection. "The creature was made subject to vanity." As creature he is placed in the midst of a vain and confused world, with moral cross-currents, and with burdens, mental and material, which try out, and bring out, the best that is in him. St. Paul is so impressed with the immensity of the creature's toils and trials that they seem to extend to the whole realm of nature, and all creation groans in sympathy under the struggle to break the shackles of servitude, and advance into the light of liberty.

REWARD IN THE FUTURE.

Such is a characterization of life under temporal conditions. But there is another which is eternal, about which there is equal certitude. The glories of that life, which furnish a hopeful contrast with the trials of the present life, are projected into the future. The Kingdom of God is, indeed, within those who are subject to the law and rule of Christ, but even they, not having yet passed beyond the necessity of struggle, nor from under the burdens of trial, have not yet entered into the full Glory of Eternal conditions. The time is coming in each victorious life, and in the totality of the universal life, that the creature "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Even those who have the first-fruits of the spirit, who are identified with God's Kingdom on earth, even they groan within themselves waiting for the adoption, to wit, the redemption of their body.

THE PROCESS AND THE END.

St. Paul's interpretation of life is that it is a perpetual struggle of groaning and travail in which the whole creation shares. The issue of the struggle will depend upon the courage with which the problems of life are faced, and the effort with which the burdens of life are carried. The reward is far beyond the highest expectation. "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us." But mankind cannot climb the steep ascent unaided. He must have the helping hand stretched down from above. He needs God's loving mercy upon his failures and short comings, and he needs the guidance of God to direct him through the maze of confusion and perplexity which surrounds him. Man is to use the things of this world in such a way as not to sacrifice, but to secure, the blessings of life eternal. "Thou, being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."

When will evil speakers refrain from talking?
When listeners refrain from evil hearing?

The Bishop of Ottawa's Charge

AT the last Diocesan Synod of Ottawa, the Bishop, after reading an appreciation of the late Archbishop Hamilton, and referring to matters of diocesan interest, touched on the following subjects among others:—

INDUSTRIAL UNREST.

"The gravity of the crisis through which we are passing must come home to us all at this moment. For several months past, facts and rumours have been reported to me, which have caused me not a little apprehension. To-day the crisis is upon us. It would be wrong in any way to minimize its urgency, and the elements of serious menace that it contains. I am happy, however, to see in the present situation strong elements also of confidence and hope."

After reviewing the nine labour clauses in the Peace Treaty and mentioning the Royal Commission, the Report of the Archbishops' Committee on "Industrial Problems," and the Statement of Twenty Quaker Employers in England, the Bishop said:—

"The attitude of returned soldiers under the leadership of the G.W.V.A., has been of a steady influence. The sympathies of very many of them must be with the demands that labour is making, but they have stood steadily for law and order. In this, our citizen soldiers have again proved themselves to be a great asset to the nation.

"Liberty, civil and religious liberty, as Bishop Butler taught us long ago, is a severe and restrained thing. It implies, and for its very existence requires, authority also and is as much damaged by too little of the same as it is by too much of it. The one great safeguard of liberty is found in stable, constitutional government. This must be upheld at any cost. The constitution may change, the personnel of government may change, but where the authority of constitutional government is undermined, liberty is lost.

"Lasting reforms are not born of impatient resentment. Drastic changes are called for and must not be refused, but time is also called for, and patience to allow for readjustment of conditions. Without this our very ideals will be the cause of much avoidable and undeserved suffering, and may well hurry us to national disaster.

"The great need of the moment is production, of food, clothing, houses, and the necessities of life. There is a world shortage of these things, due to mobilization of vast armies, and to the furnace of destruction that has been raging for four years and more. We are in danger of being caught in a vicious circle. The high cost of living is one chief cause of unrest, and unrest (because of necessity it lessens confidence and checks production) itself constitutes a chief cause of the high cost of living. The only way to escape an even greater scarcity is to work at production while we work at reform.

"Work and thrift were never more necessary than now if we are to live and pay the war debt also.

"There is a solution of difficulties which, in the conflict of material interest, men are still forgetting. It is hard to be told by a prophet to go and wash in Jordan when the cry on all sides is for some spectacular act of healing. There is a distinctive Christian message—the message of humility and of setting duties before rights, because we all depend wholly upon God; of stewardship, because God alone is the Supreme Owner of all things, and we hold our property and our powers whether of management or of labour from Him; of Brotherhood, because each man bears the image of his Maker and all Christian men are redeemed and renewed in that image by God's own Son, whose love brought Him to us with that intent; of repentance, and self-sacrifice, of prayer and worship, and the daily need of the help from God, of the pledge of help and the consecration of life in the risen Christ and in His Holy Spirit

who is with us still, and through the Sacraments of His own ordaining. We must have open hearts and minds for the ideals and for the troubles of to-day. We shall not otherwise be able to commend our message and promote its influence in the life of to-day. Nevertheless it is the unchanging message centered in the living unchanging Christ that we are all commissioned to give.

PROHIBITION.

"I have been asked to make some statement regarding prohibition, upon which the Province will be called upon to make its decision in the fall. Church of England people are free to make up their own minds upon this and upon other social and economic matters. Nevertheless, I am quite ready to tell the Synod where I stand in this discussion. I see no reason to change in any particular the statement I made to the Synod in 1916. I pointed out then that while prohibition in itself is not the Church's way of dealing with moral evil, yet special circumstances call for special action and warrant our voting for a curtailment for individual liberty. I am of the same mind still. If prohibition was necessary in time of war, it is necessary still and should have a longer trial, for conditions of war are not yet over. The external reform brought about by prohibition has been very great, not in every locality, but in very many. Evidence for this brought before us at the General Synod was widespread and strong. The law has been evaded it is true, but this is also true of the license law which prohibition superseded. There are influences promoting the liquor traffic which are sinister, powerful and unscrupulous. The times are not normal, and the less open access we have to liquor during days that lie before us, the better it will be for us all. I hope the Ontario Temperance Act will be sustained. Only one consideration would make me decide otherwise, that is to say, evidence of an increase of the use of drugs, such as could be traced to prohibition. I have no evidence of such increase though I have inquired of those who I thought would be able to guide me.

CHRISTIAN REUNION.

"Of Christian reunion I cannot speak very fully to-day, and yet there are some phases of the discussion upon which I have been asked to speak by some of our own members who are disquieted, and that from opposite points of view. My thought is running on the following lines. We must look upon the whole movement and upon the eager desire that lies behind it, as an evidence of the stirring of the Holy Spirit in divided Christendom. We must also study it as it appears against a wide historic background. It has been suggested, and I believe it to be true, that the great force which manifested itself in the 16th century in the direction of individualism and division is spent, and that the pendulum of human thought is rapidly passing full swing to the opposite extreme. In the 16th century the Empire of the West was finally broken up into individual nations. The United Church of the West was broken up into national churches and national churches into sects. The great trade guilds and crafts disappeared, and men sought self-realization in unrestricted individual enterprise and competition. It was not all wrong, but it led to over-emphasis upon one of the two great master keys of progress. For these master keys are two, not one. The inherent value of each human person and the value of fellowship and unity which is no less inherent in human nature. It is the second of these that is now chiefly swaying the minds of men. The dream of a new world empire, based on conquest has been shattered. But in its place has risen the ideal at least of a League of Nations based upon justice, freedom and peace and the restoration of international law. Individualism in industry is yielding everywhere to some form of collectivism. The broken fragments of Christendom are many of them moving toward each other, eager for a fellowship and unity which has long been lost. This sway of the pendulum is no new thing, almost to the first records we have of human thinking we can trace the eager, often stern debate, as to the relation of the one to the many, and the many to the one. The debate is still acute, and the solution will be found only when on a high

(Continued on page 432.)

Divine Providence

Rev. E. C. CAYLEY, D.D., Toronto

THERE can be no doubt that the physical and moral evils which accompany a great war have raised in many minds a very acute problem regarding the providence of God. How if God is loving and omnipotent can He have permitted so great a catastrophe? To the philosopher the world-war has presented no new problem. Because it only presents on a large scale the same problem that he has steadily faced in all ages. Physical and moral evil have always been with us. They are not new things. But they do present a problem on which we can find light only if we are prepared to do some hard thinking. A philosopher once described this as the best of all possible worlds. And Voltaire in a well-known book has done all that human satire can do to make such a view look ridiculous. And yet Voltaire has not said the last word. Of what nature must the world be if it is to be the best possible? Plainly the best of all possible worlds will be a moral world. But a moral world of any worth cannot be a paradise of pleasure. A moral world conducted to its goal will issue in the highest happiness. But before this goal is reached much must be endured.

CONDITIONS OF A MORAL WORLD.

A moral world is a conditioned world. The primary conditions of a perfect moral world seem to be three:—

(1) Its author must be loving, wise, consistent, and all-powerful in order that there may be some guarantee that the goal will be reached, and when reached worthy of the travail entailed.

(2) The world which is to be the theatre of moral experience will not be like the world of Alice in Wonderland, where anything may happen at any time. Because in such a world there is no room for the exercise of thought, or prudence, or moral determination. A moral world must be an ordered world, where fixed laws prevail, and cause and effect have their ordered play. For unless the world is ruled by law, freedom is impossible. Alice could not be free in a world in which she never knew what might happen next. In the world in which we live we have the maximum of freedom because we can count on the world, and our calculations are not confounded. We can lay plans and by obedience to the laws of nature we can arm ourselves with all the powers put into our hands by the study of the stable constant law-abiding realm, in which our lot is cast.

(3) The moral agent in such a world must be free. If he is not free he is a mere automaton and not a moral being.

CERTAIN CONSEQUENCES INEVITABLE.

If God be such a Being as we have described we must not think of Him as we would think of an easy-going indulgent parent, but rather as of one determinately set on the accomplishment of a great purpose, and steadily facing the stern accompaniments of so great a plan. Moreover, we must not think that because God is Omnipotent that, therefore, He can do contradictory things. He must let us work out our experience in the world without interfering at every turn with our freedom, or with the law of cause and effect in the world in which we live; otherwise He would be continually defeating the very object of our being here. We should never learn, nor make moral progress under such conditions. The world would cease to be a moral world, and therefore, the best world, if God continually interfered to ward off from us the consequences of our mistakes and blunders. It necessarily follows that physical evil—pain and suffering—will be one of the by-products of life in a law-controlled world. Nature does not forgive even ignorance or a child's carelessness. But the child learns at last to walk without falling, and man labours to overcome the ignorance, carelessness, or disobedience, through which he has suffered. So God's purpose

(Continued on page 433.)

It may seem that the author has certain things in such a world as least to make

We would that be believed the foundation glad rather commendation to be come frankly adm Polish and t that being v perfect peopl fers mortals vices ascribe

The author but knows f twice-born P Unless she spiritual mi future. Bu Saxon world why Anglo- and resolute Slav peoples stumblings, ready to Altruism, al and the Red commands i

FIRST

BY this time, I rather the forefro new situati sion. This "thoughts" been seeing think. Cog

One thin enveloping that here, seen very l good as u Poland's in her literal life: I kne almost bee so that to like an o pity. (TI realized t councils, g wandering tale.

How co were set 1 much out and violen mind. TI scarce to able, for 1 land of th more roo of non-Po minimum the land; the inhabi Powers-th who had to find ou land, whi politics o "above re

The re there we their ton others, w visible t

THE NEW WARSAW

WILLIAM J. ROSE, M.A.,
British Student Movement Secretary in Silesia.

FOREWORD.

It may seem to many who read the following that the author is too much given to praising; that he has allowed himself to be influenced by certain things in the life of the Polish people in such a way as to vitiate his judgment, or at least to make him a partizan.

We would like to make only this observation: that he believes in praise rather than blame as the foundation-stone of all true pedagogy, and is glad rather than sorry to sin on the side of commendation. It puts people on their mettle to be commended. As to the other matter: he frankly admits having taken a fancy to things Polish and to Polish people, and admits farther that being very human himself, he doesn't like perfect people—in a word Supermen. He prefers mortals who make mistakes, or even have vices ascribed to them by their candid neighbours.

The author believes in the Mission of Poland, but knows full well that only a regenerate, i.e., twice-born Poland can hope to fulfil that mission. Unless she rises out of her past in a new spiritual might, she will not be able to face the future. But that is surely true of the Anglo-Saxon world, too! And there are vital reasons why Anglo-Saxons should stand by those patient and resolute men and women of the newly-arising Slav peoples, eager to make allowance for their stumblings, ready to understand their difficulties, ready to help. Self-interest counsels this. Altruism, above all the Religion of the Red Cross, and the Red Triangle, and the League of Nations, commands it!

THE AUTHOR.

CHAPTER I.

FIRST THOUGHTS—A NEGLECTED NATION.

BY this title is meant not first thoughts in time, for many of them were last ones!—but rather the first thoughts which sprang into the forefront of consciousness whenever some new situation arose, and left an unusual impression. This latter word might be better, but "thoughts" involves more; and the things I have been seeing these days have certainly made me think. *Cogitare est orare!*

One thing stands out, above and beneath, and enveloping all others in my mind, and it is this: that here, in this broad land, of which I have seen very little, is a world that has remained as good as undiscovered. I knew long ago that Poland's inner world was unknown to the West, her literature, her art, and her philosophy of life: I knew that her existence as a nation has almost been forgotten in the past half-century; so that to be a Pole has meant to be something like an object of indulgent, even patronizing pity. (The more's the shame!) But I had not realized that there were cities and manners, councils, governments in there, of which as yet a wandering Ulysses had not been found to tell the tale.

How could it be otherwise? Three Empires were set upon keeping both land and people as much out of sight of the world as studied policy and violence could achieve this, and thus out of mind. That Poles emigrated was, of course, scarce to be hindered. Nay, it was even desirable, for they readily became a part of the new land of their adoption, while there was thus the more room at home for organized colonization of non-Poles. Moreover, care was taken that a minimum of strangers should find their way into the land; since their curiosity and sympathy for the inhabitants could only provoke trouble for the Powers—that-be. Above all, no one was welcomed who had learned the language and really wanted to find out what the Poles were doing in their own land, which was not their own. The immaculate politics of Holy Russia and her Czar had to be "above reproach."

The result was that even of casual visitors there were very few, that these saw fit to hold their tongues; and that the rest, business-men or others, who stayed longer in the land, found it advisable to court the favour of Petrograd even at

the expense of the truth, and so praised the existing order. Meantime Justice hid her head.

It did seem to me that I was discovering for myself and perhaps for others a continent, or at least an island, set in the midst of surrounding waters that have done their best to engulf it—and failed! Let no one think it is a garden of delights! There are barren stretches, there are rocks and marshes, there are chill plateaus. But on the whole it is an island, at long last, of Peace and Liberty and Good-will. I wish I could add prosperity, but that will come in time. What amazed me was, that before I had been in Warsaw twenty-four hours I was as much at home there as if it had been London or my own Winnipeg! I had heard dreadful enough things about it. The rustic curse in Silesia, of German "make," of course, has been "Go to Warsaw!"

One reason was doubtless this: that I had lived during the whole war in Silesia, under the Carpathians, where the sound of cannon had not reached us. I had seen big guns for the first time, when I got to Paris, on the Place de la Concorde. The whole extent of Poland had been laid waste, while we in Silesia had had peace. Now on my return from the West, I found war in Silesia, between two Slav peoples, and passed through it to find in beyond absolute quiet and calm. There was no trace in there of the bad blood roused in Silesia by the impatient and ill-advised policy of the Czech leaders in occupying the land. Everything was reversed, and this added to the charm.

But my surprise would have been real without this, in view of the tales I had heard, together with the rest of the world, tales spread by the imperialist school of Polish politicians, that the land was in the throes of anarchy, that there was no hope of consolidation as long as a man was at the head who was himself a Bolshevik, and all the rest. The business of these pages, which I have dared to dedicate to that man, is in part to prove that all this was only intrigue, or even lies.

* * * * *

A few hours spent in Cracow were crammed full of interesting experiences. I was travelling with a lieutenant of the American Forces, who was with the Special Allied Commission for Silesia, and we were met at the station by members of the provisional government of Galicia. One of them; who spoke perfect English, devoted himself to my companion, the other took me in tow. We were whisked off across the city in an auto to see the grand old citadel, the Vavel, which commands a magnificent view of the Vistula and the surrounding country. It was already dusk so that a visit to the Cathedral-interior was impossible. The crypt contains a collection of royal tombs, unique in Europe.

On our return to the town, we wandered over the great Market Square, with its Clothiers' Hall, comparable to that of Ypres or of Padua, and looked in at the Court of the Old Library, where stands the bronze statue of Copernik, first of the great men of the oldest university in Central Europe. A visit to a café followed, where the khaki uniforms created, of course, a noticeable commotion.

The Red Triangle excites, wherever it goes, more than ordinary interest. Fortune had decreed, that one who had not served at all during the war, except "to stand and wait," should be the first man to appear with its sign in Polish lands, and announce the coming of the workers, with General Haller's divisions. He did what could be done to prepare the way by adhering to the principles of sobriety and sympathy, and met with the most whole-hearted response.

A dinner at a modest hotel, the bill of which was something to conjure with, but our hosts paid it! brought a most delightful day to a close, and we were taken to the train where a compartment had been reserved for us to Warsaw. It was in vain that I insisted on thanking our hosts for their hospitality. The answer I got

was an unforgettable one: "Believe me, sir, we have had to wait a hundred and fifty years to be able to welcome you gentlemen here; and now at last we are masters in our own house!" I could say nothing, but as I went to sleep that night, I prayed that some time, somewhere, the right man may be found who will use a God-given genius to wake the Anglo-Saxon world up with a mighty book on the Neglected Nations.

* * * * *

Great stretches of open country greeted our eyes the next morning, very like the prairies of Saskatchewan. Here and there were villages and factories, which Saskatchewan hasn't, most of the latter shot to pieces, standing at best as charred ruins. Nothing but desolation. On and on, till at last the train stops. It looks as if we are in a suburban station of the capital. We are listening to the tale of an American captain, of Polish speech, who has just come from Lemberg, where he tried to get some food in to the starving children.

The train does not move; we wonder. Then workmen come in, and start to clean the train. We ask them when we shall be at the terminus. "Why, you're there now!" is the astonished reply, and we have only time to bundle ourselves out, before the train begins to back up in order to be sent to the sheds. Can this be the Vienna Station? Surely this is not the chief station in a city of nearly a million people! It looks like the one, say at Oxford, though fearfully shabby. Another proof that Russia was not keen on letting people get good "first impressions" of Warsaw!

Out through a motley throng into a narrow street, with the most vicious cobble-stones I ever saw, except in provincial towns in France. Everything, everybody, looks dirty. It is no wonder, for soap is hardly to be had, even at famine prices. Disreputable-looking cabs are manned by people of a piece with them. We pass them by, as we have only hand-bags and prefer to take the tramway. This we find at once on the great Marshall Street.

Before we have gone far we begin to see that there is a city here, and a mighty one. The Saxon Gardens appear, and then the Square, with its huge brand-new Russian Church and Campanile towering above the city, symbol of foreign despotism, both political and religious. The Uyaroffian Trinity, Autocracy, Orthodoxy, and Nationality, are sadly out of place here, where the first two are unknown, and the third is not Russian but Polish. Two minutes later we were standing before the Bristol Hotel, Paderewski's gift to his country.

An American Pole, attached to the Big Commission, insisted with true Slav hospitality, that I share his room. He had done me more than one kindness in Paris, so I could not refuse. My companion had been a week in this, the city of his birth, and as yet had not seen it at all. Twenty years' absence had made some changes, so he was almost as curious as I, as we went for a walk.

We went first to the great Russian Basilica mentioned above. A storm of debate rages as to what shall be done with it. Many want it razed to the ground, so that the place thereof shall know it no more. That has been the fate of the equestrian statue of the hated Paszkiewicz, of which to-day only the base remains. My friend, who has been in the New York City Library for many years, had designs on the Church, but the inspection we made of it convinced him that it was too cold, too high, and too badly lit to be turned into a library.

For my own part I should be sorry to see a really great monument of architecture destroyed, much as I appreciate the argument of the patriots who want the last traces of their century-long bondage to be removed from their sight. But one who is not a Pole can scarcely feel with them, certainly cannot cry Polish tears, either of grief or joy. It is easier to let by-gones be by-gones than to put up with a remembrance of them all daily staring you in the face. At least the Campanile should be spared, however, for grandfathers to point to years hence, and remind the young of what they owe to those who set them free. Gratitude is too short-lived if it has no such reminder.

We visited next the Cathedral of St. John, a low-lying building, with a street in front of it recalling the narrowest ones of Verona, and a

(Continued on page 433.)

The Canadian Book of Common Prayer

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

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

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

HERE is no part of the Canadian Prayer Book which has been so enriched as the portion commonly called the *Ossasional Prayers*. In the old Book of Common Prayer, these prayers covered at the most less than five pages, they will take in the revised Book, after removing the Prayer for all sorts and conditions of Men to its proper place in Morning and Evening Prayer, some fourteen pages.

The rubric has been enlarged, and now reads as follows:—

PRAYERS. *To be used at Morning or Evening Prayer, after the Prayer for Clergy and People, or in the Litany after the Prayer We humbly beseech thee.*

THANKSGIVINGS. *To be used before the General Thanksgiving.*

The first prayer is for the New Year. It is taken from the "Permissible Additions To, and Deviations From, The Service Books of The Scottish Church, As Canonically Sanctioned," approved February 22nd, 1912. It follows the Prayer for all Conditions of Men, in the Scottish Book, and is the first under a new subtitle, "Additional Prayers upon Several Occasions." The Canadian revisers have placed it first, as the prayer for the first day of the New Year, and thus the leader of all that follow. It is a truly noble prayer, framed in the loftiest terms, and admirably suited for the purpose for which it was written. It fills a natural need, for although the Church begins her year with the appearance of the Sun of Righteousness, yet no one can be indifferent to the passing of the seasons, and to the time of fresh beginnings. Its title is not "On New Year's Day," but "At the New Year," for the reason that it is suitable for any times near the opening of the year. The prayer runs as follows:—

¶ At the New Year.

O Immortal Lord God, who inhabitest eternity, and hast brought us, thine unworthy servants, to the beginning of another year: Pardon, we most humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; guard and direct us in all trials and temptations, that by thy blessing we may grow in grace as we grow in years, and at the last may finish our course with joy; through Jesus Christ our Lord. Amen.

The second prayer is for unity. It was used occasionally, and was not easily found, because of the unfamiliarity of ordinary Church people with the Accession Service, which they rarely if ever heard. The Collect for Unity is one of the liturgical treasures of the Church, and it was felt that in these days in which the subject of Christian unity is of such interest and importance, it should not be locked away in a service which is only used once a year. It was therefore transferred bodily to the *Ossasional Prayers*, where it is not only accessible, but may be used at any time. The prayer may be termed fairly modern, as it only found a place in our Prayer Book in 1715, either in connection with the accession of the House of Hanover, or the first Jacobite rebellion. Its authorship is unknown.

¶ For Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee: through Jesus Christ our Lord. Amen.

An alternative prayer for Unity is also provided, which reads as follows:—

¶ Or this.

O Lord Jesu Christ, who didst say unto thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant unto

it that peace and unity which is agreeable to thy will; who livest and reignest God for ever and ever. Amen.

This prayer is very ancient, is found in the Roman Missal and occurs in the Canon of the Mass, almost immediately before the Priest partakes of the Communion. It is a very appropriate and beautiful prayer for unity amongst Christian people. Our revisers have altered one or two of its terms to adapt it better for public worship. It has become a favourite prayer amongst those associated with the movement for a World Conference on Faith and Order. For purposes of comparison, it may be well to give the prayer as it appears in the Roman Missal.

O Lord Jesu Christ, who saidst unto thine apostles—peace I leave with you, my peace I give unto you, look not upon my sins, but upon the faith of thy Church, and vouchsafe according to thy will, to grant it peace and union—who livest and reignest, God, world without end. Amen.

We have now five prayers for unity available for Church services, for special meetings, and for private devotion. There are the two prayers just mentioned, the prayer for all Conditions of Men, the prayer for the Church Militant, and the collect for St. Simon and St. Jude.

The need of suitable prayers for the missionary work of the Church, in accessible form, and voicing the Church's need, has been long felt. The various missionary organizations have provided useful manuals, but they were not easily obtained, nor had they official sanction. Four prayers which had been found of special value have been placed here, and will be found to be appropriate for such occasions, as the visit of a sermon.

The first has been adapted by our revisers from the Prayer Book of the Church of Ireland, and re-written in large part, making it more direct in its application.

¶ For Missions.

Almighty God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world and preach the Gospel to every creature: Grant to us whom thou hast called into thy Church a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. Raise up, we pray thee, true and faithful men, to seek and find thy sheep dispersed and lost, and by thy help to bring them home to thy flock, that they may be saved forever; through the same thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

The alternative prayer is taken from the American Prayer Book. It is a prayer of singular beauty and appropriateness, and abounds in Scriptural terms, making it reminiscent of the Acts of the Apostles.

¶ Or this.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

The prayer for Missionaries working in Canada has a very personal touch about it, and seems to bring them very near to those who offer its petitions. Those who labour in lonely fields and obscure places often feel that they are in danger of being forgotten. Here they are kept in remembrance before God. It is taken from a Form set forth by the Missionary Society of the Church of England in Canada.

¶ For Missionaries in our own Country.

O merciful God, who didst send forth Apostles, Evangelists, Pastors, and Teachers

to preach the Gospel to every creature, and to build up thy Church: Grant thy heavenly grace to the Bishops and Clergy now labouring in the missionary districts of our own country, that they may faithfully minister thy Word and Sacraments, and make thy Church a praise in the earth; through Jesus Christ our Lord. Amen.

The prayer for Missionaries, in what for the need of a better term, we call *Foreign Missions*, is taken from the Scottish Prayer Book, and has a feature which will commend itself to all. It is taken from the prayer for all Conditions of Men: (especially those for whom our prayers are desired) As the need arises the various mission fields, and persons in whom churches or individuals are interested may be mentioned at the throne of grace. The prayer is as follows:—

¶ For Missionaries in Distant Lands.

O God, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, our brethren who labour in distant lands, [especially those for whom our prayers are desired]. Protect them in all perils by land and sea; support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee; and endue them with burning zeal and love, that they may turn many to righteousness, and finally obtain a crown of glory; through Jesus Christ our Lord. Amen.

We have added two prayers for those about to be confirmed, for use in the services of the Church, or in Confirmation classes, or in Sunday School or in private devotion. The first is taken from the Scottish Prayer Book.

¶ For those about to be confirmed.

O God, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine presence; through the same Jesus Christ our Lord. Amen.

The second is from a devotional manual long used by the Archbishop Machray the first Primate of the Canadian Church, a great statesman, as well as a great Bishop. The prayer has stood the test of actual use over a period of time, and was suggested to the committee by Archbishop Matheson. It is as follows:—

O Almighty God, without whom nothing is strong, nothing is holy: We humbly commend unto thee those who are about to renew before the Church the solemn vows of their Baptism, and to seek thy heavenly grace in the laying on of hands. Guard them from the temptations of the world, the flesh and the devil, and give them grace wholly to devote themselves unto thee, body, soul and spirit; through Jesus Christ our Lord. Amen.

The revisers endeavoured to work along the most practical of lines, and to make the Prayer Book as useful as possible. The result is to be seen in the inclusion of many prayers for special objects. There is possibly no better instance of this policy than is to be found in the Prayer for the Parish. It was moved by the Bishop of Ottawa and seconded by the Bishop of Toronto, and reads as follows:—

¶ For the Parish.

O God the Holy Ghost, Sanctifier of the faithful, sanctify this Parish by thine abiding presence. Bless those who minister to us in holy things. Enlighten the minds of thy people more and more with the light of the everlasting Gospel. Bring erring souls to the knowledge of God our Saviour; and those who are walking in the way of life, keep steadfast unto the end. Give patience to the sick and afflicted, and make their sufferings a blessing to them. Guard from forgetfulness of thee, those who are strong and prosperous; and make us all to be fruitful in good works, O blessed Spirit, whom with the Father and the Son together we worship and glorify, one God, world without end. Amen.

(To be Continued.)

Franklin says that he who rises late may trot all day and not have overtaken his business at night. Dean Swift avers that he never knew any man come to greatness and eminence who lay in bed of a morning.

When You Come To Think of It

BY DOWNEASTER

PRESIDENT WILSON'S historic expression, "Making the world safe for democracy," was one of those things which had better been left unsaid, or said differently. To ninety per cent. of people a "democratic" government means a republican form of government. But as we Britons well know, the two by no means go together. In our case, our own monarchical form of government is, in the essentials, far more democratic than any republican government of this or any other age. Compare, for instance, even the American system of government with its irresponsible cabinet, its Acts of Congress liable to be disallowed by the Supreme Court, and its long delay in giving effect to the will of the people in the Presidential election, with our own—with its cabinet directly responsible to parliament, the omnipotence of parliament itself and the immediate carrying out of a popular mandate. In the United States a defeated administration continues in office from November until March; with us, just as long as it takes the outgoing ministry to clear out its pigeon holes, and to close up its routine business. In view of the fact that two of the allied powers were—and are—monarchies, Mr. Wilson's expression was unfortunate. It would have been easy for such an accomplished phrase-maker to have put the matter in more general, but just as forcible terms. But as it is the general impression seems to have got abroad that the entry of the Americans into the war signalized the beginning of a world-wide crusade for the overturning of all monarchical forms of government and the substitution therefor of Republics.

There are several kinds of listeners, and non-listeners. There is the individual who makes no pretence of listening and simply talks you down. There is the listener who waits, open mouthed, for the opportunity to butt in as you pause for breath or to select a word, who is, so to speak, always crouching for a spring, and who, having seized the floor, always keeps it. Then there is the indifferent listener, who in mere decency waits till you are done, with more or less ill-concealed impatience, and who always, if possible, "goes one better." Then there is the good listener, who always manages to impress you with the apparent fact that he is really interested in what you say, and likes to hear you talk. The capacity for acting the part of a good listener is one of the most precious of all social gifts. It is better than eloquence, humour, learning, combined with two or three shining qualities thrown in, and like a great many obviously precious things, it is extremely rare.

Women to-day are doing wonderful things. They are running businesses, writing books, flying in the air, nursing, becoming successful doctors, lawyers, journalists, farmers, etc. They are doing half a score of things about as well as men, except, alas, in the majority of cases, leaving some one behind them to fill their place. One wonders where the "brainy" women will be a generation hence.

It was said of the Duke of Wellington that he never lost a gun. Sometimes I think that he would have been a more loveable, and perhaps politically, a more acceptable man, if he had been less hard, cold, unsympathetic and exacting—great and good man as he undoubtedly was. Probably in the end most of us gain, morally and spiritually at all events, far more by our failures than by our successes, and many of us live to see and acknowledge it. It was also said of his great antagonist, Napoleon, that he was ruined by his victories. I wonder how many people, in the higher sense, have been ruined by their successes. Don't let us be too proud of our "successes," or too much cast down over our failures. The Great Reversal will come for all of us.

Nearly all the old "medieval superstitions" are being revived and re-named these days. "Second sight" is now called premonition, the hearing of voices, clairaudience, the seeing of visions clairvoyance, "possession" auto-suggestion, the virtue of "relics" psychometry, an "evil eye" hypnotism, "witchcraft," mediumship, etc. Not that we are any nearer to a real solution or definition of these abnormal things, but we have come to realize the fact that they do happen, and that they are part of the natural or fixed order. The next step will be their classification and co-ordination with other commonplace, but just as intrinsically mysterious occurrences.

Some men instantly kindle at the sight of an audience. Danger, it was said, "acted on Lord Nelson like wine." So with this type of man to come face to face with an audience acts on them like an electric shock. It braces their faculties,

their ideas automatically arrange themselves, the right words spring to their lips. These are the born orators. On others, the great majority, it is exactly the other way. The sight of an audience oppresses and depresses, words and ideas desert them, coherent thinking becomes impossible, and as Thackeray said of himself under similar circumstances, they are "reduced to a condition of semi-idiocy." A large number of people can and do learn to become forcible, interesting and effective speakers. But no one ever taught himself to become an orator. What an illuminating and suggestive expression this is of Shakespeare's, "this mortal coil." A coil is something that holds and strengthens and stiffens and yet clogs and encumbers, a wonderful description of the human body, which is alternately the master and the slave of the human soul, and all this is expressed in one word. What grand texts some of Shakespeare's words would make.

Bettina at the Summer School

JESMOND DENE

BETTINA has just been in to tell me about the student conference at Couchiching, which she attended as a representative from her college society. Her eyes sparkled with enthusiasm as she talked, and I was able to gather a good deal of its possibilities and spirit, as she described the keen, deep discussions, the happy fellowship, the interesting groups of students and leaders, and the charm and beauty of the place itself, where, by the way, we are to hold one of our own Summer Schools for the first time this year.

"But I'll tell you what I think impressed me most of all," said Bettina, after she had told in some detail of the Bible study, the mission study, the sports and 'stunts,' and other features. "I think it was the need of cultivating a spirit, of having a campaign of friendliness, at once, this very minute. Mr. and Mrs. Rose, who were there for part of the time—the most interesting people I've ever met—they were doing student work in Austrian Poland, you remember, and were interned the whole time of the war. They're perfectly at home in Polish, and now they're going back into free Poland, to help to build up. They spoke very strongly several times about the spirit of hostility they'd found here towards foreigners, quite indiscriminately. This seemed to be the thing that struck them most on their return after so many years abroad; 'those damned foreigners,' they seemed to feel represented so many people's view. (You know you've often said how important it was never to speak of 'dagoes' or 'niggers' or 'sheeneys,' or use any of those disrespectful words). We all talked a good deal about this, and they seemed very distressed and anxious about it.

"Well, one evening, Sunday evening after service, we were all sitting down by the lake talking and hearing about Poland; we'd been speaking about the vocation of nations; that had been one of the things in the address; how nations had their vocations as individual people had; something to do with personality, I suppose, for nations as it has for individuals. We were considering if Canada had a vocation, and if so, what it was? and Mr. Rose quoted someone's suggestion that Canada's vocation was to help the Old Country and the United States to understand and appreciate each other better, and he asked us what we thought about it. Then one of the leaders—it was he who'd been giving us those wonderful Bible discussion groups I told you about—he has lived about half his life, I think, in the States, and he spoke very strongly about the change of heart that he said we in Canada would have to experience towards the States before we could be fit to have any vocation like this. He said that during this past year, since he has been living over here again, he had been so painfully struck with our mean spirit towards Americans, the constant, nasty little speeches, undervaluing them, running them down, and this when they were so generous and appreciative towards us. He went on to say he thought our attitude towards things in general was terribly critical, and

that in these past few months in Canada he'd heard more criticism and grumbling than in all the years he had lived over there. He dealt with us awfully faithfully and gave us a lot to think about, but we felt they were the wounds of a friend. We talked about it a good deal, and possible reasons for it, and I think we all felt that there was too much truth in what he said, and that it ought to be different.

"But that wasn't all; I was wondering when any one would take up the side of the matter that you are so fond of. I thought I might have to, when some one said: 'Well, this may be true; I think perhaps it is; but even more, we need a different spirit, a change of heart, towards the Old Country herself, especially England. Scotland is well understood and admired here; Ireland gets plenty of sympathy; but how persistently we misunderstand and misrepresent England. She went on to speak of England's great heart, and how England, because of her language and law and spirit, was really the essential maker of the Empire, and the link binding us all together. . . . I think you know we were all being led to feel the tremendous necessity of the English-speaking nations understanding each other and standing together, and that perhaps it might be Canada's splendid vocation to be a sort of interpreter; but that, if so, we must give up being so dreadfully provincial and self-satisfied, and try to get the real 'English mind,' the mind which is the will to understand."

"Good!" I said, as Bettina paused. "If that spirit was born in you at the conference it must have some good results. Look just at this one question of the 'English brides.' Oh, yes! some of them deserve criticism, I dare say; some of them have said very sharp things; foolish things; but you know that kind of sharpness is often just a person's half-involuntary cry of pain when they're home-sick or lonely. Can't we make some allowance for the homesickness, which, after all, besets most of us if we just move from one town to another, or from town to country, or vice versa. As far as the different parts of the Empire are concerned, we're all British, can't we all be brethren? and for ourselves and the others, a big campaign of friendliness started at once.

"Over the earth her footsteps fare;
Hearts with her flags ascend. . . .
To all who challenge, *Who goes there?*
She answer makes, *A friend!*"

"That's the real essential England, Betty, exceptions notwithstanding, and that must be our spirit if we are to walk worthy of our ancestry and heritage, and of this noble interpreter's vocation that is suggested for us. If you girls have taken it in, you can all be little centres of influence for the true spirit."

"Yes," said Betty. "I really think we did realize it to some extent. . . . But it's a serious matter going to these conferences. They all seem to think students have such a responsibility. It's really rather a burden. But we're all going to try hard," she added cheerfully.

A campaign of friendliness, at once!

World Conference on Faith and Order

AFTER nearly nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly a hundred commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal, that it will probably be thought that immediate steps can now be taken to convene the Conference or, at least, to consider where and when it can be convened.

When the deputation of the American Episcopal Church sailed to invite the Churches of Europe and the Near East, it had behind it the approval of the whole Anglican Communion throughout the world, of almost every important Protestant Communion outside the Continent of Europe, the unofficial, but weighty, assurances of the Patriarch and many influential members of the Church of Russia, and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere, of many distinguished Roman Catholics all over the world and of leading Protestants on the Continent of Europe. Fortified by such support, the deputation has been cordially received everywhere.

In London they met the Archbishop of Cyprus, and in Paris, the Acting Patriarch of Constantinople, each of whom promised to call a special session of his Synod to consider the official invitation and gave assurances that it would be accepted. In Paris they met also Father Nicolai Velimirovitch on his way to Serbia, of whose cordial help we have been assured for years.

In Athens, among many other courtesies shown to the deputation, the Metropolitan took them to Mars Hill, where he read them St. Paul's address in Greek. Next day the Synod formally accepted the invitation.

The deputation were in Constantinople for Easter, and the invitation was presented to and accepted by a special session of the Synod at Constantinople. They took part in the Easter service at the Cathedral, at which the Gospel was sung in nine different languages, the Bishop of Fond du Lac singing it in English. They met the Armenian Patriarch in Constantinople, who promised to transmit the invitation to the Catholics of the Armenian Church at Etchmiadzin.

At Sofia they presented the invitation to the Acting Metropolitan who assured them of its acceptance as soon as the Synod could be convened, and at Bucharest they received a similar assurance from the Metropolitan.

At Belgrade they were assisted in their Conference with the Metropolitan by Fr. Nicolai Velimirovitch. Wednesday morning the Orthodox Cathedral was put at their disposal and Bishop Weller confirmed an American lady. They also celebrated the Holy Communion, a number of Serbian clergy remaining through the service. The Synod accepted the invitation to take part in the World Conference.

They arrived in Rome May 10, where, Archbishop Cerretti arranged a special audience for them with the Pope, but the Pope has not felt able to appoint representatives to the Conference, considering submission to the Church of Rome as the only possibility of reunion. The deputation expressed their regret at this decision, but are continuing on their journey to invite the other Churches of Europe in Switzerland, France, Belgium, Holland, Denmark, Norway and Sweden. Two of them are going to Alexandria, Jerusalem and Antioch.

Whatever may be the decision of individual Churches, the invitation will have been presented to all the Churches which find the motive and bond of visible unity in the life of God Incarnate, inviting them to come together, not for controversy, but to try to understand and appreciate one another and the great truths for which each Communion stands, and we can now hope and pray that the Conference will be held and that in it God the Holy Spirit will manifest the way to that reunion of Christians which will bring the world to Christ.

He, perhaps, shows the greatest wisdom in matters of conduct who, declining to pin his virtuous resolutions to the artificial restrictions of a calendar, has the enduring determination to begin a new year with every new day.—H.S.

THE HEROIC LIFE

I AM profoundly convinced that we have lost enormously by diluting our Christian appeals, by relaxing their rigour, by moderating their terms, and by softening the imperial call until the martial bugle has become the shepherd's lute, and until the blood-red flag of the Lord has become a washed-out symbol for a weak and nerveless host!

What I mean is this: We shall gain more recruits by a stern and rugged challenge than by sweet and weak constraints. There is something awakening and bracing in stiff and masculine demands. There is an element imbedded in the very nature of man that thrills to the trumpet call of a valorous task, something that rises refreshed at a menace, and when hostilities abound "puts on strength and victory like a robe."

The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands. When Garibaldi started on the wildest and most romantic of all his marches, he issued this proclamation: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me!"

Is there any man whose blood is not stirred by the challenge, and who does not feel the splendid allurements of that bare and ragged crusade? It is the tremendous demand which creates enthusiasm, it is the impossible task which makes men.

Belittle your appeals and you will breed dwarfs; stiffen your challenge and you will rear a race of giants. "The Son of God goes forth to war"—war against all that is fleshly, and crooked, and oppressive, and unfair, and mean. He does not promise His soldiers ease; He does not promise them exalted station; He does not promise them wealth.

What then? He promises them mighty adversaries, hand-to-hand fighting, death-grips again and again, but He also promises them the health that springs from chivalrous warfare; He promises them the spiritual satisfaction which is the very marrow of life's choicest feasts. He promises them the benedictions of those whom they help to emancipate; He promises them the glory of the final triumph; and, above all and everything, He promises them Himself.—Dr. J. H. Jowett.

SOWING THE WIND

"They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

They have sown the wind and shall reap the whirlwind,

Such is God's verdict to nations and men;
Stern retribution must follow all sinning,
Law is inviolate—defy it not, then!

Ambitions unholy shall fall e'en from heaven;
No right for self-glorying should anyone claim;

To fetter the weak, no power was e'er given;
To ravish fair virtue leads surely to shame.

What wreckage of nations and order established
Has followed the train of impious hate!
What triumphs of right over wrong and oppression

Have swept over all as relentless as fate!

So God overrules, as the God of all nations,
Whose statutes immobile forever must stand;
So chastisement must be imposed on all sinning,
And rebels subdued by the might of His hand.

Repent, O ye nations, in sackcloth and ashes,
That God in great mercy may temper His wrath;

May He grant His favour to victor and vanquished,

That all may walk humbly as He marks the path.

Fred S. Shepard.

"An old shoemaker struck the true spiritual keynote when he said, 'My chief work is to serve Christ, and I am in the shoemaking business to pay expenses.' That was the apostolic method of service, and Saint Paul emphasized it when he declared: 'For I determined not to know anything among you save Jesus Christ, and Him crucified.' This high-aimed singleness of purpose in one's life-work is the supreme religious need of the hour, both in the pulpit and in the pew."

The Bible Lesson

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

Fourth Sunday After Trinity, July 13th, 1919.

Subject:

Jesus, Lord of the Sabbath, St. Mark 2: 23; 3: 6.

1. Sunday is the Lord's Day.—Let it be said at once that Sunday, or the Lord's Day, is not the same as the Sabbath of the Old Testament. There is no need to go into the argument concerning the change of the day of rest and worship, except to say that it was made in the very beginning of the history of the Christian Church and that it had the sanction of our Lord's Apostles and that it is commemorative of the Lord's Resurrection. This ought to be enough for us.

Moreover, from glimpses which we have of the way in which our Lord spent His Sabbaths we may learn something of how our Lord would like us to spend our Sundays. The complex conditions of modern life present many difficulties in this connection but, if we remember that our Lord showed us principles of conduct rather than rules to be obeyed, we shall not find it difficult to decide what those principles are. "The letter killeth, the spirit giveth life."

2. Principles versus Rules.—The Jews of our Lord's day lived by rules. These rules were largely deductions made from the Mosaic Law. Laws and rules are very good in their place. They belong to the period of tutelage, or they are for the restraint of those who will not accept principles. We make rules for children because we cannot make them understand principles and we make laws for people who otherwise would act lawlessly. The normal Christian, however, does not refrain from cursing, stealing and murder because there are laws against these things and because there are judges, policemen and jails. The restraint he feels is that of the principles which guide his life. Cursing, stealing and murder are wrong and he will not violate his principles by doing wrong things. When one realizes this he has passed from the period of tutelage into the larger life of the spirit.

Now, our Lord was in frequent conflict with men who had very narrow views of life and who lived in literal observance of rules. It was their religion to obey laws without considering what lay behind them. These laws and rules of conduct were applied to the minutest details of common life.

3. Our Lord's Protest.—He protested against their narrow interpretation of the Sabbath law and justified the conduct of His disciples who were accused by these literalists of having profaned the Sabbath.

As they went through the ripening fields upon the Sabbath, the disciples plucked some of the wheat heads and rubbed them in their hands to separate the grain. (St. Luke 6.) This plucking the Pharisees regarded as a sort of reaping and the rubbing as a sort of threshing. Therefore, they said, "Why do they on the Sabbath Day that which is not lawful?" Jesus referred them to the action of David in which he broke the letter of the law because of the larger claim of human needs.

4. The Sabbath was Made for Man.—Our Lord then enunciated two principles. One of them is that the Sabbath was made for man. It was made for his benefit and use. It was not to be, as they regarded it, a chain to bind him, but day in which he was to find freedom for the development of the highest things in life such as worship and human service.

Sunday, for us, is not a day to do anything we please but is meant to be used by us for the honour of God and for service to others as well as for rest for ourselves. The best Sunday rest will be found not in idle lounging, but in getting away from the common business and pleasure of life into the highest realm of unselfish service and spiritual devotion.

5. Jesus is Lord of the Sabbath.—This is the other principle our Lord here stated. It will solve many of our difficulties if we remember it. So many conscientious people kept asking during the war, "Is it right for me to do this or that?" It may be answered by asking some further questions such as, Is it an unselfish service? Is it necessary? Does my conscience tell me that the Lord of the Sabbath would approve?

Our Lord showed His authority over the day and illustrated His principle of freedom from literalness, by healing the man with the withered hand. Lord, what wilt Thou have me to do?

Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. President
 THOMAS MORTIMER, Esq. Vice-President
 J. M. McWHINNEY, Esq. Treasurer
 MARK BREDIN, Esq.
 M. RAWLINSON, Esq.

Subscription Rates

Canada and other points in the Postal Union \$2.00 per year
 United States and Foreign \$2.50 " " (in advance)

- Single copies 5 cents
- Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
 - Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
 - Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.
 - It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.
- Advertising Rates will be submitted on application.
- CANADIAN CHURCHMAN, LTD.,
 613 Continental Life Building, Toronto,
 Corner of Bay and Richmond Sts.
 Phone: Main 5239.

Does your paper reach you regularly?

If not, please write or phone us; it is our only way of knowing you are not getting service.

THE CANADIAN CHURCHMAN
 Phone—MAIN 5239

Correspondence

"SPECTATOR" AND THE INDIAN DEPARTMENT.

Sir,—May I venture to criticize, and even to contradict, certain statements made by "Spectator" in your issue of May 29th, statements put forth with no diffidence, but with the assurance of "I am Sir Oracle?" I hesitated at first, asking myself, "what good will your letter do?" But I felt that his statement, if left uncorrected, might do much harm, for some people read "Spectator's" columns, and some of those may be ready to believe that what he states with such assurance must be true, and thus may be led into misjudging the M.S.C.C. and the Anglican Church in Canada, to say nothing of us poor missionaries who are "doing our bit" to educate "Lo, the poor Indian, whose untutored mind," etc. I have much respect for many of "Spectator's" theories, and for some of his criticisms; but a little more modesty, or a little less "cocksureness," would not be amiss. I beg you and him to believe that I am not meaning to make any attack on the Indian Department, nor on the heads of that department. I have usually met with courtesy and some consideration from them; but I cannot agree with "Spectator's" great admiration for their boundless zeal and ready liberality towards the Indian, nor with the scorn and "wonder" with which he contemplates the educational efforts of our Church.

In your issue of May 29th, he undertakes not only to "wonder" (twice) and to "suggest," but also to criticize severely the M.S.C.C. for its educational policy towards our Canadian Indians, and to lecture it, *ex cathedra*, under the guise of suggestion, encouraging himself with the reflection "that his suggestions are sometimes followed." The M.S.C.C. is quite able to defend itself; I merely wish to apply a slight fomentation to prevent, if not too late, the attack of "enlargement of the head," from which the I.D. might suffer in consequence of swallowing the undiluted Spectatorial eulogies.

I have long taken the position that "Spectator" takes as to the rights of our Indian fellow citizens, even including the franchise now, after the noble way in which they rallied to the Empire's call to the colours. I have lived and worked among them and for them for 27 years, and have, perhaps, as close dealings with Ottawa as "Spectator" claims to have. And I cannot let pass his confident claim, based on his "close touch with the Minister of the Interior and the Superintendent of the I.D.," that the Government of Canada is ready and keen to assume its full responsibilities for the material and intellectual welfare of the Indians, and that "there is no sense in the Church bearing a burden, when the Government is willing to bear it," and that "the largeness and the cost of the policy does not at all frighten them." I have nothing to say for or against the readiness, or "frighten"-edness of the Minister of the Interior. As it happens, my correspondence has not often been with that august personage. But from my correspondence with the Deputy-Superintendent, I believe that he is willing and ready to do what is right for the Indians, if he only had the funds. But—the Government never seems to provide the I.D. with funds enough to carry out such a policy. I have frequently received the answer that the I.D. has not enough money to carry on work which it does not deny should be performed.

(1) I have for some years been asking for schools for Reserves which are utterly without any chance of education, in spite of Treaty promises, but in vain. If anything is done there, it must be done by the Church. (2) I have pointed out that it is impossible to procure proper teachers for the pitiful salaries offered, about half what is given to the teachers supplied to our schools for Germans and Menonites, who do not want them. (3) In other ways I have tried to persuade the I.D. to relieve the Church of that educational financial burden which "Spectator" says they are so keen to shoulder. The Onion Lake Boarding School is one instance. The Church has supplied all of the buildings and much of the equipment, and has to bear the expense of repairs, improvements, etc. The I.D. will neither pay rent for the use of these buildings, nor buy them from us. The per capita grant for the 30 pupils allowed is quite insufficient for salaries, maintenance, etc. The W.A. supplies some salaries and some clothing, bedding, etc., for the pupils. The Church has somehow to find the balance. I have been just as ready as "Spectator" to let them carry the financial burden, ready to accept their policy, ready to do all the work for which they will provide the means. To parody the Nelsonian slogan: "the I.D. expects every man to do its duty." I might multiply instances to fill your columns. One great reason why the results of our educational work among the Indians are so poor—and poor they are—is that the Government always stops a little short of what it should do to make the work complete. A little more liberal provision, a little greater expenditure, would be true economy, for it would prevent the almost complete waste of the present expenditure. The Indians themselves realize this, and are acute in their criticism of the penny-wise and pound-foolish system. To conclude, I fear that "Spectator's" official friends at Ottawa have been learning the art of camouflage, and were either "pulling his leg," or "pulling the wool over his eyes." And I "suggest," very humbly, that a little of the charitable and appreciative spirit that "Spectator" shows towards the Canadian Government in this matter he might better show towards the M.S.C.C. and the poor missionaries, myself among the number, who, in our constant effort to make bricks without straw, or to cut our

The Dioceses of the Canadian Church

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

coat according to the cloth that we ought to have, are in danger of losing our faith in Government and Government officials, and ceasing our endeavour to secure their rights and privileges for those whom we have dispossessed of their lands, and left to the tender mercies of those who seek to exploit or end them.

J. A. Saskatchewan.

Bishopsthorpe, Prince Albert,
 Sask., June 18th.

THE JUDGMENT OF THE ANCIENT CHURCH ON PRESBYTERIAN ORDINATION.

[Abridged.]

Sir,—In your issue of June 26th, the Rev. C. Paterson Smyth, in questioning the accuracy of some of the statements of Canon Plumtre in your issue of May 29th, reminds the Canon "of the judgment of the early Church on Presbyterian orders." Not knowing that the ancient Church had passed any such judgment, I was, as a student of Church history for over thirty years, curious to learn when, where, and by whom any such judgment had been passed.

It was, as I thought, the old case of Colluthus, which no critical student of to-day would think of mentioning as a test case in the problem at issue. I am aware that Bishop John Wordsworth describes this case as "the 'leading case,' so to call it, respecting the validity of Presbyterian ordination," which, he adds, "was decided in the year before the council of Nicaea, A.D. 324" (The Ministry of Grace, p. 138).

Now the fact of the matter is that Bishop Wordsworth was wrong in his estimate of this case, as can be proved from his own statements, for the judgment passed on Colluthus was not a judgment on the validity of an ordination given exclusively by a presbyter, but given by a presbyter not only without the permission of his bishop, but when, in the particular case in question, the presbyter was in schism with his bishop. We say emphatically that here was not a judgment on presbyterian ordination as such, and this is proved by the fact that the Bishop of Alexandria at the time of the passing of this judgment had himself been raised to the episcopate by presbyters only, the twelve chief presbyters of Alexandria (Wordsworth, *ib.*, p. 137; Lightfoot—*Epis. Phil.*, p.

231). Had this council of Alexandria, in A.D. 324, passed any judgment on presbyterial ordination to the effect that it was null and void, it would have condemned the consecration of the Bishop of Alexandria. What the council did was to declare that an ordination given by a presbyter on his own initiative was henceforth to be null and void.

Continuing his remarks on the case of Colluthus, Wordsworth says: "If we may fairly give at least so much credence to Eutychius as to suppose that Alexander had in some degree abridged the rights of his City-presbyters and enlarged those of his comprovincial Bishops, and if Colluthus claimed, as is probable, to exercise in his own Church some of the episcopal rights implied by Jerome, we can easily understand the grounds of his schismatical action, and the difficulty of suppressing it." He concludes his investigation with these words when referring to the ordaining power of bishops, "in ordination their presence and ministry was generally considered to be necessary, at any rate after the decision of the case of Colluthus in A.D. 324." Immediately before these words he had said, "As regards the position of Presbyters who assist in ordination of other Presbyters, I feel great reluctance to acquiesce in the position that they are mere witnesses—although that is, I believe, the ordinary assumption. They represent the Presbyterate or 'Sacredotium' receiving new members into its order, and, whether they actually touch the heads of the ordinands or not, their presence and prayers are an ordinary part of the mystery of ordination considered as a means of grace" (*ib.*, pp. 139, 168, 169).

Now in all this Bishop John Wordsworth practically admits the validity of presbyterial ordination *per se*, and what more do we want, and what less could he have admitted, seeing that the presbyter of to-day is the lineal descendant of what by way of clearness we may call the presbyter-bishops of Acts XX. 17, 28, although in reality the officers of the Church of Ephesus were presbyters pure and simple, and so remained practically in all the Churches until after the decease of the Apostles, when the "ancient fathers of the primitive church," as Cranmer and his episcopal colleagues inform us, instituted a difference between these presbyters by arranging for one of them to be a Bishop over the rest (Formularies of Faith of the Reign of Hy. VIII., p. 118).

ARTHUR E. WHATHAM.

Marconi-- Airplane-- Ryrie Bros. Limited

These three institutions are annihilating distance.

The Marconi wireless service—the fast-coming airplane service and the Ryrie mail order service.

The Ryrie catalogue, with its hundreds and hundreds of illustrations of our most beautiful things, practically brings the Ryrie store to your front door—all you have to do is to look at it.

We guarantee safe delivery of goods—prepay carriage charges and refund money in full if you are not more than satisfied.

Catalogue free on application.

Ryrie Bros.
Limited
Jewelers and Silversmiths
134-136-138 Yonge St.
TORONTO

WEALTH AND WELFARE.

Sir,—I am sorry that "system" was printed for "rythm" in my letter on "wealth" in the prayer for the King, thus missing my point. The analogous collect in the American book has the word "prosperity" but this with the context is not as good in point of rythm, while our French Canadian also has "prospérité;" this word in either language savors of worldly benefits, while "welfare" may imply the spiritual as well. "Bien être" would have been a more accurate French rendering.

A. W. Savary.

Preferments & Appointments

Morley, Rev. Canon G. B., sec.-treas. of St. Alban's Cathedral Fund, to be Rector of St. Bartholemew's, Toronto.

Melville, Rev. Roy, to be Assistant Curate of St. Stephen's, Toronto. (Diocese of Toronto.)

BIRTH NOTICE

DESPARD—On June 24th, at the Cottage Hospital, Toronto, to the Rev. G. S. and Mrs. Despard, a son.

BOWRING—At St. Paul's Rectory, Viscount Sask., June 23rd, to the Rev. G. W. and Mrs. Bowring, a son (Herbert John).

All Over the Dominion

Running close enough to a giant twin iceberg to see two polar bears on it was the thrilling experience of those on board the French liner "La Touraine," which arrived in New York last week.

St. Andrew's Church, Tilbury, Ont., was consecrated by the Bishop of Huron on June 21st, when special services were held, both morning and evening. The Bishop preached at the morning service.

The annual athletic sports took place at Trinity College School, Port Hope, on June 23rd. The Esmonde Clarke challenge cup for general athletic proficiency was won by Cruickshank Maximus.

A bazaar was held in the park at Longford Mills recently under the auspices of the Ladies' Guild of St. Peter's Church. A neat sum was realized for the fund for improving the parsonage grounds.

At the meeting of Six Nations Indian Council, held at Brantford on June 18th, the Chiefs decided to write the Prince of Wales to unveil the Six Nations Honour Roll on his visit to Canada in August.

The Bishop of Toronto held Confirmations at Cookstown and Port Hope last week, and on June 29th he held a Confirmation at Erindale, and he consecrated the Anglican cemetery at St. John's, Dixie.

The Bishop of Ontario dedicated, on June 22nd, a handsome reredos, which has been placed in Christ Church, Belleville, to the memory of members of the congregation who have lost their lives in the war.

The 170th anniversary of the founding of the city of Halifax, N.S., was appropriately celebrated on June 24th. There were special services held in St. Paul's Church on that day, both morning and evening.

On Trinity Sunday the Bishop of Toronto confirmed sixteen candidates in Christ Church, Woodbridge, presented by the Rector, Rev. R. B. Patterson, M.A. The offering was special for the Building Fund of St. Alban's Cathedral.

The closing exercises of Kingthorpe School, Hamilton, took place on June 25th in the schoolhouse of the Church of the Ascension. The Bishop of Niagara presided. Revs. Drs. Drummond and Renison made short addresses.

The closing exercises of the Church of England School, Ottawa, took place in Lauder Hall on June 18th. The Bishop of Ottawa presided and presented the prizes. Previous to the presentation of prizes a short service was held in Christ Church Cathedral.

A large number of the members of the St. John's Ambulance Association, of Toronto, attended the morning service in St. Alban's Cathedral, Toronto, on June 22nd. Canon MacNab preached a sermon appropriate to the occasion.

A body of St. John's Ambulance Brigade, sixty strong, attended the service on the evening of June 22nd at Christ Church Cathedral, Montreal. The preacher was Major the Rev. J. E. Ward, Senior Chaplain, Military District, No. 4.

At Arthur, Ont., on Whitsunday, the annual church festival was held. Special services and large communions marked the day. On Whitsunday a garden party was held with proceeds of \$270. Rev. H. G. L. Baugh, B.D., is the Rector.

About one hundred members of the St. John's Ambulance Association attended the annual service at Christ Church Cathedral, Ottawa, on June 22nd. The Rev. L. I. Smith, the Rector, preached. Seven returned mem-

bers who have been overseas were present with their companies.

A handsome oak reredos, beautifully carved, was unveiled and dedicated in St. Mark's, Hamilton, on June 22nd, by the Bishop of Niagara in memory of the late Rector, Rev. C. A. Sparling. Canon Sutherland and Rev. Percival Mayes, the present Rector, assisted in the service. The Bishop gave an address.

Amongst the recent good deeds of that excellent organization, the Down-Town Church Workers' Association, of Toronto, has been the purchase of a cottage near Morelands, the association's summer home at Beaverton. This cottage will be refitted and made into a rest-house for sick children from the slums of the city.

The annual prize-giving at St. Mildred's School, Toronto, took place on June 20th in St. Thomas' Parish House. The Bishop of Toronto presided. Marjorie Stewart, the captain of the school, won both the gold cross, given by Dr. and Mrs. Marlow, and the Bishop's prize for Divinity, a Bible. Sister Barbara read the report of the school for the past year.

The annual Speech Day celebration took place at Ridley College, St. Catharines, on June 24th. The Bishop of Niagara presented the prizes, and short speeches were made by Revs. Drs. Renison and Miller, the Headmaster. The Governor-General's medal and the Merritt gold medal were won by MacDonald and the Merritt silver medal by Abbott.

The closing exercises at St. Clement's School, North Toronto, took place on June 26th. Prizes were presented by the Rev. A. J. Fidler, the Rector. Miss Waugh, the Principal, a graduate of St. Hilda's College, was presented during the evening with a silk umbrella by the pupils. The school attendance has risen during the past twelve months from 65 to over 100.

The Bishop of Ontario held a General Ordination in St. James', Kingston, on June 22nd, when he ordained the following gentlemen to the diaconate and the priesthood respectively: Deacons, Messrs. N. T. Stout and J. R. Robbie. Priests, Rev. H. R. Pettam and Rev. T. W. Savary. The Rector of the Church preached the Ordination sermon. The ordinands were presented to the Bishop by Archdeacon Dobbs.

Practically the entire congregation of St. James', Clondeboye, assembled at Holy Trinity rectory, Lucan, to bid farewell to Rev. Wm. and Mrs. Lowe on their approaching departure from the parish. During the evening they were presented with a most complimentary address and a well-filled purse. Mr. Lowe has been Rector of the parish for the past eight and a half years.

The closing exercises at Highfield House, Hamilton, took place on June 23rd. Out of 300 Old Boys who donned khaki, 45 have won decorations. Sir J. M. Gibson presided and Hon. S. C. Mewburn, Minister of Militia, distributed the prizes. The Bishop of Niagara was also present. Thirty-five Old Boys have made the great sacrifice. The Governor-General's silver medal was won by A. H. Zimmerman.

On June 15th Archdeacon Richardson, of London, dedicated a beautiful marble tablet, erected by the congregation of St. James' Church, Brantford, to the memory of their late Rector, the Rev. Edward Softley. He spoke of the beautiful Christian life and example of the deceased and of his faithful preaching of the Gospel.

The closing exercises at Bishop's College School, Lennoxville, Que.,

took place on June 25th, when the annual Speech Day was observed. A service in the chapel was held at the close of the day, which was conducted by Canon Scott, C.M.G., D.S.O., himself an Old Boy. Eric Durnford, of Montreal, won both the Governor-General's prize and the Lieutenant-Governor's prize. He won also the Old Boys' prize for the highest average in the Sixth Form, and in addition a prize for classics.

On Whitsunday last the Lord Bishop of Niagara visited the parish of Christ Church, Nanticoke, where he confirmed eighteen candidates, twelve of them being adults. Four of the adults, unbaptized, and coming from other Christian bodies, were previously baptized by the Rector, the Rev. Henry W. A. Brand. The combined parishes of Christ Church, Nanticoke, and St. John's, Cheapside, have pledged themselves to an increase of \$350 in the Rector's stipend as from the beginning of April last.

His Royal Highness the Prince of Wales is expected to arrive in Canada during the month of August, and will be present at the opening of the Canadian National Exhibition at Toronto and at the official opening of the new Canadian Parliament Buildings. The following staff will accompany him on his Canadian tour: Chief of Staff, the Marquis of Salisbury; Chief Private Secretary, Lieutenant-Col. E. M. Grigg; Assistant Secretary, Sir Godfrey Thomas, Bart.; Equerries, Capt. Lord Claud Hamilton and Capt. the Hon. T. S. Legh.

The annual convention of the Deanery of Haldimand Sunday School Association was held in St. John's Church, York (Rev. Dr. T. H. Ibbot, Rector), on June 18th. Rev. R. F. Nie, B.A., of Beamsville, gave an address on "Four Points of Sunday School Efficiency." The second address was given by Miss Woodhouse, of Dundas, on "Lantern Work." A Round Table conference on "The Problems of the Rural Sunday School" was conducted by the Rev. R. S. Mason, of Toronto. Capt. Lyons and Capt. Emmet were the chairmen.

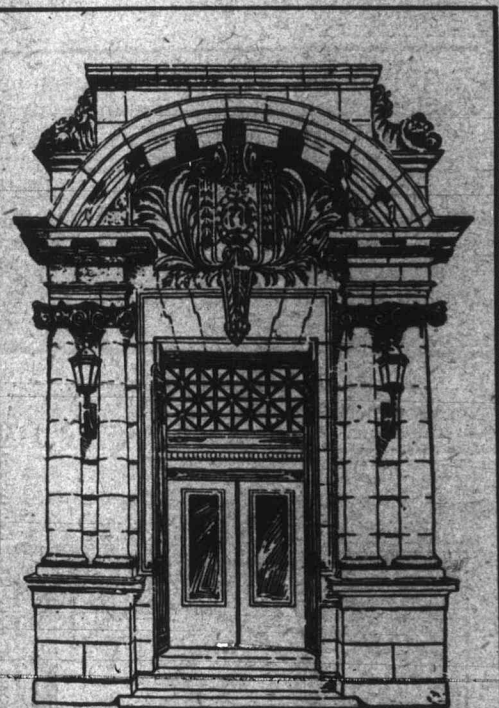
Dr. White, the Bishop of Newfoundland, who is visiting Montreal, was the preacher at Christ Church Cathedral at the morning service on June 22nd. Bishop Farthing and the Rev. Dr. Symonds jointly conducted the service. Responsibility of Church membership and the function of the Church formed the subject of the sermon. The Church, said the Bishop, was the source of every noble impulse that influenced men in assuming responsibility to their fellows. The old truth was still adaptable to changing times. The speaker emphasized the need for the directing truth of the Church in the lives of men.

At a meeting of the Anglican clergy in Winnipeg, held recently, the following resolution was adopted: "That this meeting views with deep regret and grave anxiety the long-continued conflict now going on in Winnipeg, which, if not speedily and satisfactorily settled, must not only entail great material loss to the community and suffering on many citizens, but must also create a feeling of bitterness and animosity which will seriously affect our social life; and, believing that the best way to end such conflicts is for employers and strikers to get together, and frankly and fully discuss in conference the points at issue, urges upon both parties the desirability of at once taking steps to hold such conference."

At the recent annual meeting of Turtle Mountain Deanery, held at Nings, Man., the Chapter heard a detailed report of the plans for a proposed Bishopric of Brandon from Rural Dean Bell. This was followed by a discussion pro and con. The



Forward Movement was explained. At the business meeting Rural Dean Bell reported that Rev. W. J. Southam, of Holy Trinity Church, Winnipeg, and possibly Rev. Canon McElheran, of St. Matthew's Church, had promised to address the Chapter at their next meeting in July at Killarney. After the business meeting Rev. T. D. Painting read a paper on Dr. Denney's "The Christian Doctrine of Reconciliation." Evening Prayer was said in St. Alban's Church. Rev. J. H. Gibson, Rector



Main Entrance—Head Office

FIRST

Established in 1882, this Corporation was the first trust company in Canada. The volume of its business is evidence of the extent to which it holds the public confidence.

Total Assets as at January 1st, 1919, exceed \$90,000,000.00

THE TORONTO GENERAL TRUSTS CORPORATION

Head Office
Bay and Melinda Streets, Toronto

HON. FEATHERSTON OSLER, K.C., D.C.L., President
A. D. LANGMUIR, General Manager
W. G. WATSON, Assistant General Manager

of Boissevain, preached on Matt. 21: 28.

Miss Mary Ferguson, secretary of Lanark Deanery, was happily remembered on her birthday recently, when she was made a life member of the W.A. of Ottawa Diocese by a number of her friends. Miss Ferguson was for five years secretary of Smith's Falls W.A., and for the past ten years has been secretary of Lanark Deanery.

It is fifty years since St. Peter's Church, Charlottetown, was built in what was called "The Bog." As the Rector of St. Paul's, Charlottetown, at that time objected to having his parish divided, the Bishop of Nova Scotia made St. Peter's a Cathedral, as Prince Edward Island was outside of his diocese. Now it has one of the most beautiful chapels in Canada. Canon Simpson, the Rector, made reference to the parish history at the recent anniversary, although the celebration will not be held till September. Eight of St. Peter's members have entered the sacred ministry and three others are now preparing. It has prepared for matriculation thirteen young men from other congregations wishing to take Holy Orders and has helped in the training of eight others who assisted here as lay readers or school teachers before they were ordained.

At the sixteenth annual closing of St. Agnes' School, Belleville, Ont., the prizes were presented by the Lord Bishop of the diocese, Archdeacon Beamish, Rev. A. T. Geen, Messrs. J. Elliott, H. F. Ketcheson and Colonel Ponton. The Bishop, the guest of the evening, gave a very interesting address, in which he said that he was overjoyed to learn that the prospects for the next school year were so promising. He hoped, at no very distant time, that he should see St. Agnes' School controlled and administered as a diocesan school. He said that he agreed with the statement about the schools in England—that for character-building the best training of both mind and manners was done in the boarding schools, especially by those controlled by the Church. These were obtaining results such as no day school could produce. This was effected by the daily discipline and religious training obtainable only in the home life of the school.

SOCIAL WORKERS IN CONFERENCE.

A Round Table Conference held in the Social Service Building of the University of Toronto, on June 13th, by a group of social workers interested in housing for business women, passed the following resolution, moved by Prof. R. M. MacIver and seconded by the Ven. Archdeacon Ingles: "That this meeting of social workers is impressed with the great need of homes for single women in business and industry and urges upon the Toronto Housing Commission earnest consideration of the various types of house which would meet this need, particularly apartment houses in the city and small community houses in the suburbs." The Rev. Peter Bryce, who presided at the meeting, was made convener of a committee to present the resolution to the Housing Commission, and those appointed to act with him were Capt. Gordon Bates, Archdeacon Ingles, Mrs. F. H. Torrington, Mrs. A. M. Huestis, Prof. R. M. MacIver and Miss Margaret Davidson.

Dover's memorial to local men killed in the war, which will consist of a small tower in which the Zeebrugge Mole bell will be hung, will be placed in front of the old Elizabethan mansion now used as municipal offices.

TEACHER TRAINING EXAMINATION RESULTS.

WE are glad to publish the results of the Teacher Training Examinations conducted by the Sunday School Commission in April last.

While the number of candidates was considerably smaller than for some time past, this, we believe, is accounted for largely by the fact that, at the time when most parishes began their Teacher Training Classes the epidemic was at its height. Not only so, but the work in many parishes was so upset by the epidemic, that even where classes were begun afterwards, they were begun too late to enable the candidates to cover the work required for the examination.

The total number of applications received was 156, representing 13 dioceses and 31 parishes. These applications were divided amongst the different dioceses as follows: Algoma, 10; Calgary, 4; Fredericton, 2; Huron, 7; Montreal, 19; New Westminster, 19; Nova Scotia, 17; Niagara, 34; Ottawa, 3; Ontario, 10; Quebec, 3; Saskatchewan, 2; Toronto, 26.

The work done by the candidates was, on the whole, very creditable. Of the 123 who wrote, 52 obtained a first-class standing, and only 4 failed.

The honour of obtaining first place in the various examinations belongs to the following:—

FIRST STANDARD COURSE.

One-Year Course.—Hannah Byron, of the parish of St. John's, Saskatoon, diocese of Saskatchewan, with an average of 73%.

Two-Year Course.—First Examination—J. Van Every Goldthorpe, of the parish of St. John the Baptist, Dixie, diocese of Toronto, with an average of 88%.

Final Examination—Florence May Cowlin, of the parish of St. James', Vancouver, diocese of New Westminster, with an average of 77%.

Three-Year Course.—First Examination—J. Berkley Sutton and Joseph Willett, both of the parish of St. Mary's, Glace Bay, diocese of Nova Scotia, with an average of 100% each. Second Examination—Mrs. Muriel G. Simmons, of the parish of St. James', Paris, diocese of Huron, with an average of 76%.

Final Examination—Edith M. Hodd, of the parish of the Ascension, Hamilton, diocese of Niagara, with an average of 83%.

As a result of these examinations the number of those who have completed the First Standard Course has been increased to 291.

In the Advanced Standard Course there were only 5 candidates. These all passed creditably.

The marks of the individual candidates have been sent to the incumbents of the parishes in which the candidates wrote.

We extend to the successful candidates our hearty congratulations.

UNIQUE EVANGELISTIC CAMPAIGN IN SASKATOON.

ONE of the most unique pictures of Christian unity was exhibited in Saskatoon some few weeks ago in a Mission when all the Protestant bodies of the city united, excepting the Lutheran.

The spirit that prompted the idea was first of all largely nurtured in the ministerial prayer-meeting held every Saturday afternoon when the ministers of the city meet together to ask God's blessing upon their Sunday services as well as on the work at large. Besides this the project was much aided by the closing service

Canadian Government and Municipal Bonds

We invite correspondence regarding Canadian Government and Municipal Bonds to yield from

5.25% to 6.25%

Wood, Gundy & Co.

C. P. R. Building
Toronto

Montreal New York London Saskatoon

which was addressed by the Bishop of the diocese. At this service the three week of prayer groups met in one building and here it was practically decided to hold a Mission, although it did not commence until several weeks afterward. In this spiritual amalgamation was found the four Anglican churches, four Presbyterian, three Methodist, Baptist, Disciples and representatives from the Salvation Army and other Gospel halls.

The Mission lasted for three consecutive weeks, without any questionings, frictions, disputes or misunderstandings of any nature whatsoever. During the Sundays of this period the ministers had their own services but kept before their people the spirit of the Mission. There were four union prayer-meetings held every afternoon in the four sections of the city (with the exception of the first day when all groups united at the Y.W.C.A.). In addition to this there was a meeting for prayer every evening always in the same room previous to the regular mission service. The Mission itself was held in Third

SPEND AN HOUR IN THE HUTS

with our soldier boys. You can do this by reading

"Told in the Huts,"

THE Y.M.C.A. GIFT BOOK

Hear their tales as told first hand.

Regular Price - \$1.25

Our Price - .65

Postpaid 75 cents

Only a limited quantity.

ALSO

"Pillars of Society,"

By A. G. GARDINER

A strong, fearless review of such men as—King George V.—Lloyd George—Mr. Asquith—President Wilson—The late Lord Kitchener—The late Joseph Chamberlain—The late Theodore Roosevelt—and many others.

Regular Price - 50 cents

Our Price - 30 cents

Postpaid 35 cents

ORDER NOW

THE CANADIAN CHURCHMAN
613 Continental Life Bldg.
TORONTO

GARDEN PARTIES
Perrin the Entertainer
 NOW BOOKING ENGAGEMENTS
 Address: 888 Queen St. West, Toronto
 Phone College 3832

Importers of British Goods
 are invited to keep in touch with
R. DAWSON HARLING
 REPRESENTING
 MANCHESTER SHIP CANAL CO.
 MANCHESTER LINES, LIMITED
 28 Wellington Street E., Toronto
 Seven large Steamers with Canadian Service

The name to keep in mind when
 buying clothes

"VICKERMAN"

The best serge makers in the
 British Empire

NISBET & AULD, Limited TORONTO
 Sole Wholesale Distributors in Canada.

A Good Investment

The money you save earns interest
 when deposited in our Savings De-
 partment, and both principal and
 interest are safe and can be obtain-
 ed whenever required.

Open An Account To-Day.

**THE CANADIAN BANK
 OF COMMERCE**

Advertising Aims

No. 5.

TAKE THE PLUNGE

Advertising is not an expense, it is an investment; part of the cost
 price just as your Salesman's wages, rent, heat, light, etc., all are.
 They all go to make up your cost price upon which you base your
 profits.

Your best Salesmanship is advertising to let people know what
 you have for sale.

The Old Timer

sat down and waited for business to come to him—he is still waiting
 or dead. The modern man creates and draws business to him.

If your field is the home, be at home in your field

use

THE CANADIAN CHURCHMAN

appreciated by Advertisers and Readers alike.

Two unsolicited opinions:

"The Canadian Churchman is a most excellent paper, educational
 and interesting, and one every Church of England family should
 read."
 Subscriber,
 Belleville, Ont.

"We are glad to say The Canadian Churchman is a live and
 dignified publication."
 Advertiser,
 New York.

Note the selectness of the advertisements we carry, and decide if
 yours should not be among them.

Any particulars gladly given.

THE CANADIAN CHURCHMAN

Avenue Methodist, the largest and
 most central building in the city. It
 is an edifice of gray stone, of a
 churchly and ecclesiastical appear-
 ance, both inside and out. The ex-
 terior is much akin to an old Anglican
 church.

There was no outside evangelist or
 extravagant machinery of any de-
 scription employed in this effort. The
 programme committee appointed two
 ministers for each evening, one to
 conduct the service and the other to
 preach. The musical portion was
 supported by a united choir. The
 Anglicans who were appointed to
 either conduct or preach included the
 Bishop, the Rev. Canon E. B. Smith,
 Rector of St. John's Church; the Rev.
 J. E. Purdie, Rector of St. James'
 Church; the Rev. E. Hodson, Rector
 of Christ Church, and the Rev. H. A.
 Clark, Rector of St. George's Church.
 In addition to these there were the
 ministers of the Presbyterian
 churches, the Methodist, Baptist, and
 Disciple churches. There was a per-
 sonal workers' committee of twenty-
 one persons, eight of whom were
 Anglicans. In the after-meetings,
 which were sane and most helpful,
 could be seen, night after night, vari-
 ous workers in class-rooms and quiet
 corners of the church parlors and
 Sunday School Hall, with their open
 Bibles, pointing anxious ones to
 Jesus: the Lamb of God that taketh
 away the sin of the world. Many
 found Christ as their own personal
 Saviour, and Christians were aroused
 and refreshed. The churches were
 very much strengthened by their co-
 mingling in this way. The bonds of
 Christian love were deepened and
 broadened, and it is to be hoped that
 other cities east and west may follow
 the example of the churches of Saska-
 toon along these lines.

At the conclusion of the United
 Evangelistic Campaign, an eight-day
 Mission was conducted in St. James'
 Church by the Rector of the parish,
 the Rev. J. E. Purdie. It was much
 aided by having with us some of the
 lay workers that had already caught
 the vision and spirit of the larger
 city-wide effort. All the Mission ser-
 mons were given by the Rector, ex-
 cepting on the first week-night, when
 the Rev. H. A. Clark, Rector of St.
 George's Church, gave a strong
 Gospel message. The Mission
 throughout was supplied and sus-
 tained by much prevailing prayer.
 Each night a prayer-meeting was held
 before the regular mission service
 commenced. The after-meetings con-
 tinued every night, at which many
 souls earnestly accepted the Lord
 Jesus Christ as their own personal
 Saviour. In these quiet after-meet-
 ings there was a deep under-current
 of spirituality among the active
 Christian workers that gave colouring
 and power to the whole Mission.

THE BISHOP OF OTTAWA'S CHARGE.

(Continued from page 424.)

spiritual and moral plane we can live
 in the atmosphere of the New Testa-
 ment, where both are emphasized and
 harmonized.

"But so far as we are immedi-
 ately concerned in our Church life to-
 day, what can be said? I must be
 content to offer you some guiding
 thoughts, not unmixed with warning.

"(a) In the midst of the enthu-
 siasm of the day for unity, we must
 take care lest our children should say
 of us, that in pursuing one great
 aim, we lost sight of another equally
 vital to loyalty and true progress.
 We cannot, without loss, throw our-
 selves unreservedly into the enthu-
 siasm of the age in which we live.
 No age has a monopoly of truth, his-
 tory shows us this. The Church of
 Christ is, in every age, both ancient
 and modern, and has in its treasury
 things both new and old. We shall
 not attain new treasures by discard-
 ing those we already have.

SUMMER RESORTS

PINEHURST LODGE, now open for guests,
 is an ideal place to spend a summer vacation, situ-
 ated in the very centre of the Grimsby fruit dis-
 trict and close to Grimsby Beach. We have our
 own fruit, vegetables, poultry and eggs. For
 rates, write Box 355, Grimsby East Post office.

LANGTON HOUSE—Near Bayville, Lake of
 Bays: good fishing, boating and bathing; fresh
 milk and vegetables; table guaranteed; also
 "Rosebank Cottage." Suitable for even two
 families, wood and ice; can procure supplies from
 Langton House Farm. John King, Box 356, Bay-
 ville, Muskoka.

THE PINES, Lake Simcoe. Accommodation
 for guests. Mrs. Frank Terry, Keswick.

WILL take tourists at farm home. Mrs. Gibbs,
 Mountain Lake, Minden, Ont.

HEALTH RESORTS

LOCH SLOY REST HOME—Ideal winter or
 summer home in the garden of Canada. Just
 the environment for rest. Country and city
 combined. Electric service to Hamilton. For
 descriptive pamphlet, Drawer 126, Winona, Ont.

LOTS FOR SALE

SWANSEA, ONT.—For Sale—two fifty foot lots
 (adjoining), 280 feet deep. West side of Ellis Ave.,
 restrictions. Mrs. F. G. Clayton, 7 Ellis Ave.,
 Swansea.

MUSICAL AND ENTERTAINERS

H. SHELTON, 167 Carlton Street, Toronto.
 Teacher of elocution; also open for entertainments

KELLY, Ventriloquist, Singer and Funny Man,
 catering to garden parties picnics (can you think
 of anything better?) Life-size figures, comic
 songs in costume; indoors or out. 596 Crayford
 Street, Toronto.

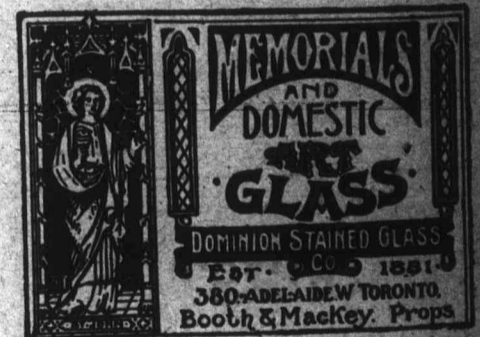
DECORATORS

PAINTING AND PAPERHANGING. Esti-
 mates given. F. Smith, 321 Manning Ave.

"(b) Reunion, for the Church of
 England the world over, and not in
 Canada alone, must be on a wide
 scale, and not on a narrow one. It is
 for this reason that I am convinced
 that the way offered to us by the pre-
 paration now being made for a great
 Conference on Faith and Order, is the
 way that is most full of hope. This

NURSING

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



EYE SAFETY

DR. DAVID NIESTAND, Specialist,
 slightly recommended for his wide
 experience in perfect fitting glasses.
DON'T DELAY
 698 YONGE STREET,
 Opp. Isabella St. Phone N. 313

TELEPHONE MAIN 7404
 We are equipped to produce

Printing Matter

THAT WILL ATTRACT
 ATTENTION ANYWHERE

Our prices are inducing, and should
 attract the shrewd business man—Try us

**The Monetary Times Printing
 Co. of Canada, Limited**
 62 CHURCH ST., TORONTO
 CORNER OF COURT ST.

ROYAL YEAST CAKES

There is more energy in a pound of good bread made in the home with Royal Yeast Cakes than in a pound of meat. Bread making is a simple operation and requires no previous experience. Full instructions in Royal Yeast Bake Book, mailed free on request.

E. W. GILLET CO. LTD. TORONTO

does not mean indefinite postponement. Already preparations stopped by the war have been resumed. Our Bishops are in closer touch than ever before with the great Churches of the East, with Serbia, Athens and Russia. The Roman Church alone has refused to co-operate. This conference will, of course, include also the consideration of reunion with all our neighbours who reject episcopacy now. They will be largely and ably represented. The conference will certainly be held, and we must take no step here, which will make a wider union impossible for the Church of England as a whole. At this moment my apprehension is lest we should lose the substance of the union we possess in seeking to grasp at once a

TALENT FOR GARDEN PARTIES

HARVEY LLOYD
COMIC SINGER and ENTERTAINER
Good, Clean, Wholesome Fun

Address:—17 Stephanie St., Toronto
Phones: Adelaide 915 or Beach 2487

CASAVANT FRERES
Church Organ Builders
ST. HYACINTHE, QUE.

Of the 800 Organs built by this firm, those of the following churches are some of the largest:

Emmanuel Church, Boston	137 stops
St. Paul's Anglican Church, Toronto	107 "
Eaton Memorial Church, Toronto	89 "
St. Andrew's Presbyterian Church, Toronto	88 "
Notre Dame Church, Montreal	82 "
First Baptist Church, Syracuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
St. George's Church, Montreal	60 "
All Saints' Cathedral, Halifax	52 "

Toronto Representative
L. E. MOREL, 440 Spadina Avenue

reunion which experience will prove to be but a shadow.

"(c) Two particular questions I have been asked to speak of. The proposals for what is known as 'The Open Pulpit' and 'The Open Communion.' These are just such steps as I think it is impossible for us to take until other fundamental questions are determined. The real issue that lies behind these questions touches the most sacred trusts that we have in charge. The faith that was revealed by God and once for all delivered to the Saints to be faithfully preserved and taught throughout the centuries, and the continuity of the life of the visible Church of Christ preserved unbroken from the Apostle's days to our own. Before we can share these fully with Christians of every name, great interests must be mutually understood, and mutually accepted. The open pulpit and the open communion, are not a means to union, but the crown of it. We cannot enter into the full fellowship we long for until we can carry with us, for others' sake as well as our own, our full heritage. I do not believe that this position will be either misunderstood or resented by any. Meantime, we can welcome co-operation wherever co-operation is possible. We can refrain from reviving harsh words of controversy, which will lead us nowhere, and which sound singularly out of tune in the ears of men to-day. We can recognize with thankfulness the Holy Spirit's powerful working among those with whom we are in fact co-operating in every form of social and philanthropic work. Their zeal is often greater than our own. I have warm friends in New York, in British Columbia and in Ontario, among those not yet in communion with us, and I value these friendships.

"United services in the course of our own Church worship I have not promoted or sanctioned. Our canons seem clear on the other side, and I think this decision is wise. On the other hand, there is a great desire for some opportunities for united fellowship and worship. This desire is felt by some of our own loyal people, and especially by those who have grown accustomed to such occasions during the war. There is one way in which this desire can be met from time to time. On national occasions, on battle and other anniversaries, when the state or the city or the community calls upon us to share in the united service in a public place or building, we can freely go. The community spirit is likely to be greatly developed amongst us everywhere, and may afford us opportunities which we can loyally accept of showing to the public at large that the Church does not stand solely for isolation and division.

"(d) The Church of England to a degree not found elsewhere in Christendom has achieved a unity and maintained it hitherto. It is a unity in which men who differ widely and acutely, are yet content to stay together under the banner of the one creed, in the fellowship of one historic order, and in hours of sacred worship to kneel together in one holy sacrament of unity. It is a great achievement. At times in the eyes of men it may seem to be a weakness, but in the eyes of our Master I believe it is seen to be our strength. Some marks the Church of England bears akin to those which mark our Empire also."

DIVINE PROVIDENCE.

(Continued from page 424.)

is accomplished but not without suffering. But if the fixity of law is the cause of pain, so the freedom of man makes moral evil possible. God does not interfere with this freedom. For man is in this moral world to learn to use and not misuse this great but dangerous gift. Man chooses

good, or evil, war, or peace. And God does not say a word. And so man learns the necessity of justice, truth and kindness by bitter experience of broken treaties and ruthless war, industrial or military.

THE GLORY OF GOD UNVEILED.

Thus a moral world entails: (1) Steadfastness on the part of God; (2) pain as a necessary by-product in a law-controlled world; (3) the possibility of moral evil in the case of free beings such as men are. Was the experiment of creation then worth while? Not if this world is all. In poem after poem, Robert Browning, the poet-philosopher, has wrestled with this problem of evil and Providence. I think he expresses the conclusion of all true theistic thought that a life beyond this is the necessary corollary of the Christian view of God and the world. Nor ought we to forget that the author and goal of this best of all possible worlds, because a moral world, enters Himself into the pain and travail of life under the law, submits to be tempted, tried and disciplined, that we might know that God Himself is what He is educating us to be, loving and righteous. And we must remember that most of the pain and much of the moral evil in life, results from our refusal to obey the precepts of Christ and to allow Him to reinforce our frail nature by that helping grace which He came to bring. If nature sometimes seems ferocious, and nature's Author stern, neither are without purpose. There is an old riddle which reminds us that out of the eater came forth meat, out of the strong came forth sweetness. If we seek mere pleasure in this world, we seek it in the wrong place, but if we seek the highest things, we may come to know that no better school could be devised for training the children of God in those things which condition the highest possible happiness. Readers of *Candide* may laugh at the tragedy of human life, but the laughter is not mirthful. And there stands one in heaven who laughs Voltaire to scorn as He points to the figure of One who holds in His hands the keys which can unlock the doors of our prison house and throw open to the sunshine even the portals of the grave, before whose moral majesty the voice of satire is dumb.

THE NEW WARSAW.

(Continued from page 425.)

rather gaudy and disappointing interior, whose floor lies below the street-level. Everything of much worth has been carried off—at least so it seemed to me. One picture did indeed catch my eye; setting forth the Trinity, Father and Son, side by side, with the Dove hovering over them. It brought back to my mind the hope of the Messianists, so finely set forth in Cieszkowski's "Our Father," of a Third Age of the world, when the Spirit of Christ shall be poured out on all flesh, and the Church of the Holy Spirit shall be universal, a communion of all devout and loyal citizens of every state. Thus would that union on earth be achieved which the Roman Catholic Church has dreamed of achieving—and failed.

Around about is the Old City, the greater part of which now belongs to the Jews' Quarter, the Ghetto. Of these people I shall say more later. There are some 400,000 of them in this city, living for the most part in an incredible state of ignorance, poverty and neglect. As I write, a friend shows me the report in papers of the reply President Wilson has given in Paris to the deputation of the Jews of Central Europe, when they asked for a recognition of their rights as a nation, within the boundaries of the peoples where they live. I for

WHEN USING WILSON'S FLY PADS

READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY



Far more effective than Sticky Fly Catchers. Clean to handle. Sold by Druggists and Grocers everywhere.

one rejoice that they got no satisfaction. The Jew of Slav lands presents a combination of misery and pride which can hardly be paralleled. For the former he is not wholly responsible, though he is in part; the latter he has certainly fostered himself, and he is proud of it. Neither Britons nor Americans can understand the Jewish question, until they have studied it on the spot. Let them reserve their judgments about

The System Is Poisoned

By Failure of the Liver and Kidneys to Purify the Blood—Relief Obtained by Use of Dr. Chase's Kidney-Liver Pills.

Too much eating of heavy, highly-seasoned foods and too little out-door exercise are the most frequent causes. The liver is upset, becomes torpid and inactive, the bowels are constipated, the kidneys are overworked in an effort to get rid of the accumulating poisons and break down. Headache, backache, aching limbs sound a warning note, and when this is not heeded the natural development is rheumatism, lumbago, and painful and fatal forms of kidney disease.

To best overcome this condition Dr. Chase worked out in his private practice a prescription which has come to be known as Dr. Chase's Kidney-Liver Pills, because of their combined action on these filtering organs. No treatment has ever proven so successful in awakening the action of the kidneys, liver and bowels, and thereby cleansing the system of all impurities. For this reason Dr. Chase's Kidney-Liver Pills have a world-wide reputation as the most thorough cure for rheumatism, lumbago, chronic indigestion and constipation.

Mrs. Alex. Gordon, Walkerton, Ont., writes: "A few years ago I suffered from kidney and liver trouble, with pains in my back. I had heard of Dr. Chase's Kidney-Liver Pills being good for this, so I commenced taking them. I had only taken a couple of boxes when the trouble was all removed."

Mrs. M. Nickels, 192 Milton Street, Sarnia, writes: "I have found Dr. Chase's Kidney-Liver Pills an excellent remedy. I suffered considerably with kidney trouble and backache, but after I had taken five boxes of the Kidney-Liver Pills they gave me relief. Since then, which was about five years ago, I keep them on hand, and use them whenever I feel the need of them."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto. Substitutes will only disappoint. Insist on getting what you ask for.

A Packet of— "SALADA"

Tea, will go further on infusion and give better satisfaction than any other Tea obtainable.

B510

Not a shadow of doubt about this. TRY IT!

"pogroms" and the rest until such time. President Wilson gave the best of all possible replies to those visiting him, namely, that the Jews in Europe are to get the liberties they enjoy in the Land of the Free—which is just the thing some of them do not want. For those liberties involve duties, chiefest of which is to become an intelligent citizen.

Nothing is more welcome in Europe than a Zionism which believes that the Jews are a nation, wants to recover for them a national home in Palestine, and to get them back there with every possible advantage, moral and material, secured to them; but the wish to get for them special rights in the bosom of other nations, to

create wheels within wheels, would be fatal. Fortunately, as we shall see, there are enough Jews in Warsaw, who see this clearly, and are at work on the task of "civilizing" their fellows. The word may seem a crude one, but it fits.

As we turned our steps homeward my friend said to me: "If I were a business man, I should start a paint-factory." He was making a good suggestion. The city is not damaged by the war any more than Paris, if as much; but it is terribly shabby. It needs paint, and that everywhere. Of course London is in the same condition, though nothing like as bad. In Warsaw the whole place must be renovated, from cellar to garret. Studied

neglect of generations has to be made good. The worst of it is, there is nothing to work with.

* * * * *

It is true that I have felt very much at home in Warsaw. At the end of my stay, it is necessary only to add one word. One thing made me uneasy. It was not the sudden change in the weather from spring in February to such a blizzard in March as would be worthy of Manitoba's best days, nor was it that the prices of articles of food and clothing were double what they are in Silesia, nor yet that I was a visitor for the first time in what German Kultur always regarded as one of the Asiatic cities of Europe. It was something far different: the uncanny, though never impolite curiosity of the people. It recalled to my mind the Russian monk President Masaryk tells about in his great book on Russia and Europe.

I have been accosted, while waiting for the tram-car, in five different languages; each time with an offer of help, and with questions as to what news there was from the world outside. It was my good fortune not to belong either to a Mission nor to a Commission, which would have kept me indoors at a desk; so that I could roam the streets at will. I haven't even an auto to ride in. In a tram-car, if I conversed with a friend all the neighbours stopped talking, and pricked up their ears to hear what "the foreigner" had to say.

"That is the compliment paid by curious children to a man of another blood and from far away," said one of my friends to me, when I told him. "It is a great day in their history, and the sight of a stranger whom they see they can trust is a rare thing. We have had far too many here of a different sort."

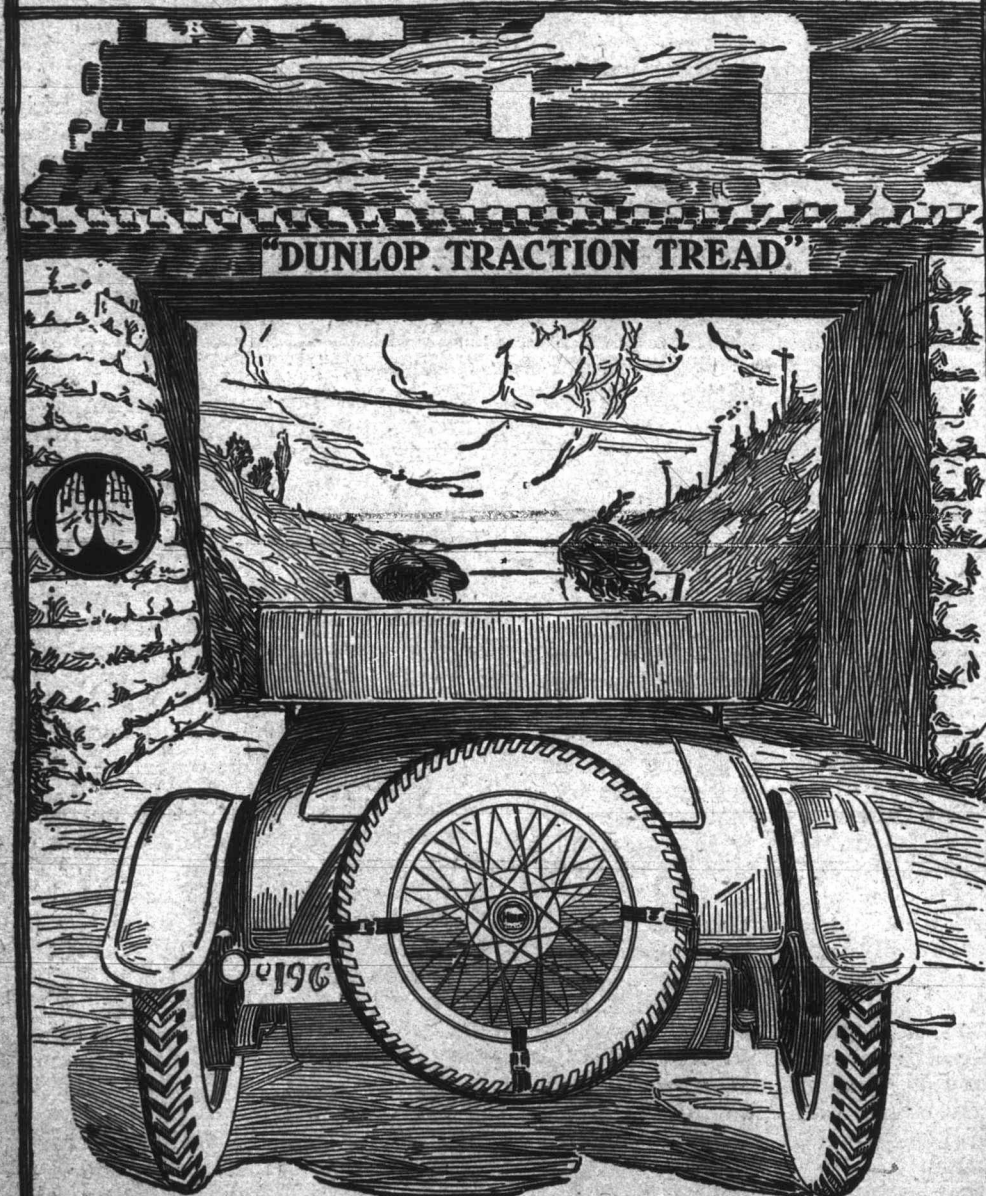
An old man of seventy told me he had never seen such a demonstration in his life as that which greeted the Big Commission in Warsaw at the middle of February. The fact that the train arrived at eleven o'clock at night made no difference. What I had said to people in Paris and London, that Poland was holding out hands of welcome to the Entente and to America, was only childish prattle. I have seen the thing now with my own eyes. A nation is being born again, one of the oldest and proudest in Europe; and he who seeks honour let him be at the birth, and lay hold as he may know how to help. The infant will find its feet and its hands and its other God-given organs without any delay if those who ought to assist do so. First feed and clothe it! Then let it be educated under the wisest direction Pedagogy can find. Rather let it educate itself! We shall see that it knows how.

And now this chapter must end—with a word of criticism. There are beggars everywhere. Of course it's no wonder. But I have a suspicion that Poland, even before the war, suffered from that plague of all Catholic lands—mendicancy. It grows by what it feeds on—indiscriminate alms-giving. Now I know why Cieszkowski devoted pages to this matter, showing how futile such methods are to meet the need. Pauperism is increased, not removed, by them. Human nature takes the line of the least resistance. It is easier to give pennies, than to get to work to solve the poor-question.

Those who had money in Poland formed the habit three years ago of giving doles to the unemployed, to keep them from having to report themselves for work in the ammunition factories in Germany; and by slow degrees these have become unemployable. For the rest they have neither raw material nor machinery for their factories even to-day! This is the greatest opportunity for the Allies at this moment.

And let the Permanent Tribunal of the League of Nations put Alms-giving on the Index, as the first bit of its blessed work for the future!

"Power-Safety-Service"



Dunlop Traction Tread

ensures all the quality that motorists are expecting, and all the service that motorists are demanding.

Dunlop Tire & Rubber Goods Co., Limited

Head Office and Factories . . . TORONTO
BRANCHES IN THE LEADING CITIES

T153a

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

The John Wanless Co.
ESTABLISHED 1840
Jewelers' Factory Agents
Room 1 Upstairs, 243 Yonge St., Toronto

STAINED GLASS
MEMORIAL WINDOWS
designs & estimates on request
specialists for sixty years
ROBI McCUSLAND LIMITED
3 SPADINA AVE. TORONTO

Church Brass Work
MEMORIAL BRASSES
RAILS, VASES
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 SPARKS ST. OTTAWA

World's Brotherhood Conference

London, England, Sept. 13th—17th

Delegates attending from almost every country in the world. Laymen and Ministers interested in Brotherhood work who are contemplating visiting Europe this summer are invited to correspond with the undersigned with a view to being appointed as an accredited delegate. We would like to communicate with Societies and Churches in Canada suggesting that delegates be appointed to attend the Conference and arrange expenses.

For information with regard to date of sailing and other information please write to

THOS. HOWELL, Gen. Sec.
CHRISTIAN MEN'S BROTHERHOOD FEDERATION OF CANADA
405 Kent Building - Toronto, Ont.
H. J. GARDINER, Sec. for British Columbia, 223 Abbott Street, Vancouver, B.C.
REV. A. P. LATTEK, Sec. for Manitoba, 922 Somerset Block, Winnipeg, Man.

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

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

Francis Grierson
is in Toronto
READ HIS BOOKS

The Valley of
Shadows - - \$1.50
Abraham Lincoln - \$1.00
The Practical Mystic

Illusions and Real-
ities of War - \$1.25

J.M. DENT & SONS, Ltd.
25-27 Melinda Street - Toronto

SHAW'S BUSINESS SCHOOLS
Toronto, give High Grade Courses qualifying
for Good Positions. No vacations. Free Pros-
pectus. Write W. H. Shaw, President, Yonge
and Gerrard, Toronto.

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

MOWBRAYS
SUPPLY EVERYTHING
FOR THE CHURCH

Illustrated Lists of
*Textiles, Metal, Wood
or Clerical Tailoring
Departments Free*

28 MARGARET ST. LONDON
Oxford Circus and at
High Street, Oxford, Eng.

**ENGLISH STAINED
GLASS WINDOWS**
MOSAICS, CHURCH DECORATIONS,
MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates
on application to

HEATON, BUTLER & BAYNE
(By appointment to the late King
Edward VII.)

14 GARRICK STREET
LONDON, W.C. - ENGLAND

BLMYER CHURCH BELLS
Carry their message a'far and
bring to church those who might
forget. The sweet beauty of their
tone is irresistible. Bells made by the
Blymyer Process are better, more durable,
clearer, sweeter, and they cost no more.
Our Free Book tells all about Bells.

The Cincinnati Bell Foundry Co., Dept. B-111 Cincinnati, O.

**MEMORIAL
WINDOWS**
ENGLISH
ANTIQUE

STAINED GLASS
LYON
GLASS CO.

141-3 CHURCH ST. TORONTO ONT.

The
Bishop's Shadow
by I. T. THURSTON
(Copyright, Fleming H. Revell Co.)

CHAPTER X.
A Bitter Disappointment.

THEODORE was still unconscious when he was lifted into the ambulance the night before, but on the way to the hospital he opened his eyes, wondering much to find himself flat on his back and being driven rapidly through the streets. In a few minutes he remembered what had happened, and guessed that he must have been stunned by a blow or a fall. As he reached this conclusion, the vehicle stopped, and he was lifted out and carried into the hospital in spite of his protests. He had a dread of entering a hospital as a patient, and he wanted to go home.

But the doctors would not allow him to go home. They told him that if he would be quiet and do as they said, he would probably be able to go home the next morning, and with this promise he was obliged to be content, and allow himself to be undressed and put to bed. He was badly bruised and his right shoulder was very lame, but there was no serious injury, and it seemed to the boy very trying to be compelled to spend the night where he was. He did not sleep much, partly because of his strange surroundings and partly because of his aching head and shoulder, and, as he lay there in the dimly-lighted ward, his thoughts were busy.

A hot anger burned in his heart as he recalled the cowardly attack in the dark alley. He saw that it had been deliberately planned by Dick Hunt, and that the four boys must have followed him from the corner where he saw them.

"I'll pay that Dick Hunt for this," he muttered under his breath, "an' Carrots, too. I know the chap that hit so hard was Carrots. I'll make 'em suffer for it!"

He lay there, his eyes flashing and his cheeks burning, as he thought over various schemes of vengeance. Then suddenly he thought of Mr. Scott, and that brought something else to his remembrance. He seemed to see his teacher holding out his little Bible and making him—Theodore—read aloud those two verses:—

"Dearly beloved, avenge not yourselves."

And "Recompense to no man evil for evil."

As he repeated these words to himself, the fire died slowly out of the boy's eyes and the angry colour faded from his cheeks. He turned restlessly in his bed and tried to banish these thoughts and bring back his schemes of vengeance, but he could not do it. He knew what was the right—what he ought to do—but he was not willing to do it. Hour after hour he argued the matter with himself, finding all sorts of reasons why, in this case, he might take vengeance into his own hands and "learn that Dick Hunt a lesson," yet feeling and knowing in the depths of his heart that whatever the old Tode Bryan might have done, Theodore Bryan, who was trying to be the bishop's shadow, certainly had no right to do evil to somebody else simply because that somebody had done evil to him.

It was nearly morning before the long battle with himself was over, but it ended at last, and it was Theodore, and not Tode, who was victorious, and it was the memory of the bishop's face, and of the bishop's prayer that day in the poorhouse, that finally settled the matter.

"He'd fight for somebody else, the bishop would, but he wouldn't ever

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

An Ideal Finish for Church Interiors

MADE from sheet steel pressed into a great variety of attractive patterns to match any style of ecclesiastical architecture. It combines beauty with dignity. It is economical because it will endure indefinitely with practically no need of repair. It cannot burn, crack or break away, but will usually outlast the structure to which it is attached.

The pattern illustrated is Panel No. 2002, from our "Romanesque" range.

Write for Ceiling Booklet "C.H."

THE PEDLAR PEOPLE LIMITED
(ESTABLISHED 1891)
Executive Office and Factories: OSHAWA, ONT.
Branches: Montreal, Quebec, Ottawa, Toronto, Winnipeg, Vancouver

fight for himself, an' I mustn't, neither," the boy murmured, softly, and then with a long breath he turned his face to the wall and fell asleep, and he had but just awakened from that sleep when Mr. Scott, with Tag under his arm, came through the long corridor to the ward where Theodore was lying in the very last cot, next the wall.

Mr. Scott had promised not to let the dog out of his arms, but if he had been better acquainted with Tag he

would never have made such a rash promise. As the gentleman followed the nurse into the ward, the dog's eyes flashed a swift glance over the long line of cots, and the next instant something dark went flying down the room and up on to that last cot in the row, and there was Tag licking his master's face and hands, and wagging his tail, and barking like mad.

"Dear me!" exclaimed the nurse, running toward the corner. "This will never do. He'll drive the patients into

Coca-Cola

Why Coca-Cola is so refreshing

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

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

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

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

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

Coca-Cola is entirely wholesome, delicious and refreshing.

THE COCA-COLA COMPANY
ATLANTA, GA.

**CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE**
179 Gerrard Street East Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the Supervision of a Resident Trained Nurse.
Apply to MISS T. A. CONNELL, Principal. MR. W. D. THOMAS, Treasurer.

St. Andrew's College
TORONTO

A Residential and Day School FOR BOYS

UPPER SCHOOL LOWER SCHOOL Boys prepared for Universities, Royal Military College and Business.

CALENDAR SENT ON APPLICATION
Autumn Term commences Sept. 15th, 1919
REV. D. BRUCE MACDONALD, M.A., LL.D. Headmaster

JONES & WILLIS

Ecclesiastical Art Workers

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

ST. MARGARET'S COLLEGE
TORONTO A RESIDENTIAL AND DAY SCHOOL FOR GIRLS CANADA

FULL ACADEMIC COURSE, PREPARATORY, UNIVERSITY, MATRICULATION AND FIRST YEAR WORK. FULL COMMERCIAL COURSE. MUSIC-ART-VOCATIONAL HOUSEHOLD SCIENCES—PHYSICAL EDUCATION—GAMES—SWIMMING

MRS. GEORGE DICKSON, President
Miss FLORENCE H. M. NEELANDS, B.A., Principal
School re-opens September 17th. Prospectus on application.

St. Agnes School BELLEVILLE, ONTARIO.
A Church School for Girls

Patron—The Lord Bishop of Ontario
Advisory Board—His Honor Judge Wills; H. F. Ketchum, Esq., Ex-Mayor; J. Elliott, Esq., Manager Standard Bank.

Junior School and preparation for the Universities. Ernest Wheatley, A.R.C.O., Musical Director. Special A.T.C.M. Course. Handsome, well-equipped building. beautiful grounds, all outdoor sports, swimming pool and rink.

FOR CALENDAR APPLY TO MISS F. E. CARROLL, PRINCIPAL
School will reopen Monday, September 15th.

HAVERGAL COLLEGE

Main School 354 JARVIS ST. Honour, Matriculation, Art, Music, Junior School Kindergarten	Coverley House 372 JARVIS ST. Domestic Science, Gymnastic Training Course, Home Nursing	The Hill School 51 ST. CLAIR AVE. WEST Boarding and Day School, Large Grounds, Games Kindergarten	Junior School 186 ST. GEORGE ST. (Late Westbourne) Preparatory and Kindergarten for Boys and Girls
-------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------

MISS KNOX, PRINCIPAL, TORONTO. TERM OPENS SEPT. 17th.

Theological Training
MONTREAL.

The four Theological Colleges of Montreal (Anglican, Congregational, Methodist, Presbyterian) affiliated to McGill University, co-operate in providing a thorough course in Theological Education.

Special features of this co-operation are—Twelve Professors; distinguished visiting lecturers each year; Travelling Fellowship of \$300 offered annually; Matriculation Classes. Great attention given to practical courses (Preaching, Pedagogics, Sociology).

A Department of SOCIAL SERVICE, in connection with McGill University, offers special opportunities to students in theology and others who wish to devote themselves to social service work. Scholarships and Bursaries amounting to \$1,000.00 are offered in this Department.

For intercollegiate Calendar and further particulars, apply to the Secretary of the Faculty
Rev. PROFESSOR HOWARD, D.D., Divinity Hall, 740 University St., Montreal

WYCLIFFE COLLEGE
TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO

fits! Why didn't you keep hold of him?"

She threw the question back in a reproachful tone to Mr. Scott.

He laughed a little as he answered, "If you will try to pick him up now and hold him, you will understand why."

Even as he spoke, the nurse was making an attempt to capture and silence the noisy little fellow. She might as well have tried to pick up a ball of quicksilver. Tag slipped through her fingers like an eel, scurrying from one end of the cot to the other, and barking excitedly all the time.

"Can't you stop him, Theodore?" exclaimed Mr. Scott, as he reached the corner where the boy lay.

"Here, Tag, lie down and be still," cried the boy, and with one last defiant yap at the nurse, Tag nosed aside the bedclothes and snuggled down beside his master with a sigh of glad content.

"Well, if ever I let a dog into my ward again!" exclaimed the nurse, in a tone of stern determination.

"I'm sorry he made such a noise, ma'am. It was only because he was so glad to find me," said Theodore, quickly.

The nurse turned away in offended silence, and Mr. Scott sat down by the bed and began to talk with the boy.

He listened with a grave face to Theo's story. When it was ended, he asked, "Did you recognize either of the boys?"

"Yes, sir; one, certainly, and I think I know one of the others."

"Well?" said the teacher, inquiringly.

Theodore hesitated a moment, then answered in a low tone, "You remember them verses you showed me that first Sunday, Mr. Scott?"

The gentleman smiled down into the sober, boyish face. "I remember," he replied, "but, Theo, this is a grave matter. To beat a boy until he is unconscious, and then leave him to live or die, is a crime. Such boys ought not to be shielded."

"Mr. Scott, I had an awful time over that last night," answered the boy, earnestly. "I wanted to pay them fellers for this job—you better believe I did, but," he shook his head slowly, "I can't do it. You see, I ain't Tode no more—I'm Theodore, now."

There was a look on the homely, boyish face that forbade further discussion of the matter, and, after a moment's silence, Mr. Scott said in a different tone, "Well, my boy, when are you going home? Nan and the baby want to see you."

Theo glanced impatiently about the long room.

"She said I'd got to stay in bed till the doctor had seen me," he replied, "n the doctor'll be here 'bout nine o'clock."

"She" was the nurse.

"It's nearly nine now. I'll wait until the doctor comes, then," Mr. Scott said.

(To be continued.)

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

Invites the enquiries of the Clergy and laity or

MEMORIALS in BRONZE, MARBLE, STONE or WOOD

STAINED GLASS WINDOWS and ECCLESIASTICAL METAL WORK

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

Address:
CHELTENHAM England

E. C. WHITNEY
Wordsley, Staffs., England

CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

Enquiries Solicited, and Comparison of Value Invited.

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

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

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

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

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

and every kind of Ecclesiastical requirements.

The General Theological Seminary
Chelsea Square, New York

The Academic Year begins on the last Wednesday in Sept.

Special Student admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

ONTARIO LADIES' COLLEGE
WHITBY - ONTARIO

Public School to Second Year University, Household Science, Music: Instrumental, Vocal, Commercial, Elocution, Art.

School Re-opens Sept. 16th.
Civic and Parliamentary Studies, Gymnasium Work and Swimming.

For Calendar apply to
Rev. F. L. Farwell, B.A., Principal.

THE UNIVERSITY OF
TRINITY COLLEGE

Federated with the University of Toronto
DEGREES IN ARTS AND DIVINITY
COLLEGE RESIDENCES for men and women students

Correspondence invited with intending students, and especially with those who wish to be prepared for the Ministry of the Church. Address
REV. DR. MACKLEM, Trinity College, Toronto

Vol. ...

It pe from We, always A W Your Ber 316

CONDI

CHU of all his Kingston

WANT a Private

WANT College \$ August. Hope, On

WANT tical ma School, i The Lod

WANT rapidly Apply R ville, On

WANT clerical Line, C. ful coun Apply R

PRIE as Chap Orders, In Cana nizer. Box 50.

A FO sight sli to secur position Church

PRIE Americ Church. ference: respons Quebec Apply E

WAN ing son Church

WAN Priests tion pe Canadi

For e