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# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Family Newspaper

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## "A Day's March Nearer Home."

THE old year ends, and old age creeps on, slowly but surely—suggesting reflection. If a married man, past middle age, perhaps, you will think of your marriage vow, to provide for her comfort and happiness as long as she lives, and for your children. You also owe it to yourself as well as to your family to provide against the time of physical weakness, in old age, when your earning capacity fails you. Think of what it means to be sure of an income to the end of life, when statistics prove that 97% of men in later years are wholly or partially dependent upon others.

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## Personal & General

The Rev. Canon Daw, of Hamilton, recently conducted a Mission in St. Luke's, Brantford.

\* \* \* \*

Capt. the Rev. Laurence Skey, Rector of St. Annes, Toronto, has returned from overseas.

\* \* \* \*

The Bishop of Saskatchewan's address until further notice is 335 Sixth Street North, Saskatoon.

\* \* \* \*

Bishop Hind was recently consecrated Bishop of Fuh-Kien by the Archbishop of Canterbury. He has served for six years in Fuh-Kien.

\* \* \* \*

Rev. (Capt.) F. J. Sawers, Rector of St. Peter's, Cobourg, who has been serving as a Chaplain with the Canadian army, has returned to his parish.

\* \* \* \*

Twelve London matriculation candidates (prisoners of war) who sat at Ruhleben, Germany, for the examination all passed—ten in the First Division and two in the Second.

\* \* \* \*

Canon Allman, at present of Burk's Falls, has been appointed by the Archbishop of Algoma to succeed the Rev. F. W. Clayton as Rector of St. James' Church, Gravenhurst.

\* \* \* \*

The many friends of the Rev. Dr. J. Roy Campbell, of Hampton, N.B., will be pleased to learn that he has recovered from his serious illness. He is now able to take part in the church services.

\* \* \* \*

Mr. Cawthra Mulock, of Toronto, who died in New York last Sunday from pneumonia, was the second son of Sir William Mulock, Chief Justice of the Court of Common Pleas. He was a member of St. James' Cathedral congregation.

\* \* \* \*

Rev. Montague and Mrs. Poole, Cornwall, received the sad news on November 21st that their son, Pte. Kingsley Gower Poole, missing since October 1st, had been taken prisoner on that date, and had died in a German prison camp on October 8th.

\* \* \* \*

On November 27th, in Toronto, His Honour the Lieutenant-Governor decorated Major Robert Massey (Cobourg), R.C.F.A., with the medal of the Distinguished Service Order, conferred on him by the King. Major Massey was badly wounded at Passendale and is now recovering.

\* \* \* \*

The first Indian Y.M.C.A. secretary to enter Jerusalem was Mr. Samuel Bakkal. He is a convert to Christianity, a graduate of the Lahore Central Training College and one of the teachers in the C.M.S. Kahmir High School at Srinagar, of which the Rev. C. E. Tyndal-Biscoe, M.A. (Cantab.) is the Principal.

\* \* \* \*

An old Kincardine resident, Mrs. Martha Walker, passed away on November 24th at the residence of her daughter, Mrs. W. J. Brain, St. Michael and All Angels' rectory, Ellsworth Avenue, Toronto. The deceased lady was in her 77th year. She was the widow of the late Mr. R. T. Walker, a well-known pioneer of Bruce county. She is survived by three daughters.

\* \* \* \*

Particulars of the death of Rev. Harold Payne, received by his widow,

state that he was killed during a brilliant attack upon Upton Wood on August 30th. Reports from the front state that he displayed great courage, as he put himself at the head of his platoon after many had been killed, and that he led the men in the face of heavy machine gun fire until he was shot down. Before going overseas he was Curate at Preston, Ont.

\* \* \* \*

Mr. John William Molson, son of the late John Molson, of Belmont Hall, Montreal, who for many years was president of the Molsons Bank, and grandson of the late Hon. John Molson, the founder of the bank, died on November 27th at his residence in Montreal after an illness of five months. Mr. Molson was born in Montreal sixty-nine years ago, and received his education at Bishop's College, Lennoxville. He was a member of St. George's Church, Montreal.

\* \* \* \*

A notable product of the war is a prophet whose predictions have come true. Rev. Walter Wynne, during the last four years as the result of his studies of biblical prophecy, not only predicted the exact date of the fall of Jerusalem, in 1917, and the reverse of German arms, in July, 1918, but also announced early this year that on or before October 5th, or during the period from October 5th to 15th, the Germans would ask for an armistice. This prediction came true to the day.

\* \* \* \*

Just before embarkation in England, a letter from the King and Queen was presented to each soldier leaving for Canada on the "Aquitania," which arrived in Halifax on November 28th. It reads:—

"Buckingham Palace, 1918.

"The Queen and I wish you God-speed, a safe return to the happiness and joy of home life, with an early restoration to health."

"A grateful Mother Country thanks you for faithful services.

"(Signed) GEORGE R.I."

\* \* \* \*

Capt. Malcolm ("Mac") Owen, M.C., of the Hertfordshire Regiment, who was born and educated in Toronto, the son of Mr. Alfred B. Owen, manager for Canada of Dr. Barnardo's Homes, has been killed in action on the western front. The fateful news reached his father on November 28th, the message stating that the distinguished young soldier lost his life on November 3rd, just a week before hostilities ceased, and a short time after intimation had been received that he had won the Military Cross for bravery on the field. The late Capt. Owen was educated at St. Alban's College, Toronto, and enlisted for active service with the British forces after the "Lusitania" had been torpedoed.

"Their name liveth for evermore."

This is the phrase that will be engraved upon the great memorial stone which is to be erected in each of the cemeteries of British soldiers who have fallen in the war. It is the suggestion of Rudyard Kipling, who, in submitting the phrase to the Imperial War Graves Commission, wrote, "It was necessary to find a word of praise and honour which should be both simple and well known, comprehensible, and of the same value in all tongues, and also standing, as far as might be, outside the flux of men and things. After search and consultation with all ranks, and many races in our armies and navies, as well as with those who had given their sons, it seemed to me that no single phrase could be better than that which closes the tribute to the famous men in Ecclesiastes: 'Their name liveth for evermore.'"

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# Canadian Churchman

Toronto, December 5th, 1918.

## The Christian Year

THE THIRD SUNDAY IN ADVENT.

ST. Paul valued and relied on the prayers of his converts. In 2 Cor. 1: 10, 11, we hear him acknowledge the benefit he derived from the prayers of those people (not all of exemplary life). "Ye also helping together by prayer for us." In other places he asks for prayer—"Brethren pray for us." If St. Paul felt the need and power of prayer on his behalf what need there is for us to pray for Christ's ministers to-day.

This week the Christian ministry is the subject of our petition in the Collect. It comes appropriately before Ember Days. It is a subject most suitable for Advent. The first Sunday's Collect tells us what we must do to prepare for our Lord's Second Coming—"Cast off the works of darkness, put on the armour of light." We are urged and encouraged and helped to do this by the right use of Holy Scripture (the subject of our prayer for last Sunday) and by the right exercise of the Christian ministry—the subject of our prayer for this week.

It is our duty to pray for the clergy. No men have a higher or more difficult task. To offset their influence they have the world, the flesh and the devil arrayed against them, not only working outside them but in their hearts. Clergy are not immune from temptation. They are men of like passions with us—we forget this sometimes. For their task they need patience, wisdom, courage, love, holiness. Rather than our prayers they too frequently receive our criticism. They are not above criticism or always undeserving of criticism but our right to criticize only comes after we have "helped them together with our prayers." There would be less criticism of the clergy and they would be less open to criticism if their people prayed more earnestly and constantly for them.

The clergy derive not their "authority from men." It comes not from popularity, learning, cleverness or social position. "Do you think you are inwardly moved by the Holy Ghost? Do you think you are truly called by the will of Our Lord Jesus Christ?" These searching questions point us to the source of authority. They are ministers and stewards—under-rowers, who take orders from their Captain—Stewards who minister of that which belongs to Another, to Whom they are accountable for their service. Ministers are faithful only in so far as by their life and doctrine they set forth His living word and rightly and duly administer His Holy Sacraments.

The ministry ought to view its work in the light of our Lord's glorious appearing. As St. John the Baptist made ready the way for Christ, so must the Christian minister prepare the way for His Second Coming to judge.

1. The disobedient are to be converted—and drawn and helped to lead a converted life. An effective ministry never loses sight of the necessity of the conversion of each—of the turning of the heart, mind and will to the obedience of Christ.

2. The Church of God must be built up that we may be found "an acceptable people"—bound together in love and good works, as our two Sacraments of the Gospel remind us, by common gratitude to a common Lord, by the power of a common Spirit in a common hope—the glorious appearing of our Lord and Saviour Jesus Christ.

## Editorial

THE BALANCE WHEEL.

A MAN without judgment is an engine without a balance wheel. The engine would race and wrack itself to pieces. But the balance wheel eases the strain and its momentum helps the engine to carry the load.

Lack of judgment is fatal to success. It prevents effectiveness of service. Brilliant powers of mind and speech become the jewels in a swine's snout when the man lacks judgment. For judgment means balance and self-control. Self control means a higher control than self. The compass is true to itself because it is true to the North.

Liberty is the spur and goal of human endeavor, but if it is not to be a will of the wisp it must be a liberty of the whole, the part can have effective liberty only in connection with the whole. WILLIAM TEMPLE, in "Mens Creatrix," says, "Liberty is control of the parts by the whole which they constitute." He further says:

"If a man is to be free he must not only have self-direction as against compulsion by other people, but also his self-direction must be direction by his whole self and not by passing desires which compel him to act against his own self-interest. And if a nation is to be free it must have self-government in the sense that it is bound by no laws except those it makes itself, but also its self-government must be government by its whole self in the light of its whole interest and not the mere supremacy of the most numerous class or of the passing fancies of the mob."

ARCHBISHOP CREIGHTON said that the great question of the future was the discipline of liberty. We are now in his future and we recognize that the discipline of liberty is our task. This needed discipline is to secure, not prevent, the gifts of liberty. Never since the French Revolution has the cause of liberty gathered such momentum. Its speed is increased with each revolution until it threatens to become a mad race that will end in disaster. An uncontrolled force loses half its effectiveness. Niagara unleashed is a magnificent spectacle of headlong power, but Niagara harnessed serves man with the boon of beneficent power. Sufficient power has been generated. The momentum will carry us through needed reforms. It needs direction and control, or its effect will be lost in the recoil from its own extremes. This applies politically, socially and religiously.

The logical issue to which things ought to be carried does not mean extreme positions. Mr. Temple's definition of liberty checks that thought. The taunt of cautiousness does not lodge on balance of judgment, for judgment secures what the lack of balance would destroy.

MAZZINI, a great world democrat, declared that the only kind of liberty a man was entitled to was the right to be free from the obstacles that prevent the unimpeded fulfilment of his duties. As Churchmen we must not forget that we are members of a whole and the health of the whole can be secured only by the health of the parts and the health of the parts only by the health of the whole. Church Union, for example, is going to be helped to a desirable

issue by the sane men. It is easy enough to say extreme things on either side. There are always some eager to wear the halo of persecution. But little is accomplished except to put back the clock by the very extremeness.

The genius of the Church of England, as of the nation, is steadiness. It is a genius sometimes running to seed in traditionalism and conservatism, but it has its good points. The man who took one step forward and two back must have been an extremist. Like all such others he only made progress when he went backwards. Overshooting the mark by ill considered advocacy is really an injury to any cause. The extremists always take credit for any advance but it may be the weight of judgment of the middlers, the serious minded, who hold the advances. He is a poor adviser who forgets what material he has to work with.

At times like these we need men of clear vision, with a sane outlook on life, who will look at questions of Church and State not from the viewpoint of themselves and their circle, and who will remember that they are parts of the nation.

The impatience of thirty resents the dispassionate verdict of fifty. Overnight everything

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must be set right. But the steadiness of fifty secures permanence for the impulses of thirty.

The common motive of national self-preservation has operated as a tremendous driving force. Now the load is off and the balance wheel must stand the test. The bond which our enemies supplied we must now provide for ourselves. For any man or group of men to claim selfish privilege is disastrous. As men of judgment we must stand for the common good as we use the welcome opportunity to right age-long wrongs.

THE Minister of Education for Ontario is receiving advice from all and sundry. The editor of the "Canadian Baptist" intimates that the resignation of the rectorship of St. Paul's Church is essential to the Minister continuing in his good graces. He, as every man, has a right to his opinion, even if it be uninformed. But when he proceeds to serve notice on Premier Hearst that on account of the traditions of the Church of England for State churchism "there is no religious denomination among non-Catholics (non-Roman Catholics?) to which a more serious cause of suspicion will attach than to a member of the Church

of England," it is a different matter. He also threatens to use the Ontario and Quebec Baptist Convention as the "big stick." That looks almost like State churchism or Church state-ism. So it becomes quite evident that his concern is not lest the Minister of Education should be overburdened with work and so unable to discharge his duties, but lest an Anglican should be left as head of a Department with freedom to insinuate all manner of State-churchism into it. The Minister of Education would be just as much an Anglican whether he be Rector of St. Paul's or not. "No Anglicans need apply." It sounds a bit strange in these days of breadth and brotherhood. But citizens have now learned the absolute necessity of efficiency and that and no other is to be the test of the work of the Minister of Education in the mind of right thinking people.

## The City of God

### A World that Cannot be Shaken

AT a time when earthly institutions are toppling it is necessary not only to faith but even to sanity that we should return in thought to the things which cannot be shaken. When the old world broke up, so far as Western Europe was concerned, with the fall of Rome, St. Augustine rallied men's sense no less than their aspirations by his treatise, *De Civitate Dei*—"Concerning the Polity of God."

It may be doubted whether at any moment between that period and our own so great a transformation in the general aspect of affairs has taken place as we are now witnessing. How profound that transformation will be in its effects it is too early yet to estimate; its superficial character is startling enough. It was in 1453 that the Turks conquered Constantinople—already grievously weakened by the assaults of so-called Crusaders. Since that time the hand of the Turk has rested blighting-ly on the regions already conquered and on others only lately liberated.

No doubt the tide turned in the sixteenth century when Don John of Austria threw back the Moslem invaders almost from the walls of Vienna. But for many a suffering generation the tyranny remained in the Balkan States. Greece was the first to win her freedom. In quite recent years the other Balkan peoples have followed her example. But in Syria, in Mesopotamia, above all in Armenia, Turkish rule has remained unbroken and unchanged.

Now Turkey has surrendered, and we cannot doubt that all subject races will now be delivered from the most blasting oppression known to history. The Turkish Empire, we believe, as we hope, is gone. But with it has gone another venerable institution. The Habsburg dynasty is one of the central facts of European history. Since Albert II. was elected emperor in 1438 that dynasty held the Imperial throne, with the exception of only two occupants, until 1806, when, after submitting to crushing defeat at Austerlitz at the hands of Napoleon, Francis II abdicated and the Holy Roman Empire ceased to exist. Yet in the form of the Austro-Hungarian Monarchy part of it lingered on, and the chief reason why that State has been so great a political anomaly is that the traditions of the Medieval Empire have been perpetuated in it, and its dynasty has been that which for so long wore the old Imperial crown.

But to-day that complex structure is in ruins; the realms of the Habsburgs have resolved themselves into their component parts, and no one knows what is become of the ancient

SIR Douglas Haig may rightly come in for the unbounded admiration of all Christian citizens. His example is strategic in its prominence and simplicity. Recently when a crucial attack had been ordered, he (Sir Douglas Haig) spent nearly two hours with his Chaplain. Sir L. Pound speaking lately at a Mansion House prayer meeting, told his hearers that an Anglican Bishop who was present at General Headquarters when orders were going out for a recent British offensive, suggested that those present should kneel down and ask for the Divine guidance and blessing on what was about to be undertaken. Despite that the moment of the request was a specially busy one, the Bishop's suggestion was at once acted upon.

A Northampton Scot has been describing a Scottish service at the front attended by Sir

dynasty which had held them together except that it no longer counts. Mr. Asquith has anticipated a like fate for the dynasty which, no less old in history, has only in comparatively recent times come to occupy a position equally prominent. Crowns and thrones are perishing; kingdoms are waning, if not also rising.

"Now He hath promised, saying, 'Yet once more will I make to tremble not the earth only but also the heaven.' And this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe."

The Church is the outpost in this world of the City that cannot be shaken. But its members have fraternized with the powers of the world, and observers find it hard to discover anything beyond opinions distinguishing Christians from other people. "Why is it," asked Spinoza, "that Christians differ from others, not in faith or charity or any of the fruits of the Spirit, but only in opinion?" And the question may be asked with the same pertinence to-day.

The Church of England is even in law the nation of England in its spiritual aspect; it needs to realize itself in idea and in reality as that part of the Universal Church which is commissioned to win England for the Kingdom of God. In this convulsion of secular history men should be able to see the Church manifestly unperturbed, riding the storm like some stately ship; they should be struck with its evidence of possessing a foundation that nothing can shake, to which it points as the one Rock of salvation, not only for itself but for all mankind in all their various spheres.

But let there be no mistake. The Kingdom of God is not only a community; it is a kingdom; and in it God is king. There are many endeavours quite separated from the Church which aim at what is in fact the Kingdom of God; and in all of these we recognize the work of the Holy Spirit. Perhaps some of the alienation of various progressive movements from the Church has been due to reluctance in the Church to recognize the presence of the Holy Spirit in movements originating outside its borders.

But though it is true that wherever the fruits of the Spirit are found there His Presence must be recognized, yet it is only on the basis of God's own Act that the Church can base its unshakable hope. The City that cannot be shaken is the society of Christ's disciples, who find themselves knit together in fellowship through their acceptance of the Divine Act of Redemption; it is that "citizenship (or commonwealth) in heaven" which St. Paul declares to be ours already.—The Challenge.

Douglas Haig. The Commander-in-Chief arrived at the head of a few officers, making altogether with the privates a congregation of about sixty. The chaplain talked with an accent reminiscent of Sir J. M. Barrie. "I confess," writes the Northampton Scot, "to being more interested in the great soldier than in the sermon. Here is the man whom the lads 'up there' speak of affectionately as 'Duggie'; and now he is taking part with us in this very simple service, in this very simple church, I begin to understand why. A glimpse of the man who is the directing brain of our Army, in this quiet church on this Sabbath morning, far from all the turmoil, looking, as he does, full of health, and full of hope, makes me realize that he is a man who is in agreement with the preacher in his claim that the source of our strength is eternal."

## Mercy and Judgment

### The Archbishop of Canterbury

THE Archbishop of Canterbury, in replying to a message from Prof. Deissmann, of Berlin University, transmitted by Archbishop Soderblom, of Upsala, imploring merciful treatment at the peace conference "in the name of Christianity," says:—

"Professor Deissmann's statement as to the present situation is not one which I can accept as correct. He speaks of the European situation as though all that is needed on the part of the Christian circles in the belligerent nations is 'mutual forgiveness and conciliation in order to fight in unison against the terrible consequences of the war and to serve the moral improvements of the nations and of mankind.'"

The Archbishop calls attention to the fact that on September 22nd, 1915, he sent a letter to Prof. Deissmann pointing out these essential matters, but received no reply, except a verbal acknowledgment, and continues:—

"We have fought without hatred and, so far as possible, without passion, and now that victory crowns the cause for which we fought, we desire to be equally free from hatred and passion in the course we follow as victors.

"But we cannot forget the terrible crime wrought against humanity and civilization when this stupendous war with its irreparable agony and cruelty was let loose in Europe. Nor can we possibly ignore the savagery which the German high command displayed in carrying on the war. Outrages in Belgium in the early months and indeed ever since, the character of the devastation wrought in France, including the inhuman deportation of innocent civilians; the submarine warfare against passenger ships, like the 'Lusitania,' and the rejoicings which ensued in Germany; the unspeakable cruelty exercised on defenceless prisoners down to the very end, including even the last few weeks—all these things compel the authorities of the allied powers to take security against a repetition of such a crime.

"The position would be different had there been on the part of Christian circles in Germany any public protest against these gross wrongs or any repudiation of their perpetrators.

"The peace we hope to achieve must be a peace not of hate or revenge, the fruits of which might be further and even more terrible strife. We wish by every means to avert that possibility. But righteousness must be vindicated, even though vindication involves sternness.

"There is, however, I need hardly say, no wish on the part of the allied nations to crush or destroy the peoples of Germany. Evidence to the contrary is amply abundant."

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## The Women's Movement in India

A. MARY R. DOBSON.

It is a significant fact that where artists try to represent woman in action they often fail; when they paint her quiescent, a child in her arms, engaged in her household tasks, or at prayer, the representation is, at times, perfect; but, even in the case of Joan of Arc, some of the most telling pictures show her, not as the warrior maiden, but as a simple peasant girl, on her knees, gazing into the distance, where her visions rise to greet her; while those which seek to depict her as the divinely-sent leader of the armies, either make of her an impassive dreamer, out of place in her position, or else degrade her to a virago. The fact is that a certain aspect of the woman in action is still to some extent unfamiliar, and, though it is easy enough to depict the man storming fortresses, or using bodily or mental strength in performing any of the tasks which have hitherto largely fallen to his lot, it is hard to show the woman doing the same without degrading her womanhood, or without giving a totally untrue idea of her under these new circumstances, where she can, as a matter of fact, if given the chance, act with as much dignity as the man, and be as beautiful and powerful as he amid storm and stress.

Nowhere has this been truer than in India. We hear from the people of India of old Vedic times, when woman, in that country, stood side by side with man in a fuller sense, and enjoyed a goodlier heritage than she did later. At the present time we have to deal with facts as they now are, and it is obvious that for many centuries the condition of woman in India has been a downtrodden and degraded one.

Without education, she has often been merely the slave of man; respect has practically only been rendered to her where she has been the mother of sons; her body has not belonged to her, but to her lord and master, while her mind has been governed by others, for she has not been allowed to receive education, or to think for herself in anything; even her soul has seemed to be robbed of its individuality, owing to the fact that, in many cases, the religious laws forbid her to approach Almighty God except through the mediumship of her husband. These things being true, it is scarcely surprising that development in the truest sense should have been delayed in India, for a nation can never become great unless it permits its women to rise.

But during the last fifty years things have changed. The Women's Movement, with its seething undercurrent of longing and aspiration, has touched India in common with other countries, and the result has been an earnest striving after enlightenment, and a battle on the part of a small number, against fearful odds, it is true, but in which those few have to some extent won, the result being that India names among her daughters to-day such women as Pandita Ramabai, Dr. Rakhmabai, Miss Cornelia Sorabji and her distinguished sisters, and Mrs. Sarojini Naidu, as well as many others.

### EDUCATION OF WOMEN.

But the struggle was a very hard one, as the following facts will show. Till the nineteenth century, practically nothing whatever was done to attempt the education of women. In the Bombay Presidency, where the education of women has now gone forward the most, the first attempt made to ameliorate their condition was in 1829, and the honour of beginning the difficult task belongs to Mrs. Margaret Wilson, of the Scottish Mission, who then first instituted schools for girls in Bombay city. Later on, in 1849, some Indian gentlemen, feeling that it was wrong to have

their women ignorant, volunteered to open schools for girls in their own houses. These gentlemen were students of the Literary and Scientific Society connected with Elphinstone College, Bombay, and one of the five who originally undertook this task was the Parsi, Mr. Dadabhoj Nowroji, who died recently, and was known among his countrymen as "the grand old man of India." Could these early pioneers all have lived to see the result of their endeavours they would have been amazed. True it is that "one soweth and another reapeth." By 1881, 1.2 per cent. of girls of school age were attending school in Bombay; in 1912 the percentage had risen to 7.8 per cent. and it is still steadily rising. The numerous school-girls, seen daily on the streets of Bombay, testify of the many excellent schools for girls.

### PARSI SOLICITOR'S DAUGHTERS.

The first attempt at university education for women in Bombay was made in 1886, when the two daughters of a leading Parsi solicitor entered Wilson College, a Mission College of the Scottish Mission. Up to that time, though permission had been granted for women to present themselves for university degrees, only one woman had ever attempted the task. One of these two sisters made a special study of French, and she was actually elected a Fellow of the College in 1890. She proved afresh to the women of India the possibilities which lay before womanhood and opened out a new vista of energy and service to her downtrodden and repressed sex.

### WOMEN'S MEDICAL WORK.

The honour of opening up medical work to women in the Bombay Presidency belongs to a small party of men, one of whom was an American resident in Bombay, who had realized the awful necessity for women's medical work in a country where, in so many cases, owing to caste restrictions or purdah laws, no woman could see a male practitioner. These pioneers left no stone unturned in getting funds to start a women's hospital and in inducing Bombay University and the Grant Medical College to throw open their degrees and diplomas to women. Though their names are to a great extent forgotten by the present generation, the fruit of their labour remains still in the Cama Hospital for Women, while the women who are admitted annually as graduates at the University Convocation bear eloquent witness to their power of vision.

The number of women students has greatly increased in the last five years. In 1913, 89 women were taking a university course, 29 being medicals. In 1917, 140 women were taking a university course, 53 being medicals. These are exclusive of those in the Schools of Art and Normal Training Schools. The students are mainly from the Hindu, Parsi, Christian and Jewish communities.

We have here only dealt with the Bombay Presidency. The same sort of advance has taken place in centres like Calcutta and Madras. We have spoken merely of the advance in actual education, because the women students are the ones who become, as doctors and teachers, the leaders of womanhood among their own people. Of the development of Social Service, and the work of such institutions as the Seva Sadan, where cultured Indian ladies do all they can to help their less fortunate sisters by educating them and helping them to earn a living, it is impossible to speak in so short a paper. Space is also inadequate to tell of the wonderful service rendered, during this time of war, by the advanced classes in visiting, running hospitals and working for the wounded. It is certainly India's time of opportunity, as regards her womanhood, and it is a time when all who can, in any sense, estimate things rightly, long, as they never did before, that, as the shackles of an old and effete superstition are cast aside, India's daughters may come into the glorious liberty of the Gospel of Christ. The task of enabling them to do this is

## Church Union

A Letter from the Primate

I AM venturing to avail myself of the hospitality of the "Canadian Churchman" to call attention to the movements towards Christian re-union which are taking place in the Church of England in Canada. At a meeting of the House of Bishops held in Toronto in September, the following resolution was unanimously passed:—

"That His Grace the Primate appoint a committee to enter into 'conversations' with representative men from among the Presbyterians, Methodists, Congregationalists, and Baptists, on the subject of the Interim Reports of the Faith and Order Sub-Committee appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Church Commissions, in connection with the proposed World Conference on Faith and Order, and to report to this House."

The Primate appointed the members of the Faith and Order Committee of the Upper House to be a Central Committee to carry out this resolution, and to report to the House of Bishops.

It was understood that each Bishop in his own diocese should enter such conversations where possible and report to the Primate as Chairman of the Central Committee.

(The Committee on Faith and Order referred to consists of the following members:—The Primate, the Archbishops of Algoma and Nova Scotia, the Bishops of Huron, Montreal, Ottawa, and Kootenay.)

In reference to the recommendation of the Commission on Faith and Order of the American Episcopal Church that there should be a period of prayer for re-union observed in January next, the House of Bishops adopted a resolution as follows:—

"That this House recommends the Bishops of the Church in the Dominion of Canada to recognize and observe with due solemnity as a period of prayer upon the subject of the unity of Christians, the days, January 18th to 25th, inclusive, being the days recommended by the General Commission on Faith and Order."

It is my earnest hope that the recommendations of the Bishops will not only be heartily welcomed by the leaders and members of our Church, but that they will be carried out throughout the whole Church in Canada.

Very sincerely yours,

S. P. Rupert's Land.

23rd November, 1918.

not an easy one. Their touch with nominal Christians does not always increase their respect for Christianity, while the fact that so-called Christians are at war with one another causes much comment. It is only as we can show them the practical effect of Christ's love in consistent life that any effect will be wrought. Our responsibility is a great one, and our condemnation will be real if, while we give to our sisters of the East of our wealth of education, we withhold from them the greatest treasure we possess, the treasure whereby we ourselves have attained our present position of enlightenment. For education finds its fullest fruition in the knowledge of Christ, and, without that knowledge, must ever fall short of its highest development.—The Canadian Student

## The . . . Girl of the Remake

MISS E. M. KNOX, Principal Havergal College.

### CHAPTER I.

#### THE LINE OF THE HEIGHT.

My dear Girls:—

I am going to ask you to step aside for a minute or two so that we may discuss some of the questions of to-day, and especially those which are bearing upon your lives. You know as well as I do that you are standing at a turning point in history, at a time when, in Kipling's words, "things have transpired which have made you learn the size and meaning of the game." Like the boy of 1914 who "started as an average kid," but "finished as a thinking man," you, too, are thinking and, therefore, I want to have a word or two first with the girls who are still at school and longing to be older so that they may play their part; and secondly, more than a word or two with the girls who are standing not only at a turning point in history, but at a turning point in their lives. It is to you elder, girls, therefore, especially, that I am writing, for as you step out of your school and out of your home you are half sorry, half glad that the old sunny, care-free time is gone into the auld lang syne of the past. You cannot help being half sorry, half glad that the new and more responsible days are coming, the days of the "play up, play up and play the game" of the future.

What, then, is this great problem of your life which you are facing? If you take it in a figure you may say that up to this time you have been making your way, day in day out, up a mountain side. It has not always been easy climbing, but you have reached a half-way house and you are standing at the turning point of the way. It is hard to look back and to think that your merry crowd of school fellows, the boys and girls whose companionship made the sunshine all the way, have reached a like turning point in their lives and are drifting off to their life work, one, one way, and another, another. You know that you are drifting off, too, but at the moment you are standing still, you are looking down along the way you came, down along the mountain peaks, the various difficulties which you have overcome. You are glad that they are passed, and that there is a fresh climb ahead of you. But your heart throbs as you turn from the old path, to the new, from the school days to the narrow, lonely road and the steeper mountain peaks ahead of you, and you wonder where that climb will lead you, you wonder how far you will be able to overcome the difficulties which are lying along the way into the heights.

In order that you may face these difficulties bravely it is well, instead of hurrying on, to linger at this turning point, this half-way house, and to try and realize the future.

Take it in a parable. It is night time and you are falling asleep in a quaint little inn, half-built, half-hollowed out of a solid rock. As you close your eyes a strange dream passes over you and you fancy that instead of having reached the half-way house you are starting at the foot of the mountain again. The only difference is that this time, instead of following the beaten track with your companions you are reaching out after a white trail which lies ahead of you, marked out over the mountain track. The mist is heavy and the trail eludes your view. At times you take it for a lost cloud, which is lingering below; at times you take it for a foaming brook, which is stumbling over the rocks. But as you draw nearer, it turns out to be a line of scattered pages out of your former exercise books, long-forgotten, pot hooks out of your primary class, forgotten essays out of your matriculation class.

It is a queer mixed up line, and you are by no manner of means sure that you wanted to see those exercises again, for you know that there is crooked writing upon them here and

there, and you know that there are blots and stains. Instead of passing them by you try to clutch at the pages and tear them up, but the more you try the more they slip out of your hand, and in your bewilderment you find that your dream has changed again and that you are tearing not pages out of your exercise books, but out of your diary, out of the daily happening of your life. This new turn is even more bewildering than the first. You know that you never wrote any diary at all, and as your eye glances over the pages you are ashamed. You hate to meet the crooked lines which tell of scamped duties and the cut corners; you hate to see the blots which tell of anger and the stains of cruel, cutting words. Therefore, you try to tear them up again, but the more you try, the less you succeed, till you finally give up as the distant tolling of a bell peals across the mountain, and the chime of Omar Khayyam's words:—

"The moving finger writes, and having writ

Moves on. Nor all thy piety, nor all thy wit

Can lure it back to cancel half a line,

Nor all thy tears wash out a word of it."

You fling yourself down in despair, till you hear a voice calling and, looking up, see a dazzling line, stretching away off into the mountain heights, a line white and pure, a shaft of light with the quivering of an angel's wing. A voice is calling you by name and is telling you that the past is gone, but that the future is still ahead of you, and is bidding you climb on again, is bidding you turn the white pages along the new line into a ray of shimmering gold.

You awake and it is a dream, but a dream so vivid that it lives on and you cannot help wondering how far it is a dream, how far reality. The answer is that it was a dream, at any rate so far as your exercise books were concerned. They have been ashes long ago in the bon-fire upon which you burnt them, and, save in dreamland, could never meet you again. But they have not been dreamland in so far that the effort which you either put or did not put into those exercise books is meeting you every day, and is determining your stand in your office, hospital or university, is meeting you in your parents' pride or disappointment over your success or failure. And lastly, it is not dreamland, it is reality as it determines the clear-cut grip and accuracy of your thinking or the careless habit of your mind. But if the influence of the work which you put into your exercise books is half lost, half found, what about the influence of your daily life? You must remember there were far more hours in your home life than in your school life, and that you never took a holiday in your daily life, you never got to the bottom line of the page of one day before you began writing the top line of the next. So, too, you never had what you might call a let-up in the influence which you exercised upon everyone around you, never a let-up in the weal or woe which you worked into the personality of your own life. But if the past is gone the future is still to come. You can make a fresh start, you can beat a new way up the mountain peaks ahead of you.

It is upon the question of this new way, this new trail, that I am writing to you to-day. It matters tremendously for everything is so new around you. The old fable tells us that Adam and Eve, as they stepped out of the Garden of Eden, cried, "We are living in an age of transition." But Adam and Eve had no more thrilling times than you and I, and far less chance, for they carried their inherent weakness with them, whereas despite our weakness we can if we will carry the power of Christ's resurrection, we can follow the guidance of His hand. Our world, like their's, is new. We long to play a good part in the remake, for in these war days we have looked on life and death, we have seen that "the ways of earth are wider than we dreamed."

But how can we write a fair clean story on the pages that are still our own? the pages which line the new trail up the mountain side? You start out full of good intentions, but you have to be on your guard, for you may find that whilst you want to write one story you are apt to tire of your work and find at the mountain top that you have written another. You are apt to tire again because your work

## Jesmond Dene's Correspondence

I HAD come to the little church to give thanks for the freeing of Jerusalem, and of all Palestine: I longed that my Crusader friend, whose tomb I often visited, should know this good day; and now . . . there he was, no longer silent in marble recumbence, but erect and nobly vigorous. "By God's mercy," he said, "I am come to share in this day of joy. I followed Richard my king in his knightly enterprise, to rescue the holy places from infidel hands. Long before, when our England herself was not yet at one, the Moslems seized them; then the valour of our first Crusaders, Godfrey and Baldwin and their hosts, rescued them, and founded a Christian kingdom, but alas! only for the space of two men's lives.

Then when Saladin's might overthrew our armies and destroyed our hopes, I and many others according to our vow, followed Richard and fought with him to win back the holy places;—a man of blood and passion truly, yet we loved him for his knightly valour and deeds of war, and because his heart was hot towards God. All men know the tale of our adventures, how his valour was balked by guile and division; his fellow-chieftains could not brook his great prowess and his fiery temper; disease wore him down, and division broke our ranks.

"'Twas I attended him the day he went up the hills that stand round about Jerusalem; never can I forget his sorrow, because for his sins' sake was this failure, and so he would not even look upon the city of the Lord. 'O Jerusalem, Jerusalem,' he cried, 'beautiful for situation, the joy of the whole earth, the mountain of the Lord's holiness! I have longed for the day when my feet should stand in thy gates; for this I have dreamed, toiled, fought. But I am a man of war; how could I hope to enter the city of peace.' And he drew his mantle over his head, and bowed himself to the earth.

"And when I by God's mercy returned home, and the mysteries of the Lord's Body and Blood were celebrated here in this place, I scarce knew whether I had more joy for God's grace vouchsafed me, or sorrow for the holy places still in infidel hands. . . . And now,—this day of God;—is it against Moslems that you fight still?" "Rather against their successors, heirs of their terrible teachings of the will to power, only instead of the sword of Allah, our foes call it Kultur. They fight in the Name of God, but they think of Him as might without right; they make Him in their own image. Necessity is their morality; they fight with guile; they would leave no blade of grass where their horses tread, and they fight beside Moslem Turks, more terrible than they.

may not seem great in the eyes of your neighbours, or in your own eyes; it may be—

"Not conquest of great cities,  
Not mastery of great seas,  
But little loves and pities  
Will be your victories.  
Yea, little loves and pities,  
And children on their knees."

But it matters nothing so long as it is great in God's sight.

But great or small how can you write this story? The question of that writing will come in the following chapters. But in the meantime in the first place we must consider our wonderful luck in Canada, the wonderful openings ahead of us; secondly, we must take in hand the varying professions, consider how to discover your particular bent, the strong points and the weak points of the varying professions ahead of you; thirdly, how to listen for the echo of your Master's voice, how to catch the vision of your life as it might be in Christ, how to live till Christ becomes the

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"And is it true that they tell me, that my country is now the centre of a great unity of peoples, my King's successor their overlord,—doing justice to all, speaking truth, righting wrong?"

"Their sound is gone out into all lands; their flag flies on every sea, and wherever they come

"To all who challenge, Who goes there? They answer make, A friend."

"And in lands dwelt in by men of other races, dark-skinned men, speaking strange tongues, do they truly make oath by the word of an Englishman?"

"Even so; this to some is their most sacred oaths. Millions of Moslems are the subjects of our King, and have stood true to their oaths in this quarrel; Moslems themselves wept for joy in the streets of Jerusalem, when our King's soldiers marched in."

"A true Crusade," he cried, "against those who, more than denying God, fashion Him after their own likeness, and turn the truth of God into a lie. . . . And Jerusalem free, Palestine the holy land in Christian hands," he went on musing, in a sort of ecstasy. "In the land wherein I now abide, how I have prayed for the peace of Jerusalem, and God has made my country the means of this deliverance, and the successor of my King her overlord."

"Truly," I said, "enthroned in the hearts of his people throughout the world;" and I told him of the armies representing every section of the English realm, (for that was the only name he would have understood for the Empire), and of the men of the Empire's forces, whose kindness and courtesy, no less than their daring and fortitude, have made them knights of the kind heart.

"And are their hearts hot for the Lord Christ?" I knew not how to answer, then I said, "They have given all for justice; thousands have died that others might live. Is it not truly said that they who die for justice die for Christ; will He not claim them for the armies that follow Him?" and I told of the devout spirit which would sight no gun against the holy city, and of the humble reverence with which the King's men had made their entry.

"True knights!" he said,—"they wear no armour, yet their strange earth-coloured garments are the very garb of true Crusaders, knights of the Lord Christ. More worthy then were we to win the holy city, wherefore God has chosen them to be His deliverers."

I was alone now, and the sun striking through the west windows, smote the red cross on the great flag that was, as it were, on guard before the sanctuary. It seemed God's recognition. "Wherefore God is not ashamed to be called their God," I found myself saying, and then,— "they died for justice: and what doth God require of thee, but to do justly, to love mercy, to walk humbly with thy God." It is our Crusade.

THE VISION OF MONS.

Bishop Moule, in a letter to the "Spectator," quotes from what has been told him regarding the Vision of Mons by the Rev. W. Elliot Bradley, Vicar of Grosthwaite, who "got a practically identical account of a certain incident of that crisis from each of three soldiers, old 'Contemptibles,' to whom he talked on three several occasions. Mr. Bradley asked in each case whether the soldier recalled 'anything unusual' at the crisis of the retreat. And each man without hesitation gave this answer. "The Germans were coming on in massed formation, and the men of the thin British line were preparing to sell their lives dear; it was the one thing to do; the Teuton host could not help walking over them on the way to Paris. Suddenly the grey masses halted; even the horses of the cavalry jibbed and reared; and the collision did not take place. German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple; they saw strong British reinforcements coming up. Such was the story told, without leading or prompting as to detail, by these three isolated witnesses at first hand. Two, if not three, added quietly the comment, 'It was God did it.'"

Notes from the Motherland

The Hon. and Rev. W. Talbot Rice, Vicar of Swansea, has been appointed to succeed Rev. Prebendary Webb Peploe as the Vicar of St. Paul's, Onslow Square, London, England.

The Rev. F. T. Wethered lately completed fifty years ministry as Vicar of Hurley, Berks.

Canon L. J. White-Thomson, Vicar of Croydon, has been nominated by the Archbishop to the Archdeaconry of Canterbury and Canonry in the Cathedral in succession to the late Bishop Walsh. The Archdeacon-designate graduated from King's College, Cambridge, and was ordained in 1890. From 1891 he has been entirely associated with the diocese of Canterbury.

Dr. Yeatman-Biggs is the first Bishop of Coventry, yet in a sense there was a Bishop of Coventry centuries ago, for the Bishop of Lichfield was known as the Bishop of Lichfield and Coventry or of Coventry and Lichfield. Lichfield at one time was identical with the great Anglo-Saxon kingdom of Mercia, and for a short period in the days of Offa's glory was an Archbishopric.

Rev. John Hind was, on St. Luke's Day, consecrated Bishop of Fuh-Kien, China, in the private chapel at Lambeth Palace, London, by the Archbishop of Canterbury, assisted by four other Bishops.

News has been received of the death of Bishop Stone-Wigg, who became first missionary Bishop of New Guinea in 1898. He resigned the see ten years later owing to ill-health.

Rev. T. B. Hardy, V.C., D.S.O., M.C., died in hospital in France recently from gunshot wounds, aged 50. For a number of years he was a schoolmaster in Nottingham and at Bentham in Yorkshire. In 1913 he became Vicar of Hutton Roof, near Kirby Lonsdale, a small living in the diocese of Carlisle. In August, 1916, he joined the forces as a Chaplain, and about a year ago he won the D.S.O. for rescuing wounded men under fire. Later on he won the M.C. for similar bravery, and on July 12th last it was announced that he had won the V.C., which was pinned onto his breast by the King when he visited the armies in France last August. Recently Mr. Hardy was appointed a Chaplain-in-Ordinary to the King.

The Archbishop of Canterbury lately invested the Bishop of Worcester into the new See of Coventry in Lambeth Palace Chapel in the presence of twenty diocesan Bishops.

The Liverpool Cathedral Building Fund will benefit largely under the will of Mr. James H. Welsford, who has left to it half the residue of his large estate which amounts to £800,000. He makes the bequest, "as an appreciation and thankoffering for the good fortune which has, after all, befallen, the efforts of one who commenced his life's work unassisted, and at the bottom of the commercial ladder."

The Rev. H. L. C. de Candole, Vicar of Clifton, Bristol, has been appointed a Canon Residentiary of Westminster Abbey, and Rector of St. John the Evangelist, Westminster, in succession to the new Dean of Exeter. Canon Candole recently lost a son at the Front.

In recognition of a remarkable clerical record, held by the family, the Rev. George Clark, Vicar of Godney Hill, Lincs, will shortly receive a presentation from his parishioners. The vicariates of Mr. Clark and his father stretch over more than a century—106 years, to

be exact. The present Vicar's father went to Godney Hill in 1812, the year of Napoleon's retreat from Moscow, which was the beginning of that would-be conqueror of Europe's downfall.

The Rev. F. Homes Dudden, D.D., Rector of Holy Trinity, Sloane Street, London, and Examining Chaplain to the Bishop of London, has been appointed to succeed the late Bishop Michinson as Master of Pembroke College, Oxford. Dr. Dudden has been further appointed a Canon Residentiary of Gloucester Cathedral.

The new Bishop of Coventry has appointed Canon Chappell, Head Master of Worcester Cathedral, King's School, to be Vicar of St. Michael's, Coventry, in succession to the present Dean of Windsor. Canon Chappell will also become Sub-Dean of the Pro-Cathedral-to-be.

The number of students in residence at Cambridge is beginning to creep up. What with the return of men invalidated out of the army and the call for more medical students there are 583 undergraduates up, nearly 200 more than this term last year. At present Christ's heads the list with 65, Fitzwilliam Hall (non-Collegiate students) coming second with 62.

The League of Nations is being discussed in Cambridge not only in public meetings but in academic lecture-rooms. The Whewell Professor of International Law, Dr. L. Oppenheim, is lecturing on "A League of Nations" in the Law Schools, and Dr. Holland Rose on "Schemes of Universal Peace." So far he has described the work of Penn, St. Pierre, and Rousseau.

By arrangement of the Student Christian Movement at Cambridge, Dr. Carnegie Simpson, of Westminster College, is giving a series of lectures on Saturday afternoons in the New Literary Lecture Rooms on "Christ in the Christian Ages." He has dealt with the Early Age—"The Christ Worth Dying For," and "The Christ Who Means God"; and the Middle Age—"The Christ Who Must Reign," and "The Christ to be Imitated."

The name of Rev. J. H. Shakespeare, Head of the Baptist Union, appears in the list of Advent preachers at Christ Church, Westminster. The other preachers in Rev. R. J. Campbell's list include the Bishops of Stepney and Kensington and Canon Alexander, of St. Paul's. Mr. Shakespeare is expected to speak on the general subject treated in his forthcoming book, "The Churches at the Cross Roads." He goes to Christ Church with the knowledge and sanction of the Bishop of London.

Dr. P. J. Forsyth, of Hackney College, has been elected Dean of the Theological Faculty of London University for the period 1918-20.

A notable sermon on Christian Reunion was delivered in Ely Cathedral by Canon Goudge. He said: "In dealing with divisions we should begin with the most recent; and it is our home divisions which do, in England, the greatest harm to the cause of Christ. Though it is much to be regretted that we cannot kneel at the same altar with Italian or Russian Christians, it is much more to be regretted that we cannot kneel at the same altar with Christians of our own city. That is a scandal which it is our plain duty to remove. Thank God, there is to-day, among both Non-conformists and Churchmen, a longing to remove it such as never before. The age of mutual persecution has passed; the age of mutual abuse has passed; the age of alienation is passing; and the age of mutual appreciation is coming. Do not let us suppose that reunion is to come by the return of Nonconformists to the Church as at present it is; or that when they return they will come back (like exemplary children of the Victorian age) to be 'seen and not heard!' Nothing of the kind will take place. Are we ready to bear with those things in them which we may not like rather than let them go one way while we go another? If we are, there is nothing to prevent reunion within a measurable time."

## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE Great War Veterans have begun to move in the matter of the surplus funds in the hands of various organizations for the benefit of soldiers and sailors. It is only reasonable to expect that our overseas troops will be demobilized and discharged for the most part within six months. There ought to be no necessity whatever to prolong the process to any great extent beyond that time. With the seas clear of enemy craft and all shipping facilities of the world let loose upon the high seas, it need not take long to return, to this country, the three hundred thousand men that are abroad, Americans were taken over to France at the rate of our full force in a month. The result will be that various organizations that had collected vast sums of money, to be expended upon the soldiers and sailors for their comfort and edification will certainly not have expended any thing like all that a generous public has placed in their hands in trust. Naturally the question will arise, what is to be done with the unused portion of these funds, and just as naturally the reply will come that the first claimant upon them in the future as in the past is the ex-soldier and sailor and their dependants. Their work may have been done, but our obligation towards them has not ended. It will not end with the erection of memorials of one kind or another, and a vote of appreciation by the nation. The long years of to-morrow will pass and old age, vicissitudes of various kinds not provided for by the country will arise and a fund—extraordinary would be a most helpful thing in meeting emergencies that would otherwise go neglected. \* \* \* \*

Let us think for a moment what might be available should the government of Canada take over all funds of this kind that are available when the army is dissolved and the money is no longer required for its original purpose. Suppose we set down the balance to the credit of the Patriotic Fund at \$5,000,000, that of the Y.M.C.A. after disposing of stock and equipment, and with unused money and interest, say \$3,500,000. The Red Cross \$3,000,000, Knights of Columbus \$1,000,000, Navy League \$1,000,000, that would give a grand total of \$13,500,000. To whom does this rightfully belong but the men that have fought, for whom it was given. It certainly was given to no organization as such. These various bodies were made the trustees for the people who gave it. Now that they have completed their work they are bound to place it at the disposal of the donors. It is manifestly impossible, and no one would desire it, that these remnants should find their way back into the pockets of those who contributed. The only alternative is that the government representing the people should receive this money and through a commission or otherwise administer it for the benefit of those for whom it was originally given, who else has a right to have it or to administer it? It may be thought that the government is under obligation to do all that is necessary for the ex-soldier, but government action has to follow defined lines. Pensions and considerations are contingent upon certain definite conditions. If these are not met nothing can be done. Experience shows us that there are continually cases of hardship that fulfill the requirements of no branch of benevolence or obligation on the part of the government. A fund of this kind administered in a high and generous spirit where, not only absolute need is found, but where a lift would help a man over some obstacle, it would be of great value. \* \* \* \*

Then again it might be used wholly or in part for the higher education of promising sons and daughters of soldiers. We might have all to ourselves in Canada a sort of Rhodes Scholarships foundation for those young men and women who show special aptitude in some department of learning, and whose parentage would give assurance of good citizenship and good heart. It is in this direction, "Spectator" would suggest that effort should be made. It would be a great advantage to Canada to have some means at our disposal even in the limited sphere of ex-soldiers and their dependants, whereby the gifted in art, music, science, mechanics, teaching or public service of any kind, could be developed under the best possible conditions. No nation can be great that confines its efforts and outlook to making money. We need artists and poets and musicians and scholars that will stimulate the imagination of the people. The proposed fund would possibly be

the starting point of a new era of culture in this country. It would, of course, be unwise to tie the use of such a fund to the exclusive use of children of actual soldiers in this war, for in twenty-five or thirty years these children will have all passed out of the school or university age. Its use could be broadened at the discretion of the government of the day. Suppose five million dollars of the fund were invested permanently for this purpose, that would yield an annual income of \$250,000. If we had two hundred and fifty picked students of exceptional gifts they could be given a thousand dollars a year to carry on their research or study, in the best schools abroad, and it is difficult to foresee the benefit that such a group of leaders would have upon the country. Certainly some such scheme as this would be vastly more sensible and useful than having them frittered away in salaries of men who are simply trying to find ways of spending them. \* \* \* \*

The editor of the Baptist publication of Toronto seems to be taking a deep interest in the welfare of the Hon. Dr. Cody, Minister of Education. He is anxious that Dr. Cody should resign either the rectorship of St. Paul's or the ministry of education. He assumes that he must neglect the work in either one or other of these positions, and he has a suspicion that it will be the educational department that will suffer. He is not willing to wait until there is specific evidence of neglect, but reasoning on the a priori principle, he knows that it must come, so it is better to start in early and tell the minister what to do. If Cody were a stupid man and hadn't any other work to do he presumably would be all right. He would be giving all his time and all his little capacity to the work, and no matter what the result, that would cover the point of objection. The lawyers and financiers that are carrying on their practice and managing big business seem to be immune from any defect in the eyes of the critic, but a man who works on Sunday rather than take his required rest is violating some principle that cannot be tolerated. If Dr. Cody were to work but one morning a week in the educational office we would be surprised if the service he rendered to the province would not surpass that of some cabinet ministers that were not subjected to the pin pricks that are now coming from the editor referred to. In addition to his anxiety lest Dr. Cody may be over-worked, he suggests that being an Anglican rector he may revive the bogey of "church and state." He professes no fear of evil consequences if the Minister of Education could be detached from the rectorship of St. Paul's. He would still be an Anglican with all the Anglican's prejudices and terrible designs that he now possesses, still apparently he would be acceptable. Dr. Cody occupies a public position in the province, and his work is a fair game for the shots of critics. He is responsible to the public and should be judged on his service or lack of service to the state. He must defend himself under such strictures or suffer the consequences. But there is no sense in condemning a man because he is not conforming to some theory that is of very doubtful validity. Cabinet ministers might become very dull and narrow if they confined their activities solely to their official duties. There seems to be no sound principle for assuming that the one outside interest that must be forbidden is the Church, nor is it seemly that a clergyman should enunciate such a principle, as a serious guide in public life. \* \* \* "Spectator."

### WHAT CHRIST WANTS.

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is His will that you should honour and help and bless all the men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazen heavens, as men sometimes seem to expect—not so does Christ speak to us.

And yet He speaks. I know what He—there in all His glory, He here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Phillips Brooks.

## The Bible Lesson

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

Third Sunday in Advent, December 15th, 1918.  
Subject: The Lame Man Healed, Acts 3:1-21.

THE Apostles and all the Christians of Jerusalem continued to worship in the Temple. They had not broken their custom of observing the appointed hours of prayer although they had added to the former observances that which made up the fullness of Christian worship. Peter and John were going up to the Temple so as to be there at the hour of the offering of the evening sacrifice, that is at the ninth hour or, as we reckon time, about 3 o'clock in the afternoon. These apostles were approaching the "beautiful gate" of the Temple. It was made of Corinthian brass and adorned in a most costly manner, having much thicker and richer plates of gold and silver than the other gates. It was 50 cubits high, and was approached by a flight of fifteen steps. The exact position of this gate is a matter of dispute, but it is generally thought to have been on the eastern side. The careful description of events indicate the observations of an eye-witness, and the importance which was attached to this miracle.

1. In the Name of Jesus. The Apostles disavowed any power in themselves. They claimed that it was by the power and authority of their risen Lord that this man was healed. They called upon the name of the Lord Who had done so many wonderful works Himself. The Apostles were the agents by whom the man was brought into contact with the healing power of Christ. Human need, Faith and Prayer invoked the Divine Power, and in response the blessing came.

2. Preaching Christ unto them. The Apostle Peter immediately made this miracle the ground of a new appeal to the people. Their minds were greatly stirred and they were demanding an explanation of what was done. It was an opportunity to bring to them the truth of the Gospel. Signs such as these were given for the very purpose of directing men to Christ, and St. Peter beautifully and forcibly impressed the lessons which the miracle illustrated.

(1) Jesus is the Servant of Jehovah. The word Servant is used. In our Authorized Version it is translated Son, but the word Servant would be understood by the Jews who were familiar with the writings of Isaiah. The Servant of Isaiah, 42:1 and 52:13 was the Messiah of the Jewish expectation. St. Peter applies these passages to Jesus and boldly declares Him to be their King, "The Prince of life."

(2) He points to their denial. "Ye denied the Holy One and the Just and desired a murderer." They had chosen Barabbas at that critical hour when Pilate made his appeal to them. While the Apostle speaks most gently to them later yet he does not in any way minimize the greatness of their fault. They had denied and rejected the Holy One by whose power this miracle was now wrought. They had refused to acknowledge the Prince of life.

(3) He speaks of Faith and Repentance, showing that it was through faith in the name of Jesus that this man was made whole and calling upon the people to repent of their past hostility to Jesus. He urges them to turn away (repent) from their great offence in rejecting and denying Christ and to be turned towards (converted) Him. This is the way to seek forgiveness. Those thus seeking shall have their sins blotted out.

(4) The graciousness of the Gospel is wonderfully brought out in this message of St. Peter. He does not judge the people, or even the rulers, harshly. He has already told them the plain truth as to what they had done, but he adds that he knows they did it ignorantly. He further indicates that even through the wrong they had done the purpose of God had been fulfilled. On repentance and turning to the Lord, he tells them, they shall experience "times of refreshing." Peace and blessedness shall come to them when they repent and turn unto the Lord.

(5) The Advent Message. The Apostle speaks of Christ as coming again. The heavens must receive Him (and retain Him) until the "time of the restoration of all things." This phrase is used in two senses in the New Testament. First, it is said (St. Matt. 17:11), that Elias must "first come and restore all things." There it signifies the beginning of Christ's Kingdom. As Christ's death was for all men's redemption, the restoration of all things may be said to have begun then. In the present verse the words have reference to the time when the course of that restoration shall be completed. This has been declared by the prophets and this is the expectation of the Church.



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## Correspondence

### ARMY CHAPLAINS.

Sir,—I do not think that it is generally known that no less than eighty-six army Chaplains have given their lives in this great war, and many have come back broken in health. Of the above number, fifty-seven of them have been Church of England. Would it not be a generous thing if, when our clergy come back, they have added to their titles the rank that they held in the war. I trust that they may be able to do so, but with the authority of the Primate. Is it worth considering?  
 Churchman.

### PRAY FOR A REVIVAL.

Sir,—Is not this a time when Christians should enter by God's grace into the spirit of 2 Cor. 6: 2, and pray as never before for two great objects. First: For a mighty revival throughout the earth. Second: For a special blessing of God upon the distracted people of Russia, and the defeated people of Germany. If ever there was a period of time marked by suitability of circumstances, and of opportunity, a day which as a point or period of time in the Divine purpose, that is pre-eminently the day or time destined for salvation, it is to-day. The expert readers of the signs of the times have noticed throughout the world an extraordinary spirit of prayer. It is distinctly traceable in a strong sense of sin and failure, and in that longing for the Lord's blessing, which is ever the indispensable condition of a great revival. The cry has gone out through a host of the world's intercessors: "Oh Lord, revive thy work in the midst of the years; revive us again, that thy people may rejoice in Thee." (Hab. 3: 2; Psa. 85: 6.)

The great war is over. Surely a great religious revival is the next step in the Divine purpose. We would, therefore, plead that in private and in public church gatherings, all Christians resolve at once, and incessantly to prove the efficacy of prayer, and so pray that a new Pentecost may descend upon the world, and that men and women may say with secret gladness: "Multitudes must be praying. The wave currents of revival are rising. The very air is full of some new power of prayer? As we look out upon the distorted and distracted world of to-day, menaced financially, socially, politically and religiously by impending phantoms,

we feel that the Christians of the world should pray as never before that the Sun of Righteousness may arise with healing in His wings, and especially upon the peoples of Russia and mid-Europe. God's instruments have ever been weak, unknown and slighted by the world." (Zech. 4: 6; 1 Cor. 1: 25; Acts 1: 14; 2: 1.)

Therefore, in this greatest war that is to follow the war, the glorious battle for the Faith, let every Christian joyously enlist and begin at once at home, in the Church Society, in the Prayer Meeting, and in the Church Service, praying as never before, with all prayer and supplication in the Spirit. Believe that now is the accepted time, and that now is the day of salvation.

Dyson Hague.  
 Toronto, Nov. 28, 1918.

### "PRAY FOR THEM WHICH DESPITEFULLY USE YOU."

Sir,—In most of our teaching received from the pulpit and the press during the past four years, as to duties required of us in war time, the above precept from our Saviour's Sermon on the Mount seems to have been forgotten. As an illustration let me quote from your editorial page of November 7th:—

Let us pray: That our leaders may be guided aright in treating with the enemy; that our men may be true soldiers of the King of kings; that God will give His comfort to the anxious and the bereaved; that the Holy Spirit may possess the minds of us and our Allies."

While we feel that the Germans (not all of them, of course, but) from the highest to the lowest, have despised and set at naught the laws of God and man, by their disregard of treaty-obligations; their frightful atrocities, their inhuman treatment of men, women and children; yet surely they are not outside the number of those for whom we should pray that God in His mercy would give them a new heart and a new spirit.

C. L. S. Raymond.

Please see issue of November 14th: "Let us pray that God may guide the affairs of the nations, particularly those in revolution; that God may be supreme in the counsels of all nations; that God's will may be done at the Peace Conference."—Editor.]

### A CRYING NEED.

Sir,—At the present time we hear a great deal about how hard it is for the soldier's wife to live on her allowance. Without going into the merits of that, might I draw your attention to the condition of the clergyman's widows, most of whom are past the age when it is possible to obtain employment and are striving to exist, I cannot say live, on \$25 a month paid by the Widows' and Orphans' Fund. Most have little or no other means, as a country clergyman's income is generally so small that it is not possible to lay anything by. Often, the clergyman's wife has been more than a curate in the parish, and it does seem a shame that in a land of plenty she should, in her old age, be reduced to such straits. In some of the American dioceses, this matter was taken up, with the result that public-spirited men gave so largely, that the allowance was doubled. Are our rich men less generous? The war has brought riches to many in this fair land, and it seems to me that surely there are many who would be glad to contribute to so worthy a fund. Speaking only of the dioceses of Huron and Toronto, riches abound, and if only 50 rich men in each gave a thousand dollars, which they would not feel, this fund would be put on a

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reasonable basis and the widows of our clergy be placed in an independent position. Will not some one take this matter up?  
 Thanking you for your space,  
 M. L.

## The Churchwoman

### W.A. AT THE SARCEE SCHOOL.

Few places have felt the ravages of the influenza more than the Indian Mission School on the Sarcee Reserve, Calgary, where out of 28 children, 26 were taken ill at once, and out of a staff of six, only Miss Tims, the United Thankoffering secretary of the Diocesan Board, was left to cope with the situation. Hearing of the dire need, Mrs. W. A. Geddes, Diocesan president, left at a moment's notice, and took entire charge of the Mission house patients, as well as the ordinary housework and laundry. She was followed next day by Mrs. Sidney Houlton, a life member of the Calgary W.A., and former Indian secretary of the Board, herself a very delicate woman, who took full charge of the boys. Miss Trotter, a brave young High School girl, also went out and was a great help and comfort, but, unfortunately, after two days, she was taken ill and had to return home. For nearly a week these three brave women struggled on unaided, doing everything for the whole 32 patients, some of whom were dangerously ill. Towards the end of the week, a trained nurse was secured and the Rev. and Mrs. Wilford, and Miss Wynndham motored up from Okotoks, the latter, two energetic W.A. women, took charge of the kitchen, while Mr. Wilford, Mr. Geddes and Mr. Houlton gave valuable help to Archdeacon Tims in the outdoor work of the Mission. After two weeks of hard work most of the patients were on the high road to health again, all except Susie, Sarcee woman, and Sam Crowchild, whom God called away. Everything possible was done for them, but in vain. However, as the Doctor had said on his first visit: "At least half of these children will die," there is much to be thankful for, that only two were taken, and it made all fully realize that but for the patient and unwearied care given to all by Mrs. Houlton, Mrs. Geddes and Miss Tims, the death rate would have been much higher. Best of all, the Indians themselves are realizing this, for before the W.A. workers left, the In-

dians were talking of the wonderful devotion of these ladies to their children, a truly wonderful thing to Indians that such care and devotion could be secured without money. Now, if our praying people will only remember the Sarcee School daily before God, it may be that the long years of patient seed sowing by that veteran servant of God, Archdeacon Tims, will be followed by a more abundant harvest than has yet gladdened his heart, so shall those who helped in this time of trouble and those who are now helping by their prayers be in a very real sense the "aiders and encouragers of Missions."

## The War's Aftermath

**Tuesday, Nov. 26th.**—German battleships, after inspection, to be sunk by Allies. Extremists in control at Berlin. Allied warships enter the Black Sea. The King and the Queen attend a thanksgiving service in St. Giles', Edinburgh.

**Wednesday, Nov. 27th.**—General Allenby, accompanied by his staff, made entry into Cairo. Nearly 40,000 British sailor casualties during the war all told.

**Thursday, Nov. 28th.**—114 German submarines surrendered so far. English language to be used at Peace Conference.

**Friday, Nov. 29th.**—The Entente decide to demand the surrender of the former Emperor of Germany to justice. Bavaria breaks ties with Prussia. Counter-revolution reported to have begun in Germany.

**Saturday, Nov. 30th.**—Representatives from Great Britain, France and U.S. to arrive in Berlin shortly to discuss question of armistice. Two hundred U-boats destroyed during war. Ex-Czar Nicholas may be still alive. German ex-Empress arrives in Holland.

**Monday, Dec. 2nd.**—Ex-Kaiser Wilhelm formally abdicates Imperial and Prussian crowns. Cardinal Mercier to visit United States.

Food for thought—our Christmas number next week—order extra copies now. See order form, page 782.

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## Church News

Preferments, Appointments and Inductions.

Allman, Rev. Canon A. H., B.Sc., Rector of Burk's Falls, Ont., to be Rector of St. James', Gravenhurst. (Diocese of Algoma.)

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### TRINITY CHURCH, GALT.

At the morning service on November 24th, a large brass tablet was dedicated by the Rector, Rev. W. H. Snelgrove, to the memory of the late C. J. Shurly, who was one of Galt's leading manufacturers and a life-long member of Trinity Church. The inscription on the tablet reads: "This Tablet is inscribed to the memory of Cosmos John Shurly: born Feb. 11, 1835; died Feb. 7, 1918. Blessed are the pure in heart for they shall see God." The service was a very impressive one and was attended by a large congregation. Representatives of the Shurly family were present from Toronto.

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### MISSIONARY INTEREST AT GORRIE, ONT.

The missionary spirit of this parish in the last two months has been manifested. At the Harvest Thanksgiving services, September 22nd, the offering amounted to nearly \$120, which is used as one of the means of meeting the M.S.C.C. obligations of the parish. On October 24th, the Fordwich branch of the W.A. shipped to the Blood Reserve, MacLeod, Alberta, a bale valued at \$65. The Gorrie branch to the same mission shipped another on November 25th, valued at \$70.75. Trinity Church Sunday School, Fordwich, has also purchased a Victory Bond in memory of two of its members fallen in battle and St. Stephen's congregation, Gorrie, has purchased one. Work on the new basement at the Fordwich church is nearing completion and in another month it will be in use. Rev. P. G. Powell is the Rector.

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### MAJOR KUHRING'S SON WOUNDED.

Lieut. Gustav Francis Kuhring was reported wounded on the first day of November, news reaching his parents from Ottawa on the 10th instant. A strong rumour, through an incorrect press notice that he had died of wounds, added greatly to their anxiety, but all doubt has now been cleared away by a cable from the Canadian Red Cross in London stating that he is in hospital at Plymouth, being wounded in the left shoulder and back, and "condition not serious." This is the second son of Rev. G. A. and Mrs. Kuhring, of St. John. He was at College in Fredericton when war broke out, taking a course in forestry, and joined a university unit which went over to England during the first year of the war with reserves for the first Canadian contingent—the 23rd Battery, F.A., under Major McKay. Early in the spring of 1915 he went to France and was later drafted as a gunner to the noted 8th Battery C.F.A., and followed its fortunes in the fighting in the Ypres salient until late in the summer of 1916, when he was severely wounded

and sent to England for a long period of hospital care and convalescence. Just before this occurred he had been recommended on the field for a commission, and when pronounced fit he entered an O.T.C. at Trinity College, Cambridge, and later at Witley, and was gazetted lieutenant in August last, immediately proceeding to France, rejoining the Canadian Field Artillery. He sustained a slight wound in October, but was able to keep on with the Canadian force until November 1st, when he was again wounded. Every member of this family was in uniform the day of the celebration of the signing of the armistice.

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### CONFIRMATION AT ST. CHARLES' CHURCH, DEREHAM.

On November 17th, in St. Charles' Church, the Bishop of Huron confirmed a class of 13 candidates. The church was filled, extra seats having to be placed in the aisle to accommodate the large congregation. The Rector of the parish, Rev. F. Vere Vair, B.A., L.Th., presented the class, and was assisted in the service by Rev. T. B. Howard, of Tilsonburg. The Bishop preached on the words, "Fight the good fight of the faith," and was listened to with rapt attention. An unique feature of the class was the fact that there were three from Otterville, two from Culloden and eight from Dereham, covering a territory of something like 19 miles in length. Notwithstanding the rain, which poured down, and the muddy condition of the roads, every candidate was present. Large classes have been presented to the Bishop from this parish during the incumbency of the present Rector, a mark of faithful pastoral service.

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### QUEBEC NOTES.

November 17th was observed throughout the diocese of Quebec as a day of thanksgiving for the signing of the armistice and the virtual ending of the war.

A Social Service Council has been formed representing all the Protestant churches in the city of Quebec. The Rev. Dr. Shearer was present and spoke at the meeting for organization. The Bishop of Quebec is an honorary president and the Very Rev. Dean Shreve a vice-president.

The 93rd anniversary of Trinity Church, Quebec, was celebrated on Sunday, November 17th. The Rev. Canon O'Meara, of Toronto, was the special preacher, and also addressed the annual men's banquet on Monday evening.

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### ONE IN REJOICING.

The new spirit of brotherhood fostered by the war was exemplified to a marked degree in the undenominational service of thanksgiving for victory, held by members of the various churches of the middle east section of Toronto recently, following a torchlight parade, which started in three sections from as many points in the district. Fully 4,000 residents of

the district were present when the short service of thanksgiving for victory began with the singing of the Doxology. Ministers of various denominations took part in conducting the service, the Rev. Dr. Long, of Riverdale Methodist Church, offering the first prayer, and Captain (Miss) Jones, of the Salvation Army Corps, Rhodes Avenue, reading a lesson from the Scriptures. (Capt.) Rev. Robert Gay, Rector of St. Monica's, gave a

## The Bishop of Toronto's Pastoral

### BIBLE SUNDAY

The near approach of the solemn season of Advent reminds us, not only of the call of the Church to faithfully observe this Holy Season, but also with regard to our special obligation connected with the second Sunday as "Bible Sunday," the day set apart as such by the action of Synod, the day also generally observed by other Christian bodies. This brief reminder will, I am sure, be enough to cause you to make the Bible your sermon theme on that day, and to urge your people, in the language of the Collect, "to read, mark, learn and inwardly digest" these "Holy Scriptures written for our learning."

The awful war, now happily at an end, has given striking illustration of the necessity for mankind to be guided by the principles and precepts of the Divine Word, if men are to be rescued from the depths of barbarism and inhumanity to which they inevitably sink when that Word ceases to be "a lamp unto their feet and a light unto their path," and more than ever, in the dawning of this new period, is it necessary to make the Bible the foundation of all future reconstructions, whilst for those who mourn the loss of loved ones, the "patience and comfort" of this Holy Word will be a solace to them in the days of mourning which lie before them.

Praying for much blessing upon the day, its services and sermons,

Believe me, dear Brethren,  
Faithfully yours,  
James Toronto.

short address. He brought a message from the Bishop of Toronto. The meeting was brought to a close by the reciting of the Lord's Prayer. Rev. J. Bushell, Rector of St. Clement's, pronounced the Benediction. The churches represented in the procession previous to the meeting were St. Clement's, Riverdale Methodist, St. John's, Norway, Rhodes Avenue Presbyterian, the Salvation Army, Hobb's Memorial Church, St. Monica's and Rhodes Avenue Baptist.

## "A REMEMBRANCE"

Enclosed please find 10 cents, for which send the Christmas Number of *The Canadian Churchman*. (To be issued December 12th, 1918.)

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From.....

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### BISHOP FARTHING'S CHALLENGE.

At the recent Thanksgiving service in the Church of St. James' the Apostle, the Bishop of Montreal especially dwelt upon the freeing of Jerusalem and the Holy Land by the British forces under General Allenby. "Possibly there is no single event in this vast war that will have such an influence on future history as the capture of Jerusalem and the freeing of Palestine by the British forces." The Bishop contrasted the quiet entry on foot of General Allenby into Jerusalem with the previous pompous visit of the Kaiser, and compared General Allenby's entry with that of Christ many centuries ago. There was an ancient Arab tradition, that he who should free Jerusalem should enter it as a conqueror on foot, and would be God's Prophet, and ever since General Allenby's entry he had been known in Arabic by that name. "And now we have seen the emissaries of the greatest military power in the world coming to the Allied forces, under General Foch, bearing the white flag, blindfolded and led like brute beasts asking terms of peace. We have seen the monarch who proposed to rule the world, to subject it to one rule, one language, and one kultur, abdicating his powers and passing out. We have seen ancient national enmities entirely forgotten in this battle for the right, and the spirit of God moving amongst the people to unite them in this common cause. Surely to-day we must meet and give thanks to God. We have lost much in this fight, and many in this church to-day mourn those who have fallen in that battle, but now their mourning may well be turned to joy that their sufferings and deaths were not in vain, and that the world has been saved. It was the best amongst us who suffered, only the shirkers seem to have escaped. Germany's worship of mammon and brute force was now a lesson to the world," said the Bishop. "Look at conditions in Montreal. Look at our streets, with the red light district spreading even as far as McGill College Avenue. Look at the corruption at our city hall, at the corruption in our political life. Are we going to let these things remain? Our soldiers have won the victory in the field. Now we must make this thanksgiving a day of dedication on the altar of God, that these things shall not go on."

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### ST. PAUL'S, KINGSTON.

The sermon delivered by the Bishop of Ontario at St. Paul's, Kingston, on November 24th, was a great inspiration. It was an appeal to forsake the past, and strive on to the attainment of the highest degree of perfection which is possible in the lives of each and all. He quoted the words of St. Paul, Philippians 9: 12-14. At one time St. Paul had persecuted the Church, but he speaks of himself as having been apprehended and taken captive by Christ. The speaker showed clearly how essential it was for all, no matter what the past might have been, to get a similar conception of their relationship to Christ—to see before them but one goal, and to employ mind and heart in the furtherance of Christ's work here on earth. It was the same with men in all ages and in all walks of life, who had accomplished a great purpose.

Canon W. F. Fitzgerald, Rector of St. Paul's, who went overseas about two months ago to act as a transport Chaplain, arrived home on November 25th. Through an influenza epidemic

aboard the ship to England, to perform 29 bu ed France, an in Ireland. don on the da armistice. L wild over the ties. He say pressed with 1 soldiers in E in honour of dians were Canon Fitzge first troopshij land since th force. This which other sh was accompa as far as the FitzGerald w of the "Tuni influenza dev over.

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### CLERGY

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### THE DEA

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aboard the ship on which he crossed to England, it was his sad duty to perform 29 burial services. He visited France, and Dublin, his old home in Ireland. The Canon was in London on the day of the signing of the armistice. London, he says, went wild over the termination of hostilities. He says he was greatly impressed with the bearing of Canadian soldiers in England. In the parade in honour of the armistice, the Canadians were given great ovations. Canon Fitzgerald came across on the first troopship that sailed from England since the armistice came into force. This was the "Tunisian," which carried 700 soldiers. There were other ships in the convoy, which was accompanied by destroyers only as far as the coast of Ireland. Canon Fitzgerald was Chaplain in charge of the "Tunisian." Eight cases of influenza developed on the journey over.

**ST. LUKE'S, KINGSTON.**

The services at St. Luke's, Kingston, on November 24th, marked the last services of the Church year. They were very largely attended, and of a most inspiring nature. The Rector, Rev. J. DeP. Wright, delivered appropriate sermons for the occasion. In the morning he spoke on "The End of the Year," and in the evening on "Judgment Day," dealing with both subjects in a masterly way. A special feature of the day was the children's service held in the afternoon, which was not only very largely attended by the children, but by the parents as well. An excellent programme of music was rendered. Mr. W. J. Saunders, M.A., of the Collegiate Institute staff, gave an interesting address on "Love and Charity," giving many timely illustrations to bring out his points. He spoke of the different virtues and appealed to his audience to put them into practice. The special offering received at this service was devoted to the Sunday School work of the diocese.

**CLERGY ASSOCIATION AT HALIFAX.**

On November 23rd, at a meeting of the clergymen of Halifax, it was decided to form a society to be known as the Ministerial Association of Halifax and Dartmouth. The object is the promotion of fellowship, the culture of the spiritual life and co-operation in social service work. The regular meetings of the association will be held the first Monday in every month. Devotional exercises will occupy the first fifteen minutes of the meeting, and the remainder of the time will be devoted to business and the reading of some paper on a subject of interest. Anglicans among the officers and committee are Archbishop Worrell as president and Dean Lilwyd on the programme committee.

**THE DEATH OF MISS MCKIM, TORONTO.**

In the death of Miss Isabella F. McKim in Toronto, on November 19th, one of the best known Churchwomen of St. Paul's parish passed to her rest. Her illness broke upon her suddenly in June. Up to within a day or two of this, she was in her place at Wellesley School, where she had spent most of the recent period of her thirty-five years as teacher and pupils' friend. In this relationship she placed her stamp upon scores of the young people of this generation. A love of the outdoors, the woods, the birds, made her a favourite with boys particularly. To her, teaching was a real vocation and ministry. She was the daughter of the late Robert McKim, sometime Beadle of the University of Toronto and his wife Isabella, who

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died some years ago. Besides her brother Meredith in England, she is survived by two brothers and a sister all well known in church circles: Rev. R. P. McKim, of St. John, N.B., Canon C. W. McKim, of Edmonton, and Mrs. Wurth, who, before her marriage, was a missionary at Ispahan, Persia. Rev. Robt. McKim, Fredericton diocese, is a nephew. At the funeral service in St. Paul's, a large number of her old pupils and associates joined in their tribute of affection and respect to one who was in every way an honour to her family name, her Church and her profession.

**CHURCH OF ENGLAND INSTITUTE, HALIFAX.**

In St. Paul's Church was held the annual meeting of the Church of England Institute, the special preacher being Rev. R. A. Hiltz, secretary of the Sunday School Commission of the Church of England in Canada. Ven. Archdeacon Armitage conducted the service, in which he was assisted by the Rev. H. W. Cunningham, Rev. R. A. Hiltz and Rev. S. H. Prince. Mr. Hiltz took as his text the words: "Our fellowship is with the Father." The sermon was a masterly presentation of the things implied in the word "fellowship," especially this high and holy fellowship with the "Father." One is that of having all things in common. A wonderful thought, said he, truly. The other is that of partnership, sharing in work and interest. We must as professed followers of Jesus, ask ourselves not only what we may expect of God, but what God expects of us.

**GOOD OUTLOOK IN HAMILTON.**

At a gathering of parochial representatives of Hamilton, called by Canon Daw, the Rural Dean, the necessity of making up the allotments by the end of the year was so forcibly presented by Archdeacon Perry and Mr. R. W. Allin, that it was resolved to inaugurate a local forward movement. Archdeacon Perry reported that several parishes of the diocese of Niagara were aiming at self-support.

**ST. BARNABAS', TORONTO.**

A memorial service was held on November 17th in St. Barnabas' Church, Toronto, for the men of the parish killed overseas. Rev. F. E. Powell, Rector, who officiated, read the names of the 68 known dead of the 580 recorded on the honour roll, who enlisted during the war.

The new Sunday School is nearly completed, and will probably be opened at Christmas. All sections of

church activities will be provided for in the new building. The main hall will seat 1,400 people.

**THE LATE LIEUT. LORNE NICHOLSON, OF CHAPLEAU.**

Lieut. Lorne Weller Nicholson, only son and child of Mr. George B. Nicholson, M.P. for East Algoma, and Mrs. Nicholson, Chapleau, Ont., has been killed in action. Mr. G. B. Nicholson is a member of the General Synod. Lieut. Nicholson went overseas with the 227th Battalion, "Men-



The Late Lieut. Lorne Nicholson, of Chapleau.

of-the-North." He was transferred to the 4th C.M.R.'s and went to France in 1917. He was wounded with shrapnel in January of this year, but recovered quickly, not leaving his battalion. He was wounded again in April and was in a Canadian hospital in France when it was bombed and more than three hundred lives of doctors, nurses and wounded soldiers were lost. He was transferred to the Prince of Wales Hospital in London, where, after three and one-half months, he fully recovered, returning to his battalion on September 29th, being in the lines continually from that time until the fatal day of his death. Lieut. Nicholson was just past 23 years of age. In one of his last letters to his mother he used these words: "Mother, as we pass through these released towns and villages, and look into the faces of the people who have withstood four years of barbarism, we realize that, after all, what we are doing is worth while."

Some friend would appreciate our Christmas number issued next week. See order form, page 782.

**SERVICES AT ST. GEORGE'S CATHEDRAL, KINGSTON.**

Services of special interest were held in St. George's Cathedral, Kingston, on November 17th. At the morning service the Bishop of Ontario preached a very impressive thanksgiving sermon. The church was very beautifully decorated. The "Te Deum" was sung as a special thanksgiving anthem. The Bishop spoke of the God who sits in judgment over the earth, and of how He had visited His judgment upon the enemy. The German empire had brought up all the forces of materialism and might against the principles of righteousness and justice. The result was that they have been scattered like stubble before the wind. The judgments of God are visited not only upon our outside enemies, but also upon those within the nation who have not acted as they should have done. The Divine judgment would also be upon the profiteers and the slackers, who had failed to do their part in defeating the enemies of God's kingdom. A special thanksgiving service was held for the Sunday School children and their parents in the afternoon. Dean Starr conducted this service. A further service was held in the Cathedral on the same afternoon, which was attended by the whole of the Greek Colony resident in Kingston, at which the Dean of Ontario gave an address on "Citizenship," in the course of which he laid great stress on the freedom enjoyed by all who live under the aegis of the British flag. On December 1st (Thanksgiving Sunday), there will be held a special celebration according to the Greek rite, in the Cathedral, at which a visiting Greek priest will act as celebrant.

**CHRIST CHURCH CATHEDRAL, MONTREAL.**

The Rev. Dr. Alexander Mann, Rector of Trinity Church, Boston, speaking at Christ Church Cathedral, Montreal, on November 24th, said that the war was not so much a physical conflict as a spiritual and moral one. It had been a conflict between two mutually hostile ideals of human society and government between liberty and coercion, between humanity and unlawful ambition. The English-speaking peoples realized the glorious characteristics of other races, but it had been made increasingly plain that, in the providence of God, it had been left to the English-speaking peoples of the world to work out a theory and practice of government under which there is the largest possible liberty for the individual compatible with the common good. Dr. Mann said that the foundation of a league of nations had been laid when, for the first time, all the English-speaking people of the world had stood together for the defence of moral and spiritual principles, which had resulted in a new mutual sympathy, a new co-operation and goodwill amongst them.

**ST. JUDE'S, BRANTFORD.**

Taking for his text, "Out of the lion came forth meat, out of the meat came forth honey," Capt. the Rev. C. E. Jeakins delivered an impressive and moving thanksgiving message at St. Jude's, Brantford, on November 24th. The members of the Great War Veterans were in attendance.

**RECEPTION TO NEW RECTOR.**

Dr. and Mrs. Cotton were given a hearty reception by the members of St. Aidan's, Balm Beach, Toronto, on the evening of November 28th. Both Dr. Cotton and the Rev. A. E. MacIntyre, the former Rector of the parish, gave addresses.

SOCIETY OF SACRED STUDY.

The annual meeting of the Society of Sacred Study was held in the Church House, Westminster, London, Eng., on Thursday, September 26th, 1918, the Rev. G. C. Wilton, Rector of St. Anne's, Soho, and sub-warden of the diocese of London, being in the chair, in the absence of the central warden, the Dean of Christ Church. Owing to war conditions as to travelling, and also to the railway strike, attendance was small. But there was a good report from the librarian; members throughout the country are making increased use of the library. So that, though many clergy are preoccupied by duties arising out of the war, those who remain at home are not neglecting sacred study. Moreover, reading circles of Chaplains at Boulogne are making steady use of the library, and borrowing books regularly. Partly in consequence of some suggestions made in the report of the Archbishops' Committee on the Teaching Office of the Church, and partly to meet the heavy cost of production, it was resolved this coming year to drop the issue of the fuller and "alarming" syllabus of studies designed more particularly for advanced students among the clergy, and to issue only the simpler syllabus in slightly expanded form. The Dean of Christ Church was re-elected as warden, Rev. Dr. Kidd as general secretary, and Rev. Dr. Abbott-Smith as general secretary for Canada. The Society looks for increased support from the clergy after the war.

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MEMORIAL TABLET AT ISLINGTON.

A tablet to the memory of Gunner Walter Clayton, who was killed in action, June 14 1918, was erected in St. George's, Islington, Capt. T. G. McGonigie, a former Rector, officiating, and Capt. McKinley performing the ceremony of unveiling. The young soldier, who was only 20, was the son of Mr. and Mrs. Arthur Clayton, formerly of Lambton. Rev. C. W. Holdsworth, the Rector, assisted at the service.

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MEMORIAL SERVICE AT PARIS, ONT.

A memorial service was held in St. James' Church, Sunday, December 1st, at evensong for six members of the congregation who have made the supreme sacrifice since August last. The service was conducted by the Rector, Rev. Rural Dean Seton-Adamson, and the sermon preached by Capt. Rev. Appleyard, M.C., of Woodstock. The G.W.V.A., the Town Council and other prominent men were present at the service. The record of St. James' is somewhat startling. Of 150 families, 172 men and five nursing sisters went to the front. Of this number one nursing sister and 22 men have fallen, one man has been drowned, two were prisoners of war, and 44 were wounded, making a total of 70 casualties.

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ANNIVERSARY OF ST. PAUL'S, TORONTO.

The fifth anniversary of the erection of St. Paul's Church, Toronto, was celebrated on December 1st. The mortgage on the church was at first \$100,000, but this has been reduced to half that amount, and Dr. Cody is looking expectantly to a still further decrease, and eventually to the freeing of it from debt altogether.

The Rector said: "The vision of the golden age when they will return to Canada has sustained the boys overseas. Let us welcome them with a golden age. We must not be satisfied with the Canada that was or is, but we should look to the Canada that

might be." He made an appeal for the people to keep on sending parcels and letters to the boys, for now that the excitement of battle is over will come the reaction.

A memorial service, marked for its simplicity, was held last Sunday at St. Paul's Church to honour the memory of the late Lieut. Thomas B. Greer, formerly of the 180th Sportsmen's Battalion, who died in hospital in July, of 1917, owing to wounds received a short time previous while fighting near Lens, and for the unveiling of a tablet in his memory. Dr. Cody, who conducted the service, took occasion to pay a high tribute to all the Canadian boys who have died at the front, as well as to the work of the Canadian Corps in helping to hold the western front during the critical weeks of this spring. The tablet was presented by the late officer's widow. Several hundred people were present, among them

the Association last year. Rev. Dr. J. O. Miller, Headmaster of Ridley School, gave an address on "Social Work." Miss MacCollum presented an interesting report, which will be noticed in detail in a later issue.

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HOLY TRINITY, TORONTO.

On Advent Sunday morning, the Rector, the Rev. L. Ralph Sherman, gave the first of a series of "Quiet Talks to Communicants."

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PARISH HOUSE EXTENSION AT ST. MONICA'S, TORONTO.

On November 25th, the extension to St. Monica's Parish House, Rector, Rev. Robert Gay, was formally opened by the Bishop of the diocese, Rev. T. F. Summerhayes acting as Bishop's Chaplain. The Bishop dedicated a large church bell donated by one of the Sunday School teachers in memory of Hugh Sproule, who was killed in action. He also dedicated an automatic drinking fountain for the Sunday School given in memory of several members of the congregation who had made the supreme sacrifice. The extension consists of one room large enough to hold 150 people. The east end has been curtained off from the rest of the building making thereby a chapel, which is being used for weekday services and Holy Communion. Downstairs it contains a small kitchen with modern conveniences. The painting inside and out has all been done by voluntary labour of members by the Sunday School staff. Since the opening a beautiful brass cross for the chapel has been donated in memory of "Dick Calver, of the 58th," by members of his family.

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DEATH OF MR. A. P. PERRIN.

Mr. A. P. Perrin died at his home in Toronto on November 29th. He was organist of St. Peter's Church for 15 years, and for a short time at Little Trinity, but gave up the career of an organist to devote his entire time to his work in the public schools. A Christmas carol of his composition is contained in the new hymn book of the Church of England in Canada.

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MEMORIAL SERVICE AT ST. MARY'S, ONT.

A most impressive and solemn service was held in St. James' Church last Sunday, when the Rector, (Capt.) Rev. C. K. Masters, held a memorial service in honour of those who made the supreme sacrifice. Returned men occupied the front pews. The first part of the burial service was used in opening, and appropriate hymns were sung. Capt. Masters stood while the names of 23 men from the church,

who had fallen in battle, were read. Capt. Masters, with deep feeling, dwelt upon the bitterness of the struggle, the sorrow and suffering of the poor boys in the trenches, and the sadness of the homes affected by the loss of dear ones. He went on to say: "In this memorial service we do not strike the note of sadness or gloom. We have laid on the altar the most precious sacrifices. God has accepted them. We have this day a message from the God of Peace. His cause has been saved and we therefore glory in the sacrifices of our dear brothers. Our very sorrow has become uplifted because of men's sacrifices. Our country has become one of a great world federation for right and justice."

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BROTHERHOOD OF ST. ANDREW.

The work of placing the Brotherhood of St. Andrew in Canada on a stronger foundation is to be undertaken at once. This was the decision of the members who gathered at the request of the Bishop of Toronto at St. Paul's Church, Toronto, November 29th, to consider the reorganization of the Brotherhood for the after-war activities of the Church in the Dominion. On account of the lukewarm attitude towards this work taken by a number of the clergy, a strong resolution was passed to the effect that the men are resolved that the Brotherhood of St. Andrew must not be allowed to pass out of existence. The reason for the necessity of the organization was that, after the commencement of the war, the Brotherhood of St. Andrew was weakened by the enlistment from its chapters of over 60 per cent. The success of the effort to help the soldiers was very great, and during the first part of the war, the Brotherhood had sufficient surplus to present several field kitchens to different units. Then the Minister of Militia, Sir Sam Hughes, took steps that made impossible the work of the Brotherhood. The statement of the House of Bishops was presented to the meeting by Bishop Sweeney. The Bishops gave the organization their support, and spoke highly of its excellent work in the past. They suggested that some steps should be taken to co-operate with the Church of England's Men Society, which is very strong in certain parts of Canada where there has been a large English immigration. On account of a certain feeling among men from the Old Land against this Canadian organization, a committee consisting of Mr. John T. Symons, Mr. R. H. Coleman and Mr. Evelyn Macrae was appointed to consider the possibility of closer co-operation with the Church of England Men's Society. Mr. J. M. Ewing and Mr. Charles Muckle were appointed president and secretary of the local council.

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DEANERY MEETING AT LONDON.

Church extension within the bounds of the Deanery, missionary apportionments of the parishes, and the report on the Victory Bonds purchased by the Sunday Schools as war memorials, constituted the chief business discussed at the last meeting of the East Middlesex Deanery Association, held Tuesday afternoon, November 26th, in the schoolhouse of the Church of St. John the Evangelist, London, and presided over by Rural Dean A. L. Beverley. Later the Deanery branch of the W.A. held a meeting and joined with the Deanery representatives to hear an address from the Bishop of Huron on the Revision of the Prayer Book, and a report on the meeting of the General Synod held in Toronto, from a lay delegate, Mr. R. E. Davis. Following the meeting an open meeting of the Deanery Sunday School Association in the evening attracted a much interested gathering.

The Date

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The Canadian Churchman

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being ten returned officers of the 180th Battalion and many veterans of other ranks. Lieut. Greer, it will be remembered, was the first of the Sportsmen's officers to pay the supreme sacrifice.

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DOWN TOWN CHURCH WORKERS' ASSOCIATION, TORONTO.

The annual meeting of the Down Town Church Workers' Association, Toronto, was held in Holy Trinity Parish House last Friday evening. Rev. R. J. Moore is the president. It was reported that the "Moorelands" house, costing \$8,000, was free of debt, a small mortgage remaining on the land; \$10,000 was the budget of

DIVIDEND No. 90

Notice is hereby given that a dividend of two and one-half per cent. (2 1/2%) has been declared upon the paid-up capital stock of this corporation for the quarter ending December 31st, 1918, being at the rate of ten per cent. (10%) per annum; also a bonus of one per cent. (1%) upon the paid-up capital stock, and that both will be payable on and after the second day of January, 1919.

The transfer books of this Corporation will be closed from Saturday, December 21st, to Tuesday, December 31st, both days inclusive.

By order of the Board.

A. D. LANGMUIR, General Manager.

Toronto, November 26th, 1918.

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NG-AT in the bounds nary appor- hes, and the Bonds pur- hools as war he chief busi- st meeting of ery Associa- noon, Novem- house of the e Evangelist, ver by Rural Later the W.A. held a the Deanery an address n on the Re- k, and a re- the General from a lay vis. ng an open ery Sunday e evening at- ed gathering.

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**MEMORIAL SERVICE AT INGER-SOLL, ONT.**

A special memorial service was held in St. James' Church, Ingersoll, on November 27th, in honour of Ptes. Southcombe, H. Mason and L. Wright, who were recently killed in France, and H. Smith who died last month in the London Military Hospital. The G.W.V., Orangemen and the Sons of England, to the number of over 60, marched in a body to the church and occupied the front pews. There was also a large congregation present. An appropriate sermon was preached by the Rector, Rev. R. J. M. Perkins.

**Federal War Services Commission of the Churches**

During the period of the war the various religious denominations appointed boards and commissions on military service. As an outcome of their activities, a joint meeting was called in Toronto in November, consisting of duly appointed representatives of the Presbyterian, Methodist, Anglican, Congregational and Baptist Churches, to consider and effect a joint commission with the hope that other religious bodies would associate themselves with the movement.

The commission, after duly organizing, appointed a deputation to wait on the Dominion Government in order to discover how far and in what respects co-operation is possible for the benefit of Canada during the period of demobilization and reconstruction. The deputation consisted of the following: Bishop J. C. Roper, Ottawa Rev. S. D. Chown, D.D., General Superintendent Methodist Church; Rev. D. T. L. McKerroll, secretary, National Service Commission, Presbyterian Church; Rev. A. N. Marshall, D.D., chairman Army and Navy Board, Baptist Church; and Rev. T. B. Hyde, representing the Congregational Union of Canada.

They met the acting Prime Minister, Sir Thomas White, who was accompanied by Major-General Mewburn, Minister of Militia, and Hon. N. W. Rowell, President of the Privy Council. The deputation informed the Government that their purpose in coming was to offer whatever services they might be able to render at this important period in our national experience.

It transpired during the interview that the government has intended to secure the aid of the Churches in the solution of the problems arising out of repatriation and employment, the commission having anticipated the wish of the Government in this respect. Its deputation met with the most cordial reception, and the acting Prime Minister outlined the several important services the Churches might render the country in co-operation with the Government during the period of reconstruction.

Sir Thomas White requested the deputation to further confer with Hon. Mr. Rowell, of the Government committee on repatriation and employment. At this interview, the interdependence of Church and State in the task of rehabilitation was more fully realized, and the deputation was impressed by the scope and thoroughness of the plans of the Government, which have taken under consideration all phases of national activities affecting employment.

**ANSWERED PRAYER.**

"It is at least remarkable," said the Bishop of London at St. Paul's recently, "that since the day when we last gathered in this Cathedral to pray for the success of our arms and invoke the help of God, the same day on which King, Lords and Com-

mons for the first time for years went to the House of God officially together, there has never been a reverse."

Prebendary Webb-Peploe, at the Evangelical Alliance meetings at the Queen's Hall, said that from August 4, when Parliament and the nation held a united day of prayer, not a day had passed without some token of advance and mercy. He recalled three historic parallels. At one time during the Crimean war everything was dark for England. Queen Victoria called for a day of prayer, and from that moment every single issue was in our favor. The same thing happened during the Indian Mutiny, and in the United States in 1877, when locusts were destroying all the food. There was a remarkable frost such as could not have been thought of following upon one of the hottest days known. Every locust was destroyed and the people were saved. All that was due to prayer.

Mr. Bonar Law, speaking at the Guildhall, said that it should not be forgotten that the allied preparations began to have their effect in France on July 18.

**Archbishop DuVernet on Church Union**

Writing to the Toronto "Globe," Archbishop DuVernet says:—"As my last letter on Church Union may have seemed somewhat theoretical, I should like to follow it up with something more practical.

"The diocese of Caledonia consists of the northern half of British Columbia. It is a missionary diocese, and in our pioneer work we have purposefully kept ourselves untrammelled by conventionalities prevailing in eastern Canada. For example, our pioneer churches are not consecrated. There are dozens of places in this country too small for more than one Protestant church.

In one place where the Presbyterian church was burnt down we offered the Presbyterian minister the use of our church on Sunday evenings, our service being in the morning. In another place we have allowed the Methodists for several years to use our church on the alternate Sunday when we were not using it. This gives us a hint of what might be done if we could have Church Union in the form of one body with different parts having different functions under one head, this head not necessarily a monarchical autocrat, but a democratic council.

"For example, at the present moment, if it were mutually arranged, there is no reason why one of our clergymen in one of our small villages, should not have a liturgical service in the morning for our Church people and a non-liturgical service identical with a Presbyterian or Methodist service in the evening. Reversing the case, under mutual arrangement and consent of the higher authorities, there is no reason why a Presbyterian or Methodist minister, if willing to accept episcopal ordination and comply with our rules as to conduct of services, etc., should not minister to our people as well as to his own. As a matter of fact, in the case where we allowed the Methodists to use our church, in the absence of our clergyman, who was called away on account of illness, the Methodist minister of his own accord read the Church of England service on several Sundays for the benefit of our people.

"Of course, with Church Union, the miserable spirit of denominational rivalry would cease, and loyalty to the larger body approaching more nearly to the Church universal would take its place. If our religion does not help to bind us together, it is not the religion of Christ."

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 CLEANS-DISINFECTS-USED FOR SOFTENING WATER-FOR MAKING HARD AND SOFT SOAP-FULL DIRECTIONS WITH EACH CAN.

**SPECIAL PRAYER**

Prayer for God's special guidance and blessing at the forthcoming Peace Conference. To be used in all churches throughout the diocese of Toronto.

**O** LORD God Almighty, whose alone is the greatness, and the power, and the glory, and the victory, and the majesty, we pray Thee that Thou wilt guide and direct those upon whom, at the forthcoming Peace Conference, will rest the solemn responsibility of arranging the terms of peace. Grant to them special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other blessings, for us, our Allies, and the whole world, we ask, for the sake of Him who is the Prince of Peace, Thy Son, Jesus Christ our Lord. Amen.

**Why Father Is Peevish**

Full many a time, and oft, father emerges from his morning ablutions in a peevish mood, owing to the ill-behaviour of his razor. The smarting of those scratches and nicks may be allayed, and father's accustomed equanimity of temper restored, by the application of Campana's Italian Balm. Be kind to father, for your own sakes. E. G. West & Co., Agents, Toronto.

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and ordinary tea. Just as there is a difference between fresh strawberries and the canned variety!

## Proposals for the Winnipeg Centenary

The movement for the celebration of Centenary of our Church in the Province of Rupert's Land began with the passing of a resolution by the Synod in 1916, determining that the date be fittingly observed, and appointing a committee to confer with His Grace.

In the same year similar action was taken by the Provincial Synod at its meeting in Edmonton. Canon Heenev is chairman of the committee which is to arrange the proceedings, and Canon Murray is chairman of the one which is to raise the money for the beneficiary funds. Canon Heenev was requested by the Archbishop and the Programme Committee to visit the Ecclesiastical Province. The Synods addressed were those of Qu'Appelle, Calgary, and Saskatchewan. Everywhere the reception was most cordial, and resolutions to co-operate were passed. Canon Matheson, of Battleford, is a perfect storehouse of information on the Church's past throughout the west. At the last General Synod it was decided that the next meeting of that great body should be in Winnipeg in 1920, in connection with the centennial festivities. As to the nature and manner of the celebration itself, it may serve as a basis for thought and discussion to mention a few of the suggestions which have so far been offered. Our dominating objective must be spiritual. It should be an event memorable in the history of our Church for its spiritual power. This will require great concentration of thought on the part of every one of us, and the united and harmonious

effort of us all throughout the intervening two years. Our next aim should be historical. All the past must be gathered up, and given such expression as will accurately conserve its records, and at the same time make attractive reading for churchmen, young and old. We must not only conserve, we must distribute, if we are to reach our objective, that of inspiring to higher ideals and nobler efforts the entire Church public of this country. To this end at least three volumes should be prepared and put forth. One portraying the leading personalities who have served the Church in this western field during the past hundred years, and have now passed to their rest. A second, dealing with the general Church history of this region and period. Both of these, while striving for historical accuracy, should be written for the laity of the Church rather than the clergy. And a third volume, a much smaller book, and of a different character, is projected, having the title, "The Shrines of the Red River Valley." This will aim at stimulating interest in the beauty and sacredness of the four principal centres of Church life along the banks of the Red River. It would seem desirable, and possible also without much expense, to have oil paintings or water-colour drawings made of these very creditable and substantial churches, which, thank God, still endure and are not only beautiful and imposing in themselves, but come to us out of the past with more of its stimulating memories about them than any other

objects which this young land inherits. But it is greatly to be hoped that something more may be done—that these shrines of the Red River Valley may be preserved not only on printed page and coloured canvass, but that they themselves may be put in such state of repair by the Churchmen of Winnipeg, as may keep them standing to bear their silent witness across at least another century of this young nation's life.

Another item of importance is that of gathering in the records of the older churches of the province, with a view to forming permanent ecclesiastical archives. This will include parish registers now out of use, discarded service books, manuscripts of translations, first editions of the Bible and the Prayer Book in native tongues, and the libraries of missionaries; in fact, historical data of every imaginable description which throws light on things and persons now passed away. In the order of proceedings, first among the events must stand the centenary services. Speaking of those which would be held locally, they might be of different characters, each bringing out some special feature of the festival. There would be those designed to promote the distinctly spiritual aspect of personal life, to which reference has already been made. One should place the emphasis on the commemorative phase of the celebration. And it has been suggested that this might be held at St. Andrew's. Certainly such a service would form a very pleasant feature of the proceedings were it made the occasion of a motor trip down the historic Red River for this purpose. A third class of service—the type to be held in all the churches, would sound the note, perhaps, of thanksgiving. And a fourth might be arranged for the Industrial Bureau, to be held possibly on Sunday afternoon, during which the Church of England's message to the nation would form the determining feature—the ablest speakers being secured for this purpose.

Care will be required to fit in the events peculiar to the centenary with those which have to do with the General Synod and the W.A., so as to make an harmonious whole, not too great and cumbersome, and yet not too cramped and inadequate.

There are a few other items which are worthy of consideration. One is that we should take what steps are necessary to definitely link up to this hundredth anniversary of our Church in Rupert's Land, the movement inaugurated at the recent General Synod, for the putting of new life and power into the working of our Indian schools and missions. October, 1920, has been suggested as the date against which the money might be raised, and that its presentation should form a feature of the services to be held in connection with the centennial festivities. And surely nothing could be more appropriate, inasmuch as it was the Indian work which gave birth to the Church in this west, and is to-day largely within the bounds of the ecclesiastical Province of Rupert's Land.

There is so much more that this unique occasion might be made to stimulate; but I think we should limit our attempts by some consideration for our capacity to give them realization. Can we not, however, secure the setting aside of one week this autumn, and one next autumn in every parish throughout the whole Province for the promotion of two ends: First, the spiritual life of those who come; and next, their instruction in the achievements of our Church since the Rev. John West arrived—the forerunner of a long line of noble-spirited men whose lives have influenced this nation beyond what we can imagine?

And can we not do a second thing of general interest. The chief danger which I see before our Church to-day

is the lack of young men for the ministry. Look upon the General Synod as it is to-day and recall its personnel of a few years ago. Many of the mighty men have disappeared; on us has fallen the mantle of their responsibility. We, too, must make provision for the time which is coming on so rapidly when we shall no longer man Christ's Church on earth. The only hope of securing an adequate supply of candidates, is to implant in the minds of our boys of eight to fifteen the thought of entering the Officers Training Corps of Christ's Church. Let us set aside one Sunday for the sowing of this idea in the minds of our lads, and it will produce an abundant harvest.

Let us make this event an occasion for doing something for those returned soldiers who may be fit for the work of the ministry. Are they to be re-educated for every secular calling imaginable, but not for this sacred duty? Our laymen, surely, would provide a goodly fund for the care and re-education of those who have proven their worth by the offering of their lives for the democracies born of Christ's spirit and ideals.

From Canon Heenev's Report to the Programme Committee.

## A Word To The Woman's Auxiliary

The "Canadian Churchman" appreciate very much the active support we are receiving from the different branches of the Woman's Auxiliary in our subscription campaign.

Many branches have already sent in some good returns and others are hard at work.

The business manager will be pleased to co-operate in any way he can in furnishing sample copies or any information desired.

Write for suggestions and subscription blanks.

## DEANERY OF WENTWORTH.

The 20th annual convention of the Anglican Sunday School Association of the Deanery of Wentworth was held at St. John's Church, Winona (Rev. S. Clowes Noxon, Rector), on November 21st. The Rev. C. A. Seager, D.D., of Toronto, gave an inspiring address on "The Vision of the Future." He spoke of the great work that lies before the Church in the opening up of the undeveloped lands of Northern Canada. The future civilization lies with the Church. The Church must be united; must make sacrifices. The greater part of the funds needed must be raised in the province of Ontario. We must have knowledge, unity, service and money to realize the great vision of the future. Dr. Seager also spoke on How to influence young boys to enter the ministry. The Rev. Dyson Hague, M.A., of Toronto, gave an address on "The plan of the Bible." Canon Hague also gave an address on "The Message of the Bible." Miss Wade, a missionary on furlough from China, gave an account of her work among the Chinese. She once gave a lantern lecture on "Scenes from the life of Christ," in a heathen temple. Mr. Sanders, of Hamilton, read a paper on "Some Sunday School Questions Answered." The officers for the ensuing year are: President, Mr. W. Denne, Stoney Creek; secretary, Miss H. K. Noble, Bartonville; treasurer, Miss S. Freed, Dundas; delegate to S.S. Conference, Miss Woodhouse, Dundas.

Watch for our Christmas number next week. Send your friend a copy. See order form, page 782.

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The  
Jolly Animals' Club  
By LILIAN LEVERIDGE

XXI.

## Overheard in the Garden.

**B**ETWEEN two tall, pink hollyhocks in a quiet corner of the Red Cottage garden, a big, handsome spider was spinning his web. It was nearly done. Just a finishing touch here and there, added with skill and swiftness, and then Sir Spider stood back and looked at his work with satisfied eyes. Certainly he had no reason to be ashamed of it.

"That's a pretty fine piece of work, Sir Spider."

The spider looked down quickly to see where the quiet voice was coming from, and soon his sharp eyes spied the Flowers' Friend, who, as you will remember, was once called Old Warty, the Toad. He was peeping from under a morning glory leaf.

"Yes," assented the Spider proudly. "I don't believe I ever made a better one. This is a good place to hang it, and I am glad now that meddling Miss Mattie drove me out of the cellar with her broom. This is all ready now for the Dew Fairies to thread their jewels on, and I hope they'll come to-night. For some reason or other the Dew Fairies don't seem to like cellars, they never come there."

"I don't blame them for that," said said the Toad. "I don't like cellars myself, but it would be hard to find a better home than this garden. I'm sure the Dew Fairies love it, for they come nearly every night."

"Do you really believe in the Dew Fairies?" asked the Spider.

"Believe in them!" cried the Toad in surprise. "Of course I do! Don't you?"

"I always have believed in them," the Spider hastened to explain. "But one day I heard Miss Mattie say there were no such things as fairies."

"Miss Mattie!"—the Toad spoke with the utmost scorn. "I have very little respect for Miss Mattie. If she would get out of bed early enough in the mornings to see the work of the Dew Fairies—the thousands of beautiful jewels they hang on the flowers and leaves and grass—she'd just have to believe in them. I'd like her to see that web of yours to-morrow after the Fairies are through with it—all strung with hundreds of tiny, shiny pearls and rubies and diamonds—and I'd ask her who put them there. The White Lady, now, is much wiser, and even Doll Dimple and Boy Blue know more than Miss Mattie."

"I agree with you," returned the Spider. "But—did you ever see the Dew Fairies?"

"No. I have never seen them, and I don't suppose you ever have. But I'll tell you why. We both sleep too sound at night. I have often thought I'd try to keep awake, just to see what they look like, but I can't. Sometimes I do keep awake a long time, but my eyes will go shut at last, and when I get them open again, there hang the jewels, and the fairies are gone. I need lots of sleep, else my eyes would lose their beauty. The flowers tell me that my eyes are lovely. Do you think they are?"

The Spider spun a slender thread, swung himself down quite close to the Toad, and took a good look at his eyes. "Yes," he answered. "I think the flowers are right. You have nice eyes. If only you had a body to match them, now—"

The Toad sighed patiently. "I shall be all beautiful—some day," he said in a half whisper.

"Nonsense!" laughed the Spider. "I never saw a really beautiful Toad yet."

"You won't either—here," said the Toad. "The flowers tell me a lovely story that I don't just understand, but I know it is true. They say my home—some day—is to be on one of those little stars away up in the sky. The stars are bigger than they look, you know, and there are millions of them, so there's lots of room for us without being in anybody's way."

The Spider was very much interested, and hardly knew whether to believe this strange story or not. "And when you get to this far-away Star," he asked, "will your whole body be as beautiful as your eyes?"

"As beautiful as my thoughts," the Toad corrected. "Here in the garden, my eyes give you tiny pictures of the things I see—flowers and dew-drops and sky and stars. But there, not only my eyes but my whole body will picture the things I love. That's what the flowers tell me."

"I wish the flowers would talk to me," said the Spider. "I'd like to ask them if there's a home for me, up there in a Star."

"Oh, I'm sure there is," replied the Toad assuringly. "The important thing is to get ready now to live there."

"I'm not so particular about beauty," said the Spider, after a thoughtful silence. "But I'll tell you what I do want—to be worthy of my title."

"Please explain yourself," said the Toad, somewhat puzzled.

"Did you ever wonder why I am called 'Sir Spider'?" I'll tell you. You know I lived some time ago in a school house, and I learned a lot of things there, especially something very interesting about my family."

"A long, long time ago, in a beautiful land called Scotland, there lived a good king, whose name was Bruce. His country and his people were in great danger, and he wanted to help them, but he didn't know how. And my great-great-great-great-grandfather helped him out of the difficulty. This is how it happened:—

"The King flung himself down in a dark corner alone to think of a plan by which his country and his people might be saved from their enemies. But he couldn't think of any plan at all, and he felt very sad and hopeless, until he happened to notice a spider trying to climb up his little rope to the high, high ceiling. It was a long, hard climb, and the spider fell back, tired out, several times. But he wouldn't give up, and at last, after many attempts and many failures, he got up to his home."

"The King saw that the spider had succeeded just because he kept on trying and didn't give up, and he thought: 'Why can't I do the same—keep on trying till I win?' He did keep on trying, and he did win."

"That's why I have 'Sir' before my name—because my great-great-great-great-grandfather, hundreds of years ago, helped a king to do a noble deed. But you know, I never did a great thing myself, and I want to, more than I want anything else in the world."

"That's a fine story," said the Toad. "I'm sure if the flowers heard it they would say you are travelling toward your Star—just because you want so much to be great and good. Just keep on thinking that way, and your chance will come, sooner or later. But, Sir Spider, why don't you go to the Jolly Animals' Club some evening and tell them that story? I'm sure they would be delighted."

But Sir Spider shook his head sadly. "You forget that they won't let me in until I have done something good. What my great-great-great-great-grandfather did ages ago won't satisfy your Professor Owl, nor open any doors for me."

"No. I don't suppose it would," replied the Toad slowly. "But you'll get your chance yet, never fear!"

Sir Spider's chance came sooner than either of them expected.

## Boys and Girls

My dear Cousins,—

As I write, I am wondering how many of you are planning to begin tobogganing right away? It almost looks as if winter has really begun, doesn't it? with snow staying on the roads, a cold wind blowing, and the sky that beautiful sharp blue we can only see in winter. I thought, somehow, when I made that expedition I told you about a few weeks ago, that that was going to be my last chance, and sure enough it was. I still keep wondering about my little place, though, and when I brought my wild berries home that day, Mrs. Cousin Mike got quite concerned about what the squirrels were going to do, for she was afraid I'd left none for them! She needn't have troubled, though. There were lots more in the trees, and a squirrel can climb a tree a lot better than Cousin Mike can—though he has done it many and many a time!

While we are on the subject of squirrels, I must tell you a tale about one that I saw this summer up in the lakes. He was a very saucy person, and we used to see him sometimes trying to get into the bread-box or the cake-tin—anything that was outside and had a lid on he felt bound to investigate. So one day, one of the boys had an idea. He tied a string to a half-eaten apple, which he laid carefully outside, a little way from the cottage. Then he hid himself behind a tree, holding the other end of the string, and waited. In a few minutes along came Mr. Squirrel, dodging about and sniffing at everything. Presently he saw the apple, seized it, took a bite, thought it was good, and dashed away with it. But—he didn't know that the boy was there, and he couldn't understand why he couldn't get away with the apple. So he tried again and again; the apple jerked itself away from him, and, to his amazement, began to tumble about in a very alarming fashion.

At this, he began to be angry, and he ran up the saw-horse and began to scold at the top of his voice. Bye-and-bye, though, he thought he'd have another shot. But this time he crept slowly up to the apple, with his eye on it all the time. When he reached it, he grabbed suddenly, sat up and began to nibble away as if he'd have to start for school in five minutes, and wasn't through his first course yet. Then he discovered the string, and without a second's stop, began to nibble that too! In less than no time, he had cut it right through, though he didn't realize for a minute or two that the apple was his. However, when he remembered that Mrs. Squirrel might like a bite, he left off eating, and jumped away, looking very surprised that he was still able to keep the apple!

The boy couldn't help laughing at the clever way he'd nibbled the string. So next day, he fixed a wire round the apple first, and then a string, and it was funnier than ever. Whenever the apple moved, the squirrel moved, sometimes nearer to it, sometimes with a big jump away. But he followed and followed till he got quite close to the house. Then the funniest thing happened. For a friend of his dropped down from a tree nearby, likewise desiring the apple, though when he came on the scene, our squirrel was so angry, he didn't know what to do. He chased his friend a little way, then ran back and chased the apple. Then when Mr. Friend came again, he just sat up and screamed at him, not daring to move in case the apple disappeared entirely. I never had such fun in my life as I did when I watched them. Somehow or other, he managed to detach the wire and get that apple. So



he was pretty smart, don't you think?

But look where I've got to! All this long letter, and no room for more, and I meant to say something quite different. But I can't depend on this pen. It's a new one, and I haven't disciplined it thoroughly yet. It will say what it wants to sometimes, and rather neglects me.

So goodbye for a few days,

Your affectionate

Cousin Mike.

Lieut.-Col. Bishop, V.C., D.S.O., M.C., the famous aviator, has been appointed an honorary aide-de-camp to the Governor-General.

A remarkable feat is said to have been performed by two French dogs during one of the German offensives. Their keeper stayed in the rear of the retreating French army till the last possible moment, waiting for his dogs to come back to him with a message. When they returned there was no way of escape except by swimming across the Marne. The man could not swim, but the dogs could. He chained them together and clung to the chain, and so they got him safely across under heavy fire. As dogs cannot be decorated, nor have the honour of a "citation," an account of the incident was posted up at all the kennels of the army.—Tjt-Bits.

The Medaille Militaire, which has recently been conferred upon Sir Douglas Haig, gives the Field Marshal a very rare distinction—one that he shares with Viscount French—for the decoration, which is a few years older than the V.C., is only bestowed upon privates, N.C.O.'s, and generals who have commanded-in-chief against the enemy. The ribbon of the Medaille Militaire is of yellow and green, and poilus who wear the striking combination of colours enjoy several pleasant privileges, besides a pension of 100 francs a year. While the holder of the decoration is on active service he is entitled to a salute from men of his own rank and to the presentation of arms by sentries, while he may stay out of barracks later than the ribbonless soldier.

## "Barber's Itch"

Annoying, isn't it? But you can soon get rid of this form of eczema by applying Dr. Chase's Ointment after shaving.

This soothing ointment heals the irritated skin and keeps it soft and pliable. By its antiseptic influence it prevents the spreading of skin trouble.

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**A COLONEL SIGNS UP.**

"Come over here, Captain, I've just made a decision that means everything to me," thus spoke a radiant-faced Lieutenant-Colonel to his Captain as he held a War Roll Card in one hand and a Y.M.C.A. Testament in the other. This was the climax of a conversation in one of our huts in a certain embarkation camp.

The secretary noticed a Lieutenant-Colonel looking hard at Dean Brown's booklet entitled, "Who Is Christ?" By way of approach he said, "That is a fine little tract, Colonel, will you have one to read?" A moment's pause, then a reply, "I believe I will." Having gained that much the secretary said, "Have you a New Testament, Colonel? We are trying to induce every man in the service to be the owner of a New Testament."

The Colonel picked up the Testament in which a War Roll Pledge Card had been placed and stood reading the pledge card for so long a time that the secretary noted it, and looking up saw his eyes fill with tears. Swift to grasp the situation he said, "Colonel, we all feel the need of supernatural help these days. How is it, are you a praying man?"

The Colonel paused, then answered, "No, I cannot say I am; I ought to be. Back in the Northwest I have the best Christian wife that ever lived. The only barrier in our lives is that she is a devout Christian and I have failed to go that way with her. I've been in the valley of indecision for three years, I'm about to go overseas to service and I feel I ought to settle this question once for all." With little urging the man took the war roll card, deliberately signed his name to it, then said, "May I have this card, I want to send it home to my wife, it will do her more good to get that card from me than a thousand-dollar check."

Wondering who the man could be who thus spoke lightly of checks of such value, as he bore testimony of his decision to his Captain, the secretary went about his work. "Do you know that man?" asked a young sergeant. "No, who is he?" "That man! That is Lieutenant-Colonel —, ex-president of a great western railroad, who resigned his position to join the colours, one of the best men in the army. He starts overseas to-morrow."—Association Men.

During the four years of the war British naval ships convoyed 22,000,000 men, with the loss at sea of only 4,391. More than 120,000,000 tons of naval and military stores and over 2,000,000 animals were also transported.

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**SHELL-SHOCK.**

SHELL shocked boys that I saw in a certain base hospital shocked me. In the first group that I met I was confronted by a boy whom I knew in California. He was shaking like an old man with the palsy and stuttering so that I could scarcely understand him. The last time that I had seen him he was hale, hearty and poised, standing on a platform speaking before a large crowd of Christian folks. He had been in a hospital at Amiens when the Germans bombed it. When he was removed to a train to be taken to Paris it was shelled, and two cars were blown to pieces.

"After that I began to shake," he said to me. Then he added quickly: "But I will soon be out of here; 75 per cent. of us get back in the line in a few months." In this he was true, for that is the greatest desire—to get back.

"We call ourselves the First American Shock Troops," he said with a grin.

You would certainly give some of the folks at home a shock if they could see you now," I said with a smile.

At this they all laughed and one boy replied: "Oh, they'll never see us this way."

Being a preacher I couldn't resist the temptation of saying: "Boys, I didn't just come over here to hold a service, but it's Sunday evening and if you want me to, I'll pray with you."

"Fine," was the unanimous reply. "We'll just stand," I said, and then prayed—the only prayer I could have prayed—prayed the thing that had been in my heart every minute that I had been in that room. I said: "Oh Thou Christ who didst so long ago still the waves of Galilee, come Thou into this room and still the tremblings of these lads; come Thou into their hearts and give them quiet."

When I looked up something had perceptibly quieted them. The thoughts of that scene when the Master had stilled the tempest of Galilee had done it. My little faith had thought it impossible, but I have been told by doctors since that, after all, the only cure for them is a mental cure with quiet and rest.

The Department of Ship Repairs of the British Admiralty, which began operations in June, 1917, up to October of the present year had repaired and returned to service, aside from vessels of Allies and neutrals, more than 10,000 ships. At least a half million tons of French shipping has been repaired and returned to service this year, and during the last four months more than 1,000,000 gross tons of allied and neutral shipping has been attended to.

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