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Canadian Churchman

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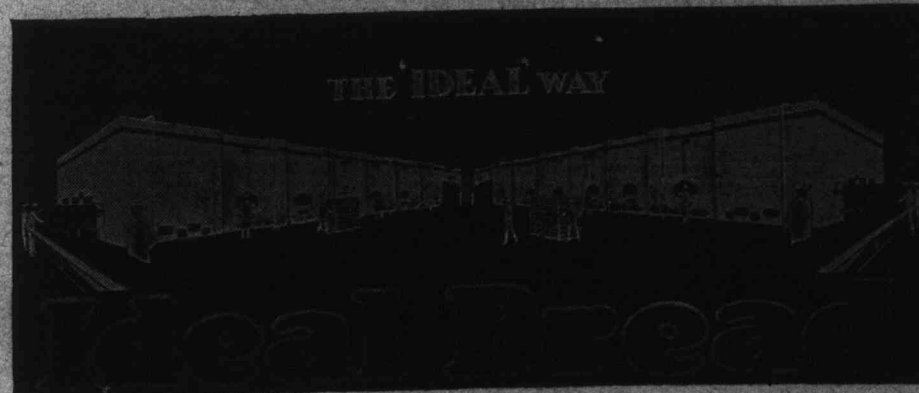
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Personal & General

The Rev. W. H. Green, Rector of Richmond, Ont., has been appointed Rector of Almonte, Ont.

Rev. E. F. Macklin, M.A., goes to England shortly on leave. He has done very faithful work in the Shellbrook Belt.

The Right Honourable A. J. Balfour has been nominated to succeed his late brother-in-law, Lord Rayleigh, as Chancellor of the University of Cambridge.

Canon Wood, the Head of the Scottish Episcopal Church Mission in Chanda, India, has been nominated by the Metropolitan of India to be Bishop of Chota Nagpur.

The Right Honourable Alfred Deakin, ex-Premier of Australia, died at Sydney, N.S.W., on October 7th. The late Mr. Deakin was Prime Minister of Australia from 1903 to 1908.

Dr. Charles H. Brent, the Bishop of Western New York, preached the sermon at the opening service of the Convention of the American Church now in session at Detroit, Mich.

At the annual meeting of the Guelph Branch of the G.W.V.A., the Ven. Archdeacon Mackintosh was elected President, and the Rev. C. H. Buckland a member of the Executive Committee.

The Bishop of Toronto preached the Thanksgiving sermon in St. Alban's Cathedral last Sunday morning, and instituted and inducted the Rev. R. W. W. Allen as Rector of Christ Church, Brampton, in the evening.

The Most Rev. Dr. Matheson, Primate of All Canada, has been appointed a member of the advisory board of the Department of Education by the Manitoba Government. The appointment is for two years, and it dates back to August 31st, 1919.

The Most Rev. Charles Frederick D'Arcy, D.D., was duly enthroned as Archbishop of Dublin and Primate of Ireland in Christ Church Cathedral, Dublin, on September 23rd, in the presence of a very large congregation of clergy and laity.

Dr. W. T. Grenfell, C.M.G., Head of the Labrador Medical Mission, preached the University Sermon in Convocation Hall, Toronto, on the morning of October 12th. On the following evening he delivered a lecture in Convocation Hall, Toronto, on the scope and requirements of his work in Labrador and Newfoundland.

On October 5th hundreds of people from all parts of Ontario assembled near the shore of Rice Lake at the grave of Joseph Scriven, author of the hymn: "What a friend we have in Jesus," to witness the unveiling of the monument to his memory. The monument is the gift of the Rev. David S. Kidd Byrne.

A most impressive service was held in St. Paul's Bloor St., Toronto, on October 12th, in memory of the Nursing Sisters of the C.A.M.C., who died on active service during the war, and also of Miss Edith Cavell. Hon. Dr. Cody, the Rector, gave the address and there was a very large congregation present. Forty-five Canadian nurses in all lost their lives during the war.

The Bishop of Toronto and Mr. R. W. Allin (Finance Commissioner), paid a two days' visit to the Mission of Cardiff and Monmouth recently. Well attended meetings were held at Wilberforce, Essoville and Harcourt, and the little church at Urso was also visited. Addresses were given at all the meetings both by His Lordship and Mr. Allin, chiefly on the topic of the Forward Movement.

At a conference of Chaplains recently convened at Cambridge by

Bishop Gwynne, Deputy-Chaplain-General in France, and by Dr. Simms, Principal Chaplain to the B.E.F., proposals were discussed for the formation of an interdenominational Padres' Fellowship, to conserve and apply the lessons of the war, and to maintain the spirit of co-operation and goodwill that had obtained in service overseas.

At a combined meeting of the Brotherhood of St. Andrew and the Church of England Men's Society, held recently in Winnipeg, the following resolution was adopted: "We the members of the Brotherhood of St. Andrew and the Church of England Men's Society, realizing the needs of the present day, resolve to unite in every way possible to promote the Kingdom of Christ amongst the men of the city, and appoint a committee to consider the question of closer co-operation between the two organizations or the formation of a new organization."

There passed away on September 26th, quite suddenly, at her late residence, Woodside, Dartmouth, Alice Eva, wife of John S. Misener, chief engineer at the Acadia Sugar Refinery plant at that place. Mrs. Misener, who was 47 years of age, was a daughter of the late Edward Burchell, of Dartmouth. She was greatly beloved by all who knew her, her pleasant manner and charming qualities winning for her friends wherever she went. She was an active worker in the Anglican Church at Woodside, and took much interest and an active part in all patriotic efforts during the past few years.

The Ven. Archdeacon J. D. Richardson was elected president of the London Anglican Clerical Association at the opening meeting of the fall and winter sessions held in London on October 6th. Rev. J. Edmonds was elected secretary. At this meeting a number of questions of importance to the Anglican ministers were discussed. Very Rev. Dean Tucker, of St. Paul's Cathedral, London, addressed the meeting on "The Church's Outlook." The meeting endorsed the coming of "Gipsy" Smith to this city to hold evangelistic services. Arrangements were made to hold weekly services of worship in the various institutions of the city.

The members of the Alumni Association of the University of Bishop's College, Lennoxville, decided at a recent meeting to send to the university corporation a series of suggestions which it was believed would advance the interests of their alma mater. Among these suggestions were the eligibility of a layman for the principalship, the choice of teachers belonging to religious denominations other than Church of England, the establishment of a school of agriculture, the endowment of a chair of science, a residence for lady students, and the addition of a school for the science of teaching. It was decided to form local associations in Montreal, Quebec, Ottawa, Sherbrooke, Kingston, Toronto and New York, it being felt that this would enable more frequent meetings to be held.

The Rev. Wm Dick, of Trout Lake, Keewatin, who died recently, was trained for the ministry at York Factory under the late Archdeacon Kirby, and in 1882 was sent to take charge of Trout Lake Mission, some 400 miles inland from York Factory, with nearly 1,000 Indians, Crees and Cranes. He was for thirty-five years a sincere and earnest worker among his people there, and he was instrumental in bringing many of them to a knowledge of God. Concerning him, the Bishop of Keewatin writes: "If ever a man deserved the praise of 'Well done, good and faithful servant,' Mr. Dick certainly did. He gloried in preaching the Gospel to his own people, and taught them not only to read the 'Book of books,' but also to put into practice in their lives the truths learned therein." He leaves a widow and four children.

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ONE of the few volumes dealing with Church matters that find interest in the lay mind is "Leaders of the Canadian Church," written by a number of Churchmen, and edited by the Rev. Wm. Bertal Heeney, B.A.

THE editor's object was not to make an episcopal record, but to conserve the force of some of the great personalities which have appeared in the past of the Anglican Church in Canada, and to set their influences working on the lives of Churchmen of to-day. The fact that the ten men chosen were bishops was merely incidental. They are depicted by ten different writers, who were desired to disregard the episcopal trappings and let personality shine forth. Consequently one gets a series of fresh, bright and memorable biographical sketches of men who have been of importance to Canada, as well as to the Anglican Church.

THE book contains ten short biographical sketches, with portraits of Charles Inglis, Jacob Mountain, John Strachan, John Medley, John Horden, William Bennett Bond, Edward Sullivan, Maurice S. Baldwin, P. Philip DuMoulin and James Carmichael. These were all mighty men in their day, and several of them have scored their names deeply in the history, not only of the Church, but of the country also. A work of this kind is able to follow the development of the country in a more lucid manner than many books of history.

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Edited with Preface by Wm. Bertal Heeney, B.A.

An unusually readable book, and should find a place in the library of every clergyman and studious layman.



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Canadian Churchman

Toronto, October 16th, 1919.

Editorial

DO you remember how we used to say, "When the war is over, this, that and the other thing will be easily done"? And now we are finding that now the war is finished, we are pressed with entirely new problems of the utmost gravity, that are not easily done. The man who talks about getting back to pre-war conditions has yet to learn the meaning of the war. It was not a war to secure old things. It was to secure the great principles, righteousness and brotherhood. Old things are being scrapped as readily as worn out equipment if they do not express those principles. But to pull down the old buildings and clear the foundations for a building that will be well and truly built throughout is a task which demands the strength of giants and the heart of heroes, and we have already found that, as a whole, our people do not respond to the emergency signal as they did during the war.

In the first place, they are not sure that there is a real emergency. It is simple for anyone to see an emergency in the shape of an enemy with men, money and equipment, and a brain restrained by no sense of honour or chivalry from ruthlessly using them. It was a case of now or never, now or forever.

In the second place, they are tired out. We have been running at high pressure during the last five years. We had the strength of will to face and meet each new situation and appeal, although it meant nerves were tense to the point of breaking. But we did look forward to a relief and rest when the war was over.

The men from overseas endured situations still more exacting and they have come back after months or years of nervous exhaustion which is bound to have its reaction. A new emergency is something like the cut of a whip to a blooded horse.

So to-day we do not want any S.O.S. signals. They have become more or less irritating. We prefer to settle to the steady, hard grind of a long task which demands persistent spirit. We have been annoyed by the flash-in-the-pan methods of profiteers. We do not want any more mushroom growth in commerce or finance. Our screaming advertisements flick us on the raw. Show us a great task, a long task, a task that calls for brain and muscle and brawn, and we will settle to it and thank God for the chance to do it.

Such a task we have before us in the new Victory Loan for November. It concerns not the defeat of the Germans, not the raising of a new army, not the building of new equipment. It is not an appeal to do something for the passing moment. It is the call to do service which concerns the foundation building and restoration of our national life.

Entirely able are we to do this. By six hundred and fifty-five millions of dollars our citizens have increased their cash balances in the banks since five years ago. One billion, seven hundred and forty millions, four hundred thousands of dollars stands to the credit of Canadians.

It takes a man with more than half an eye to see that Canada must stride out and keep step with the financial and commercial development of other nations or we shall get back in the line and stay back. There is no good in our resting even amid the laurels which our brave men have won. Those laurels have made the world realize that "Canada" stands for resourcefulness, alertness, and efficiency. Those very laurels make it impossible for us to wait until our task overtakes us. Five years of slackness will make men wonder even more at the splendid record of our men overseas because it is not backed up by our national life.

BEYOND all telling Canada has cause for THANKSGIVING this year. With all our allies we are thankful for the Victory which crowned the five years' struggle against odds that were heavy at the start. We are thankful for the spirit of our men and those who fought with them. Never can we forget that without the sacrifice of those who counted the cost and paid it, even to life itself, we should to-day be mourning a defeat.

We have a land free from the age-long sores of Europe, where wickedness and vice have weltered in an ooze of man's neglect and selfishness. We have a heritage which should breed a race of men as unsullied as our Western skies, as broad in mind as our prairies and as high in ideals as the Rockies that shoulder their way to snow-clad peaks.

We are thankful for the undaunted spirit of our people which looks the future in the face. It is a future of great promise. God alone knows how great it is.

But we must beware lest we sell our birth-right for a mess of pottage. The man who can see Canada's future only in terms of commerce and finance, has never caught a glimpse of that future. Surely the war has taught us that a nation's greatness is not measured by its acres or money.

The spirit of a people is the element of true greatness. Are your minds set on righteousness, O ye children of men? Without that, all the wealth of our fields and forests, rivers and mines will be but the holdings of slaves.

That brings us to our greatest cause for thankfulness. How seldom we stop to realize that the very foundation and support of all our world is God Himself. We can never give adequate expression to our gratitude for redemption by our Lord Jesus Christ. Unless our national and personal life is built on His Truth there can be no greatness for our nation.

OVERSTATEMENT is a grave weakness in argument because it is a form of inaccuracy with a motive. The journal which printed these words: "The Prohibition movement must be taken seriously, too, because it has money, Puritan money; one always finds money among those who want to prevent others from enjoying themselves. That is the deepest instinct of the Puritan. He fears pleasure, light, gaiety. He is entirely honest, absolutely self-sacrificing, but with himself he will readily sacrifice his neighbour," makes a present of the case to the opponents. To classify as "kill-joys" the people who have such a keen estimate of life that they see other things besides the indulgence of the moment, is frantic. If the trade in alcoholic beverages had been a dispenser of joy, pure and unadulterated, then there might be a shadow of reason for such a statement.

The fault of overstatement is not confined to one side. We have heard and read statements which lost their force by their extremeness. It is no good anyone using hard names about every man who sees no harm in taking a glass, for the names simply do not stick. There is no need of temperance advocates using extreme methods or speeches. They are not after a snap vote.

The way public opinion in Canada has been travelling for the last twenty-five years and more especially the last three is perfectly clear. In Canada at least we see, as DR. WILFRID GRENFELL, of Labrador, said last Sunday at the Convocation Hall, that the liquor traffic is not a philanthropic institution for the purpose of distributing medicine for the "flu", although that is one of its numerous poses. We hope that none of our readers missed the words of SPECTATOR last week and they will surely be read this week.

The Christian Year

Sin, Conscience, Forgiveness

(NINETEENTH SUNDAY AFTER TRINITY)

THE forgiveness of sin is the lesson in to-day's Gospel: "That ye may know that the Son of man hath power on earth to forgive sins." What is sin? Admittedly it is not easy to define. It is generally explained as a violation of the will of God. But it is more than that; it is in some way, an infringement of the attributes and prerogatives of God as they extend themselves towards mankind; a curtailment of the free action of God's goodness among men. The God who made the universe has a moral will toward mankind as distinct from the rest of creation, and a moral purpose for man to serve. From His works in creation we discern God's power and might, and learn to regard His sovereignty in the moral universe to be as certain and as absolute as in the physical, so that a contravention of His revealed will in things moral or spiritual is fraught with as great danger to the soul as the attempt to defy or ignore physical law would be to the body. There is, however, this difference, that while in the physical the plan of the Almighty is unchanging and relentless—the man is killed as readily as the fly—in the realm of spiritual relationships mercy modifies and tempers the unerring course of retribution. In His dealing with human life, the glory of creation, the Almighty is seen in the form of personality, in whom is unbounded compassion and solicitude. In this aspect God is all goodness, and the direction of His will is identified with all that is good for mankind in his human life and spiritual experience—so that God is "the Good." Sin is, therefore, not only the violation of God's will but of the goodness and love of God, both as self-contained in Him, and as operative in His moral plan and purpose for the salvation of mankind; it is an interference with our own best interest. Sin in the concrete—the individual's sin—can readily be seen to have social bearings of great importance. There is scarcely a sin that can be thought of that does not involve infringement upon the rights of others or interference with their happiness. Even sins of thought are incipient fires which, unless restrained, flame out into social disorders. So it will be seen that the will of God for us extends very deep down, and very far out, in all directions, and in all ways, whereby the well-being, the aims, and the destiny of mankind are affected. Sin touches wherever the will of God is; hence its great complexity and its manifold mystery.

CONSCIENCE.

Conscience is the divine Hamartometer; it is the repository of all our registered sensibilities of right and wrong; it is attuned as an instrument to catch all moral vibrations; it responds with unerring certitude to moral enlightenment. Conscience keeps ever in touch with passing phases of consciousness as an incentive to the will in determining direction of life; and is so constituted as to be subject to pain, which it communicates to the mind upon the violation of its registered standards of right. No wonder Kant could not get beyond the wonder of the moral conscience within, as of the starry firmament without.

FORGIVENESS.

It is the functioning of an enlightened conscience that produces a sense of sin and gives rise to the painful need of forgiveness. Forgive-

(Continued on page 666.)

Interest

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The Strength of the Lord

The Lord shall preserve thee from all evil: yea, it is he that shall preserve thy soul.—PSALM 121: 7.

I RECENTLY read this Psalm by the bedside of a very sick person. It is a very beautiful Psalm and in its metrical setting supplies one of our most popular hymns.

Unto the hills around do I lift up
My longing eyes
O whence for me shall my salvation come
From whence arise?
From God the Lord doth come my certain aid
From God the Lord who heaven and earth hath made.

But as I read it at that bedside I wondered what might be the thought of the sick person. "The Lord shall preserve thee from all evil" I read. But surely sickness is an evil. "He shall preserve thy going out and thy coming in," it continues.

And yet life was hanging by a thread!

Let me give another example also from my own experience. A year or two ago, I was visiting a sick person who was dying but of a slow and trying disease. I said, "Would you like me to read to you?" She said, "I would." "Have you any favorite passage?" She replied after a moment's thought, "I would like the 91st Psalm." Here are a few verses, and bear in mind it was a hopelessly sick person who asked for this Psalm.

"Whoso dwelleth under the defence of the most High:
Shall abide under the shadow of the Almighty—

He shall deliver thee from the snare of the hunter

And from the noisome pestilence
He shall defend thee under his wings
And thou shalt be safe under his feathers.
His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night
Nor for the arrow that flieth by day—
For the pestilence that walketh in sickness:
Nor the sickness that destroyeth at noon day—
A thousand shall fall beside thee
And ten thousand at thy right hand,
But it shall not come nigh thee."

What did these words mean to one who was obviously smitten by pestilence and fallen to rise no more in this world?

I can picture the superior smile of the skeptic. He might say something like this—In those olden days men had very limited knowledge of the laws of nature. They thought God was just above their heads and if they offered him the proper sacrifices he would perform unlimited miracles on their behalf. That, he would continue, is all exploded now, and though we grant to such Psalms a great beauty and literary charm they have no practical value for us.

Yet a very sick person chooses these words which the skeptic would regard as a kind of satire on religion. She chooses them deliberately and they give her comfort. She found no mockery in them but they spoke peace to her!

And then my thought travelled far afield. I thought of those congregations of soldiers who during four years came and went from our Churches and often have sung with hearty voice that same hymn.

"He will not suffer that thy foot be moved
Safe shalt thou be."

And how many lie under the sod of blood-soaked France and Belgium?

What shall we say to these things?

Well let me say this first. As I was reading this 121st Psalm one line leapt suddenly out and interpreted the whole of it, yes and the 91st Psalm too.

"Yea! it is even He that shall keep thy soul."

And that is what those sick persons felt. The clever skeptic has undoubtedly got hold of a truth, but it is the superficial truth. These simple folk had got what the clever skeptic had not, the deep truth which underlies the superficial truth. They could not have explained it, but they felt it, and there are some truths that are no truths till we feel them.

"GOD THE STRENGTH OF THE SOUL," is what they felt, and that is my present subject:

I.

It is at the skeptic's piece of truth that we will look first. He says the laws of nature are unchangeable and science has for many years presented a vast array of facts that confirm this truth. And one of the great perplexities that have harassed the souls of many during the past war, has been the apparent silence of God. The bad and the good have been cut off indiscriminately. Here at home vice and selfishness seemed triumphant and over there our bravest and best went down. People strove hard to catch some evidence that here and there God saves by special intervention this or that one. The following story is told by a distinguished divine in England. A mother came to him in a kind of triumph. "Doctor," she said, "there were six aeroplanes together, five were shot down and my boy in the sixth, was saved. Do you not call that a special Providence?" "Madam," replied the divine somewhat sadly, "ask the mothers of the other five."

I think that we shall rise to a higher faith and a better faith and one which will bring us great strength, if we frankly acknowledge the truth that God in the sphere of the material world works through what we may call the law of material things. If a man were falling through the air from a cathedral spire you would feel so sure that he would fall to the ground that you would not even pray that he might be suspended in mid air, or fall with the buoyancy of a feather. I think we must apply this truth universally. I think it is a truth that God Himself reveals to us through science.

Yet we must remember that there are ways in which we can turn our knowledge of law to a saving end. Law is not in itself terrible. It is something to be studied and used. The old pestilences of the Middle Ages swept away vast populations. They have been overcome by the application of other laws through the patience and love of truth of many men of science.

Let me sum up what I have said on this part of our subject before passing on to higher aspects. In the world of material things including our material bodies we are governed by laws. Even here we may have a living faith in Providence, though not I think in a Providence who now and then, for some favourite child, interferes with or suspends his own laws. But we may have a living faith in a Providence who works through law, and in that faith we can lend our energies to overcoming of the evils which spring from ignorance of law by bringing to bear upon them other laws. For example it is certainly true that the invention of more efficient brakes on trains has saved hundreds of lives. It is certain that modern medicine and surgery has saved millions. Therefore believing in a God who thus works, we are stirred to promote the advance of truth, the knowledge of law, and thus the saving and the bettering of material life.

II.

But the material life is not all. Man is also a spiritual being. I care not how you define spiritual. I only affirm its reality. Therefore he demands for his spiritual life, something more than material law can provide. For his spiritual life he demands a spiritual sustenance. I lay this down as a fact and not a fact only of the past, but also of the present. It is a universal fact. You say and you say rightly, I want something more than a Providence who is but a series of unchanging laws. That is a doctrine of stones

instead of bread indeed. I want some one who knows and feels, some ONE, not some THING. Thus humanity in its upward march of development has cried and still cries "My soul is athirst for the living God." Only that Providence, that Spiritual Power, must be found where Elijah—soul-wrecked by conflict and peril and depression—found it, not in the storm, not in the earthquake, not in the fire which are material things and devastate material things, but in the still small voice within.

Now it is this sense of the spiritual power of God, this sense that the human spirit can commune with God, that finds its expression in the 91st and the 121st Psalms and many others. Whilst the Psalmist does express himself in material terms at times, the spiritually minded reader can feel behind that expression the sense that it is a spiritual power that prevails and not the faith in material security. That was what the dying woman who wanted the 91st Psalm felt. To the man or woman who has acquired a measure of strength of soul it is all true. The Lord is keeping us in all our ways. The Psalmist did not always attribute material security to those who loved God. In one Psalm I find this—

"My flesh and my heart faileth
But God is the strength of my heart
And my portion forever."

And

"Yea, though I walk through the valley
of the shadow of death
I will fear no evil
For Thou art with me."

Two years ago when I was lecturing at length in the Y.M.C.A., on this topic, I received a remarkable letter from a young soldier who had been "over the top." Here is a part of it. "Your remarks on prayer made me think of my prayer on several occasions when under terrible shell fire. More for the sake of my father, brothers and sisters than my own, I was tempted to pray for my life, but the time and place were too serious for such a silly petition, so I just repeated in my mind 'God be with me' and the greater the danger, the clearer was my thinking and the steadier my nerves." That lad had found the truth.

What the Psalmist expresses is his confidence that with the inner sense of the presence of God, the soul can surmount all misfortunes of the body. That there is an inner strength of the soul that is stronger than any outer calamity. In this faith the martyr has gone to the stake even with joy. This is the inner Providence. The soldier has had it. It has glowed in the heart of the reformer when all without was cold and unresponsive. Such is the infinite spirit entering into our finite spirit, expanding, inspiring, ennobling, and enabling him to cry—

"And all is well tho' faith and form
Be sundered in the night of fear
Well roars the storm to those who hear
A deeper voice across the storm."

So even with Christ in the agony of the garden—

"And in the garden secretly
And on the Cross on high
Should teach His brethren and inspire
To suffer and to die."

This power of the spirit within, is the proper power of true religion. It is a transforming power, which takes evil and out of it brings good.

"Blessed is the man whose strength is in Thee
In whose heart are Thy ways
Who going through the valley of misery uses it
for a well
And the pools thereof are filled with water."

Lastly this doctrine of the inner Providence is not a doctrine of folded hands and selfish content. It is a call to go forth to war against every power hostile to man's inner strength. It is a gospel of courage, of enterprise and of noble adventure.

Professor Edward Caird, Master of Balliol, used to open his class for the study of Moral Philosophy, with the prayer: "Almighty and most Merciful God, grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy will, and no weakness from doing it, that in Thy light we may see light, and in Thy service find perfect freedom through the Spirit of Christ."

What Prayer Has Done for Me

[A writer in a recent number of *The American Magazine* has a striking article on the above subject, part of which we print.]

LAST week a man came in to see me. I did not know him at first. He had changed in the rather disconcerting fashion that is so common to middle age. Fat has overlaid itself on muscles that once were hard and firm; his hair is entirely gray, and very thin; under his eyes and about the corners of his mouth there is a certain sagging of the muscles that gives his face a look of disillusionment. It is as if his features spoke, saying, "Life is all right as long as one has youth; but what's the answer when youth has gone?"

He stayed in town for a couple of days, and just before he left he burst out with something that had apparently been on his mind all the time:

"Tell me, Thornton," he said, "what's your secret? You look as though you were going to live forever. I've watched you now for two days, and I swear I never saw a man of your age who is less worried or who takes things quite as easily as you do. What's the answer?"

I said to him: "Have you ever had this happen to you? You leave the office some night all fagged out. Everything has gone wrong, and you walk away wondering why you keep working at all, when you might sell out and buy a farm and settle down on it and loaf. And on your way home you run across a friend. He insists on keeping you down-town with him for dinner and you consent, after vainly protesting to him that you are tired and ought to be at home in bed.

"Somehow, as the dinner progresses, you find yourself forgetting that you are tired. You seem to be absorbing energy from his energy; to be renewing your store of ambition and faith from his overflowing reservoir. And when you leave him you walk home rested, and sleep soundly, awakening in the morning a new and different man. Haven't you, sometime in your life, had that happen to you?"

My friend considered the question a moment.

"Yes, I have," he answered. "There are two or three men in the world who seem to have a kind of magic power for putting a fellow right at a time like that. The worst of it is we don't run across them often enough."

"That is the trouble," I agreed, "and in that respect I am very fortunate; it's the secret of my taking things as easily as I do. There is such a friend right in this establishment, whose companionship has meant everything in the world to me. When things are crowding me pretty hard, I simply stop short and shut my door, and talk to Him for a few minutes. I say to Him:

"You see what I am trying to do. It's an honest thing; I'm not trying to take advantage of anybody. You know I want to be square; and there must be some way to work it out when a man is decently trying to do his best."

"And He will say, 'Don't let it worry you; worry never accomplished anything. I'm interested in every piece of work that is being honestly done. Stick close to Me, and you will find that My efforts and resources will be a great help. You just do your level best; that's all that can be expected of you.'

"He's a very wonderful friend," I concluded. "I couldn't get through the business day without Him."

"He must be," my visitor assented. "I'd like to meet him. What's his name?"

I told him, even though I doubted whether I could make him understand.

"He's the Senior Partner in this business," I said, "and His name is God."

I met people every now and then who were apparently getting something out of life that seemed to have passed me by. As I had opportunity I made inquiries among such people: I was tremendously curious on the subject of prayer, in spite of myself. And in response to my inquiries men and women told me things about their own experience that were wonderfully interesting. As each story came to me, I wrote it out and

preserved it, until I had quite a file of human documents on the subject of prayer. Let me summarize briefly one or two of these. I cannot reproduce in cold type the warmth and earnestness that shone in the eyes of these people as they talked. Yet, even in written form, they speak in accents of confidence based on actual experience.

A man told me this, as we sat in front of the fireplace of his little home, while his wife and mine were busy with their sewing in another room.

"I was so glad you could come to dinner to-night," he said simply. "It is the fifteenth anniversary of my coming to Millersville."

I remember his coming very well. A forlorn-looking family they were—himself, his frail little wife, and four half-starved children. Out of pity I had given him a job without asking for references, because I half suspected he could not furnish them. And in my foolish way I had supposed that it was I who had helped him to his feet again. I thought it was *my* doing; and not until that evening did I discover the real secret of his struggle out of failure into success.

"I was pretty near the bottom when I arrived fifteen years ago," he continued quietly. "You never asked me about the past; and I was grateful to you for it. If you had asked, and acted on the information, I do not know what might have become of us. For the record was black enough.

"I have kept it a secret all these years; but to-night—on our anniversary—I should like to have you know. You may perhaps have suspected it: *I was a defaulter: every cent I had saved in the world had been taken to pay for my dishonesty, and it was only because my former employer took pity on my wife and children that I was not sent to jail.*"

He paused a moment, a quick flash of pain passing over his face, and I waited quietly for him to go on.

"I need not bother you with all the sordid details," he continued. "I was an expert accountant, as you know. It was part of the business of our company to administer concerns that had got themselves into financial difficulty. We were often appointed receivers by the courts; and one such concern was turned over by my people to my management.

"It was the old, old story. I thought I saw an opportunity to make a quick, sure profit. There were funds in the bank representing accounts that I had collected. I would need them only for a week or two; then they would be replaced. I would have my profit and no one be the wiser. How many thousand men, I wonder, have seen the same mirage and lost their lives pursuing it?"

"I 'borrowed' the funds; I made the move in the market, and lost. And after weeks of terror which almost robbed me of my senses, my shortage was discovered. My employers took my savings, my home, my insurance—everything. The amount was almost enough to cover the shortage, and, in pity for the children—as I have said—they let me go—a broken, useless wreck without destination or plan.

"The loss of my savings was bad enough for a man at my time of life. But that was the least of my disasters. The experience had utterly destroyed my belief in myself; I walked the streets unnerved; I was a crook, saved from jail by my wife's helplessness, and the thought obsessed me."

Again he paused a moment, and I could see that he was wondering just how to go on.

"I won't take you through those weeks," he said; "they hurt, even at this distance. But one afternoon, when I had tramped the streets all day looking for work and had found nothing, I opened the front door and stepped into the cold room where we were living. And there, beside the bed, I found my wife on her knees.

"She did not hear me enter. Her mind and heart were far away. She was praying—praying out loud—praying as I had never heard anyone pray before or since, calling out to God of hopeless, helpless men and women to put new courage into me, and to show us the way out. I cannot explain it: I do not pretend to understand. But in another instant, I, who had not prayed before for years, found myself by her side . . . and somehow, as we knelt there, our cry rising to heaven . . . somehow there was

(Continued on page 672.)

Brotherhood of St. Andrew Convention, Detroit

A MOST helpful convention of men and boys, under the auspices of the Brotherhood of St. Andrew, terminated on Sunday evening last, at Detroit, many hundreds of men meeting in a four days' gathering. They came from all quarters of the United States and Canada. They numbered over a thousand. Remarkable and able men delivered remarkable and able addresses. One characteristic of the convention was the absence of contentions or debates. All seemed to be filled with the desire to be under the rule of our Lord Jesus Christ, and to hasten the extension of His Kingdom upon earth. The days were filled with most interesting programmes, the great theme running through all addresses being *THE CHALLENGE OF THE NEW DAY*. The convention was launched by a most helpful gathering, where enthusiasm prevailed, at the Churchmen's dinner, Hotel Statler, Wednesday evening, October 1st. There was a celebration of the Holy Communion each morning at St. Paul's Cathedral, at which the Very Rev. D. T. Owen, of Christ's Church Cathedral, Hamilton, Ont., delivered devotional addresses.

Of great interest to the Canadian delegates at the convention was the letter read by the Chairman of the Dominion Council of the Brotherhood, Mr. Evelyn Macrae, from the Primate of All Canada. Mr. Macrae also read a letter of greeting from Bishop Sweeney of Toronto, and delivered a word of encouragement from Bishop Richardson of Fredericton, N.B.

To make mention of all the many interesting speakers at the convention is impossible at this time through lack of space and time. Certain will always stand out pre-eminently in the writer's memory.

THE NEED OF THE LEADERSHIP OF LAYMEN IN THE CHURCH.

Dr. Page, Bishop of Spokane, spoke of the crying need in the Church to-day for men of prayer. Vestrymen should be praying men, praying for the welfare of the work they undertake, and their Church undertakes. We can talk organization all day, said the Bishop, but if there is no spirituality in it, and prayer on the part of the workers, it is valueless. As well, Dr. Page emphasized the need in the Church of Christian fellowship. Ten are a crowd when touching elbows. The finest thing to help laymen in the Church's work is the technique of Bible reading and Prayer. We must submit our wills to the will of God. Said the Bishop, "Every one wants his own way. For every three couples I marry, one couple is divorced, because self-will is the rock that wrecks many a man's life." Men must ask, "What does God want?" and not "What do I want?" Christ didn't want to be crucified. He submitted His will to the will of God, and was willing to die that we might live.

THE ANARCHY OF SATAN

The Rt. Rev. Charles D. Williams, Bishop of Michigan, on the morning of Thursday, October 2nd, in welcoming the delegates to Detroit, said that there are two great things to consider: the anarchy of Satan, or, closer association with God's will. The Bishop mentioned two camps of unreason composed of (1) anarchists and reactionists, and (2) blind people who see no new day approaching, who would suppress all changes or needed reforms. Unwise repression, or suppression, will aid in ushering in Bolshevism. The Brotherhood of men in Jesus' name alone can remedy the evils of unrest and discontent of the present.

GIRLS TEACHING ADOLESCENT BOYS.

Several speakers stated that the Church had too long been depending on the Rectors and the women of the parishes for all the prosecution of the work. The women have performed invaluable services. But the need is for the Brotherhood of St. Andrew to train a new army of men workers by teaching the fundamentals of prayer and service. As an example of the need for

(Continued on page 673.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

BEFORE "Spectator" has another opportunity of addressing his readers, the referendum will have been taken and the question with which it deals will have been decided. He would like to finally discuss one or two features of the subject, while men and women have still open minds, and are anxious to do the right thing. In the first place, the writer considers it is extremely important that every citizen who can go to the poles should do so and register his decision, whatever that decision may be. It is most unsatisfactory at best for a government, who asks for the opinion of the whole electorate, to be compelled to deal with a mere fraction of that opinion. A desire that is not expressed is too intangible for even a government to take into account in the formation of a legislative act. What may happen is this. Let us assume that there are 800,000 citizens in Ontario entitled to vote on this referendum. And let us further suppose that only 400,000 actually go to the polls to register their will. Of these voters, let us say, 225,000 vote "No" on one or all of the questions, and 175,000 vote "Yes," will that be a convincing mandate to the government? Will it be a convincing assurance to the general public, that the people of the province have definitely made up their mind one way or the other on this subject? It is true that the majority must rule, and all have had a fair chance to express themselves. It is equally true that the whole moral effect of a situation that can only produce 225,000 voters out of 800,000 to express themselves in favor of the proposed legislation will be depressing. The government, of course, will not go back on its pledged word, but the law breaker and evader will be greatly encouraged by the manifest apathy of public opinion.

* * *

The next feature of the referendum that "Spectator" would like to draw attention to, is this. What is desired in this referendum is your own personal conviction on the subject. You are not asked what is your view of the state of public opinion in your own community or in the province. You are not asked for your views as to whether a law based on the results of this vote will be enforced or not. What you are asked, is, what is your own desire, as a responsible citizen, on each one of four alternatives? If every voter will bear this in mind and vote with the consciousness of expressing his own will and omit to attempt to express the desires of someone else, then there will be a solid foundation to work on. The government makes this quite plain, for each question begins, "Are you in favor of, etc." Everything depends upon our catching this personal aspect of the subject. If everyone acts on this principle, the will of the people will stand revealed. Further, the writer would like to set before his readers the responsibility of calling back in whole or in part, conditions that existed prior to September, 1916. Imperfections and blemishes there certainly have been in conditions since that date, but there have been tremendous compensating advantages. The blemishes must, we think, be fugitive, and in the course of time will disappear, but the advantages will go on forever. It is inconceivable that one law alone should be flouted by a large element of the community. If personal and official sanction is given to that law, the great mass of the people may be trusted to see that it is observed as fully at least as other laws. Every voter marks his ballot in the privacy of a booth—alone with his conscience and his God. If he is faithful to his best impulses, it would be impertinent to suggest just how that ballot should be marked. No one can do more than act according to the light within.

* * *

The Anglican Forward Movement has been happy in its outset in a clear, personal appeal from the Bishops of the whole Canadian Church to the membership thereof. Not merely was it an appeal, it was a summons, issued by men in authority, speaking boldly in the name of the Divine Head of the Church, and commanding us to give heed to those things which belong to our peace, our repentance and our renewal of faith in God and his most holy Spirit. It was intended to strike the personal note. It wasn't to dioceses or congregations that the message was addressed, but to brothers and sisters of the Church, the individual members of the family over which the Bishops have been called to preside as fathers-in-God. The direct forceful

indictment of our Christian civilization as possessing, too manifestly, much of the pagan spirit, was calculated to arouse attention, and wherever the pastoral was properly read, it did arouse the people to thought, and thought that must lead to better things. The pastoral was directed to be read, or used in the preparation of a sermon. The writer has heard many discussions concerning the futility of reading such a message in place of a sermon. There are some clergymen who quite honestly feel that any message from the pulpit delivered by them, that is not of their own construction, fails of effect. In this the writer thinks they are seriously mistaken. His own invariable plan in presenting a pastoral, either from his own Bishop or the Primate or the whole House of Bishops, is to say something like this: "I occupy this pulpit this morning, but I shall not preach. He who speaks to you is not I, but the Primate of all Canada," or whoever it may be. Without note or comment the pastoral is then delivered, just as though the Bishop were present in person, addressing the congregation. Whatever might be one's personal opinion of the contents or structure of that message, nothing is allowed to stand between its author and the people for whom it is intended. Any defects in local adaptation are more than compensated in the authority that stands behind it. This suggestion is set down as a possibly useful hint to clergy who may be called upon to be the transmitters of other addresses coming in the course of this great Mission of Progress. Let the Bishops speak directly to the people. You have all the opportunities that you need, to give your own addresses in your own way. Let the Bishop speak occasionally without either addition, omission or compliment, and his words will have increased authority.

"Spectator."

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THE CHRISTIAN YEAR.

(Continued from page 663.)

ness is the only relief for the troubled conscience. But how can forgiveness rightly be obtained? The scribes were seized of the true nature of God's relationship to human sin when they said "none can forgive sins but God only." He only can forgive sin who is the source of all goodness, against whom and against which all sin militates. Only the one who is offended, or whose cause is injured can rightly forgive the offender. When Jesus uttered words of forgiveness He was the empowered ambassador of God, who chose the simple expedient of healing a physical infirmity as a demonstration of the power He possessed in the name of God the Father. But when Christ as God forgave sin He did not thereby explain all the mystery of that forgiveness; for the problem is rendered complex by the fact of the social incidence of sin, which, though the sinner be forgiven, goes on bearing its evil fruit in the lives of others, further retarding the reign of goodness which is the reign of God. We have only the fact that "the blood of Jesus Christ, God's Son, cleanseth from all sin." The heart of stone can be changed into a heart of flesh; with new grace there is new life and a fresh beginning, and the clamouring of conscience for freedom from the tyranny of sin is, for the time, silenced—hence the significance of the injunction "go and sin no more." In some way, known only in the deep council of God, the offering of the life of the Son of Man, Very God and Very Man, sufficed to let the sinner free, and to include within the Kingdom of Grace the sore results of the sinner's sin, to make it of none effect in the Cross.

* * *

Beside the education of our powers and faculties, employment is a blessing in helping us to bear the severest trials of this life. When bereavement or disappointment overwhelms the soul with anguish, so that this world seems only the dark habitation of despair, . . . then, as we hope by the grace of God ever to escape from this despair, we should fly idleness as we would fly the dagger or the poisoned cup; and though grief be tugging at the heart-strings, though our eyes are blinded with tears, we should set ourselves diligently about doing something that may help to make others happy, and let no duty go unperformed; and it will not be long before the dimmed eyes shall begin to see the glory of the sunshine above, . . . while, so far from being deserted by God, we shall feel that sorrow has brought us more distinctly than ever before into His presence.

MARY C. WARE.

The Bible Lesson

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

Nineteenth Sunday after Trinity, Oct. 26th, 1919.

The Plot Against St. Paul's Life, Acts 23:12-24.

THE day before the events narrated in this lesson St. Paul had been rescued from the hands of the Jewish Council by Claudius Lysias and lodged, under guard, in the fortress of Antonia.

The Jews, finding themselves thus thwarted, made a conspiracy against him. More than forty men took an oath that they would neither eat nor drink until they had slain him.

1. A vow to do wrong. "With a curse have we cursed ourselves," they said, showing the earnestness and intensity of their purpose in an evil work. Terrible oaths such as this were not uncommon among the Jews. Yet, when they found it impossible to accomplish their purpose, they had not much trouble in obtaining release from the penalty of their obligation. It has often been remarked that it would be a great boon to the world if men were as earnest and zealous in doing good as some are in doing evil. Our vows before God are vows of fidelity, to believe and to do the things that please God and to renounce the Devil, the World and the Flesh. The Church Catechism sets forth the Christian's threefold vow of renunciation, faith and obedience.

2. The Divine promises. The plot against St. Paul was cleverly planned. The council was to request Claudius Lysias, the chief captain, to bring the Apostle down to them to resume the interrupted hearing. The conspirators were then to attack him on the way, for it was thought he would be but lightly guarded. When St. Paul learned of this plot he must have found great comfort in the promises God had made to him in the vision of the previous night. That vision was so recent and so clear, telling him to be of good cheer and promising that he should bear witness in Jerusalem and in Rome. We can believe that one with such faith as St. Paul had, must have felt quite certain that the plot of his enemies would come to naught. It is a great thing to be able to lay hold of the promises of God. They are ours, although we see no vision and hear no voice in the stillness of the night. One of our difficulties is that of not being able to rest upon God's promises. The faith of Abraham was just the reverse of that. God promised and Abraham believed and acted upon that belief.

3. Human means not despised. St. Paul's example teaches a wonderfully practical lesson. He learned from his sister's son the details of the plot. The promises of God recorded in verse eleven were fresh in his mind. He might have argued that he should be still and let God fulfil his promises. There is a lazy type of Christianity which takes just that position. St. Paul, however, realized that God was fulfilling His promises when the knowledge of the plot was so unexpectedly revealed. The Apostle acted at once upon the information given and used every means he could to defend himself against his enemies. He was a man to whom prayer and patient waiting were well understood, but he also knew that God works by human means and that we ought not to expect God to do for us what we have the opportunity of doing. The revelation of the plot was a challenge and a command to him to do what he could. It is still the same. God speaks to us in the language of events. Need one labour the point that the events of these times are a challenge and a command to the Church?

4. What a boy can do. All we know of any relatives of St. Paul is contained in this passage. This nephew of the Apostle was apparently quite young. We are not told that he was a Christian, but his prejudices were not against St. Paul. It is therefore likely that the interest of faith was added to the interest of blood in making him take the risk of this revelation. Curiosity impels us to wish that we might know his name, as we should also like to know the name of that other boy who brought the five barley cakes and the two small fishes on the day when the multitude was fed. Useful service is often done and few know about it, but God knows and that ought to be enough.

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An ounce of mirth is worth a pound of sorrow.
—Baxter.

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HALIBURTON

EVERY ONE has heard of Muskoka and knows something of its wonderful attractions. Every one has not, however, heard of the district of Haliburton, and few know of the beauties of nature that are to be found there. It is, as a matter of fact, the same in its general features as Muskoka, but is much better wooded. It is, moreover, less frequented by outsiders, owing to its lack of good railway transportation and the almost impassable condition of its roads for the automobile.

During the week beginning September 24th, it was the good fortune of the writer, in company with the Bishop of Toronto, to visit this portion of the diocese. Leaving Toronto early in the morning we reached Burnt River, a distance of some ninety-three miles, shortly after mid-day. Here there is a pretty stone church with shed and hall adjoining. After a meeting, attended by a few faithful members of the church, we passed on to Kimmount for an evening meeting. The following morning, behind the missionary's horse, we drove across the country a distance of twelve miles to a small settlement called Irondale, on the Irondale, Bancroft and Ottawa line of railway, a line with a name very much out of proportion to its importance. Here we met a few more faithful members, who, in the midst of Methodists, Plymouth Brethren, Holy Rollers, Mormons and Pentecostas, are striving to keep the Church alive and are ministered to by the missionary at Minden, some seventeen miles distant. In the afternoon we boarded a train consisting of engine, one freight car, and a car that was a combination of mail, express and passenger, and reached Wilberforce, twenty-one miles east of Irondale, in time for an evening service. This is the headquarters of what is known as the Cardiff and Monmouth Mission, a large district, about thirty miles in length, with seven centres, five of which are being worked at present by the lay missionary-in-charge. The population of Wilberforce is about seven hundred souls and one can judge of their progressive character by the fact that the main street, so far as the eye can detect, has never even been turnpiked. Four children were baptized that evening by the Bishop.

The following day we drove on to Harcourt and back, twelve miles in all, and in the evening to Essonville, another six miles. There is no church building at Harcourt, and the meeting was held in the school house with the teacher and children present. The latter, and we suspect the former as well, were naturally delighted, when, in response to the Bishop's request, they were given a partial holiday.

At Essonville there is a very pretty church built in the early days of the Mission, when this was the main centre of the work. The parsonage nearby has not been occupied for some time and is rapidly falling into ruin. There are several Church families here who should be cared for. They have little of this world's goods and have to struggle hard to make ends meet. Here, as elsewhere, in that part of Ontario, the soil is not only sandy and porous, but is underlaid with rock and covered with stones.

On Saturday, September 27th, we visited Ursa, which entailed a further drive of about twelve miles. We say "about," for the roads, like Tennyson's brook, wind about and in and out, to such an extent, that it is practically impossible to gauge distances. Here there is a little church, on a lonely site between two settlements, with only two or three Church families left. Their welcome, however, repaid us for our drive, and we shall not forget soon the little home in the hollow where we had our mid-day meal.

On returning to Essonville we found a motor awaiting us, which

carried us in short order over the twelve miles to Haliburton village, where we were due for Sunday. As the Bishop remarked regarding the driver, he was evidently a lineal descendant of Jehu, and we both felt considerable relief when the end of the journey was reached with no greater mishap than the breaking of the fan belt.

At Haliburton, the Bishop preached at the Thanksgiving service in the morning, held a Confirmation at Moon's Settlement in the afternoon and preached at Dysart in the evening. Monday we passed on to the north-west, to Pine Lake in the forenoon, Maple Lake in the afternoon and Boshkung in the evening, by which time we were some twenty-two miles from the nearest railway. One of the prettiest of the many pretty scenes was the little stone church at Maple Lake, on the side of the lake, with a wooden bridge near by and the new parsonage in among the trees across the bridge. The church and the stone wall in front of it are the work of one of the early settlers of the district and would be a credit to any city or town. Here some seventy-five persons attended the service and at Boshkung that evening, we had about forty present, some of whom drove five miles in rain on a very

dark night. It was most encouraging and speaks volumes for the missionary in charge.

Tuesday we drove fourteen miles to Minden in the forenoon, and in the afternoon motored to Gelert, where we took the train for Toronto. The clergy house at Minden, for several years the headquarters of a group of missionaries who carried on work throughout this district, is built of logs, but is very homelike, and has one small room fitted up as a chapel in a most attractive style.

In all we travelled over ninety miles by horse and about twenty by motor. We found an earnest band of missionaries endeavouring to hold the fort in a very isolated part of the diocese, and we came back determined to do everything in our power to support and encourage them. The vast majority of the people are very poor in this world's goods and have little education. Their lack of education and isolation has made them an easy prey for all sorts of fanatics, and has tended to produce in many places a low standard of morals. In spite of the many difficulties, however, there is much to encourage the worker who realizes the value of even a few faithful souls, and has trust in the power of God. They do not ask for charity or pity, but for encouragement and appreciation.

THE LAY READER

G. DE W. GREEN.

IT is occasionally found that the Lay Reader, even when licensed by the Bishop of the diocese in which he resides, is looked upon by a few Church people, and even by some of the clergy, as a sort of nondescript, neither one thing or the other, but, notwithstanding this, and especially under the conditions existing to-day, there is, undoubtedly, a place for the Lay Reader in the work of the Church, not only in Canada, but in Great Britain and other Dominions and colonies of the British Empire, not to speak of other countries. The large number of clergy who went to the front as Chaplains, or, as in some cases, as fighting soldiers of the King, left many a gap to be filled in parishes and Missions, and, in the lack of clergymen to fill the vacant places, recourse had to be made to the Lay Reader, or Lay Worker, and nobly have many of these responded to the call. Without their assistance, especially in the provinces west of the Great Lakes, the settlers in many sections of the country, remote from towns and villages, where the population is scattered over large areas, would have been left without the advantages of Church services and ministrations, so far as they can be supplied by the Lay Reader. In Great Britain the drain on the clergy to go to the front was even more acute than here; and there, too, the Lay Reader was called upon to assist as much as possible. Even before the war broke out, the stationary, and even decreasing number of those seeking Holy Orders of late years had resulted in an increase of Lay Readers to relieve the clergy of such work in the parish or diocese as could be assigned to the former. It would seem from the present outlook that, as the years roll on, Lay Readers will be required in increasing numbers to do their legitimate part in the furtherance of Christ's Kingdom.

In view of the attitude sometimes expressed towards the Lay Reader, as noted above, how can he do his best work and manifest to such people and to the world at large that there is a place for him in the organization of the Church? He must be a man of deep piety, great humility and strong faith, earnest in prayer, not arrogating to himself any of the duties which must be performed by the ordained clergyman only, except

in very, very exceptional cases; he must carefully follow the instructions given him when he was licensed by the Bishop; he must so live his life that those with whom he comes in contact, seeing his good works, may be encouraged to follow in his steps, and thus, like him, glorify their Father Who is in heaven. Such a man, whether working under a clergyman in a regular parish or covering large sections in the Great West, where the clergyman can be only a very occasional visitor, will do the most effective work, because his everyday life will be a practical demonstration of how a Christian ought to live.

The Lay Reader in remote districts, who has some knowledge of medicine, sufficient to relieve the simpler forms of ailments and diseases, will find this of great advantage, as it will ensure him entrance into settlers' houses, where, otherwise, he might not be so heartily welcomed. Those who are interested in foreign missions know full well what an advantage the medical missionary has, in many cases, over his brethren whose training has not included the study of drugs.

But, whatever our several qualifications may be, let us, my brothers, do all we can to help our clergy in every way possible. They get discouraged at times, and who can wonder, when they encounter so much sin, misery, selfishness, folly, and what is, perhaps, worst of all, so much indifference on the part of those who ought to be among the enthusiastic, willing workers of the Church to which they nominally belong. In some cases the Lay Reader finds it easier to get in touch with certain people than does the clergyman, because the mere fact that the latter is a clergyman tends to keep such persons aloof, as they look on him as an official and not as a fellow-man, whereas the Lay Reader is considered as one of themselves. There are many opportunities of reaching people of this kind which should not be overlooked.

Canada will pay Victory Bond holders \$18,500,000 in interest on November 1st, and \$15,000,000 on December 1st.

THE CHURCH AND INDUSTRIAL MATTERS

AT the invitation of the Industrial Relations Department of the Inter-Church World Movement of North America, of which John R. Mott is the chairman of the Executive Committee, Canon Vernon, General Secretary of the Council for Social Service of the Church of England in Canada, attended an important Conference, held in New York on October 2nd and 3rd, to consider "the place and function of the Christian Churches in industrial matters." The Conference consisted of two hundred persons, selected from the various religious communions, the Y.M.C.A., the Y.W.C.A., and at the same time represented adequately the employer and employee groups, the third party and the Government. Those invited from Canada included Col. David Carnegie; Hon. F. A. Acland, Deputy Minister of Labour; Dr. Shearer, General Secretary of the Social Service Council of Canada, and Dr. T. Albert Moore, of the Social Service Department of the Methodist Church. Amongst the Anglicans present from the United States was Rev. F. M. Crouch, Executive Secretary of the Joint Commission on Social Service of the Protestant Episcopal Church. The Conference spent two days discussing such important problems, from the Christian viewpoint, as Democracy in Industry: the Labourers', the Employers' and the Public's Point of View, Women in Industry, the Immigrant in Industry, the Co-operative Movement, Proposed Social and Economic Solutions, Christian Principles as Involved in Industrial Relations, and "What Must the Churches Do?" A carefully-selected committee drew up "The Findings of the Conference," which are to be submitted to the American National Conference on Industrial Relations, now sitting at Washington, and widely circulated. The Conference also asked the Industrial Relations Department of the Inter-Church Movement to take up a careful investigation, from an independent standpoint, of the great strike in the American steel industry.

AN APPRECIATION OF THE LATE LIEUT. HUGH HOYLES.

Mrs. Hugh Hoyles, widow of the late Lieut. Hoyles who fell in the war has received the following letter from the War Office. Lieut. Hoyles was a son of Dr. N. W. Hoyles, K.C., Toronto.

"Madam,—I have it in command from His Majesty the King to inform you, as next-of-kin of the late "Lieutenant Hugh Lewis Hoyles, "of the 42nd Battalion, Quebec Regiment, Canadian Forces, that this officer was mentioned in a dispatch from Field-Marshal Sir Douglas Haig dated 8th November, 1918, and published in the Fifth Supplement of the "London Gazette," of 27th, dated 31st December, 1918, for gallant and distinguished service in the field.

"I am to express to you the King's high appreciation of these services and to add that His Majesty trusts that their public acknowledgment may be of some consolation in your bereavement.

"I have the honour to be,
"Madam,
"Your obedient servant,
"J. Knowles, Major.
"for Colonel,
"Deputy Military Secretary."
War Office, Whitehall, S.W.1.

When you subscribe to the Victory Loan you are sure your money is going into a safe place.

Canadian Churchman

(Established 1871.)

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Church of England
in Canada

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Correspondence

AN ENQUIRY FROM AUSTRALIA.

Sir,—The Archdeacon of Rockhampton, Queensland, Australia, has written to me enclosing a letter for Mrs. Andrew Reid, a widow, living "Somewhere in Ontario." He believes her to be connected with a Motor or Cycle Agency. I write in the hope that this may reach the eye of some one to whom her present whereabouts is known, so that I may be able to forward the letter to her.

Edward J. Bidwell,

Bishop of Ontario.

Kingston, Ont.

TEMPERANCE REFORM.

Sir,—In your issue of October 2nd Mr. Ernest Heaton expresses the wish that every Ontario elector should read the September number of the American Scandinavian Review before going to the polls on October 20th. We have no fault to find with the wish, though it is one which even Mr. Heaton must know has no likelihood of being realized. But granted we all had read the article referred to, it is doubtful if we all should be so completely convinced of the absolute merits of the Bratt System of Individual Control as Mr. Heaton seems to be. It is hard to believe that there is only one side to that question, and we should like to read at least one or two articles more by different pens before jumping to the conclusion that the Bratt System would be just the thing for us here in Ontario. But a careful study of the Swedish measure is out of practical politics for the present referendum, so we need not waste words about it.

Mr. Heaton, however, comes at last to our immediate problem, the ballot of October 20th, and one point at least is clear, namely, that nothing in the ballot meets his view of sane temperance reform. He will have the Bratt System or nothing. It seems to us, therefore, that the logical thing for Mr. Heaton to do on October 20th is either to stay at home, or if he goes to the polls, vote for what appears to him to be the lesser evil. Now judging by his letter the lesser evil, should be one of the amendments suggested by questions 2, 3, and 4 of the ballot, for he tells us that "we will not have the bar system back at any price."

We would expect Mr. Heaton then to vote "No" to the first question and "Yes" to at least one of the others. However, to our amazement, he chooses just the opposite course, and exhorts us all to vote "Yes" on the first question. Where is the consistency here? And Mr. Heaton's assurance that an affirmative vote on the first question will not re-introduce the bar-system as it existed up to 1916 is utterly futile in the face of Sir William Hearst's statement the other day at Peterboro: "If the majority vote in the affirmative the act says what will be done. It says that the O.T.A. will stand repealed from a date to be proclaimed by the Lieutenant-Governor-in-Council, and the Ontario Liquor License Act will be revived, so that the conditions would be brought back similar to what they were prior to September 16th, 1916." And Sir William Hearst ought to know. Vote four "No's"!

T. H. Cotton.

FOOD OR BEER?

The statement is made that Ontario's annual drink bill before the war was thirty-five million dollars (\$35,000,000). This was greater than the combined annual values of all the wheat, rye, buckwheat, beans and potatoes produced in Ontario at that time. It was also greater by about five million dollars than the combined annual values of the sheep, lambs, hogs and poultry which were sold or slaughtered for food purposes.

In the year just previous to the war the consumption of malt liquor in Canada reached its highest point, namely, 56,060,846 gallons, or an average of seven and one-fifth (7.2) gallons of beer per head of the entire population. Of all the alcoholic liquors used in Canada at that time about six-sevenths was beer and the remaining one-seventh was wine and spirits.

Beer can be made from such food-stuffs as barley, wheat, rye, corn and potatoes by converting the starch into alcohol. Barley was the grain commonly used for beer production in Ontario. This grain, however, is a very valuable feed for live stock. According to investigations made in the Field Husbandry Department of the Ontario Agricultural College, Guelph, barley produced more digestible constituents per acre than any of the other small grains grown in the province. The farm cereals are needed for home consumption as human food or as stock-feed and every available surplus should be conserved for export overseas where some of the people are still being rationed.

To convert Ontario's grains into beer to the extent of many millions of dollars annually would increase our present high cost of living and would weaken our financial position, both at home and abroad.

In the interests of religion, humanity, social service, economy, reconstruction, agricultural and industrial conditions, education and Canadian citizenship, I shall, on October 20th, place an X in the NO column after each of the four questions asked on the Referendum Ballot.

C. A. Zavitz,

Professor and Director of Experiments, Ontario Agricultural College, Guelph, Ontario.

THE COUNCIL FOR SOCIAL SERVICE AND THE PROPOSAL TO ESTABLISH PROVINCIAL DIVORCE COURTS.

Sir,—I notice that "Spectator," in his interesting letter in your issue of October 2nd, remarks, "It is a cause of some surprise that the Anglican Council on Social Service, the Provincial Synod of Ontario, or the House of Bishops have apparently

not had a word to say on the subject of the proposed law establishing divorce courts in Canada."

May I say that last May, acting on instructions from the Executive Committee, the General Secretary of the Council for Social Service procured a copy of the Act introduced by Mr. W. F. Nickle, M.P., and that subsequent developments have been, and will be closely followed?

The Act introduced at the last session proposed to abolish the present custom by which divorces are granted by the Senate, and to authorize the Supreme Courts of the provinces, which do not already possess divorce courts, to try divorce cases and to grant divorces on the present statutory grounds.

It is to be noticed that the Act did not propose to extend the grounds upon which divorce is granted. It merely proposed to establish courts which would be equally accessible to poor as well as to the rich, to the distant parts as well as to the centre of the Dominion. The hearing of divorce cases by Provincial Supreme Courts would seem, in many respects, to be preferable to their being tried by the second chamber of our Dominion Parliament.

I think I can safely say for the Council for Social Service that it would be prepared to oppose any extension whatever of the grounds upon which divorce is now granted in Canada. As is well known, the Church of England in Canada does not permit her clergy to officiate at the remarriage of divorced persons. While the Church should seek, therefore, to procure the honouring of this rule by all her members, clerical and lay, it would seem an impossible proposition to attempt to abolish legal divorce in Canada.

The suggested Act proposed no change in the law, but merely a change in its method of administration.

C. W. Vernon,

General Secretary,
Council for Social Service.

October 10th, 1919.

THANKS FOR BOOKS.

Sir,—Will you allow me to thank all those kind friends, who from time to time are sending me magazines, books, etc., in answer to my appeal some few weeks back. Those who have given me their name and address I have tried to answer personally, but there have been several packets received with no notification of the sender.

G. G. Stone,

Student in charge,
Cardiff and Monmouth.

UNDERPAID CLERGY.

Sir,—For some time past I have marked with keen appreciation the efforts made in your editorial columns on behalf of the underpaid clergy of the Church. So far, however, I have failed to observe any attempt on the part of those concerned to speak for themselves. Why is this? Are they too spiritual, or too sensitive, or too despairing? It may be that the apathy displayed is some indication of why things are as they are.

It may be questioned, however, if much of the pity poured upon the poor parson is not wasted. He is not compelled to enter the ministry, but does so of his own free will, and with wide open eyes. Before Ordination he is supposed to be a person of discretion, about to go forth to guide others in the way of life. He should, by the time that he is ready to enter the ministry, be aware that in our country the parson is like the poet, the painter and the ballet

dancer—dependent upon the patronage of the public. He should have seen that the ministry means poverty, and when he has committed himself he has only himself to blame. Once in the ministry, if he finds that he cannot keep body and soul together, or support a wife and family upon his pay, one course at least is open. He can leave the profession and take other work—driving a street car, selling insurance, digging drains, or any other occupation wherein the remuneration is greater than in the one he has left. I am aware that if he does this, well-meaning and well-paid people will accuse him of betraying his trust. But if he is sufficiently desperate he will not mind that. For the Church is already betrayed. The miserable stipends upon which so many of the clergy struggle is having the effect of driving good men from the ranks of the ministry, and of keeping scores of men of ability from entering. If it is desirable that lethargic mediocrities should constitute the clergy, the present conditions are ideal for that result.

But there is no need that the ministry should be poorly paid. We live in a wealthy country where many luxuries as well as the necessities of life are within the reach of all. If the ministry is a necessity it should be paid for as a necessity; if it is a luxury it should be paid for as such. There is no logical presumption that it alone among professions should entail poverty; those in it are supposed to be selected, to have shown aptitude, and to have received a training of as high an order as is required for any other. It may be that, in the jargon of the day, it is not an "essential industry," and, therefore, cannot demand a living wage. Is that the case?

The root trouble, as any practical man can see, is bad management, and the lethargy of those who are content to let the present condition continue. If men of affairs took the matter in hand it could be remedied in a very short time. But so long as the Church is the Church of the dead instead of the living that happy consummation will be unreachd. Denominational competition and overlapping may be blamed for much of the evil which prevails. In one town in the west I counted a dozen churches for about 2,000 people. A few weeks ago I was in a parish in Ontario, the population of which is given as 1,000. There were four Protestant churches—Anglican, Methodist, Presbyterian and Baptist. The Anglican minister was paid \$1,000 a year, and on that he was keeping a family of seven—himself, wife and five children. The other denominations, I presume, were paid about the same. After morning service he and the Presbyterian minister drove 12 miles in a hired rig to a village with a population of 100. It boasted—save the mark!—THREE Protestant churches—Anglican, Presbyterian, and Methodist. Whether the village of one hundred supported a Methodist minister I do not know. I do know that two apparently sane men drove 24 miles every Sunday to attend to two separate little groups in that tiny place. I made the suggestion that one man could attend to the needs of all the hundred, and that the ministers and people concerned should get together and make the necessary arrangements, but was told "It wouldn't work. The people insist on their own Church." There was but one reply possible, and that was that if the people valued their own denomination so highly they should pay adequately for the luxury.

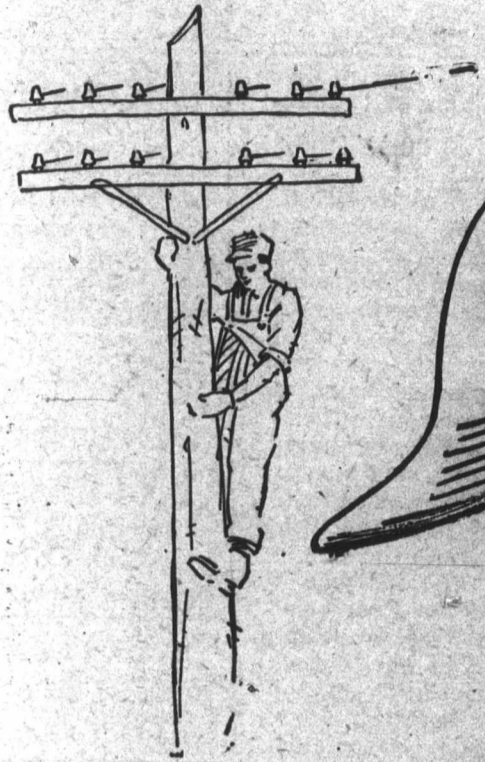
Now, sir, this kind of thing is going on all over Canada; if further examples are needed they are at hand. Is this state of affairs to continue, or is it not time to call halt to the drift? I would venture to make two suggestions towards solving the problem:—

(Continued on page 674.)

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"JIM"



JIM was a lineman before the war. It was difficult to find a uniform broad enough across the shoulders for him when he "joined up" in 1914.

Jim found army discipline hard at first, but picked up the "war business" very quickly. He was one of the first of the "trench raiders," a Canadian contribution to the art of warfare. Jim seemed to bear a charmed life. Time after time in the dead of night Jim jumped into a German Trench, spreading fear and disaster, and returned safe and sound. But one fell night his luck gave out. He stepped into a stream of machine gun bullets. When consciousness came to him again, far in the rear of our lines, he was horrified to find his right leg missing.

During the ensuing months Jim's progress was—Clearing Station,—Boulogne,—"Blighty" and Home—Canada!

The shock of the operation left Jim pretty weak for a time. He was content to sit idly in a chair in the sun. But this grew tiresome after a bit. When he began to think about getting back to work he realized that a lineman with an artificial leg was rather impractical. That was his trade. He had spent years at it. And now he was barred from following it.

At this critical juncture, the Department of Soldiers' Civil Re-establishment came forward and with knowledge and experience pointed the way out.

After long and earnest discussion, it was mutually decided that the nearest thing to his old trade was that of a telegrapher despatcher. If Jim couldn't any more string wires on the poles he could learn to send

the messages over the wires that the other fellow put up. So under the direction of the D.S.C.R. telegraph instructor Jim studied and perfected himself as an operator. This accomplished, the D.S.C.R. quickly found him a position.

Jim is all right now. He's contented as only a man who works can be contented. He is earning more money than before. His enthusiasm is high for the D.S.C.R., which gave him the training whereby he is again an independent and prosperous citizen. After all, it was for Canada that Jim fought and suffered—and Canada is only too eager to repay Jim and every man impaired in body or health through service to his country.

Department of Soldiers' Civil Re-establishment

Brief Summary of the work to August 31st, 1919.

VOCATIONAL

Total number of retraining courses undertaken.....	17,449
Variety of occupations taught	260
Total number of men now in training	11,494
Total number of graduates	5,955
Percentage of re-trained men placed in civil occupations	90.20%
Sick	3.23%
Diseased83%
Unemployed	5.74%
	100.00%

MEDICAL

Number of amputation cases fitted with free artificial limbs	3,744
Pairs of orthopedic boots supplied free.....	2,941
Number of amputation and orthopedic cases given free service	14,148
Number of tubercular patients treated	3,909
" " " restored to gainful work	2,932
Average number of men receiving free medical attention per week	5,129

INFORMATION AND SERVICE

Total number of applications for employment.....	68,673
" " " placed in employment	61,278
" " " enquiries answered re soldiers benefits	245,103

The records of the Department of Soldiers' Civil Re-establishment contain endless details in the matter of re-training ex-soldiers—a disabled farm laborer is now a machinist; a carpenter who lost four fingers on his right hand is now a draughtsman at a good salary; a former plasterer is now a printer. So it goes—a long and interesting record of men deprived of limbs or impaired in health—equipped with training and knowledge, now following new and suitable trades. This great nation-wide organization of the D.S.C.R. requires a considerable expenditure. To meet its expenses a part of the Victory Loan 1919 is to be used. But its maintenance, until every disabled ex-soldier is fitted with a vocation enabling him to earn for himself an adequate and independent living, is one of the most sacred obligations that Canada has to discharge. Support to the limit of your ability—the

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SCREENS. TABLETS.**

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Brass Founders
184 RICHMOND W.,
Estbd. 1868. TORONTO

The Synod of the Diocese of
Rupert's Land commenced its session
last Tuesday. There was no session
held last year.

Dr. W. A. McIntyre, Principal of
the Normal School, Winnipeg, ad-
dressed the members of St. Matthew's,
Winnipeg, Sunday School, on the
occasion of their annual rally day
exercises.

Rev. W. J. Spence, for ten years
Rector of Holy Trinity Church at
Chatham, announced his resignation
last Sunday at the morning service.
It is reported that Mr. Spence intends
removing to Toronto.

Harvest Thanksgiving services
were held in St. Stephen's, Toronto,
on October 12th. Bishop Reeve
preached in the morning, and the Rev.
Canon Woodcock, Rector of St.
Jude's, Oakville, in the evening.

Nearly 200 persons partook of a
banquet provided by the congregation
of Holy Trinity, Toronto, on October
7th, in the parish house, in honour
of returned soldiers. The Rev. L.
Ralph Sherman, the Rector, presided.

Rev. Dr. Symonds, Vicar of Christ
Church Cathedral, Montreal, has ask-
ed for financial help to repair the Ca-
thedral and erect a memorial to those
of the congregation who fell in the
war. A campaign is being started to
secure \$40,000 for the former and
\$20,000 for the latter purpose.

At a meeting at St. Cuthbert's
Parish Church, Leaside, Toronto, on
October 7th, it was decided to erect a
brass lectern as a memorial to mem-
bers of the congregation who fell in
the war. The Rev. J. M. Lamb, Rector,
presided. It was also decided to pub-
lish a parish magazine, and Messrs.
F. Bacon and L. D. Wrinch were ap-
pointed a committee.

The Dominion Council of the
Y.W.C.A. desires to locate a suitable
site for a summer Holiday Camp for
employed girls. Two portable houses
are ready for use for a camp. If any
of our readers own land they would
loan for a few years or sell for this
good purpose, will they kindly com-
municate with the Dominion Council
of the Y.W.C.A., 604 Jarvis St., Tor-
onto, Ont.

St. George's Church, Allandale,
Ont., held its Harvest Festival ser-
vices October 5th. The special
preacher, Canon Vernon, general
secretary of the Council for Social
Service, spoke in the morning from
the text: "Whoever a man soweth
that shall he also reap." In the even-
ing from the text: "In due season ye
shall reap, if ye faint not," he deliver-
ed an earnest call to every member of
the church to enter with zeal and con-
secration upon the Forward Move-
ment.

The Deanery of Peel held a suc-
cessful Choir Festival at Port Credit
on the 9th instant. The Rev. Dr.
Seager was present and addressed the
clergy on the Forward Movement.
Mr. Edmund Jones of Hymn Book
fame gave valuable instruction to the
choirs on hymn and canticle singing,
answering questions, and the Rev. C.
W. Holdsworth gave a comprehensive
address at Evensong on the quality
and value of hymns in public worship
which was much appreciated. A vote
of condolence was sent to the widow
of the late Canon Walsh, who for
many years was Rural Dean of Peel.

At a recent social held in Wilber-
force in connection with the Harvest
Thanksgiving services over \$125 was
raised, which will be placed to the
credit of the Building Fund, which
now amounts to \$200. When it is
realized that this money has all been
raised in the last two months in a
very poor part of the country, it will
be seen that the people are really
anxious to help themselves before

appealing for help from outside. The
lay reader in charge of the Mission
(Mr. G. G. Stone, Wilberforce), will be
pleased to give particulars of the pro-
posed building plans to any who may
be interested.

The Rev. Canon Walsh passed
away at Brampton, Ont., on Septem-
ber 28th, in his 73rd year, having
been in failing health for some
months. Born in the Township of
Clark, County of Durham, he entered
the ministry 50 years ago, and was
well known in nearly every part of
Ontario. He was Rector of Christ
Church, Brampton, Ont., for twenty-
nine years. Canon Walsh was always
closely identified with the work of the
Loyal Orange Association, and was
for many years Chaplain in the Grand
Lodge of Ontario West, and was a
Past Grand Master of the Provincial
Grand Black Chapter. He was ap-
pointed representative of the Grand
Lodge of British America at the meet-
ing of the Triennial Council a few
years ago. He was also associated
with the work of the Masonic Order
and of the Independent Order of
Foresters. A firm friend of total
abstinence, he took an active part in
all the movements for the curtail-
ment of the drink evil. As a citizen



Rev. Canon Walsh.

he took an active interest in public
matters, both municipal and general.
Three months ago he retired from the
rectorship of Christ Church, where he
had served so long and so faithfully.
He is survived by his widow and
three sons, his only daughter, Mrs.
Brown, of Kingston, having died a
year ago. The funeral took place on
September 30th to Brampton Ceme-
tery. His Lordship Bishop Reeve had
charge of the service.

An impressive memorial service
was held in Calvary Church, Silver-
thorn, Toronto, on September 28th, in
commemoration of the members of
the congregation who had made the
great sacrifice. The Rector, Rev. J.
H. McKittrick, officiated and preached,
and the church was crowded to the
doors. An interesting souvenir
brought to the church for the occa-
sion, was a Union Jack formerly used
on Lord Nelson's flagship, the "Vic-
tory." It is an invaluable relic, much
torn and with every evidence of rough
usage. The flag is owned by Mrs.
Dunbar, a resident in the north-west
district. The "Last Post" was sound-
ed by two Silverthorn veterans.

A successful Sunday School con-
vention was held at Grace Church,
Markham, Ont., on September 23, by
invitation of the Rector, Rev. T. O.
Curliss. The Rural Dean, Rev. A.
M. I. Durnford, presided, and ad-
dresses were given by Mr. R. W. Allin,
Rev. Ralph Mason and Dr. Seager,
who spoke upon the Forward Move-
ment. General discussion followed

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of the flesh," referred to the subject of Prohibition. The preacher declared his conviction that the only lasting cure for the many lusts of the flesh enumerated by the Apostle in this chapter, including the lust of drunkenness, was to be found in the positive prescription outlined in the text. The cure is to bring to bear the message of the Gospel and the grace of the Holy Spirit into the individual human life, and to so occupy the mind and heart with good and holy things and with enthusiasm for God's Kingdom and cause as to have no time or place for evil. Reformers who were largely depending on acts of parliament and the strong arm of the law to cast out moral evil must be careful lest having cast out one devil, they leave the unconverted, unwilling man, angered and rebellious against those forces which have united, so he would think, to rob him of his individual liberty within his own home, a prey to seven other spirits more wicked than the first. The thousands of empty hearts in the midst of our civilization to-day, unfilled with God's Holy Spirit, and with their backs to the churches, is

the greatest danger of our generation—and the end is not yet. Is it wise to still further antagonize these men or encourage sex strife, woman against man? He declared his purpose to support the Ontario Temperance Act but with every one of the amendments. This he believed was as far as Temperance Reformers had any right to go, and far in advance of the platform propounded at the last general election by the defeated Liberal party. Safeguarded as these amendments would be by local option, they would be an incalculable improvement over the old condition of things, and yet would not interfere with the jealously valued liberty of the British home.

The Rev. A. W. Howells, an African by birth, is to succeed Dr. James Johnson as Assistant-Bishop for the Niger Delta, in the Diocese of Western Equatorial Africa. He was educated in Foureah Bay College, Sierra Leone, and is an M.A. of Durham University.

RUPERT'S LAND NOTES.

His Grace, the Archbishop of Rupert's Land, held an Ordination in St. Matthew's Church last Sunday and ordained to the Diaconate the following theological students of St. John's College who have returned from the front after completing their training in the Khaki University at Ripon: Herbert James Tomkins (Lieut. C.M.G.C.), Stephen John Wickens, M.M. (Lieut. C.R.T.), Albert Roland Hall (Pte. 11th Field Ambulance). The candidates were presented by the Very Rev. the Dean of Rupert's Land, and the sermon was preached by the Rev. T. B. R. Westgate, D.D., Western Field Secretary of the M.S.C.C. Immediately after ordination Lieut. Tomkins will be appointed to a Curacy in St. John's Pro-Cathedral; Lieut. Wickens will be appointed to the Incumbency of Hamiota with Oak River and Crandall, and Pte. Hall to the Incumbency of Rivers and Roseville. Special services were held in St. John's College Chapel in preparation

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the addresses and was greatly enjoyed, as was also the kind hospitality offered by the ladies of Markham, Unionville and Stouffville. The convention opened with Holy Communion at 9.30 a.m., and closed at 8 p.m., with a united choral service, led by a massed choir. The clergy present were the Revs. Clarke, Curliss, Durnford, Kidd, Bruce and Luce. The visit of a former Rural Dean, the Rev. G. I. B. Johnson, was greatly appreciated.

The congregation has just completed the work of remodelling and decorating the interior of St. Paul's Church, Kerwood, Ont., at a cost of \$900, which was all provided by cash or subscriptions. The church was reopened on September 28th with three special services, the special preacher being Rev. Professor Wright, of London. Miss Armstrong, of Strathroy, also spoke at the children's service in the afternoon, on "The Flag." Her remarkable ability at public speaking deserves the widest recognition among Church people. The church was filled to capacity at all services. The children of the Methodist S.S. of the village took part in the "children's rally" in the afternoon. The Rector and wardens wish to thank the members of the congregation for their liberal contributions to the cause; also to express their deep appreciation of the fraternal spirit of the members of other congregations and denominations, shown by their presence and contributions at the reopening services.

A luncheon meeting representative of the five Protestant churches co-operating in the united national campaign was held October 9th, at St. James' Parish House, Toronto, G. H. Wood presiding. The chairman drew a parallel between the work of the Victory loan organization and that of the inter-church forward movement, explaining that a clamorous, insistent need was the foundation of each. His experience of campaigns proved to him that they had four stages—the stage of ignorance and the stage of doubt being followed by those of appreciation and enthusiasm. Mr. Wood was well convinced that the Gospel was the only remedy for the needs of mankind. Similar testimony was given by Dr. Braithwaite, the national organizer, who emphasized the importance of spiritual values and ideals in formulating the national life. Dr. Charles Stelzle, of New York, long associated with the labour movement, and with the various activities of social service, declared that all welfare work could go only so far. Without the spiritual impulse, which only the Gospel of the Nazarene supplied, the toil of doctors, nurses, labour leaders, sociologists was partial and incomplete.

Rev. A. J. Reid, the Rector of St. Chad's Church, Toronto, preaching recently on the text: "Walk in the Spirit and ye shall not fulfil the lust

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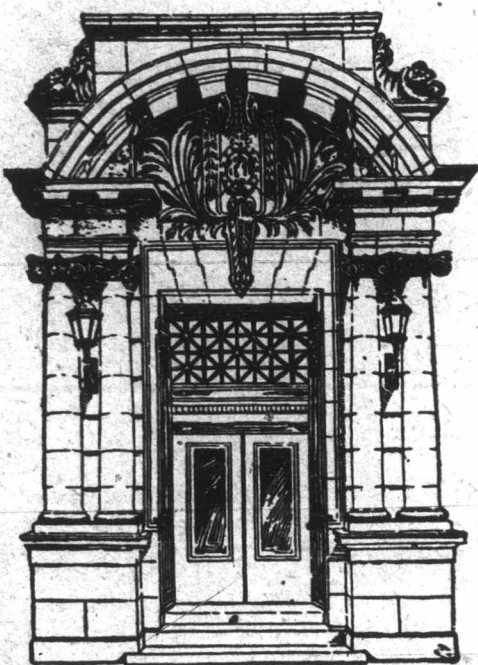


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for the ordination, and addresses were given to the Ordinands by Rev. P. Heywood, Rev. H. Cawley, Rev. E. J. Secker, Ven. Archdeacon Fortin, Rev. W. M. Loucks, and the Rev. Canon Heaney.



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His Grace the Archbishop of Rupert's Land has appointed the Rev. W. B. Singleton, a returned Chaplain, to the Incumbency of Kelwood and McCreary.

The Rev. H. P. Barrett, Rector of St. Paul's Church, Dauphin, has been ordered by his medical adviser to take a complete rest for at least one month.

The Deanery of Pembina bids fair once again to lead the diocese in its contributions to the missionary campaign in relation to the amount of its apportionment. At the Harvest Thanksgiving services recently held in the parishes of Manitou and Holmfield the collections amounted to nearly \$800. Last Sunday the Rev. E. J. Springett, of Holmfield, made the appeal in the parish of Snowflake.

EDMONTON NOTES.

Progress in all directions is the order of the day in the parish of the Pro-Cathedral of All Saints. The Mission of Calder has been taken over from the Diocesan authorities and re-organized under the direction of Mr. C. Allwork. A congregational meeting was held on October 5th, when it was resolved that the Mission should guarantee \$500 per annum towards stipend.

The Mission of All Saints has also resumed work under the direction of the Cathedral chapter of the Brotherhood of St. Andrew. Thirty pupils have been enrolled in the Sunday School where we have as workers Mr. A. Adams and Misses M. Stewart and D. Green.

Sunday, September 21st was a red-letter day in the history of the parish, when Mr. C. T. Allwork was ordained to the Diaconate. The Bishop of the Diocese was the Celebrant, and the sermon was preached by the Rev. C. Clough, Incumbent of St. Luke's, who gave a very appropriate message to the Postulant and the congregation, pointing out that the invitation extended to St. Matthew "Follow Me" included not only those who were called to the ministry of the Church, but also to every member. The Litany was sung by the Rector, the Rev. E. Pierce-Goulding. The Postulant was presented by the Ven. Archdeacon Howeroft of St. Paul's Church, and the Epistle was read by the Rev. Canon Johnson, Rector of St. Faith's. The Rev. L. H. Lang was also present.

The Churchwoman

DIOCESE OF NIAGARA.

The monthly meeting of the Board was held in the parish hall of the Church of St. John the Evangelist on October 1st. After the celebration of the Holy Communion arrangements were completed for the meetings of the Dominion Board, which are being held in Hamilton for the first time on October 8th, 9th and 10th. Miss Woolverton gave a short talk on the Forward Movement, and showed two excellent charts, pointing out the urgent need of work among the foreigners in Canada. The Juniors are asked to remember the Christmas bales, which are to be packed as usual at the Central Room on the 1st of November. The Literature Committee will hold an "Institute" on November 19th, 20th and 21st. Mrs. Mack, of All Saints' was elected a member of the Literature Committee. Niagara's share of the thankoffering to be presented is \$1,406.70. The Diocesan treasurer's receipts were \$829.90; expenditure, \$503.50. The resignation of Mrs. Spencer as librarian was accepted with much regret. The Deaneries are meeting as follows: Lincoln and Welland, at Fort Erie on October 14th; Wellington and Halton,

at Guelph on October 22nd; Wentworth, at Ancaster on October 30th. A resolution of sympathy was extended to Miss Gaviller, Dominion Junior Secretary, on the death of her mother. Mrs. Gaviller was a life member of this diocese for thirty-three years. "Leaflet" secretaries will kindly note the change of address of the Diocesan "Leaflet" editor to 254 Park Street South.

There was a happy gathering in Lauder Memorial Hall, Ottawa, recently, when the Babies' Branch of Christ Church Cathedral met for their annual tea.

Church in the Motherland

The Rev. S. P. Reade, T.C.F., formerly Incumbent of Canora, Sask., has been appointed Rector of Woodeaton, Oxford.

Dr. Gore, until recently Bishop of Oxford, has consented to join the Theological Faculty of King's College, London.

Dr. Arthur Neve, C.M.S., one of the famous Brothers Neve of Srinagar, Kashmir, N. India, has succumbed to an attack of cholera.

Mrs. A. H. Whinfield has given her house, Severn Grange, a beautiful country residence, to the diocesan clergy for the purpose of Retreats.

The Bishop of Carlisle, Dr. Diggle, purposes to resign the Bishopric in March, 1921. He will then have completed fifty years of active ministerial work.

The Rev. D. H. J. Sargent has been appointed secretary of the C.E.Z.M.S. For the past four years Mr. Sargent has been on the Headquarters Secretarial Staff of the Church Pastoral Aid Society.

The closing services of St. Peter's Church, Bold Street, Liverpool, have been held, and very shortly the historic site will be cleared up for building purposes. For many years St. Peter's was used as the Pro-Cathedral of the diocese.

Canada has become a nation of money savers through the medium of Victory Loans.

WHAT PRAYER HAS DONE FOR ME.

(Continued from page 665.)

borne into my heart the firm conviction that God had heard. . . . "I stood up after that a changed man. The next day we took the tiny bit of money that was left to us and bought tickets for the farthest point to which it would carry us. That point happened to be Millersville; and the following morning I came to you. "That sounds like the end of the struggle, but it was really only the beginning. I took the job you offered me, but I took it as a broken man. I had no faith in myself; every day I expected to make a slip that would cost me my chance. The terror of what would happen if I lost this place made me almost unfit for work. Only one thing saved me, a thing not of this earth. Every morning, after breakfast, she and I dropped to our knees; every evening we knelt together and thanked God that He had carried me through one more day. "It was the faith that He poured into me night and morning that pulled me through. I tell you, Mr. Thornton, that prayer is no matter of speculation with me. This home, and my wife and children, and everything worth while in my life, are a monument to the truth that prayer is heard and answered." I think of Him no longer as a great monarch on a throne; nor even

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DUNCAN—On the 26th of September, after many years of illness, borne with great patience, James Henry Heber (Harry), eldest son of Mr. and Mrs. W. M. Duncan, Huntsville, and grandson of the late Henry Dennis, Esq., Weston.

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as a great executive issuing orders, and tremendously engaged with the business of managing the universe. He is too good an executive ever to be busy. Rather I picture Him as a friend blessed with the calm confidence that comes from infinite wisdom and experience, ready to be more interested in me than in any other thing in the world, yet endowed with the infinite capacity for an equal interest in every other one of His children. I have come to picture Him this way, and it has helped me tremendously in my talks with Him.

I can understand now a phrase that puzzled me when the school-teacher spoke it. She said that she felt as if God were as glad to talk to her as she to Him. I know what she meant. He has built the world and furnished it; but for some reason known only to Himself He has limited His own capacity for operating it. He has created *human will*—a thing free and capable of resisting even His infinite power. Only through the operation of these millions of human wills can He get the results accomplished in the universe which He wants accomplished. Only in those human wills can He find companionship.

So He waits, knowing in advance all the news that will be carried to Him; yet loving to have it carried; eager to be talked to and to talk; seeking opportunity through the still small voice of conscience to make His suggestions known—a great, friendly counselor and helper.

It is to that conception that I owe any serenity which my friends may remark in me; it is because of the sense of His companionship that I ride so easily through the experiences under which other men grow old. Sometimes, to be sure, I have been driven to Him by burdens and worries that were too much for my own strength. I have known, in a small way, what Lincoln meant when he said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day." He would be less than God were He not eager to help in times like those. "They . . . are at their wits' end," says the Psalmist. "Then they cry unto the Lord." I have known what it is to be at my wits' end, and to cry, and to be answered.

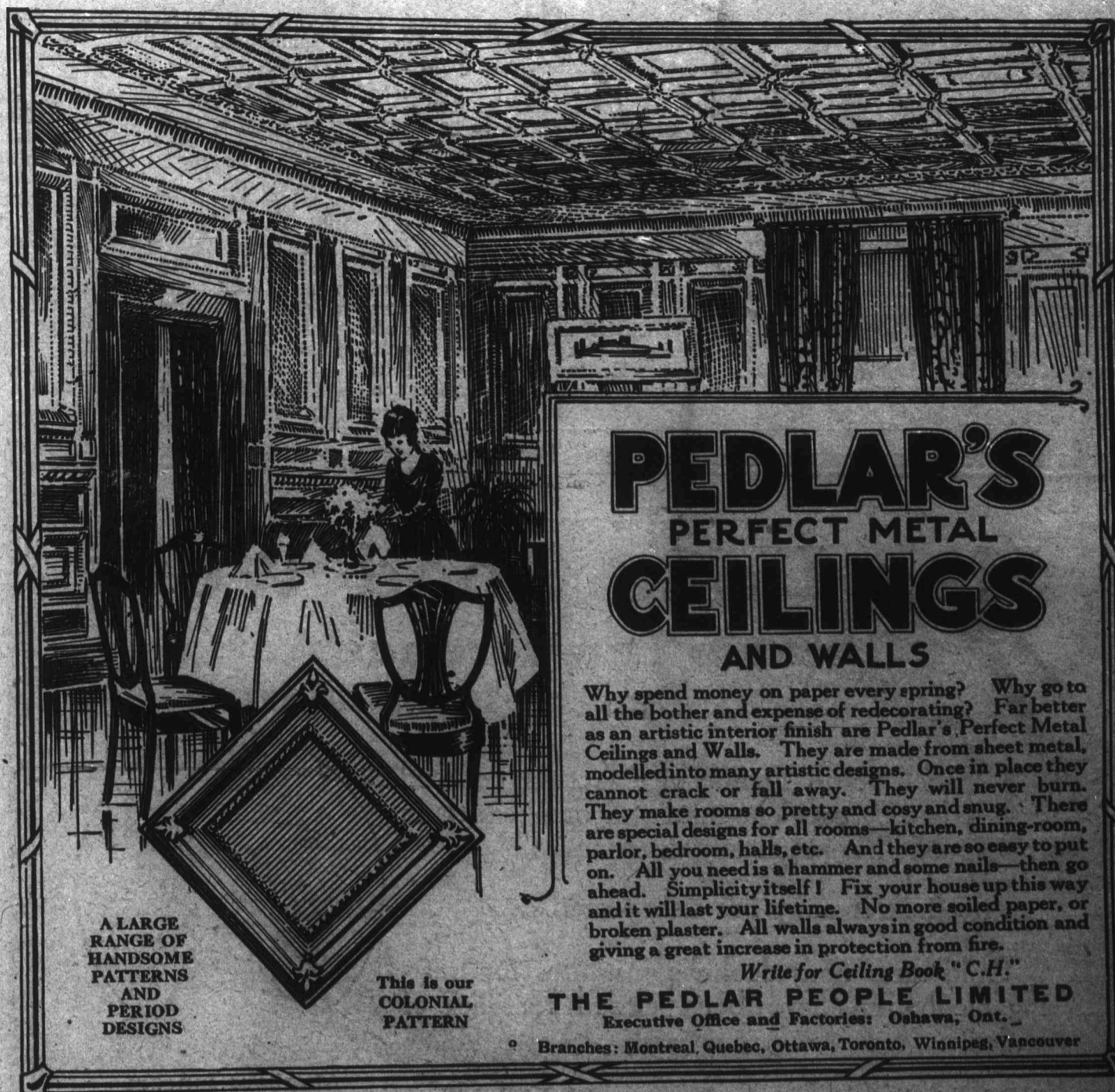
But my prayers are not made up of such cries: I do not wait for crises in which to turn to the Great Companion. Rather I have learned a

little of the secret of the great souls of the ages. Of Horace Bushnell, who said, "I fell into the habit of talking to God on every occasion. I talk myself asleep at night, and open the morning talking with him." Of Thomas Browne; "I have resolved to pray more and to pray always," he wrote, "to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God."

In the morning I like to talk with God about the plans for the day; a dozen times, in the rush of things at the office, I close my eyes for a moment and am lifted out of myself onto the great heights of His companionship, from which all problems look singularly small and simple, and worry an utterly useless exercise; and always, after such a little visit with Him, I feel as refreshed as though I had bathed my forehead in a cool, sparkling spring. And insomnia, which used to hold its threatening arm over me at every period when the work grew too tense, has disappeared under the shadow of His quieting presence.

Men have sometimes said to me that there seems to be a peculiar calm and easy confidence about the atmosphere of our office. "I never knew a place," they have said, "where things seem so much to be getting themselves done almost automatically without stress or strain or friction." They notice that; and only a few of them suspect the secret of it—that the quiet presence of the Senior Partner pervades the whole organization.

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THE BROTHERHOOD OF ST. ANDREW CONVENTION, DETROIT.

(Continued from page 665.)

young men in the Church's work there was cited the practice in many Sunday Schools of allowing girls to be the teachers of adolescent boys. Enlist young men by interesting them and a sensible presentation of the need of their services, and this condition would be overcome.

CHRIST AND HIS RULE, THE NEED OF MEN.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Illinois; Major the Rev. Henry R. Sanborn, and Dr. Robert J. Renison, Rector of Church of the Ascension, Hamilton, Ont., who had all been Chaplains overseas, gave most stirring and appealing addresses on Friday evening at St. John's Church, at a mass meeting for men. Dr. Renison spoke of the consciousness of God men who had been overseas had found or discovered. When the hour of zero came a man felt conscious of God. Millions of men learned the certainty of God's existence and His love for man during times of great dangers and possible death when overseas. He spoke of the character of Jesus, how the Jesus of the Gospels appeals to the heroic in men. The only people our Lord couldn't tolerate were the hypocrites. Human brotherhood was

proved to be a priceless boon to men through the intimate associations of trench life. Dr. Renison said that, as well, the truth of sacrifice is the great answer to the argument of the survival of the fittest. He emphasized the value of the thought of immortality to men. If Christianity were only a social programme, it wouldn't be worth while. The only hope of the world is Jesus Christ, and the "Jesus" side of immortality is the great consideration. The thought of immortality should ennoble all we do. It is not a human conception. No man could ever of himself have hit upon

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FOUR PROPOSITIONS.

On Sunday afternoon, the Rev. Bernard Iddings Bell, President of St. Stephen's College, and the Very Rev. J. Wilmer Gresham, of Grace Cathedral, San Francisco, Cal., spoke on the topic "Bringing In The New Day." Mr. Bell spoke on four propositions:—

(1) The Need For Men. Said Mr. Bell, "The world is sick with sin." The war was a manifestation of disease. What is it that produces all wars? Lusts corrupting the souls. The type of mind that bids a nation be selfish produced this war. Sin

makes the world sick, and produces industrial sickness and selfishness. A beast is a creature living for self. A man is a creature who lives, or should live, for others. If men don't cease, or wish to cease, to be beasts and become, or wish to become men, chaos will come in. So, the need is for men. Radicalism, conservatism will both fail unless we become men of sacrifice and not beasts of prey.

(2) Men Need Jesus Christ. It isn't, in life, that we need to be told what to do or be. We need the power to do or be. Christ supplies this power. Christ didn't go about all the time preaching what men should be or do. He knew they would be able to work out their own salvation

were it only necessary to give them a philosophy of life. No, he was friendly, as with Zacchaeus. Christ didn't preach to him. The power of His very presence gave to Zacchaeus such a spirit as made him willing to give away all his money. Christ can make of miserable men, saints. Jesus comes down to us, and we have some one to hold on to. The Christian religion, and the Christ, must be given to men, or we won't have men.

(3) Men Want Jesus Christ. The reason men don't come to Jesus Christ is because Christ isn't presented to men. Because the world is sick it wants to be well.

(4) Jesus Needs Men. How can the world be saved if some men aren't

saved from the world? The world can't lift itself by its own bootstraps. Men can't serve unless we let Christ first make us men. He needs (a) men of humility. We must ask to be made willing instruments for Christ. With no domineering spirit of pharisaical righteousness must we "serve" our fellows, we must see good in others, because we love Christ, and have His love shed abroad in our hearts. (b) We must be men of optimism, for we have found Him Who can walk in the midst of troublous seas. We know Christ has seen kingdoms rise and wane. But He goes on the same. If you want Christ to make you a man, He will make you a man.

THE NECESSITY FOR PRAYER AND SERVICE.

Dean Gresham, in a most helpful address, concluded by speaking of the two rules governing the members of the Brotherhood of St. Andrew, the rule of prayer, and the rule of service. With prayer, we must not be slothful in it. We must conquer sloth and reluctance. Tarry till the powers of the Infinite have been released and flow through us. Regarding the matter of service, it isn't a question of our having Christ as a Friend, but of Christ having us for His friends. This involves: (1) A clean friendship. We must be clean. Our friendship can be clean if we are willing to be as clean as we can make ourselves with God's help. (2) A devotion. Our surrender must be unconditional. (3) A sacrificial friendship. The Lord wants men willing to share some of His burdens.

Mr. Macrae presided at a gathering of the Canadian delegates to consider ways and means of prosecuting the work of the Brotherhood of St. Andrew. He was assisted by the counsel of Mr. Boustead, Mr. Catto, Mr. Dyce Saunders, Mr. Merrydew and others. Many whole chapters had all men go overseas, and now the problem is the re-formation of chapters in many parishes. All things point to a promising future for the Brotherhood.

(By two Toronto delegates—Sextus K. Stiles, and James Ewing.)

CORRESPONDENCE.

(Continued from page 668.)

First.—That the leaders of the different churches get together and apportion different mission fields. They could say: "There will be an Anglican Church here, a Presbyterian there, and so on. They will be the only official churches there until such time as an increase in population makes others desirable." The same thing could be worked out for the cities.

Second.—That they decree that no unmarried minister work for less than \$1,200 a year, and a house, or equivalent; and no married minister for less than \$1,500 a year and house, or equivalent, and that a proportionate increase for family be made. If the salary be not paid the minister to be withdrawn.

I am, of course, aware that little coteries here and there would demand their own denomination. Let them have it, but make them pay the regulation salary. The pocket is a good test of denominationalism, and a little financial burden might go further towards bringing about unity than many prayers.

It would be a good thing if the matter of the minister's pay were fearlessly discussed in your columns and not left entirely to the editorials. If it is, I would plead that the pleasant little fictions by which so many of our profession starve be put aside, and no man refrain from saying what he thinks because there is a tradition that a minister may not mention money as a remuneration for the honest work he does.

John J. Callan.

Has Done Good Work Ontario Temperance Act A Great Benefit to Province

THE Ontario Temperance Act has reduced crime by over one-third and drunkenness in public has practically disappeared.

Alcoholic insanity has disappeared.

Gold cures and alcoholic institutes for treating alcoholism have been closed for lack of patients.

Ontario has been saved an annual drink bill of \$36,000,000, enough to pay our share of interest on the War Debt.

Many victims of alcohol three years ago, thank God to-day for the Ontario Temperance Act.

To repeal the Ontario Temperance Act would be a calamity. The amendments would make it practically worthless. To every question on the Referendum vote NO.

Drink is a Cancer

Doctors, Alienists, Criminologists, Insurance Actuaries, Statesmen, Generals, Big Business Men, and Social Workers agree that alcohol as a beverage is a racial poison and a national curse.

British Columbia, Alberta, Saskatchewan, Manitoba, Quebec (excepting beer and wine), New Brunswick, Nova Scotia, Prince

Edward Island and Newfoundland have enacted prohibition.

The United States is permanently "dry."

France has abolished absinthe, Scotland has now a local option law. England is initiating a great campaign for temperance reform. The movement is world wide.

Ontario must go forward, or be left behind, but be careful

Mark Four X's (One X under each NO)

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Abraham Lincoln

"The Liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but will aggravate the evil. It must be eradicated—not a root must be left behind."

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The Bishop's Shadow

by I. T. THURSTON

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CHAPTER XV.—(Continued.)

A Strike.

The taste of conflict, the sight of blood, had roused to a fierce flame the smouldering spirit of lawlessness and insurrection in the mob. A savage rage seemed to have taken possession of the men as, with frantic haste and mad delight, they tore up cobble-stones and built a huge barricade across the track. When it was completed, Carrots darted up on top of it and waved a red handkerchief above his head. A hoarse roar of approval broke from the mob, but Steel sternly ordered the boy down and hissed in his ear, "You fool! You might have spoiled everything by that! Don't ye show that again till I give the signal—d'ye hear?"

Carrots nodded with an evil gleam in his narrow eyes, that made Theo shiver.

"Come on, now. We've done enough for once," Steel added, and keeping his hand on the arm of the boy the two disappeared in the throng that was slowly melting away.

Then, with a long breath, Jimmy turned to Theodore.

"My!" he exclaimed, in a tone of shuddering satisfaction. "It's awful, ain't it, Theo! S'pose he's dead?" He gazed with half fearful interest toward the policeman who had been clubbed and about whom a group had gathered.

"Looks like it. There comes some more p'lice. They'll take care of him. Come on, Jimmy, let's go home."

"Oh, no, Theo, don't go home, yet. Let's go an' see what's goin' on over there," and Jimmy turned into a cross street through which the greater portion of the crowd was passing.

"There's something the matter over at the depot," said Theodore, as he followed, half willingly and half reluctantly, in Jimmy's eager footsteps.

About the depot there was usually a constant stream of cars coming and

going, but to-day the streets looked bare and deserted.

When the boys reached the square only two cars were in sight, and these two were approaching, one behind the other, on the same track. As they drew near, they were seen to contain each six or eight policemen, fully armed and with stern, resolute faces. The mob again howled and hooted at the motormen and conductors, and showered them with dirt and small stones, but made no attempt to stop the cars.

No cars were run after dark that evening, and the next day they were run only at intervals of an hour, and each one carried a heavily armed guard. The strikers and their lawless sympathizers continued to throng the streets and to threaten all carmen who remained on duty. Now and then a car window was broken or an obstruction placed on the tracks, but there was no serious outbreak, and it was rumoured that a compromise between the company and the strikers was under consideration, and that the trouble would soon be at an end.

So a week slipped away. One morning Theodore was on his way from one office to another when he heard the sound of drum and fife and saw a body of the strikers marching up Washington Street. Every boy within sight or hearing at once turned in after the procession, and Theodore followed with the rest.

It was about ten o'clock in the morning and the streets were full of shoppers, many of them ladies who had been afraid to venture out during the past week.

As if they had risen out of the ground, scores of rough-looking men and street boys began to push and jostle the shoppers on the narrow sidewalks until many of the frightened women took refuge in the stores, and the shopkeepers, fearful of what might follow, began hastily putting up their shutters and making ready to close their stores, if necessary. These signs of apprehension gave great delight to the rougher element in the streets, and they yelled and hooted uproariously at the cautious shopkeepers, but they did not stop. Steadily, swiftly they followed that body of men marching with dark, determined faces to the sound of the fife and drum.

"Where are they going?" Theo asked of a man at his side and the reply was,

"To the car-house, I reckon. They're ripe for mischief now."

"What's stirred 'em up again—anything new?" the boy questioned.

"Many of the strikers have been discharged and new men brought on—five hundred of them—from New York and Chicago. I'm afraid we haven't seen the worst of the troubles yet."

"Look! Look!" cried a boy, close beside Theodore, and the latter looking ahead, saw a squad of mounted officers coming through a cross street. Without stopping to parley they charged into the marching strikers and dispersed them, silencing the fife and drum, and when the furious mob of followers and sympathizers yelled threats and defiance at the officers, the latter charged into the mob riding up to the pavement and forcing the people back into the stores and dwellings behind them.

This was as fuel to the fire of anger and insurrection. Deep and dire threats passed from lip to lip, and evil purpose hardened into grim determination as the mob slowly surged in the direction of the car-house, after the officers had passed on. The throng was far more quiet now, and far more dangerous. Again and again, Theodore caught glimpses of Tom Steel's insignificant face, and like a long, dark shadow, Carrots followed ever at his heels.

No cars were running now, but the boy heard low-spoken references to

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new men and "scabs," and "the will of the people," as, almost without effort of his own, he was borne onward with the throng.

At a little distance from the car-house the strikers again drew together and stood mostly in gloomy silence, their eyes ever turning toward the closed doors of the great building before them. The vast crowd waited, too, in a silence that seemed to throb and pulse with intense and bitter feeling. The strikers had stopped in the middle of the

To Prevent Appendicitis

Here is the Experience of a Man Who Escaped the Surgeon's Knife.

You hear almost daily of some one going to the hospital for an operation for appendicitis. Do you know of any one who was ever really well afterwards?

Besides the risk and expense of the operation, the results are usually disappointing. For this reason alone it is well worth while to try to avoid appendicitis by keeping the digestive system in healthful condition.

Many have written us about Dr. Chase's Kidney-Liver Pills as a preventive and cure for appendicitis. This letter is a fair sample of the cases described.

Mr. John Poole, R.R. No. 5, Dresden, Ont., writes: "I was taken very sick with severe pains and cramps in my stomach. I called in a doctor, who said I had appendicitis in the worst form, and my case was very serious. He gave me medicine, which relieved me at that time, but I was far from being cured. He said I would have to go through an operation before I would be well, but this I did not wish to do. One day in looking through Dr. Chase's Almanac I saw that Dr. Chase's Kidney-Liver Pills were recommended for appendicitis if taken in time, so I thought I would try them. I took them regularly for two years, and now I am perfectly cured. I can do all kinds of hard work without any trouble. I would not be without Dr. Chase's Kidney-Liver Pills in the house under any consideration, for I can truly say that they will do just what is claimed of them."

Perhaps the one greatest rule of health is that which calls for daily movement of the bowels. With this programme in effect there is no danger from appendicitis or similar dangerous diseases.

Chronic constipation of the bowels is cured by Dr. Chase's Kidney-Liver Pills because they get the liver in healthful working order. In other words, they get at the cause of the trouble and remove it, thereby effecting thorough and lasting benefit.

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world? The world by its own boot-serve unless we like us men. He amily. We must illing instruments no domineering cal righteousness our fellows, we thers, because we ve His love shed ts. (b) We must sm, for we have can walk in the seas. We know ingdoms rise and s on the same. If make you a man, a man.

OR PRAYER AND ICE.

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street, and around them on every side, except toward the car-house, the crowd pressed and surged like a vast human sea. There were not many women in the number gathered there, and the few who were there were of the lowest sort, but men and boys—largely tramps, roughs and street boys—were there in countless numbers, mingled with not a few of the better class.

Slowly the minutes passed, until an hour had gone by, and it began to be whispered about that the company dared not run any cars. Still the men waited, and the crowd waited too. But at last some grew weary of inaction, and when Steel proposed that they spend the time barricading the tracks, his suggestion met with a quick response.

From a neighbouring street the men brought Belgian blocks and piled them on the track. They pulled down tree boxes and broke off branches of trees, and when an ice wagon came along they took possession of the huge blocks of ice and capped their barricade with these.

Suddenly the doors of the car-house were thrown open, and a car rolled slowly out.

(To be Continued.)

WORTH THE MONEY.

In a rural court the old squire had made a ruling so unfair that three young lawyers at once protested against such a miscarriage of justice. The squire immediately fined each of the lawyers five dollars for contempt of court.

There was silence, and then an old lawyer walked slowly to the front of the room and deposited a ten-dollar bill with the clerk. He then addressed the judge as follows:—

"Your honour, I wish to state that I have twice as much contempt for this court as any man in the room."

HONEST FARMER.

Two piles of apples lay on the ground. One contained a large-sized and rosy selection; the fruit of the other was green and small.

"Large on the top, sir, and small at the bottom?" inquired the new farm hand of his master, as he prepared to fill a barrel.

"Certainly not!" replied the farmer, virtuously. "Honesty is the best policy, my boy. Put the little apples at the top, and the large ones at the bottom."

The farm hand complied. His master was evidently as green as his greenest fruit.

"Is the barrel full, my lad?" asked the farmer.

"Yes," answered the farm hand. "Good," said the farmer. "Now turn it upside down and label it"

A Temperance orator was in the habit of holding forth in a workman's hall, and was constantly being interrupted. The next time he lectured in that hall he engaged a prizefighter to sit in the gallery and keep order. He was contrasting the clean content of home life with the squalor of drunkenness. "What do we want when we return home from our daily toil?" he asked. "What do we desire to ease our burdens, to gladden our hearts, to bring smiles to our lips and joy to our eyes?" As the orator paused for breath, the prizefighter shook his fist at the unruly members of the gallery and whispered in a loud undertone: "Mind, the first bloke what says 'beer,' I heaves outside."—(St. Dunstan's "Review," London.)

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