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Canadian Churchman

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

Vol. 46.

THURSDAY, MARCH 27th, 1919.

No. 13.

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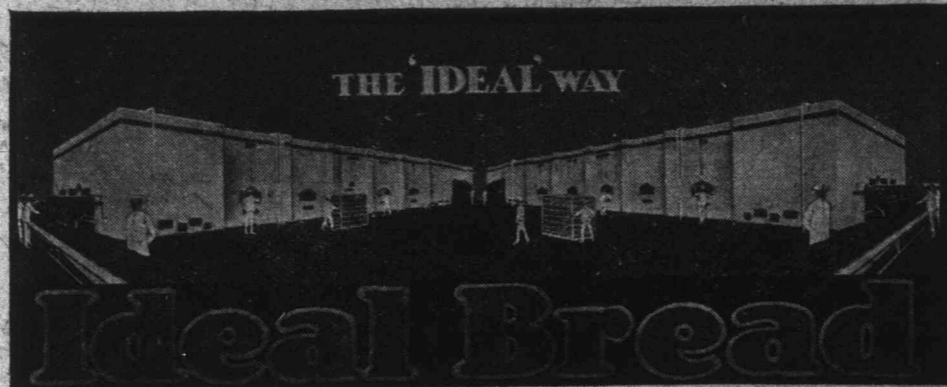
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CONTENTS

| | |
|----------------------------------|---------------------------|
| Christian Year | Rev. R. C. Blagrove, D.D. |
| The Lord's Prayer | Canon Forneri, M.A., B.D. |
| Organ Playing for Divine Service | Dr. Percival Illsley |
| "My Lord" | Prof. A. H. Young |
| Jesmond Dene's Correspondence | |
| Race Track Gambling in Ontario | |
| Social Service; Notes and News | H. M. |
| From Week to Week | "Spectator" |
| The Bible Lesson | Rev. Canon Howard, M.A. |

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

Personal & General

Judge Doak has been appointed Chancellor of the Diocese of Saskatchewan.

Rev. A. H. Powell, M.A., is taking temporary duty as an assistant at the Church of St. Mary the Virgin, Toronto.

The Government of India reports that deaths from influenza in British India, in 1918, totalled five millions. In the Indian states were one million additional.

Deaconess Stapleton, of Lac la Ronge, is on her way to England to visit her parents. She expects to spend a few days in Toronto and Montreal en route.

Miss A. E. de Blois, from Kangra, Punjab, is at present staying at the Church of England Deaconess House in Toronto. She is doing deputation work in the Province of Ontario.

Rev. H. Barr has resigned the rectory of Biggar (Diocese of Saskatchewan) on account of sickness, and expects to return to England as soon as his condition will permit him to travel.

Miss Wade will leave for England about the middle of April en route to her field of work in China, and Miss Fearon sailed on March 26th for England to visit relatives. She is en route to China.

The Rev. T. B. R. Westgate, D.D., is progressing favourably, and it is hoped that he will in a few months be able to take on some work in his new post as Field Secretary of the M.S.C.C. in the West.

Dr. Archer will shortly return to Canada, having secured his discharge from the R.A.M.C. He was formerly C.M.S. medical missionary at Rhanaghat, Bengal, and afterwards was attached to the M.S.C.C. Mission at Kangra, in the Punjab.

Bishop Robins, of Athabasca, is now in England engaged in deputation work for the C.M.S. Budget, in which is included a large sum towards the Endowment Fund of the Indians and Eskimos, which is being raised to continue the work which the C.M.S. formerly supported.

Canon Walsh, Rector of Brampton, has been given a three months' holiday, and, with Mrs. Walsh, has taken up residence in Toronto. It is hoped that the rest will do much for both himself and for Mrs. Walsh, whose health has been sadly impaired through the shock of their recent bereavement.

The funeral of the late George E. Drummond, who died in London, England, on February 17th, and whose body was brought back to Montreal, took place on March 24th from St. George's Church to the family vault in Mount Royal Cemetery. The service was conducted by Archdeacon Paterson-Smyth.

Lieut. Anson Green, son of Rev. W. H. and Mrs. Green, of the Rectory, Richmond, Ont., who returned from overseas some time ago, was on hand to greet his regiment, the P.P.C.L.I., of which he was an original first. Early in the conflict Lieut. Green was seriously wounded and returned to Canada some time ago.

Mrs. Hill, the wife of Rev. J. H. Hill, Rector of Rathwell parish, Man., has left for a three months' visit to England. Mr. Hill has leave of absence from the Archbishop of Rupert's Land for one year to act as travelling representative for the Manitoba and Saskatchewan Bible Society in Southern Manitoba. He takes up the new work in May.

The funeral service of Nursing Sister Grace Errol Bolton, only daughter of Mr. and Mrs. J. W. Bolton, was held on March 18 at Montreal, by the Rev. J. A. Osborne. Sister Bolton, after serving as V.A.D. for some months in England, succumbed to pneumonia at the Second Military Hospital, Leeds. Representatives were present from the Red Cross, St. John's Ambulance Association, as well as a large number of officers and friends.

Rev. J. Cooper Robinson went to Ottawa the other day for the purpose of meeting his son, Cuthbert, of the "Princess Pats," who has just returned from overseas. His daughter, Mrs. Bryce (Lucy) has just returned from India on furlough with her husband, who is one of the Y.M.C.A. secretaries. Miss Hilda Robinson has had a wonderful recovery from her recent severe illness. Mrs. Robinson, unfortunately, is at present laid up as the result of the strain of nursing her daughter.

A cable despatch last week announced the engagement of Lady Blanche Cavendish, the second daughter of their Excellencies, the Duke and Duchess of Devonshire, to Captain Ivan Cobbold, of the Scots Guards, son of Mr. J. P. Cobbold and the Lady Evelyn Cobbold, and nephew of the Earl of Dunmore. Captain Cobbold has seen much service in the war, and was wounded in action. His uncle, the Earl of Dunmore, was a recent visitor at Government House, Ottawa. Lady Blanche Cavendish is at present in England with her mother and sisters, the Lady Maud MacIntosh and the Lady Dorothy Cavendish.

Captain the Rev. S. E. McKegney, M.C., the Chaplain of the 58th Battalion, returned with the regiment from overseas on March 23rd. Since joining the regiment in 1918 he has been mentioned in despatches three times. It was at Amiens, in August last, that he was recommended for the Military Cross. Later in the year he was mentioned in despatches. At Arras he was again recommended for the M.C. and was awarded it. A fellow-officer said that Capt. McKegney, by his care for the wounded and his service to them under the hottest fire had won his decoration a dozen times over. Capt. McKegney has held posts in Toronto, London and Brantford parishes.

Miss Mary Hayter, aged fifty-three years, who died in Ottawa on March 16th after a long illness, had lived in Ottawa since 1880. She was the only daughter of Alfred E. Hayter, of Millbrook, Ont., who was a resident of Bytown from 1846 to 1852. She was also a cousin of Mr. J. D. Hutton, formerly of Ottawa, and a sister of Mr. Frederick Hayter, of the Auditor-General's office. In 1896 Miss Hayter graduated in nursing from the Lady Stanley Institute, but did not follow her profession. She was a faithful worker, and especially active in the Woman's Auxiliary. The funeral was conducted by Rev. Lenox I. Smith, Priest-Vicar of Christ Church Cathedral, Ottawa.

Mr. J. Miller McCormick returned this week from England, where he attended the annual meeting of the Navy Mission Society, which was held in London. During the war the Navy Mission has been working in a much wider field than formerly. Now the authorities have decided to revise its Constitution, in order to retain the position it has gained for itself in the larger world of industry. The Navy Mission will, therefore, be known in future as the Industrial Christian Mission, a title which will appeal to all men on public works and to the field of Labour generally. The Archbishop of Canterbury has consented to become president in place of the late Bishop Boyd Carpenter.

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very soon. her use of tl women to vo of the deac unsatisfacto thing. She The church her a place. to its soluti councils be are progres cognizing t giving then they uphol comes, we tion of wor the Bishop to admittin BISHOP OF formal and Diaconate, women to ings at me pointed se

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Canadian Churchman

Toronto, March 27th, 1919.

Editorial

ORGAN playing is either a help or a downright hindrance to the devotional atmosphere of a church service. It is a species of entertainment or can be a motive for meditation. DR. PERCIVAL ILLSLEY, of Montreal, in this issue speaks a word with the authority of experience and position which all organists, particularly young ones, should carefully note. The whims and vagaries of some organists seek to illustrate even the "gates of hell that quiver." It is scarcely helpful.

IN spite of the cautious resolution of the Canterbury Convocation, THE MINISTRATION OF WOMEN is bound to become a live question very soon. The church is poorer by limiting her use of the gifts and experiences of Christian women to voluntary work. The present position of the deaconess in the Church to-day is most unsatisfactory. It is neither something nor nothing. She is "set apart" but not "ordained." The church uses her services but does not give her a place. The deaconess question will move to its solution as the place of women in church councils become more logical. In Canada we are progressing rightly in the direction of recognizing the indispensable work of women by giving them a voice in the policy of the church they uphold by their work. When that fully comes, we shall have to face the larger question of women in Holy Orders. At present all the Bishops of Canterbury Province are opposed to admitting women to the priesthood. But the BISHOP OF OXFORD suggested that beside the formal and canonical restoration of the women's Diaconate, it should be permissible for qualified women to speak and pray in consecrated buildings at meetings other than the regular and appointed services.

THE facts and figures given in the article on Race Track Gambling in Ontario will make anyone who feels the responsibility of citizenship stop and think. The Social Service Council of Canada has discharged a public duty in bringing the matter to light. The church has long ago taken a stand on these matters. At every Synod we hear strong language against race track gambling, from the bishops, clergy and laymen. Parish clergy are in a position to know something of the disastrous effects of the practice on young men especially. "Playing the ponies" has led many a man into financial difficulties from which dishonesty seemed to him to be the only escape.

Even for those who are not driven to dishonesty there is the acknowledged bad effect of gambling. If a man wins, he takes something for which he has not given value. If he loses, he gives money without return. The hundredth chance of getting-rich-quick gives a distaste for the slow rewards of honest labour and effort.

The whole transaction is economically and morally unsound. For the last two years there has been a ban on race track gambling because it was felt that thrift and economy were absolutely necessary if we were to win the war. Now with the peace problems upon us we feel that thrift and economy are still more necessary. Every argument which prohibited race track gambling during the war when an artificial market provided steady employment and high wages operates with double force with thousands out of work and the number constantly increasing. What a spectacle would it be next May to have men and women at the betting ring fooling away the money which would be needed to buy

bread for those who are willing to work but no man will hire them. We suppose, just as there were fools in France a hundred years ago who provoked the spirit of the people by heartless luxury and careless ease and brought on themselves the Revolution, with its horrors and extremes, so there are men and women to-day who think more of the indulgence of a whim or passion than the good of the commonwealth. The temper of the people will some day become so short that it will not brook the spectacle of people so squandering the wealth of the country.

What are you going to do about it? Are you going to let the active lobbying of race-meet interests secure the repeal of the ban? Or are you so convinced that the business of Race Track Gambling is a business which this country can do without, that in spite of custom and fashion you are willing to speak out against it?

WITH careful attention the article on the Episcopal title, "My Lord," in this issue by PROFESSOR A. H. YOUNG will be read by every churchman. The discussion of his proposal, of course, concerns the Bishops themselves. We remember one Bishop from the West saying how he dreaded that form of address in ordinary conversation. He would be on the trail, or in the camp, or on the train enjoying free intercourse and fellowship (which we can understand his manliness attracting) when somebody from the east would address him as "My lord." Instantly an unwelcome sense of embarrassment and conventionality intruded itself. With the example of English church life and custom, it might be thought that with the limitation of the title to performance of episcopal functions something of the dignity and position of the episcopate would be lost. But the example of the American church has shown that the use of the title is necessary neither to the force of leadership nor the recognition of position. In cities where we are constantly meeting our bishops, the title raises no thought until it is interjected into the conversation in a public conveyance, etc. The omission of the title would remove a strangeness for many persons whose intercourse with their bishop is limited to the annual or bi-ennial visitation. The proposal is not to be scouted as another evidence of levelling democracy. It ought to be considered as limiting the use of a formal title which frequently hinders the freedom and heartiness of intercourse which we are sure the bishops of the Canadian Church most desire.

SIGNIFICANT of the times is a letter to the "Spectator" (London) from AMEER ALI. He complains about the recent Church Missionary Society advertisements in England appealing for funds under the heading, "Prussianism in Religion, the Crescent and the Cross." He deplores "this sowing of discord and rekindling of old hatreds." He says "it shows a certain religious poverty to have to stiffen up Christianity and awaken charitable instincts by attacking another religion." As the editor of the "Spectator" remarks, there was no need for provocative language in the advertisement.

But the fact that Mohammedans have fought side by side with Christians in defence of our Empire does not reduce the Christians' obligation to preach the Gospel among them. Unfortunately what the C.M.S. advertisement said was true. Mohammed made many converts by the sword. "Allah" or "Death" was the alternative given. Nor to-day has the method changed. The Turks offered release to the Armenians who would confess Mohammed to be the Prophet of God.

"Me no Mohammedan, me Christian." So said a little Armenian girl as she saw a party of Turks approaching. The little girl knew very well the way the Turks would be likely to treat a Christian. They were greatly angered, and threatened her, finally saying that they would starve her, but she continued: "Me no Mohammedan, me Christian." Then they told her that they would throw her to the dogs; and forthwith took her to the village compound, where some savage dogs were kept, chiefly for the purpose of aiding them in their brutal designs. There they threw her over the wall and left her. The next morning, when they came back, they were very much surprised, as they approached, not to hear the dogs barking for more food, as was their habit. Looking over the wall they were amazed to see the little girl lying there fast asleep, with her head on one of the dogs. Wakened by their coming, she looked up and said sleepily, "Me no Mohammedan, me Christian." The superstitious awe of the Turks was aroused, and they took her away and sold her. She came into the hands of a Christian woman, who sent her to an orphanage for Armenian children, where she is now being cared for.

Much more might be said about Mohammedanism which would be as unpleasant to Mohammedan ears as it is true. But the fact remains that along that line does not lie the best approach. Missionary experience has abundantly proved the difficulty of that policy. In our study of psychology and experience we have almost reached to the wise method of St. Paul in his missionary work. Notice that in his first approach he developed the natural point of contact and did not commence by wholesale condemnation. That of course is the method largely followed by the C.M.S. and other missionaries, so there is no reason why the society should not follow the method in appealing for funds and stress a positive, not a negative, aspect of missionary work.

Ameer Ali goes further and says:—

"The two great religions can live and work side by side for the elevation of humanity without rivalry or rancour."

This certainly is Mohammedanism in a light so strange that we do not recognize it. No one would deny that Mohammedanism has some points of excellence but it would be impossible for Christian missionaries in Mohammedan lands to engage in co-operative work. The moral standards of the two religions are so radically different. For instance, Christians say "Lie not at all." Mohammedans say that there are five kinds of lies. (1) The forbidden lie, (2) the incumbent lie, (3) the necessary lie, (4) the commendable lie, and (5) the virtuous lie. The children of the Light have always a duty to the children of Darkness and to the children of the Twilight too.

While our missionary propaganda must be presented in the way that will win and with the accompaniment of good deeds and sympathy, it must still be the setting forth of the Cross of Christ. That Cross will always be an offence, however it be stated, to the non-Christian, whether he be an Englishman or a Hindu. We cannot agree with the viewpoint that because a man is a member of the British Empire therefore his religion is no concern of ours whether he be Mohammedan or Buddhist. Rather we feel that his very membership in the Empire is an additional reason for presenting the claims of Christianity to him. In the highest development of the service which the Empire can do for God there must be the dominance of the highest religious and moral ideals.

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THE CANADIAN CHURCHMAN

of the petition, that it embodies a supplication

that God would fulfil His ultimate purpose regarding our fallen race, which is, according to the prophet Habakkuk, "that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Now this promise so exactly and truly answers to the things we pray for that we may lift up our hearts with full assurance that our prayer, that God's name may be hallowed by mankind at large, will surely come to pass. Let me take you to another prophecy in Ezekiel: "I will hallow my great Name which was profaned among the heathen, and the heathen shall know that I am the Lord God when I shall fulfil, and completely in the final age, then all the families of the earth shall be able to unite their hearts and voices in God all ye lands, sing Psalms, 'O be joyful in God all ye lands, sing praises to the honour of His Name, make His praise to be glorious, for all the world shall worship Him, sing of Him, and praise His Name.'"

THE KINGDOM COME.

But the Lord's people not only earnestly desire that every soul of man should be turned into the Lord and know Him as his Father, and hallow His name as such, but they long as ardently to see a peaceful, happy, holy, well-governed world.

Lightfoot among the number, that our blessed Lord collected nearly forty clauses of the prayer from existing Jewish formulae. But the proof of this is slender, and its truth is vigorously disputed by the late Rev. J. Margolouth, D.D., an Anglican clergyman of Jewish lineage, and thoroughly versed in the Hebrew language and literature and especially in Rabbinical lore. In a book of his, which I happen to have, entitled "The Lord's Prayer: An Adaptation of Jewish Petitions," he undertakes to show that, so far from our Lord borrowing from Jewish liturgies, the Jews appropriated sentences from His prayer, and incorporated them in some of their later compositions for the use of their synagogues. "Is it probable, is it even possible?" he asks, "that our Lord culled a sentence here and a phrase there from Jewish prayers, so full of vain repetitions, supposing even those prayers existed in our Lord's time on earth, in order to produce that concise and marvellously comprehensive prayer, known in the Churches of Christ as His *Prayer*? In my work on the plan and development of post-Biblical Judaism, he says, 'I have clearly proved that those sentences and a multitude of others are not only post-Biblical, but also post-Apostolic.'"

Turning now to the contents of this matchless composition, what brightness and warmth do the words of invocation throw over the whole prayer. Some, like the Plymouth sect, would tell us that it is a Jewish rather than a Christian prayer. But the invocation is distinctly Christian and stamps it at the outset as belonging to the new dispensation, wherein the characteristic gift from above is, not the spirit of bondage again to fear, but the Jewish spirit, but the spirit of adoption, whereby we approach God with the happy, confident cry of children, "Abba, Father," "Our Father which art in heaven."

And now, what is the first dictated sentence in this prayer? "Hallowed be Thy Name"—the Name of Father. Throughout our Lord's earthly life, was not His every thought, feeling and energy unreservedly devoted to the maintenance of His Father's honour and glory? And when He drew near the close of His ministry, did He not surrender Himself to His last sufferings and His death with the cry, in which His filial heart wholly poured itself out "Father glorify Thy Name?" And His desire was that His Church should, above all things, take up this cry, and therefore He made it the primary petition of His prayer. And in the first place, He expected His Church to strive herself to fulfil it by going forth into the world and "letting her light so shine before men that they might see her good works, and glorify the Father Who is in heaven," and also by her prayers and missionary efforts to bring larger and larger circles of mankind of every nation and tribe to hallow the name of the Father, Jesus Christ.

And in the second place our Lord would have His Church apprehend the prophetic meaning of the teaching of Jesus as a revelation of the Word and will of God it ought to apply, and must be made to apply, to all conditions of life. No relationship of human society can be healthy or right until it conforms to that which is the mind and will of God. Social and industrial salvation, as well as personal, waits upon the acceptance of this principle. In an able sermon preached recently by Rev. Provost Macklem, of Trinity College, it was pointed out that twice during the last three centuries has the application of the golden rule of Christianity saved Great Britain from inevitable disaster and bloodshed, in recurring epochs of social evolution. In the act which terminated the regime of feudalism, and in the abolition of slavery she accomplished by general legislation that which cost America untold loss in life and treasure. Now again for the third time will the application of Christian principles and ideals, if put into effect before it is too late, save society. It was the revelation of God's will in Christ, and His own consciousness of it, that made it possible for Him to say, "If a man keep My saying, he shall never see death," and "My Word shall not pass away."

St. John furnishes an equally striking saying in to-day's Gospel, one which tells of His sense of Divinity, and that His words are indeed the very words of God: "If a man keep my saying he shall never see death." The finality of Jesus' message rested upon the fact that it was a revelation of God, and beyond God there is none other. All the wisdom of the world cannot reach unto Him. Hence Jesus could say, "Heaven and earth shall pass away, but My Word shall not pass away."

It was a great saying of Jesus, as reported in St. Matthew, when He cried out to the people, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." He knew Himself to be the answer to a tolling and distressful world, and that the spirit of man would find in Him the refreshment necessary to live on hopefully and joyously. He must, therefore, have known Himself to be the living stream which flowed from the life-giving fount of God the Father; so that weary ones might drink of the water that He should give and never thirst again.

Two other great sayings. St. John furnishes an equally striking saying in to-day's Gospel, one which tells of His sense of Divinity, and that His words are indeed the very words of God: "If a man keep my saying he shall never see death." The finality of Jesus' message rested upon the fact that it was a revelation of God, and beyond God there is none other. All the wisdom of the world cannot reach unto Him. Hence Jesus could say, "Heaven and earth shall pass away, but My Word shall not pass away."

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Organ Playing for Divine Service

by PERCIVAL J. ILLSLEY, Mus.D., F.R.C.O.,
(Organist St. George's Church, Montreal)

IN the training of the average organist for the services of the Church of England, it is to be feared that nowadays, the department of organ accompaniment to the services of the Church does not receive the attention its importance demands. In many colleges and schools of music, this side of the organist's profession is entirely lost sight of or conveniently ignored, so, as a natural consequence, many organists enter on their career, who, while being brilliant performers and admirable recitalists, are, nevertheless, totally inadequate as service accompanists.

There is much to be said for this condition. We are, to-day, suffering from a plethora of huge church organs, and these great instruments offer so many attractions and inducements for the display of technical skill and registration on the one hand, and on the other, to the amateurish habit of trifling and experimenting with their many "fancy" stops and superabundant couplers and accessories. Thus, the object for which a church organ is primarily erected is, not unnaturally, entirely lost sight of in the desire for display and effect.

It was the late W. T. Best, one of England's giant solo organists, who laid down the axiom that an organ of 35 carefully considered and well-balanced stops, was large enough for any church and, perchance, there is more truth than poetry in his somewhat sarcastic remark. Years ago a capable writer wrote in "The Guardian": "To be able to play Bach's Fugues or Rheinberger's Sonatas skilfully, is an accomplishment not to be decried. A worshipper is not obliged, however, to hear the performance of them, but from an un-devotional and inartistic accompaniment during the service he has no escape."

The use of the organ in the accompanying of the service ought to be a matter of the deepest study, concentration and concern to any organist, be he professional or amateur. He has at his command and under his sole control, a power hardly less potential than that of the pulpit; a power which, if exercised aright, can ennoble, uplift and exalt the mind of the worshipper in the pew. An orderly and well executed service depends upon the accompanist and his artistic efforts far more than is generally supposed, and the great art of accompaniment is to keep the balance true between too much and too little. Where self-assertion begins, artistic accompaniment invariably ceases. Restraint and devotion in music surely create the proper atmosphere for a church service, and anything sensational or over-realistic should be absolutely shunned and avoided.

In order to emphasize the importance of the church musician, the following remarks by Playford may be interesting. In his preface to "A brief introduction to the skill of musick," he speaks thus of the attitude of King Charles II. towards church music: "Whose love of this Divine art appears by his encouragement of it and all professors thereof, especially in his bountiful augmentation of the annual allowance of the gentlemen of his Chapel, which example, if it were followed by the Superiors of our Cathedrals in the Kingdom, would much encourage men of this art to be more studious and excellent in their duty, and would take off that contempt which is by the vulgar and ignorant cast upon them for their mean performances and poverty."

Now, if there is one thing more than another which calls for the sound judgment, good taste and musicianship of the Anglican Church organist, it is surely his accompaniment to the Psalms. True expression should be sought in change of tone-colour and dynamic force, rather than excessive employment of florid passages, which are often distracting to the worshipper. These great examples of poetic prosody embrace every varying and changing phase of human emotion and desire, from the deep and earnest pathos of the "De Profundis," to the sublime, exalted and transcendent spiritual heights of "Benedic, anima mea."

Here comes, one ventures to affirm, the supreme test of the accompanist's skill and artistic feeling, and here, it must be sadly confessed, there is far too often exhibited the greatest want of sympathy with, and taste for, the subject.

How often are the Psalms accompanied in slovenly, perfunctory and careless fashion? One hears the same wearisome combinations of stops from start to finish, the pedals (generally played an octave lower than written) keeping up a continuous irritating "boom"; all expression being obtained by the swell pedal which gapes consistently and persistently through the entire Psalms. And do we not get, far too frequently, inartistic and vulgar attempts at word-painting, imitations of the warbling of birds, roaring of animals, rolling of the deep, and all such devices "ad nauseam," till the listener wonders whether

QUADRUPLE CHANT

Founded on tune LANGEMARCK, p. 13.

JAMES EDMUND JONES, 1915.

Lord, now lettest
Thou Thy servant de . part in peace, ac - cord - ing to Thy word;

For mine eyes have seen Thy sal - va - tion,

Glory be to thee, &c.
Which Thou hast pre - pared Before the face of all . . . people;

To be a light to lighten the Gentiles, And to be the glory of Thy peo - ple Israel.

This Quadruple Chant (Anglo-Canadian Music Pub. Co., Toronto), by Mr. James Edmund Jones, Toronto, is founded upon a tune called "Langemarek," written for a hymn on unity which appeared in the new Anglican Hymnal, published by Novello recently, in England. It appears also in the New Canadian Hymnals, both Presbyterian and Methodist. The chant may be used with any canticle.

he is in a menagerie or on board ship in a gale of wind.

And what is true of the Psalms is equally true of the hymns. Here, again, far too often, no regard is paid to the changing sentiment of the words; the organ is treated as a solo instrument, and a hymn like "Peace, perfect peace" receives exactly the same treatment as does "Onward Christian Soldiers." Surely the hymn requires as serious attention and suitable accompaniment as does any other part of Divine service.

As a practical proof of the importance of all this, a personal reference may not be out of place. Many years ago, it was the writer's privilege to be present at a competition for the organistship of Lichfield Cathedral. Many severe tests were put to the candidates and finally a Psalm was set before each one to accompany for the Cathedral choir. The successful candidate (who still holds his office) accompanied "Out of the deep" in such a manner as to draw from the adjudicators, Sir Frederick Ouseley and Sir John Stainer, the remark that he had been awarded the appointment chiefly on account of the exquisite manner in which he had accompanied that short Psalm.

One would like to call attention to two other sadly neglected departments of organ accom-

paniments. I refer to modulation and extemporization. Undoubtedly, extemporization is a gift not possessed by all organists. It is not given to everyone to have the ready facility and ease of filling in "gaps" by melodic, musicianly phrases. Where the germ exists it can surely be cultivated and improved. Where it does not exist, it is far better to preserve silence than to inflict upon the worshipper the grotesque, stilted and unmusical succession of "lost chords" one so often has to listen to, and designated by the dignified term "extemporization." Sir Walter Parratt's advice to the organist who cannot extemporize decently is to "sit still in sweet silence." Modulation is easier of attainment than extemporization, and an organist with an average knowledge of harmony should, with careful practice, soon become proficient in this department of organ accompaniment.

To conclude, I would venture to suggest to the church organist a few "DON'TS," culled out of an experience of well-nigh forty years' service in the Church. They are given with all diffidence, are not intended to be dogmatic, but merely as aids to those who need aid in upholding the dignity of the church organ and its part in the worship of the grand old Church of England:—

1. Don't treat your organ as a solo instrument. Reserve that for your voluntaries and recitals.
2. Don't accompany any Psalm or Hymn exactly the same all the way through. Study your Psalms and Hymns and thus get a correct and refined idea of their sentiment and character.
3. Don't use the pedals all through the service or the Swell to Great coupled right along.
4. Don't hold the first note of a Hymn or Chant down in the treble indefinitely before playing the full chord. It is, to say the least, distracting, ugly and inartistic.
5. Don't attempt word-painting or too elaborate or coarse free accompaniments. Such is not devotional.
6. Don't make unnecessary pauses while you change stops. This is disturbing to the congregation.
7. Don't play over a Hymn tune at a different tempo to which you intend to have it sung.
8. Don't "drown out" choir and congregation with your organ. Always have some power in reserve.
9. Don't forget what influence for good or the reverse your accompaniments may have on those who listen to you.
10. Don't indulge in meaningless twiddles and shakes. They are never reverent and generally absurd. In other words, avoid frills.

The writer would recommend to all young church organists the following books as helpful to the points raised in this paper:—

"Organ Accompaniment," Sir Frederick Bridge; "Extemporization," Dr. F. J. Sawyer; "Modulation," James Higgs." All published by Novello.

GOD'S TO-MORROW.

The night is very black and grim,
Our hearts are sick with sorrow,—
But, on the rim of the curtain dim,
A pulsing beam, a tiny gleam,
Whispers of God's To-morrow.

Beyond the night there shines a light,
—Our eyes are dim with sorrow,—
But Faith still clings, and Hope still springs,
And Love still sings of happier things,
For life is fighting strong new wings
In search of God's To-morrow.

From "Hearts Courageous," by John Oxenham.

One of the illusions is that the present hour is not the critical decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. . . . He only can enrich me who can recommend me the space between sun and sun. 'Tis the measure of a man—his apprehension of a day.

EMERSON.

The Business of Race Track Gambling in Ontario

ON the 7th June, 1917, an Order was passed by the Governor-General-in-Council for Canada, amending the Criminal Code by repealing the proviso in favour of the business of gambling on race tracks, the amendment to take effect on the 1st August, 1917, and to

"continue in force only during the present war in Europe and for six months after the conclusion of the war."

Being a war measure, it is doubtful if this Order-in-Council will have any legal effect after the conclusion of peace, even during the six months stipulated in the Order-in-Council; and the question, as I understand it, now is whether, on the conclusion of peace (or, at all events, on the expiry of the time limitation in the Order-in-Council) the pre-war conditions, in respect of race track gambling, will be automatically restored, or whether the exception to the Criminal Code in favour of race track gambling shall now be permanently repealed by the Parliament of Canada, so as to put the business of gambling on the race tracks on the same footing as the business of gambling in a race track pool room.

By order of the Lieutenant-Governor of Ontario in Council, dated April 30th, 1917, Messrs. Clarkson, Gordon & Dilworth, Chartered Accountants, were authorized to attend the various race meetings, then about to be held in the Province of Ontario, for the purpose of ascertaining full particulars as to the cash receipts and disbursements of the different racing associations. On the 10th of September, 1917, the accountants submitted to the Provincial Treasurer an interim report of the cash receipts of the different associations up to that date, and on the 24th of September, 1918, they submitted schedules of the receipts and disbursements of the different racing associations so far as they were able to secure particulars.

A perusal of the report of the accountants, now available, makes it clear that a great and growing business was put an end to, for the time being, when the Dominion Order-in-Council went into effect.

The audit covers the operations of seven of the nine Ontario tracks for the half season of 1917, being one race meeting in the case of each track, except the Devonshire track at Windsor, which managed to get in two race meetings before the Dominion Order-in-Council went into effect.

According to the report of the accounts, the total amount of money passing through the betting machines for the eight race meetings of the seven tracks in question for the half-season of 1917 was upwards of \$12,500,000, and the total rake-off to these seven clubs upwards of \$1,162,000. Here are the figures:—

| Amount wagered. Rake-off. | | |
|--------------------------------------|-----------------|----------------|
| Woodbine (Toronto Jockey Club) | \$1,980,157.00 | \$120,636.25 |
| Hamilton | 1,694,199.00 | 179,382.40 |
| Fort Erie | 1,491,879.00 | 162,947.20 |
| Windsor Jockey Club .. | 2,386,512.00 | 188,714.75 |
| Devonshire (Windsor) . | 2,572,267.00 | 268,276.15 |
| Kenilworth (Windsor) . | 1,801,939.00 | 173,422.40 |
| Thorncliffe (Toronto) . | 630,398.00 | 69,164.20 |
| | \$12,557,351.00 | \$1,162,543.35 |

The total gate receipts for the seven clubs were \$343,551.70 and the total cash revenue from all sources, including rake-offs and gate receipts, \$1,579,313.69.

The rake-off varied on the different tracks, from a modest 6 per cent. at the Woodbine, to 11 per cent. on the tracks that are as frankly commercial as a roulette wheel.

The report contains no information of any value in respect of the Dufferin Park and Hillcrest tracks at Toronto, the managers of these tracks having declined to furnish information to the accountants. But the figures furnished in respect of the other seven tracks make it reasonably clear that had racing gone on for the second half season in 1917, as it did for the first half, the entire amount wagered on the nine tracks of Ontario for the season of 1917 would have been in the neighbourhood of \$25,000,000 and the amount of the rake-off would have been in the neighbourhood of \$2,225,000.

On its half-year's business the directors of the Woodbine were content to distribute \$30,000 among its shareholders, being 5 per cent. on the

\$600,000 capital stock (\$590,000 of which is bonus stock). The Hamilton Club distributed \$48,000, being 8 per cent. on its \$600,000 capital stock (\$596,000 of which is bonus stock). The Fort Erie Club and the Windsor Jockey Club each distributed an even \$100,000.

Besides these rather handsome dividends, the directors of the Woodbine voted to themselves \$2,310 for salaries, the directors of the Hamilton Club took \$6,000, and those of the Devonshire \$6,300. Other salaries paid to secretaries, racing officials and staff and other help were as follows:—

| | |
|---------------------------|-------------|
| Woodbine | \$32,402.72 |
| Hamilton | 30,941.79 |
| Fort Erie | 23,226.45 |
| Windsor Jockey Club | 41,047.01 |
| Devonshire | 63,496.49 |

Leading public men of Ontario, members or representatives of the different jockey clubs went to Ottawa in 1910 to secure the defeat of the Miller Bill, and when the Bill came up, every race track in Ontario, except the Dufferin Park and Hillcrest outlawed tracks, was represented on the floor of the House of Commons, and this representation was supplemented by a powerful outside lobby.

The same influences that were successful at Ottawa in 1910 will be there again in 1919, only augmented, because under the fostering influence of the law of 1910, graft grew amazingly in the intervening years down to 1917, until now there are nine race tracks where then there were five. In Quebec, the increase was from two tracks in 1910 to six in 1917.

We are satisfied there will be no use going to Ottawa in 1919 to ask for a repeal of the amendment to the Criminal Code in 1910, unless backed by the fullest possible publicity. We have faith that the people of Canada and the Parliament of Canada, if fully informed, will take care of the situation, but nothing less than a complete understanding of all the facts in the House of Commons and Senate and among the people generally, will avail to counteract the tremendous political and social influences which will be marshalled in opposition to the continuance of the ban on the business of race track gambling.

It would not be a difficult problem to deal with the alien gamblers, but the gentlemen who control the Ontario Jockey Club are operating under distinguished social and political patronage, and that is another proposition.

The Social Service Council of Canada.

The dawn of peace is to the Colonial and Continental Church Society, as to many other societies, a summons to new effort. Amongst other things, it means the restoration of their Divinity students to their colleges. And, in round figures, this will involve a revived outlay of about \$7,500 per annum, we learn from *The Greater Britain Messenger*, the official publication of this society. At least one new chaplain must be sent out to East Africa to replace the late heroic Elijah Cobham. New calls have also come to the Committee for Nigeria, where two chaplains to white men are urgently required. The expansion of white settlement in Northern Ontario also imposes new burdens on the society, and it is difficult to estimate the outlay thus demanded at less than \$10,000 a year.

A remarkable statement recently made by one of the Dominion Cabinet Ministers was to the effect that over one hundred thousand men in the Canadian army had signified their intention of taking up farming or returning to it after the war. This prospect involves the most serious considerations. This vast army of men is to be poured on to the land, bringing with them new problems and new demands upon us all. Quite apart from the economic side of the question, which is serious enough in all conscience, is the social and religious side of the prospect. In this the Churches must take the leading part. A stable, progressive, and, above all, Christian rural life must be built up for these new recruits to the army of agriculture. Some form of community life, centred round the Church, must be provided for them, and in this task the Church will find a priceless, indeed, an absolutely unique opportunity. It is significant that the Archbishop's Western Canada Fund in England is quite alive to the situation, and at an important meeting lately held in London, presided over by the Archbishop of Canterbury, plans were formulated for the raising of an additional fifty thousand pounds for extension of the work in the West.

Social Service Notes and News

A SUBJECT which ought to be carefully inquired into is the length of hours imposed on assistants in retail stores. The recent announcement that Eaton's in Toronto intend to give a Saturday half-holiday all the year round to their assistants, and a whole holiday on Saturday during the months of July and August shows that the best stores are perfectly capable of giving shorter hours and not losing thereby. In England they have the compulsory weekly half-holiday, which by being imposed on all hurts none. In many Canadian towns retail stores are open till nearly ten o'clock at night on Saturdays, and every night for a few days before Christmas. This means a very great strain on the many young women engaged in them. The stores claim, with perfect justice, that if one keeps open they all must, in self-defence. The only way out of it is to impose compulsory early closing on all. The point is worthy of close attention and study. It is quite sure that the assistants would be unspeakably thankful for any relief.

I am beginning to doubt whether we are really going to have a bill in the Dominion Parliament this session for the establishment of a Ministry of Health. Assuredly we want it badly, but it looks as if it were going to be crowded out, although I sincerely hope I am mistaken.

I have read with interest an article in this month's *Social Welfare* on the subject of illiteracy in Canada by the Rev. Hugh Dobson. He certainly gives some rather startling figures of illiteracy among the foreign-born immigrants. He says that in some settlements in the West from forty to fifty per cent. of the population are illiterate. If this is true it is serious. Personally, I have for some time been sceptical as to the amount of illiteracy among aliens in Canada. In 1914 there were between three and four hundred aliens interned in Fort Henry at Kingston. The British and Foreign Bible Society sent down Bibles and Gospels for all, in their native languages. I went up to the Fort with the Secretary of the Society and helped to distribute them. In all we gave away well over 300 copies of the Scriptures in eleven different languages. As we had great difficulty in finding the exact language which each man spoke, we laid out the books in piles on a long table and let the men pass before them, each man picking out the book he could read. In this way it was quite certain that the man who got a copy of the Scriptures could read it, and we found in the whole fort there were less than a dozen men who were absolutely illiterate in any language. This was, of course, a very low percentage and ever since I have questioned the figures given of illiteracy among alien immigrants. I have sometimes even thought perhaps they feign not to be able to read or write, for purposes only known to themselves. I do not pretend to say that the evidence I give is at all conclusive, but I think it is certainly pertinent to the question.

The Editorial Board has been fortunate enough to secure the plans of the very commodious community centre building which has recently been built through the energy of one of our clergy, the Rev. R. A. Robinson, of Stanley, N.B., in the diocese of Fredericton. This building, like the parish hall built by Mr. Trumper, at Dover, is a real centre of village life, and is contributing materially to the elevation of country life. The Editorial Board feels that these plans should be reproduced in order that a working model for such halls should be presented to others of the clergy who may wish to do the same, and consequently cuts are being prepared, and the full description of the building of the hall, costs, etc., will be published in the "Bulletin." A description of the hall at Dover will be printed also, with a cut of the building. What two energetic parish clergymen in quite small villages can accomplish can assuredly be done elsewhere, and it is the hope of the Editorial Board that the descriptions given will prove of value to others. The next number of the "Bulletin" will deal with rural church problems, by a writer well qualified to deal with that important phase of Church work.

H. M.

From Week to Week

IT would probably be wise if army chaplains refrained from giving advice concerning the spiritual care of home-coming soldiers, until they themselves have become adjusted again to the normal conditions of society. They manifestly have been living abnormally, and those abnormal surroundings are not conducive to the wisest counsel regarding social conditions that exist at home. One can see that many of our Chaplains, who have done splendid work at the front, have for the time being lost their sense of perspective, and have been carried away with the idea that the life of men in the army has been radically changed. They think that they themselves have been changed, and that they have seen a new light. A further and fuller experience will show them that even this is but a passing phase of their experience. They have been influenced by surroundings too strong to be resisted, and the home environment will set them once more on a firmer footing. They have been working under the necessities of compulsion and not always of reasoned conviction. They haven't been free agents, but men under authority, and authority not noted for wisdom in the principles and impulses of life. Some, for example, have thought they had found the elixir of unity in the co-operation of various communions in the army. It is plain to those who can see, that that is a unity of compulsion and not of free choice. It arises out of the practical necessities of the army, and because the voice of authority says it must be so. The high command sends forth the general order, and it must be obeyed. It is unity in a hurry, whether it has conviction behind it or not. Such conditions can't be assumed to have an impelling argument for free men, neither are parade services a test of its efficacy.

Again, it is very unsafe to predict what army men will demand on their return to civil life. Because they have adopted certain rough-and-ready table manners in camp, have affected unconventional speech in ordinary conversation, have appeared to have changed their ideas on marital relations, and so on, it doesn't mean that these are the true expression of their inner selves. These very men rejoice when they get away from that atmosphere which they thought too strong to resist. The atmosphere of the old home is a welcome haven. The wife and children with their normal, wholesome ways are a new delight that they fervently hope will never again be disturbed. Now, what evidence is there that the spiritual atmosphere of the army is the one abiding element that they will demand in subsequent life? Are the methods of instruction in the army so satisfying that thinking men will demand them ever more? Is brevity, irrespective of completeness, to be the criterion of public services? Are the formal or informal assemblies on the parade grounds, for public worship, so dear to them that they must be reminded of those things when they strive to forget all else? One would venture to think that the rich, full rendering of our service would be a welcome change. Finally, are we never to gather together men who have fought so faithfully and bravely for us, without treating them as a distinct class, requiring a special gospel? Is there really a soldier's way and a civilian's way to virtue? The writer would like to hear of a service and a sermon wherein these men are received back fully and unreservedly into civilian life and the appeal through and through made to them just as men who need comfort and guidance as they tread the path of all mankind. Let us forget for a change the so-called military hymns, the military prayers, the usual reference to their deeds of bravery and sacrifice, and speak to them of the deep, eternal, and withal simple principles of life, common to all humanity. Unity, progress, growth, in their fullness must begin, continue and end not in expediency but in soundness and in truth.

What does all this preparation of the public mind for the acquittal of criminals in high places mean? Why were the nations taught that the crime of the ages was committed in provoking and carrying on this war, and those responsible therefor the greatest malefactors of all time? The truth of the proposition seemed self-evident even to the simple, but now we are being prepared for the chastisement of the arch brigands and murderers with a feather. International law, we are told, had not foreseen nor provided for such atrocities and the punishment thereof. What is international law but the will of humanity? If ever there was a subject upon

which humanity could be said to agree it is the desire to put a stop to the possibility of men in high places escaping the punishment of their crimes against society. Nine million lives have been sacrificed because of the madness, the lust, the criminal contempt of human rights, of a few score of high-placed men, and yet it is proposed to enumerate these enormities to the world and proclaim our impotence to punish. International law has had short shrift when it stood in the way of warring nations, but it becomes an abnormally sacred thing when the punishment of an ex-Kaiser or a prince of the blood is to be brought to justice. Are we to believe that the relatives of these nine million dead so lightly value their lost that they will assent to the tender protection of their ultimate murderers? Will they not rather see in this peculiar solicitation for the feelings of the mighty the results of careful weaving together of families of royal households? Unless something more reasonable and plausible than international legal omissions is forthcoming as an excuse for clemency, such gentleness to the high-placed criminal will be a very dangerous expedient in the face of triumphant democracy. The world is not so dull that it cannot see the difference between punishment inflicted in the name of justice for the theft of a loaf of bread, and the simple reprimand handed out to men who have turned the world upside down in wanton savagery. Leaders of the Allied nations, beware!

The preparation of a children's number of the "Mission World," for special sale during Lent, is an excellent idea. The number that is now available for circulation is physically almost perfect. Cover, make up, paper, illustrations are a delight to the eye and most of the articles are interesting and useful for the purposes intended. The price is so small that there is no difficulty in disposing of it, and the five cents a copy retained by the child makes a good start for the Easter collection mite boxes. The sale of this magazine gives the children a feeling that their Lenten offering is something that is their very own. One always asks that they should specially earn or deny themselves that their giving might be felt as coming from themselves. This plan furnishes them with a definite opportunity, and if the congregation is prepared for their coming they do not suffer peremptory rebuffs. They can further realize that every sale is placing in the hands of the purchaser an article of value. The whole scheme is straightforward, sound and devoid of fictions.

"Spectator."

Wide Open Doors

The C.M.S. native evangelists in Western India have been seriously affected by the general distress through the failure of the rains. Their pay, based on pre-war prices, had not been raised, and some could only have one meal a day. When one of our lady missionaries proposed to an evangelist's wife that she should take a tonic, in order that her appetite might be increased and her infant child fed, the mother was aghast. "Why, memsahib, we simply can't afford it," she said; "we have only one meal a day, and we dare not eat too much even then." Food was hardly to be had, and the demand for cotton for munitions had so increased prices that clothes were very scarce.

The administration of the University of Monte Video, Uruguay, the leading University of South America, has issued a special decree, that Bible Study be a part of the regular curriculum. Senor Vigil, director of a review with a weekly circulation of 100,000, frequently urges the public to buy Gospels or New Testaments.

A remarkable conversion has resulted in a Japanese prison from the reading of a Bible which had been supplied by an agent of the American Bible Society. A notorious criminal case had been going on, and when the man charged with the crime was about to be hanged, the real criminal confessed, giving as his reason for doing so, that he had found God. The lawyer in charge of the case, himself not a Christian said: "Well, you may say what you will, but there is some power in Christianity. The man is utterly changed. One is comforted by the sight of his radiant face. He is facing inevitable death, but what does that matter? 'God has given me life, His life, and nothing can take that away.' He has his Bible beside him constantly. It is sufficient for him and Christ his Saviour is all in all."

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.
Fifth Sunday in Lent, April 6th, 1919.

Subject:

The Conversion of Saul, Acts 9:1-20.

THE conversion of St Paul is the most important event in the history of the Apostolic Age after the Day of Pentecost. The Church puts emphasis upon the importance of that event by commemorating it on the 25th of January rather than observing the day of his martyrdom.

1. Saul as a persecutor. The Church had many active enemies among the Jewish chief priests and leaders of the people. None, however, appears to have been more active and relentless than Saul of Tarsus. By his own confession he was more zealous than others in his hostility to the Christian Church. He was a participant in the martyrdom of Stephen and assisted in the condemnation of others. On his own initiative he instituted the persecution of Christians at Damascus.

2. The people of The Way. Christians have been variously described. If the Jews used that term, it meant to them a heresy. To Christians themselves it meant the way of Life—the way of Christ.

3. Saul's conversion. On the way to Damascus, almost as he was entering the city, he saw the light from heaven and heard the voice of Jesus speaking to him. Its sudden and unexpected nature and the compelling power of its appeal to him marks it as a wonderful and unique experience. It was, in short, a miracle and a revelation which came and changed the whole course of Saul's thought and purpose, and, ultimately, the whole course of his life. He is a persecutor no longer, but an humble follower of Christ. Thus, the great and active agent of the chief priests became one of the people of "The Way."

4. Is conversion necessary? Yes; it is necessary for all. Therefore, we ought to be sure we know what conversion is. The meaning of it is quite simple, as are all things which God requires of us. The meaning of conversion has been obscured and made difficult for many by the strange and fantastic things which have been taught concerning it.

The simple meaning of Conversion is to be turned towards. In religion it means being turned towards God. By nature we are in a state of aversion—turned away from God. By grace we become converted or turned towards God.

Our difficulty in understanding a thing so simple sometimes arises from confused thinking. The circumstances in connection with Saul's conversion, namely, the light, the voice, his blindness and his being stricken to the earth were not essential. The great essential fact was that from being against Christ he was turned in heart towards Christ. God might have led Saul through quite a different experience, and yet the result, his turning unto God, might have been the same. Experience is not to be confused with conversion. The accidental circumstances are variable and comparatively unimportant. The essential thing is that one is turned towards God.

5. Is conversion always sudden? No. It is not necessarily sudden. Saul's came to a sudden climax, but he indicated by what he said afterwards about Stephen that the influence of Stephen's martyrdom had made a great impression upon his life.

Many conversions have the appearance of being sudden, but on examination are found to have a chain of circumstances behind them. It really does not matter whether one's conversion appears to be sudden or whether it is like the gradual unfolding of the dawn. The latter ought to be the general experience of people who are brought up in Christian surroundings. The best experience one can have is that one cannot remember any time when he was not turned unto God.

6. Newness of Life. The reality of Saul's conversion showed itself in the way he submitted to the guidance of Ananias, who was sent to instruct him, and in the steadfastness of his Christian life.

His whole after-life was a witness to the fact that he had turned about. The persecutor of Christians became one of the people of "The Way." Christ said, "By their fruits shall ye know them," and in the life of St. Paul that was the final proof of his turning unto God.

There are many lessons to learn for our own guidance from this passage. 1. The power of Divine Grace. 2. God's choice of men for special work. 3. How zeal and energy of purpose may be turned to a new and better way. 4. That the power that changes men's hearts is the presence and power of Christ.

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Canadian Churchman

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TEMPERANCE REFORM.

Sir,—Do allow me to thank you for the sensible and well-balanced editorial on "Temperance Reform." It is high time that the vital question of prohibition should be rescued from the politicians and dealt with soberly and in the fear of God. The simple truth is that the liquor traffic has made itself an outlaw. It is the ruthless enemy of mankind. It has shown no mercy, and it should be judged without mercy. To endeavour to control it in moderation is like trying to control a house on fire without extinguishing the fire. The traffic has set fire to the house of humanity, and that fire must be extinguished.

No one can explain away the moral portent of the United States as a mighty nation voting itself "dry." In the face of the bitterest opposition on the part of the traffic, keen-witted Americans have rung the death-knell of the destructive trade. If anything were wanting to reveal the merciless cruelty of the business, it has been supplied by the horrible proposal to transplant a leading American brewery to half-awakened China. Such a proposal should arouse the Christian conscience everywhere to indignant protest.

Much is made of liquor control as exercised in old England. Truly, half a loaf is better than no bread; but England might have had the whole loaf and shortened the war by months if she had had the moral courage to follow the King's example and to sacrifice intoxicants for the Empire's sake. I know what I am talking about, for I was in England all through the war until June last, and watched with keenest interest the noble struggle of the "Strength of Britain Movement" to save the nation from its bondage to the trade. England spent two million dollars a day during the war on intoxicants, and it made one sick at heart. The love of beer and whisky is old England's shame; and now that the war is over the much vaunted restrictions are being gradually removed that the people may return to their "wallowing in the mire." It was Lord Rosebery who said: "England must throttle the drink, or the drink will throttle England."

I write as a Canadian, brought up to look upon England as home, and I love the dear Old Country and the flag; but my heart bleeds to think of what I have heard and seen of the ravages of the accursed traffic, and of the appalling degradation of women as well as men.

Let us in Canada take warning, and for Christ's sake willingly and gladly abolish the traffic and unite with our American brothers in making North America the home of the sober and the free. What man is there worthy of the name who would not thankfully see his boy a free abstainer. "With freedom has Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

G. Osborne Troop.
Vancouver.

Sir,—Permit me to point out some respects in which the reasoning in your article under the above heading, in the issue of March 13th, seems to me unsound.

No reasonable person argues that "a man should have personal liberty to go to the devil if he wants to," when by so doing he destroys himself or becomes a menace to others. No one contends that a man should have "personal liberty" to commit suicide or to murder his neighbour, and when he buys a shotgun and attempts to use it on himself or others, the law properly steps in and restrains him. But would that be sufficient reason for prohibiting the sale and use of shotguns? Similarly, most

The Dioceses of the Canadian Church

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Correspondence

CHAPLAINS' FUND.

Table with 2 columns: Name and Amount. Includes entries for 'Previously acknowledged', 'A.A.A.', 'E. H. Osler', 'Rev. A. C. Field', 'H.H.D.', and 'Mr. and Mrs. A. P. Tippet, Montreal'.

THE DAUGHTERS OF THE KING.

Sir,—May I use a little space in which to write something about an organization, concerning which but little is known throughout our Church. That is the sister order of the Brotherhood of St Andrew, known as the "Daughters of the King," its two rules being identical with those of the Brotherhood: prayer and service. Although it has been established in Canada for some years, there are but few parishes which have welcomed its work. The reasons given are twofold, one from various clergymen and one from young women.

First, many Rectors fear overlapping—and rightly so—as so many organizations already exist. But in the case of the Daughters of the King it would not mean overlapping. For instance, if a parish supported a Girls' W.A. and a D.O.K. Chapter, the members of the latter would work to get new members for the W.A. or whatever other organization there might be for young women. In most parishes there are dozens of growing girls and young women who take no active part in the Church's work. Here is a large field of service for a Chapter of D.O.K.

Then there is the objection offered by would-be members: "It is of too spiritual a nature. I cannot make such promises." Is anything "too spiritual" in the Master's cause? "Strengthen ye the weak hands and confirm the feeble knees." Christ's commission to every consecrated member of His is, "Let him that heareth say, Come." How many lonely young women might be made happy, down-and-out ones raised up, sick and shut-ins cheered if only we would be true to our Master's command, "Follow Me, and I will make you fishers of men?"

Two rules: prayer and service.

Eva Blacklock,
Central Chapter, D.O.K., Toronto.

good citizens approve of curtailing the "personal liberty" of the man who abuses alcoholic liquor, to the injury of himself or others. As a prohibitionist, however, you do not stop there, but seek also to deprive ninety-nine other men of the right to use intoxicants, no matter how moderately or harmlessly they may do so. It is this that is an abuse of law and an unwarranted interference with personal liberty.

It is unworthy of you to imply that the plea of "personal liberty" is resorted to only by those who are financially interested in the liquor traffic. Is it because prohibitionists lack better arguments that they are so prone to disparage their opponents? There are hundreds of thousands, among them many of our most devoted clergy, neither addicted to strong drink nor in any way interested in the liquor traffic, who are not persuaded that prohibition is either lawful or expedient. Their voices may often be drowned by the clamour of unthinking opponents, but surely their views are entitled to consideration at the hands of a journal such as the "Canadian Churchman."

Your statement that "there is no question of personal liberty when it is a question of welfare of the state," is only a half truth, which, when pressed to the extreme, results in what is now often described as Prussianism. The Divine right of the state does not rest on any surer foundation than the Divine right of kings. "Vox populi" is often anything but "vox Dei." The other half of the truth, which must always be borne in mind, is that the highest welfare of the state can only be attained by the fullest recognition of personal liberty consistent with law and order.

Nor is your argument from the "poison" point of view any sounder. Alcohol is a poison. So also are parsnips and tobacco. Therefore the use of alcohol, parsnips or tobacco should be prohibited. Do you seriously contend that a glass of wine or beer is injurious, and that therefore the drinking of it is wrong in itself and should be prohibited by law? That is where your argument leads you. The only logical prohibitionist is the man who is not only a teetotaler on principle, but also believes that the drinking of intoxicants in any shape or form is morally wrong and should be made legally a crime. But the fact is, that not one in ten who clamour

and vote for prohibition believes anything of the kind. Hence the sorry spectacle of the majority in a community voting for prohibition (each thinking that while unnecessary for himself it will be a good thing for his weaker brother), and then not only failing to enforce it, but cheerfully violating it themselves when opportunity offers. That is one reason why prohibition so often breeds greater evils than the drunkenness it seeks to cure.

I agree that it may sound a bit old-fashioned to cite St. Paul's application of the law of love, in the doing of things whereby "thy brother stumbleth"; but is it not the prohibitionist who evolves a new heresy, when he seeks to replace the law of love, which has prevailed in the Christian Church for nineteen centuries, by the law of the land, which is the law of force?

J. A. V. Preston.

Orangeville.

[If Col. Preston will read again the editorial to which he refers, he will discover that we neither stated nor implied that the personal liberty argument was used only by those financially interested in the liquor traffic. The insertion of two letters from Col. Preston within two months would seem to leave no ground for the complaint that the views represented by him do not receive consideration at the hands of this journal.—Editor.]

APPORTIONMENTS.

Sir,—In your issue of March 6th, seen by me at Vancouver, I notice Mr. R. W. Allin's comments upon, and corrections of, my article on the subject of the Apportionment System. When two men are each speaking from memory concerning events which occurred some time previously, slight discrepancies in statement are to be expected. Like Mr. Allin, I have no intention of entering upon a lengthy correspondence. It seems necessary, however, to say a few words upon the subject of the alleged inaccuracies contained in my article. These concern two points: The first in connection with Mr. Allin's painstaking effort, when Educational Secretary of the M.S.C.C., to find a satisfactory numerical basis for the adjustment of the diocesan apportionments; the sec-

Flowers Fade

Recently in a distant City we saw upon the walls of a church, within full view of the congregation, a temporary "honor roll" of those of their number who had responded to their Country's call.

Fastened on the wall at the bottom of this roll was a vase containing flowers, which some loving heart and faithful hands changed weekly.

The thought which prompted this was beautiful.

There comes the other thought, however, that "flowers fade" and such loving hearts themselves pass away.

Believing that there is scarcely a church, college, lodge, or corporation that would not wish to perpetuate the memory of its fallen brave in a more permanent form, we are now furnishing "Memorial Tablets" of a very high order in Bronze and other materials.

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and in connection with the recent apportionment made by the diocese upon the parishes of the rural deanery of Toronto.

With regard to the first I am indifferent whether my expression "graduating the results to experience," or Mr. Allin's term "grouping the dioceses according to strength," be used. The fact described under both forms of expression is the same—viz., that after laboriously collecting the required data, working out his numerical formula and applying it as a new basis for the diocesan apportionments, Mr. Allin found that the results varied so widely from actual re-

ceipts, that he was compelled to propose to adjust the same by introducing a supplementary plus and minus system under the application of which considerable sums were to be taken off the proposed new apportionments for certain dioceses and added on to those for other dioceses. We may describe this result under any terms we like, but the fact remains that the formula broke down when applied, with the further result that the Apportionment Committee recognized it as being unsatisfactory and declined to proceed. I cannot agree, therefore, that my statement "for this reason the first attempt failed," is inaccurate either in fact or form.

With regard to the second, I accept Mr. Allin's correction regarding the authority which decided the basis upon which the numerical formula in question was drawn. Here, however, the inaccuracy does not affect the fact that results yielded by the formula, as applied to the parishes of the rural deanery of Toronto, were violently in conflict with experience.

The discussion of Mr. Allin's original article on Church Finance has been valuable, in that it has elicited certain facts which were not clearly stated in that article. The first is the fact that Mr. Allin did not desire to imply that he considered the diocese of Toronto to have been apportioned too large an amount. The second is the fact that the diocese, through its Bishop and appointed representatives, has always loyally accepted the apportionments proposed. The third is the fact that since the original basis was evolved and applied, the apportionments have moved steadily, from year to year, towards a basis which approximates closely to the actual receipts; that is, towards a basis of experience—a basis which has one element of first-rate importance, in that it takes into consideration those non-numerical but vital elements which were described in my article.

Thanking you for the favour of your valuable space, upon which I do not intend to trespass further,

S. Gould,

General Secretary, M.S.C.C.

The Churchwoman

OTTAWA DIOCESAN W.A.

At the meeting in Lauder Hall, Ottawa, of the Ottawa Diocesan W.A. on March 10th, it was announced that five new life members were added during the past month. A new Branch of the W.A. has also been organized at Metcalfe, Ont., by the president, Miss Annie Low, who presided over the meeting. Rev. Canon J. M. Snowden led the devotions.

Five and one-half bales of supplies were sent out during the month to various mission fields, these valued at \$292.56. Church furnishings were also donated to Algoma, Athabasca, Qu'Appelle and Saskatchewan dioceses. The Dorcas secretary also made an appeal for articles for the bale to be shipped in the spring, and hoped the supplies would be in by the end of this month. She gave her receipts to be \$135.94 and the expenditure, \$292.45. Another bale, valued at \$40, was sent to the Frog Lake Indians.

The treasurer stated that the total receipts for the month were \$1,069.96, and the expenditure, \$100.22. Miss Dorothy Small has taken over the duties as editor of the "Leaflet" until the annual meeting. The circulation of this paper is now 1,566, and the receipts for the month were \$21.79. Receipts in the literature department were \$11.60. The Juniors of Christ Church Cathedral sent a Communion set to the diocese of Algoma. Receipts of the Junior department were \$151.18, and expenditure \$53.05. There

were sixty-five members added to the Babies' Branch, which has now forty-seven individual Branches in the diocese, a new organization for the Babies being formed at Stafford. Receipts from the Babies were \$48.06. Forty dollars was voted from the E.C.D.F. to the Carcross Church in the diocese of the Yukon.

THE DAUGHTERS OF THE KING.

The week of March 3rd to 10th, 1919, was a memorable event in the life of Ascension Chapter of the Daughters of the King in Hamilton. The Chapter was organized in October, 1893 and the first admission service held on March 5th, 1894, by the late Rev. Canon Wade, assisted by Canon Howitt. Nearly 100 members were present at the anniversary supper on March 3rd, when short addresses were given by the Rector, Rev. Dr. Renison, and some of the members who spoke on the past, present and future work of the Chapter. Of the 22 original members in 1893 12 were present. The president was presented with a bunch of 25 roses and a beautiful set of ivory toilet articles. One of the things which augured well for the future, was the presence of 20 young girls, members of the Junior Chapter. Rev. Canon Howitt, who was assistant Rector at the time of the formation of the Chapter, held a short mission on Wednesday, Thursday and Friday of the same week, taking as his subjects, "Sin," "God's Remedy for Sin," and "Faith." On March 10th the week was closed by a meeting addressed by Mrs. MacTavish, of Toronto, who spoke on the "Victorious Life," Miss Wade of China, the first missionary of the Chapter, on the "Upward Calling," and Miss Frances Hawkins, the latest missionary candidate, on her call to service. The thankoffering for foreign missions amounted to \$117.25, for the Araucanian Mission of Chile, S.A.

VERY REV. DEAN DAVIS.

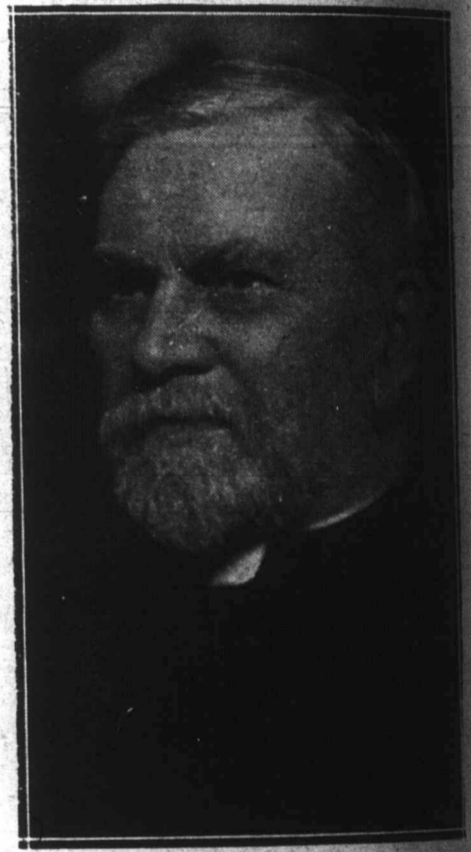
Not to many clergymen is it given to see the fruits of their labours, as Dean Davis, of London, saw them, for his death, which occurred on March 17th, did not come until he had past his seventieth year, and had spent forty-eight years in the active ministry. His loss is keenly felt in St. James', London, of which he was Rector for forty-three years. He saw the little church (24 by 42 feet) replaced by successive enlargements until now St. James' is one of the largest and handsomest churches in Huron diocese. Born in County Kilkenny, Ireland, in 1848, of Welsh parentage, he came to Canada with his parents when very young. He was a pupil of the Rev. Benjamin Bayley, at the old Grammar School. He graduated from Huron College, was ordained in 1871, and appointed to Bayfield. Leaving there he devoted himself to London, and the place he occupied in the city was shown at his 30th and 40th anniversaries.

The funeral service on March 20th was attended by practically the entire parish, all the local and nearly all of the diocesan clergy, and the majority of other ministers of all denominations in the city. Representative citizens from every walk of life, officials of civic and other bodies, men of business, teachers and students, men, women and children who had known him as their pastor or as a fellow-citizen, crowded the church. The pallbearers were six canons of the diocese, Revs. Canons Hill, Gunne, Sage, Doherty, Howard and Craig.

Bishop Williams conducted the funeral service and delivered the sermon at St. James'. Referring to the large place the late Dean had occupied locally, his long pastoral devotion to

St. James' Church, and the very great place he had filled in the spiritual life of his communicants, Bishop Williams said that it was indeed a great void that his departure left. He had baptized the children of the young people who were members of his first Confirmation classes, and had guided and inspired these children through their youth, confirmed them and married them and baptized their children in turn. There were even probably instances of children of the third generation he had baptized. In all the affairs and joys of their lives he was present. In all and through all, he was the warm friend and true loving pastor. One who had occupied so large a place in the life of his community must of necessity leave a great vacancy, and at the same time a great spiritual and moral legacy. No one who came under the ministry of the late Dean even for a short time could fail to be impressed by the sincerity of his faith and his devotion to the Gospel of Jesus Christ.

"The Dean's activities were confined to this community," said Bishop Williams. "When interest was first awakened in missions 25 or 35 years



THE LATE DEAN DAVIS.

ago, he was one of the first to catch the fire and zeal of the great missionary movement, and, as a result, his church is to-day one of the most liberal and earnest givers to missions in this diocese. He was a member of the Board of Management of the missionary society of the diocese as long as his health permitted him to work. He was a leading figure in the Synods of the Church for many years. In the temporal administration of the Church he devoted himself earnestly, believing that efficiency in Church administration was needed if the Church of Christ was to do its greatest work. "We do not mourn at his departure to-day," concluded Bishop Williams, "for we believe in the reunion in the life to come, of all that is good and pure and true in the life of earth. The final word to us as Christians is not death, but life, the final reunion of all good in the deathless beyond. Let us thank God for the example of devotion and goodness which the Dean gave us in his life, but let us thank God most for the blessed assurance he leaves us, as we lay him to rest, of the life of the resurrection beyond."

Besides Mrs. Davis, Dean Davis leaves to mourn his loss three sons: Rev. L. E. Davis, of Brockville; Col. E. G. Davis, M.D., of London; Lieut. W. L. Davis, at present overseas; one daughter, Miss J. G. Davis, at home; and three brothers, William Davis, Mitchell; Henry Davis, Wingham; and Canon T. R. Davis, Sarnia.

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All Over the Dominion

St. Chad's, Earls court, Toronto, is proposing to enlarge the church building so as to seat 450.

The Men's Club of the Cronyn Memorial Church, London, Ont., made a presentation to their retiring secretary, Mr. E. Simpson.

At the anniversary services of St. Patrick's, Winnipeg, Archbishop Matheson preached the sermon and confirmed eight candidates.

Prof. Shaw, of Pine Hill Presbyterian College, Halifax, held the first of the united services for the South Halifax churches in St. Matthew's Church.

Trinity College has obtained an extension for three years of the use of the college grounds from the Toronto City Council, which purchased them in 1912.

Capt. Jenkins, of Brantford, and Rev. W. H. Snelgrove were the speakers at the unveiling of the S.O.E. honour roll of seventy-nine members in Galt, Ont.

The Bishop of Niagara, Revs. Dr. R. J. Renison and W. P. Robertson, were elected honorary vice-presidents of the Irish Protestant Benevolent Society, Hamilton, Ont.

Child welfare, rural life, temperance reform and communicable disease were the subjects Canon Vernon spoke on at the March meeting of the Halifax Clericus Club.

Mrs. Fred. Hogarth and her four children, who died from gas poisoning in Toronto on March 18th, had been members of St. John's Church, Norway, for some years. Deep sympathy is expressed for the bereaved husband and father.

The annual general meeting of the Canadian General Council of the Boy Scouts was held at Ottawa on March 15th. The chief Scout for Canada, H.E. the Duke of Devonshire, presided. Bishop Roper and F. H. Gisborne are on the Executive.

The beautiful memorial to the men of Trinity Church, Halifax, who gave their lives in the war, and also to members of the congregation who were killed in the explosion, is now in course of erection. It is expected that the new church will be ready by April 6th.

In St. Thomas' Church, Belleville, on March 23rd, Bishop Bidwell dedicated a memorial window in memory of the late Senator Henry Corby, a former church warden, and two beautifully carved chancel chairs in memory of the late Canon Burke, a former Rector of the parish.

The clergy of Saskatoon took a prominent part in the special united

evangelistic services recently held in Central Methodist Church, Saskatoon. A splendid spirit was manifested all through and much good was done. The Bishop of Saskatchewan preached at the closing service on "The Message of the Cross."

At the Hamilton Ministerial Association, on March 17th, in Centenary Methodist Church, Rev. E. J. Etherington delivered an address on "Church Union," and dealt with the following three questions: Firstly, Was Church Union desirable? Secondly, Was it possible? and thirdly, In what form should it appear?

At a recent meeting of the Vancouver W.A. Branch, after Canon Gould's address on the "Forward Movement," Mrs. de Pencier moved, and Mrs. Godfrey seconded, a motion to endorse the Movement. There was a decided opinion expressed that funds for the Oriental work should be included, and this will be brought before the committee of the Movement.

A TRIBUTE TO CANADIANS.

The Right Rev. Alfred George Edwards, D.D., the Bishop of St. Asaph, Wales, has written the following letter to "The Times" regarding the recent outbreak at Kimmel Camp, near Rhyl:—

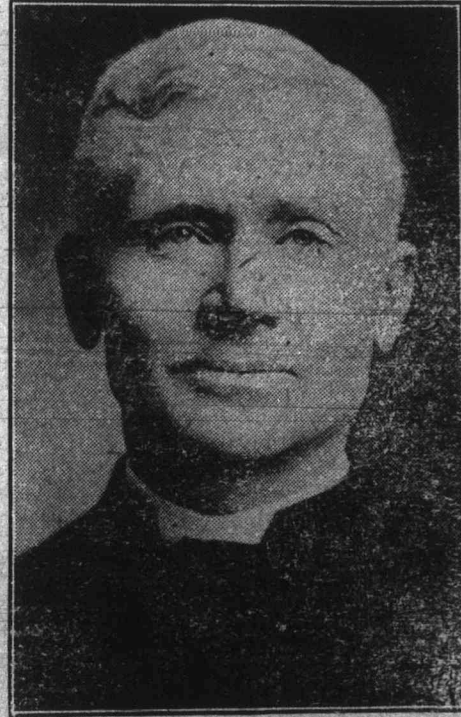
"As one closely associated with and near Kimmel Camp, the Canadians bore the discomforts inevitable to the perpetually changing demobilization camp with patience, but the cancelled sailings week after week to war-worn men, yearning for home, have been a serious matter."

Describing the situation as seen, he says, "A man arrives at Kimmel having been told he is to sail in a few days for Canada and is certificated. The weeks pass and he is still there; he may have been in the fighting line and sees those who had little or no fighting allowed to sail before him. Thus the fire began to smoulder. It burst into flame when in the illustrated Canadian papers the men saw acclaimed on their arrival conscripts who had done no fighting. I doubt whether Englishmen would have borne similar conditions without protest. I am certain Welshmen would not."

"Those in charge of the canteens, which I know well, speak in high terms of praise of the conduct of the men. The ladies resident in this neighbourhood opened a canteen of their own accord for the Canadians who crowd our village on Sundays. Amid the hundreds who visited that canteen there has not been one single instance of rudeness or roughness. We in this countryside are indeed proud to have amongst us those men who fought so gallantly for the Motherland."

Rev. Francis John Lynch

At the age of 59, Rev. F. J. Lynch passed away in Toronto on March 19th, after a lingering illness of some months. More than thirty years of his life he had been privileged to spend in Holy Orders, and many have had reason to thank God for his ministry. Born at Clandeboye, Ont., he graduated from Wycliffe College, Toronto, and was ordained in 1887 for the charge



REV. FRANCIS JOHN LYNCH.

of Sunderland. Here he stayed for four years and did such devoted work, that even after thirty years the memory of his ministry is still fragrant. He spent the next ten years in Rosemont laying the foundations and developing a thriving work. In 1902 he became Financial Agent of Wycliffe College, which post he held until five years ago, when he undertook the charge of the Church of the Advent, one of the daughter churches of St. John's, West Toronto. Throughout all the eastern provinces he was held in high regard by a large connection of Church folk. As Bishop Sweeny said at the funeral service last Saturday, his life was marked by the spirit of quiet service. On every hand people have testified that Mr. Lynch was one of their best and wisest friends. Serenity of manner and gentle patience of spirit marked his life of devoted service to the Master. His death leaves his wife, the helpful sharer of his ministries, to mourn his loss, besides his sons, Herman, a gunner in the 66th Battery, who is still overseas; Lieut. Allan, who gained the Military Medal for service overseas; Joseph, who is in Toronto, and his daughters, Marjorie and Louise, who are at home.

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Rev. Richard Daniel Irwin.

The death occurred in Montreal on March 19th of the Rev. Richard Daniel Irwin, who for many years held Anglican ministries in the Province of Quebec, and who passed away in his seventy-fifth year. The Rev. R. D. Irwin was born in Montreal, the son of the late Rev. John Irwin, Rector of St. Luke's Church, and was educated at Lennoxville College. He was ordained by Bishop Whitwell, of Minnesota, U.S., and was for eight years pastor at Lakefield, P.Q., and for ten years at Sorel, P.Q. He also ministered at Beauharnois, Adamsville, Rougemont and St. Armand West. Some years ago he retired from active work and was superannuated. In July last he was knocked down by a runaway automobile on Pine Avenue, and his health was affected by the shock and injuries he received. He leaves a widow, who was Miss Russell, of Philipsburg, and to whom he was married in April, 1879. He also leaves a son and daughter. The funeral took place on March 21st from Christ Church Cathedral.

The trustees of the Cathedral of St. John the Divine, New York, have received a bequest of \$100,000, made in the will of the late Commodore Bourne for the Nave Fund.

BIRTH

BARP—On March 24th, at the Wellesley Hospital, Toronto, to Rev. W. A. and Mrs. Harp of Kangra Mission, India, a son (John).

IN MEMORIAM

In ever loving memory of John Alexander Hanna, Priest, who entered into rest on March 30th 1917.

Procrastination!

is a habit that grows rapidly without much cultivation, and many are victims but don't realize it How about you? Are you quite sure you are free from its grasp?

In our last three issues we appealed to our subscribers in arrears, besides sending personal notices stating our financial year closes on March 31st, and requesting your remittance before that date.

There are only **3 Days** to act. Please don't procrastinate.

You have probably intended to remit several times but just "put it off." Be a person of decision and action.

For remittances received during March the new date will not appear on label till first issue in April.

Mail your remittance to-day, and we will be grateful.

THE CANADIAN CHURCHMAN

613 Continental Life Building, Toronto

the very great the spiritual life Bishop Williams had a great void. He had had the young people of his first Con- had guided and through their n and married their children in en probably in the third gen- ed. In all the their lives he was through all, he and true loving ad occupied so life of his com- ncessity leave a the same time a oral legacy. No the ministry of for a short time essed by the sin- d his devotion to Christ.

ities were con- ty," said Bishop interest was first s 25 or 35 years

DEAN DAVIS.

the first to catch of the great mis- and, as a result, one of the most givers to missions was a member of ment of the mis- he diocese as long ted him to work. ture in the Synods many years. In nistration of the himself earnestly, ncy in Church ad- ed if the Church its greatest work. t his departure to- hop Williams, "for union in the life to good and pure and earth. The final tians is not death, union of all good ond. Let us thank le of devotion and e Dean gave us in ank God most for ce he leaves us, as of the life of the ."

avis, Dean Davis is loss three sons: of Brockville; Col. of London; Lieut. sent overseas; one G. Davis, at home; s, William Davis, vis, Wingham; and Sarnia.

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ST. ALBAN'S CATHEDRAL, TORONTO.

One thousand five hundred dollars was recently spent on oak chairs for the Cathedral. The chairs are of a special design with all the comfort and convenience of a pew.

"Present-Day Perils" is the title of the Bishop's course of Lenten sermons in the Cathedral. "Drifting from the faith," was the subject of last Sunday's discourse.

The Bishop has been continuing his expositions of the Four Gospels for some time at the Wednesday evening services at the Cathedral.

PROGRESS AT CARON, SASK.

At the annual meetings of the Mission at Caron, Sask., despite the fact that the crops had been below the average for the last three years, the financial statements of the church accounts showed that increased liabilities had been met leaving a larger balance in bank than usual. There were reports and financial statements from two W.A.'s, one two years old and the other one year. Much credit is due the presidents and committees for the work that has been done in these societies, in helping on the church work. The combined congregations have, during the last summer, bought a car for the use of the minister, Rev. A. Clark. This has enabled him to cover more ground and to meet the requirements of the distant congregations in the matter of services and sick visiting.

CHURCH OF ENGLAND INSTITUTE ANNUAL.

At the annual meeting of the Church of England Institute at Halifax, held recently, the treasurer's report showed a substantial balance on the right side, with good prospects, financially, for the coming year. The report of the Membership Committee

calls for an active campaign during the coming year. The Religious Work Committee have taken in hand the matter of services and lectures during Lent. The report announced that all repairs to the building had been effected by the Halifax Relief Commission.

Rev. H. W. Cunningham, who has been acting-secretary during the past year, retires, and his successor will be appointed later on, as the permanent secretary of the Institute in connection with the editorship of "Church Work." Some very important matters were discussed regarding the extension of the work of the Institute, and special mention was made of the valuable and permanent work of the Rev. Canon Vernon, who is leaving for Toronto.

MEMORIAL IN ST. STEPHEN'S, MONTREAL.

A bronze memorial tablet, in remembrance of the late Capt. John Clontarf Carson, M.C., an officer of the Canadian Grenadier Guards, who saw service overseas with the Royal Montreal Regiment, and who was killed in action near Amiens last August, was unveiled on March 9th by Brigadier-General W. O. H. Dodds, C.M.G., D.S.O., at a special service held in St. Stephen's Church, Westdale Park, Westmount. The service was conducted by Dean Evans, assisted by Rev. Dr. Charters, Archdeacon Robinson and Rev. (Capt.) Thomas, C.E.F. The sermon was preached by Dean Evans, who took as his text: "He that loseth his life for My sake shall find it." A touching tribute was also paid the departed officer by Brigadier-General Dodds, prior to the unveiling of the tablet. The tablet bears the following inscription: "In loving memory of Capt. John Clontarf Kelvyn Carson, M.C., 14th Royal Montreal Regiment, 1st Canadian Division, B.E.F. Born at Montreal, March 21st, 1895, killed in action

at the battle of Amiens, France, August 11th, 1918." The ceremony was attended by Brig.-General Sir John Carson, father of the dead officer, with his son-in-law, Lieut.-Col. I. P. Rexford.

CHURCH OF REDEEMER, TORONTO.

At the annual meeting of the Senior W.A. at the Church of the Redeemer, Toronto, the financial report showed that \$1,800 had been raised entirely by personal gifts. This was \$40 more than the apportionment of pledges. Mrs. Millman, the retiring treasurer, who has given twenty-seven years of service, was presented with an address and a mahogany dinner wagon. Mrs. Stuart, who has been president of the Girls' Branch for ten years, has had to resign on account of ill-health. She was presented with a Prayer and Hymn Book. Mrs. Charles Fleming was re-elected president by acclamation. The Rector, Rural Dean James, presided.

MEMORIAL SERVICES FOR ARCHBISHOP HAMILTON.

In honour of the late Archbishop Charles Hamilton, formerly Bishop of Ottawa, and Metropolitan of the Ec-



MR. GIDEON GRANT, K.C.,
recently elected a director of the
Standard Reliance Mortgage Corporation
in place of the late E. F. B.
Johnston, K.C.

clesiastical Province of Ontario, and as a token of the esteem in which they held him, the clergy of Ottawa and district were present at a memorial service held in Christ Church Cathedral on March 17. The service was in charge of the Ven. Archdeacon A. W. Mackay, of All Saints' Church, who was assisted by Canon J. M. Snowdon, of St. George's Church. The service was timed to take place at the same time the funeral was being held in Riverside, California, and was mainly musical, the choir and the large congregation joining in hymns and prayers for the late Archbishop. Other clergymen who were present were: Rev. Rural Dean J. F. Gorman, Canon Reid, Rev. T. J. Stiles, Rev. W. H. Stiles, Rev. Robert Jefferson, Rev. Mark Malbert, Rev. F. H. Brewin, Rev. A. E. Butler, Rev. J. E. Lindsay, Rev. G. C. Clarke, Rev. N. H. Snow, Rev. Lennox I. Smith, son-in-law of the late Bishop, and the Rev. John H. Dixon. Viscount Molineaux, A.D.C. to the Governor-General, represented his Excellency at the service. Sir Walter Cassels and Wentworth Greene, K.C., were also present.

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The musical part of the service was under the direction of Arthur Dorey, the church organist.

Similar services took place in the Cathedrals in Quebec, Montreal and Hamilton.

RECTOR WELCOMED HOME.

A right royal welcome home, organized by the Women's Guild of the Church of the Ascension, Toronto, was extended to Capt. the Rev. J. E. Gibson on his return from the front, after nearly three years' service as Chaplain with the boys in France. The church schoolrooms were crowded with enthusiastic members, past and present, and supporting the chairman were the Rev. Canon Morley, and the Rev. Bennett Anderson, who have been assisting in carrying on the church work in the absence of the Rector. Rev. J. E. Gibson, in a brief address, full of good fellowship and humour, replied to the welcome. During the evening a presentation was made to the Rev. Canon Morley as a mark of the love and appreciation of his work in the parish.

MEMORIAL TABLET IN CHRIST CHURCH CATHEDRAL, MONTREAL.

A memorial tablet to the late Lieut. Edward Goff Trevor Penny, M.C., eldest son of Mr. and Mrs. E. Goff Penny, was unveiled in Christ Church Cathedral, Montreal, on March 15th. The Bishop of Montreal, assisted by Rev. H. V. Fricker, officiated, and the choir sang hymns. The unveiling was done by Capt. C. G. Heward, a life-long friend of Lieut. Penny. Capt. Heward gave a short address, making touching references to the career of his friend. The inscription on the tablet, which is of bronze, reads: "To the glory of God and in devoted and loving memory of Edward Goff Trevor Penny, M.C., Lieut. 14th Batt., Royal Montreal Regiment, who was wounded at Vimy Ridge, awarded the Military Cross at Hill 70, and fell in action at the second Battle of Amiens, France, August 8th, 1918, aged 33 years. 'To him that overcometh will I give to eat of the Tree of Life which is in the Paradise of God.'—Rev. 2:7. At the outbreak of war Lieut. Penny joined the C.O.T.C. as a private. Later, in order to obtain a commission in the overseas army, he took a commission in the 5th Royal Highlanders. He was next seconded to the 117th E. T. Batt., but not being able to go overseas with that unit, was sent to Shorncliffe with a draft of lieutenants; from Shorncliffe, in November, 1916, he was drafted to France to the 14th Battalion.

THE OTTAWA SUPERANNUATION FUND GROWING.

Rev. J. F. Gorman, of the Church of St. John the Evangelist, Ottawa, in referring to the recent campaign to augment the clergy superannuation fund, stated that word had just been received that Sir George Perley had contributed \$1,000 to the fund, which brought the total contribution from St. John's congregation to over \$9,000. Other large subscribers to the Fund from that parish, shown in the parish report, were as follows: Sir H. K. Egan, \$2,500; E. C. Whitney, \$2,500; Dr. A. F. Rogers, \$1,000; Colonel and Mrs. D. T. Irwin, \$400. The objective of the recent drive was to raise \$50,000 in the diocese, \$25,000 of that amount from the city churches. When all returns are in it is expected that Ottawa will have gone considerably over its objective.

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"The Canadian Churchman."

Church in the Motherland

The Bishop of Cashel, Dr. O'Hara, has resigned his See.

Bishop King, the new Clerical Secretary of the S.P.G., has arrived in England from Madagascar.

The Rev. Dr. Gow, has resigned the Headmastership of Westminster School which he has held since 1901.

The Bishop of Melanesia, Dr. Cecil Wood, has resigned his See. The Bishopric is in the Province of New Zealand.

Dr. Eugene Stock who for very many years past has been actively associated with the C.M.S., completed his 83rd year on February 26th.

The Bishop of Liverpool has received two anonymous gifts—one a cheque for \$10,000 and the other a cheque for £1,000—to assist the poor clergy of his Diocese.

The Rev. A. Nairne, D.D., Vicar of All Saints' and Fellow of Jesus College, Cambridge, Canon of Chester Cathedral, has been appointed Hulsean Lecturer in the University of Cambridge for 1919-20.

The death took place at Bourne-mouth recently of Mrs. Randall, widow of the Very Rev. R. W. Randall, D.D., a former Dean of Chichester Cathedral, at the great age of 97. She was born at Petrograd.

A mural tablet which has been placed in the crypt of St. Paul's Cathedral, London, in memory of the late Canon Scott Holland by his surviving brother and sister, was lately unveiled by Dr. Talbot, the Bishop of Winchester.

The Archbishop of Canterbury, during his recent visit to France, visited the Test School at Le Touquet, where he spent much time among the men who

have volunteered for service as clergy in the Church of England. The purpose of the school is to give the men a chance of passing the preliminary examination.

The Bishop of St. David's has appointed the Rev. Canon Williams, Senior Canon Residentiary and Treasurer of the Cathedral, to be the Dean of St. David's Cathedral, in succession to the late Dean Allan Smith. The new Dean was formerly a scholar of St. David's College, Lampeter and he was ordained deacon in 1872. The whole of his ministerial life has been spent in Wales.

The news of the recent death of the Rev. Charles William Benson, LL.D., for 40 years Headmaster of Rathmines School in Ireland, has been received everywhere with regret. In the power of inspiring boys with the highest ideals of Christian education Dr. Benson was probably unsurpassed. Nearly 3,000 boys have passed through his hands and amongst these four have become Bishops whilst a distinguished Archbishop was formerly one of his masters.

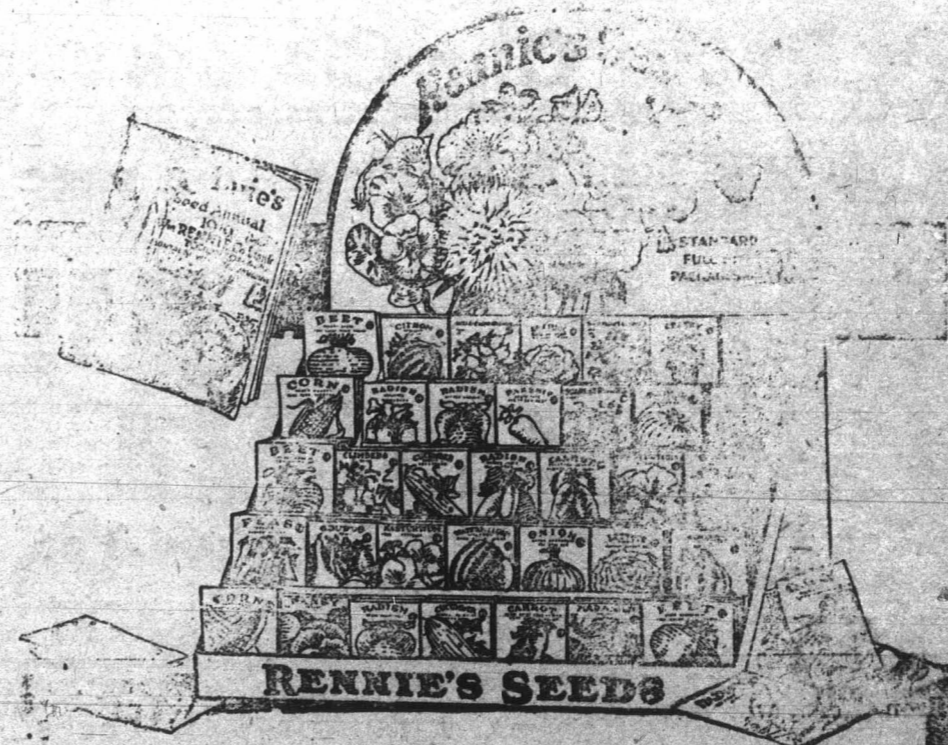
At St. James the Less, Bethnal Green, London, Eng., the War Memorial will include panels fixed into the walls of the church, carrying the names of the honoured dead as also of all soldiers and sailors who went from the church and parish to the war. "Their names," says the present Vicar, the Rev. J. P. R. Rees-Jones, "deserve to be written in stone for all time, and they shall be." The present Bishop of Chelmsford was for a number of years the Vicar of this church.

Special intercessions are being offered up daily at the English churches in Paris on behalf of the Peace Conference. At a special service which was held on a recent Sunday morning at the British Embassy Church a large number of British officers and men were present in addition to the Prince of Wales and the Earl of Derby, the British Ambassador together with many members of the British Colony. The band of the Royal Engineers accompanied the service.

It is proposed that a permanent memorial to the late Bishop Boyd Carpenter, who was for 27 years Bishop of Ripon, Yorks, should be placed in Ripon Cathedral and also in the Cathedral at Bradford when the new diocese is formed. It is proposed that at Bradford the memorial should take the form of the Bishop's throne and if a sufficient sum of money is raised that Canons' stalls should be added. Bishop Boyd Carpenter's last visit to his old diocese was in support of the cause of the Bradford Bishopric.

The Archbishop of Canterbury has appointed to the important Vicarage of Croydon, Surrey, the Rev. W. P. G. McCormick, a son of the late Canon McCormick, Rector of St. James', Piccadilly, and a brother of the present Vicar of St. Michael's, Chester Square, London, of these last three Vicars of Croydon two have become Bishops (Croydon and Sheffield) and the late Vicar has been appointed Archdeacon of Canterbury. Mr. McCormick is an assistant Chaplain General of the Forces and for a number of years he has served in South Africa. He is a graduate of Cambridge University.

The Rev. Canon Ernest Harold Pearce, Litt.D., Canon and Sub-Dean of Westminster Abbey and Assistant-Chaplain-General to the Forces, was consecrated Bishop of Worcester by the Archbishop of Canterbury and eleven assistant Bishops in Westminster Abbey on St. Matthias Day, February 24th. The sermon was preached by the new Bishop's only surviving brother, the Rev. Dr. E. C. Pearce, the Master of Corpus Christi College, Cambridge, who took for his text the words:—"Who is sufficient for these things?" 2 Corinthians 2: 16 and "Our sufficiency is of God." 2 Cor. 3: 5.



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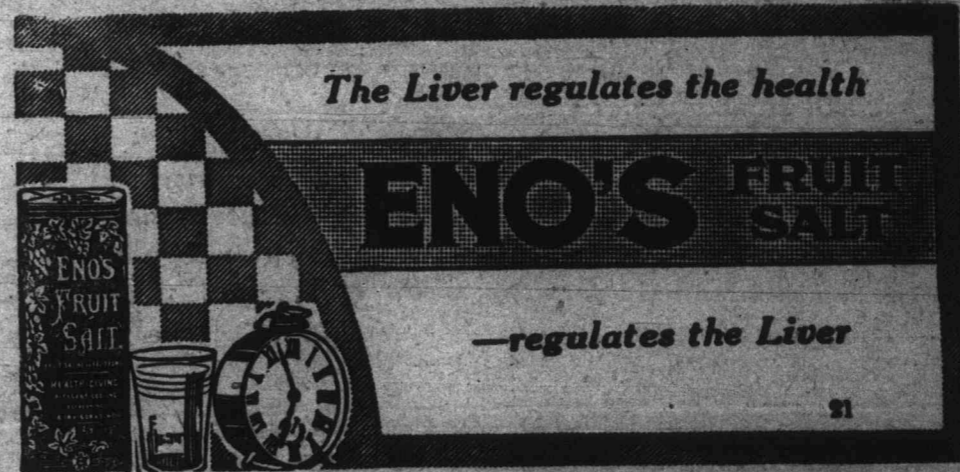
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The Bishop of Edinburgh has appointed the Rev. Canon H. S. Reid, M.A., Rector of St. Paul's, York Place, Edinburgh, to be Dean of St. Mary's Cathedral in that city. The Dean-designate, who was ordained in 1894, has spent the whole of his ministerial life in Edinburgh with the exception of some 15 months during which time he served as a Chaplain to the Forces. He was present at the evacuation of Gallipoli and the battle of the Semme. Canon Reid succeeds the Very Rev. J. Skinner.



Your Easter Message

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Date of issue April 10th.

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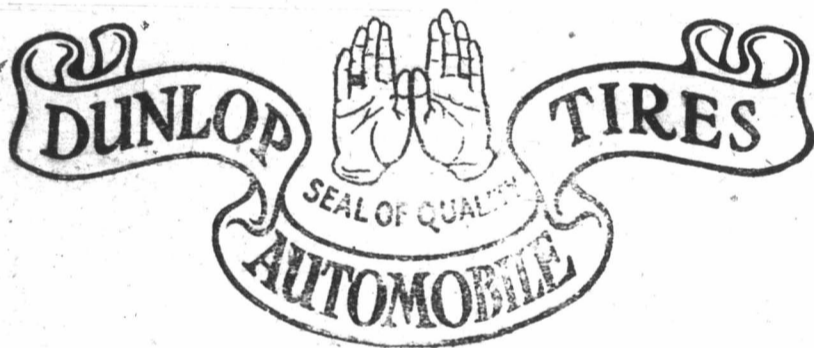
ner Wilson, M.A., who lately resigned.

"It does not sound altogether cheering," said the Archbishop of Canterbury, "but we have taken Knutsford Prison, by arrangement with the Home Office, as a training centre for 500 men for the clergy." There are now 200 soldiers in a camp in France who are to be transferred to Knutsford by March, when it is expected that the number will have risen to 500. Instructors are to be taken from Army Chaplains, and the students will qualify for the Government scheme of free university training, and will eventually be ordained to take part in the Church's scheme of reconstruction.

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The Bishop's Shadow

by I. T. THURSTON

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IN THE BISHOP'S HOUSE.

CHAPTER V. (Continued.)

The bishop looked at her with a grave smile as he answered:

"Mrs. Russell, I never yet knew you willing to give up one of your straying lambs. Like the Master Himself, your big heart always yearns over the wanderers from the fold. I wonder," he added, "if we couldn't get one or two newsboys to help in this search. Many of them are very keen, sharp little fellows, and they'd be as likely as anybody to know Jack, and to know his whereabouts if he is still in the city. Let me see—his name is Jack Finney, and he is about fifteen or sixteen now, isn't he?"

"Yes, nearly sixteen."
"Suppose you give me a description of him, Mrs. Russell. I ought to remember how he looks, but I see so many, you know," the bishop added, apologetically.

"Of course you cannot remember all the boys who were in our mission school," replied Mrs. Russell. "Jack is tall and large, for fifteen. His hair is sandy, his eyes blue, and well—his mouth is rather large. Jack isn't a beauty, and he is rough and rude, and I'm afraid he often does things that he ought not to do, but only think what a hard time he has had in the world thus far."

"Yes," replied the bishop with a sigh, "he has had a hard time, and it is not to be wondered at that he has gone wrong. Many a boy does that who has every help toward right living. Well now, Mrs. Russell, I'll see what I can do to help you in this matter. Your faith in the boy ought to go far toward keeping him straight if we can find him."

The bishop walked to the hall with his visitor. When he came back Tode sat with his eyes fastened on the open book in his lap, though he saw it not.

He did not look up with his usual bright smile when the bishop sat down beside him. That night he could not eat, and when he went to bed he could not sleep.

"Thief! Thief! You're a thief! You're a thief!"

Over and over and over again these words sounded in Tode's ears. He had known of course that he was a thief, but he had never realized it until this day. As he had sat there and listened to Mrs. Russell's story, he seemed to see clearly how his soul had been soiled with sin as surely as his body had been with dirt, and even as now the thought of going back to his former surroundings sickened him, so the remembrance of the evil that he had known and done, now seemed horrible to him. It was as if he looked at himself and his past life through the pure eyes of the bishop—and he hated it all. Dimly he began to see that there was something that he must do, but what that something was, he could not as yet determine. He was not willing in fact to do what his newly awakened conscience told him that he ought to do.

In the morning he showed so plainly the effects of his wakeful night, and of his first moral battle, that the bishop was much concerned.

He had begun to teach the boy to write that he might communicate with him in that fashion, but as yet Tode had not progressed far enough to make communication with him easy, though he was beginning to read quite readily the bold, clear handwriting of the bishop.

This morning, the bishop, noting the boy's pale cheeks and heavy eyes,

proposed a walk instead of the writing lesson. Tode was delighted to go, and the two set off together. Now the boy had an opportunity to see yet farther into the heart and life of this good, great man. They went on and on, away from the wide streets and handsome houses, into the tenement house district, and finally into an old building, where many families found shelter—such as it was. Up one flight after another of rickety stairs the bishop led the boy. At last he stopped and knocked at a door on a dark landing.

The door was opened by a woman whose eyes looked as if she had forgotten how to smile, but a light flashed into them at sight of her visitor. She hurriedly dusted a chair with her apron, and as the bishop took it he lifted to his knee one of the little ones clinging to the mother's skirts. There were four little children, but one lay, pale and motionless on a bed in one corner of the room.

"She is sick?" inquired the bishop, his voice full of sympathy, as he looked at the small, wan face.

"The woman's eyes filled with tears. "Yes," she answered, "I doubt I'm goin' to lose her, an' I feel I ought to be glad for her sake—but I can't." She bent over the little form and kissed the heavy eyelids.

"Tell me all about it, my daughter," the bishop said, and the woman poured out her story—the old story of a husband who provided for his family after a fashion, when he was sober, but left them to starve when the drink demon possessed him. He had been away now for three weeks, and there was no money for medicine for the sick child, or food for the others.

Before the story was told the bishop's hand was in his pocket and he held out some money to the woman, saying,

"Go out and buy what you need. It will be better for you to get it, than for me to. The breath of air will do you good, and I will see to the children until you come back."

She hesitated for a moment, then with a word of thanks, threw a shawl over her head and was gone.

The bishop gathered the three older children about him, one on each knee and the third held close to his side, and told them stories that held them spellbound until the sick baby began to stir and moan feebly. Then the bishop arose, and taking the little creature tenderly in his strong arms, walked back and forth in the small room until the moaning cry ceased and the child slept. He had just laid it again on the bed when the mother came back with her arms full of packages. The look of dull despair was gone from her worn face, and there was a gleam of hope in her eyes as she hastily prepared the medicine for the baby, while the bishop eagerly tore open one of the packages, and put bread into the hands of the other children.

"God bless you, sir,—an' He will!" the woman said, earnestly, as the bishop was departing with a promise to come soon again.

Tode, from his seat in a corner had looked on and listened to all, and now followed the bishop down to the street, and on until they came to a big building. The boy did not know then what place it was. Afterward he learned that it was the poor-house.

Among the human driftwood gathered here there was one old man who had been a cobbler, working at his trade as long as he had strength to do so. The bishop had known him for a long time before he gave up his work, and now it was the one delight of the old man's life to have a visit from the bishop, and knowing this, the latter never failed to come several times each year. The old cobbler lived on the memory of these visits through the lonely weeks that followed them, looking forward to them as the only bright spots in his sorrowful life.

"You'll pray go?" he pleaded visitor arose to "Surely," was the bishop, fallin Tode down besi cobbler, the ch God, bowed the A great wor first, as he list and then his l within him. W knees, he had le God is, and wh though he coul it was, or why-

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"You'll pray with me before ye go?" he pleaded on this day when his visitor arose to leave. "Surely," was the quick reply, and the bishop, falling on his knees, drew Tode down beside him, and the old cobbler, the child and the man of God, bowed their heads together. A great wonder fell upon Tode first, as he listened to that prayer, and then his heart seemed to melt within him. When he rose from his knees, he had learned Who and What God is, and what it is to pray, and though he could not understand how it was, or why—he knew that hence-

forth his own life must be wholly different. Something in him was changed and he was full of a strange happiness as he walked homeward beside his friend.

But all in a moment his new joy departed, banished by the remembrance of that pocketbook.

"I found it. I picked it up," he argued to himself, but then arose before him the memory of other things that he had stolen—of many an evil thing that he had done, and gloried in the doing. Now the remembrance of these things made him wretched.

The bishop was to deliver an address that evening, and Tode was alone, and he did not feel like going to the housekeeper's room.

He was free to go where he chose about the house, so he wandered from room to room, and finally to the study. It was dark there, but he felt his way to his seat beside the bishop's desk, and sitting there in the dark the boy faced his past and his future; faced, too, a duty that lay before him—a duty so hard that it seemed to him he never could perform it, yet he knew he must. It was to tell the bishop how he had been deceiving him all these weeks.

Tears were strangers to Tode's eyes, but they flowed down his cheeks as he sat there in the dark and thought of the happy days he had spent there, and that now he must go away from it all—away from the bishop—back to the wretched and miserable life which was all he had known before.

"Oh, how can I tell him! How can I tell him!" he sobbed aloud, with his head on the desk.

The next moment a strong, wiry hand seized his right ear with a grip that made him wince, while a voice with a thrill of evil satisfaction in it, exclaimed in a low, guarded tone.

"So! I've caught you, you young cheat. I've suspected for some time that you were pulling the wool over the bishop's eyes, but you were so plaguy cunning that I couldn't nab you before. You're a fine specimen, aren't you? What do you think the bishop will say to all this?"

Tode had recognized the voice of Mr. Gibson, the secretary. He knew that the secretary had a way of going about as soft-footed as a cat. He tried to jerk his ear free, but at that Mr. Gibson gave it such a tweak that Tode could hardly keep from crying out with the pain. He did keep from it, however, and the next moment the secretary let him go, and, striking a match, lit the gas, and then softly closed the door.

"Now," he said, coming back to the desk, "what have you to say for yourself?"

"Nothing—to you," replied Tode, looking full into the dark face and cruel eyes of the man. "I'll tell the bishop myself what there is to tell."

"Oh, you will, will you?" answered the man, with a sneer. "I reckon before you get through with your telling you'll wish you'd never been born. The bishop's the gentlest of men—until he finds that some one has been trying to deceive him. And you—you whom he picked up out of the street, you whom he has treated as if you were his own son—I tell you, boy, you'll think you've been struck by lightning when the bishop orders you out of his sight. He never forgives deceit like yours."

Tode's face paled and his lips trembled as he listened, but he would not give way before his tormentor.

His silence angered the secretary yet more. "Why don't you speak?" he exclaimed, sharply.

"I'll speak to the bishop—not to you," replied the boy, steadily.

His defiant tone and undaunted look made the secretary furious. He sprang toward the boy, but Tode was on the watch now, and slipped out of his chair and round to the other side of the desk, where he stopped and again faced his enemy, for he knew now that this man was his enemy,

though he could not guess the reason of his enmity. The secretary took a step forward, but at that Tode sped across the room out of the door, and up to his own room, the door of which he locked.

(To be continued.)

Boys and Girls

Dear Cousins,—

In case you wondered where I was last week—well, here I am this week to tell you! I was right here in the city, only Somebody Else who works in this office (you may be able to guess who it is, because I consider only a few people important enough for capital letters)—well, Somebody Else told me that there'd only be room for my letters once a fortnight for a while. I guess he has some sort of a surprise up his sleeve for you, but I don't know what it is.

So all this time I've been thinking about you: wondering how many of you have been welcoming back the birds and watching out for pussy-willows and springy things like that. Why, even here in the city, one day last week a fat, old robin suddenly sat down on the fire-escape outside my office window, and I'm pretty certain he winked at me. He comes quite often now, and wakes me up early in the morning, whistling away outside. It's all very well for him to get up bright and early. He doesn't stay up late the way Cousin Mike's and people have to. He goes in for Daylight Saving all the year round.

Now, about our Scripture Clocks. After my deluge of answers for the text-hunting competition, I had been expecting another flood of answers to this, but I guess I have some cousins who like the easy competitions better than the other sort. I've had so few answers that I half thought of not settling it this week at all, and waiting to see if more came in. But if I do that, I can't give you any results for a fortnight longer, since I'm not writing to you so often, so it'll have to be this week. I must say that those which have come look very neat and tidy, and I see I have two or three new cousins. I always find somebody new every competition.

If you didn't want to do Scripture Clocks, how will you want to do the new Competition I'm going to ask for? I want you to write me a short Easter hymn, just two or three verses long, and I want them sent to the office not later than Thursday, April 10th, so that I can have them ready to print in the "Churchman" for April 17th, which is the issue just before Easter. Don't you think it would be nice to have the best hymn printed then? I do. We've only had one hymn competition ever before, and that was a great while ago, for one Christmas-time. I got some very good verses then, though, and it was a St. John cousin who won the prize that time. I wonder who it'll be this time?

Your Affectionate Cousin Mike.

Results of the Scripture Clock Competition.

Prize.

Millie Miller (age 13), R.R. No. 1, Linwood, Ont.

Highly Commended.

- 1. Kathleen Seaborn (age 13), 84 Follis Avenue, Toronto.
2. Fred S. Vickers (age 12), Heathcote, Ont.
3. Dorothy Dutton (age 10), Gilbert Plains, Man.
4. Jean Seaborn (age 10), 84 Follis Avenue, Toronto.
5. Jack Seaborn (age 8), 84 Follis Avenue, Toronto.

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Mr. A. S. Mace, J.P., endorses the above statement, and says: "This is to certify that I am personally acquainted with Charles R. Tait, and believe his statement in every way to be true and correct." Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Substitutes will only disappoint. Insist on getting what you ask for.

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When mortified and embarrassed by humiliating disaster, to seek in your ruins the elements of future success. To refuse to do a thing which is wrong because others do it, or because it is customary and done in trade. To stay home evenings and try to improve yourself when your comrades spend their evening having what they call a good time. To remain in honest poverty while others grow rich by questionable methods which you could easily use yourself. To refrain from gossip when others about you delight in it, and to stand up for an absent person who is being abused.

Not to bend the knee to popular prejudice, but stand firmly erect while others about you delight in it and praise and power.—The "New Success."

The cost of the war in money is estimated, in round numbers, to be \$197,000,000,000, and the total deaths in all the armies number 9,000,000.

"PUNCH" GETS FIRST IMPRESSION.

On the face of the War Savings Stamps is a reproduction of Bernard Partridge's famous drawing, "The Canadians at Ypres," permission to use which was very kindly granted by the publishers of "Punch," to which the National War Savings Committee is very much indebted. The first stamp issued with this impression has been suitably framed and forwarded by Sir Herbert Ames to the offices of "Punch" in London, England.

HOW IT HAPPENED.

Los Angeles Times.—Here is a report from the Civil War archives concerning the capturing of a rebel battalion by a battalion of Union troops, in which the major, detailing the engagement, wrote as follows:—"Our left was trying to move around the rebel right, but the right was also moving around our left. When the left of the rebel right moved around the right of our left, what was left of the rebel right was right where our right had just left. So when the rebel right's left was left right where our right had left, our right was left right left of their right, and that's how it happened."

A NEW HERO.

A group of housewives were having tea together at a restaurant and talking over the events of the day. The question under discussion was as to who had done most to win the war. Some said Haig, others Beatty, others Foch.

At last one woman chipped in. "I don't know who's done most to win the war," she said, "but I know who's been most talked about." "Who's that?" came a chorus. "Why, this 'ere Alice Lorraine that the French and Germans came to blows over!"

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